



Grand Lodge Bulletin

Editor: S. CARL HECKBERT, P.G.M., Vermilion, Alberta.

Message from the Grand Master

There has never been a period in the world's history when the exhibition of brotherly love is so necessary for the preservation of peace as it is today. The world needs clean minded, faithful and loyal men with lofty ideals and heroic integrity—men who love the right, honour the truth.

The ultimate purpose of Masonic teaching is the common good of humanity, and this should be the aim of every Mason. Anything short of this detracts from the value of the individual.

Masonry is serving a great purpose in the world. It provides a platform or common ground on which men of every creed, men of all professions, social status and educational development and equipment can meet and acquire a mutual knowledge and appreciation of each other. We are enabled to forge ties and bonds of friendship which would not be possible otherwise.

Our great fraternity teaches first of all that every brother must render his neighbor any kind office that justice or mercy may require, that on all occasions he must act on the square, never stooping to take advantage of another by unfair or unworthy means—these and many other lessons are enforced by our Craft and to bring all types of men within the circle of its influence cannot fail to promote the betterment of the human family. The G.A.O.T.U. will always record the kindly thought, the sacrificing action and the humblest deed done for the enrichment and happiness of another. In addition to that record and all that it means, there is the cheering fact that it is helping men to mutual understanding and to a sense of human brotherhood.

Regular attendance at our lodge meetings is the only way we can promote this brotherhood. To meet with our brethren within the sanctuary of the lodge room which has been termed by one masonic writer as a temple of peace, harmony and brotherly love, is a very satisfying and inspiring experience which grows and develops with each succeeding meeting.

The basic and fundamental principle, "Fear God and Love Your Neighbor" is the rock upon which our fraternity was founded and built up through the centuries. What can we do to promote the fellowship of mankind into the brotherhood we seek? We can take down from the shelf this concept of Masonry that we have, dust it off and put it into our souls as clear cut convictions which we are ready to defend and eager to promote. We

believe that this brotherhood is a good ideal, but let that opinion become so vital to us that we set about to clean up some of the sins that spoil us as good neighbors.

Absenteeism is the one single thing that puts a chill on this brotherhood. When we absent ourselves from our lodge meetings, we lose the personal contact with our brethren. We must see and mingle with our brethren to appreciate them. Personal contacts make for a "feller feeling". We get the feel of each other. Who can shake your hand or pat you on the back if you are not in lodge. The empty seat is never warm. Masonry has been passed down to us from generation to generation through the centuries through personal contacts. Brotherhood must come through brothers. Let us learn this lesson—that the spirit of brotherhood is fostered by personal contact. We instil this thought into our daily lives. Make it manifest in all our associations with our fellows. Make it a point to see an absentee brother a little oftener, get him into the lodge room, give and receive from him genuine love and affection so that he may enjoy the fellowship of his brethren on a mutual basis.

Let us face up to this fact that we must seek out the particular thing that may have dampened our ardour for Masonry. Do this in a positive way by taking a good look at our beautiful tenets and symbols which, when viewed in their proper light, will re-ignite our enthusiasm and inspiration. These lessons are best taught to us in our three degrees and also centre in the law of Justice—do unto others as you would that they should do unto you.

Masonry can and does meet a definite need in the world. It is an inestimable blessing to the rank and file of its members. Its power and usefulness are most manifest to those on the highest plane of intellectual and moral excellence.

It touches every angle of his life and as he increasingly understands its philosophy and its ideals, he becomes more fascinated by it. Thus it is that Masonry meets a great need in the world today.

"Fear God and Love Your Neighbor".

Grand Master

**WORSHIPFUL BROTHER
SAMUEL WILLIAM SPRAGUE
CENTENARIAN**

Our greetings and best wishes go this month to W. Brother Samuel W. Sprague of Medicine Hat Lodge No. 2, who celebrates his One Hundredth birthday on October 19th, 1958. W. Bro. Sprague also celebrated the seventy-fifth anniversary of his Initiation on July 11th, 1958, having been Initiated in The Corinthian Lodge No. 13 at Hampton Station, Kings County, New Brunswick on July 11th, 1883. The Worshipful Master of The Corinthian Lodge sent a special certificate for the occasion through the Grand Lodge of New Brunswick F. & A.M. and this together with a parchment from the Grand Lodge of Alberta and a 75 year Gold bar for W. Bro. Sprague's Fifty Year Jewel from this jurisdiction was presented to W. Bro. Sprague on July 11th, 1958 by R.W. Bro. W. H. Williams and R.W. Bro. W. A. Noble, on behalf of the Grand Master.

The parchment, which was specially painted to commemorate the occasion has the following wording between two pillars, with the Seal of the Grand Lodge of Alberta A.F. & A.M. at the top and that of Medicine Hat Lodge No. 2 at the bottom;

Presented to
Wor. Bro. Samuel William Sprague
who was born October 19th, 1858
on the
75th Anniversary of his Initiation
July 11th, 1883 July 11th, 1958
The Corinthian Lodge No. 13
Grand Lodge of New Brunswick F. & A.M.
Initiated July 11th, 1883.
Passed August 8th, 1883.
Raised September 12th, 1883
Worshipful Master 1887 to 1892
Medicine Hat Lodge No. 2
Affiliated July 7th, 1908

This Certificate is presented by the Brethren
of the
GRAND LODGE OF ALBERTA A.F. & A.M.
as a token of affection and esteem for many years
of faithful service.

Attest

E. H. Rivers, D. D. McQueen,
Grand Secretary. Grand Master

W. Bro. Sprague resides at 336 Eighth Street S.E., Medicine Hat, Alberta and is cared for by his daughter, Miss Bessie Sprague.

Our Editor is on holidays and word has been received of a visit to the offices of the Grand Lodge of Ireland in Dublin. Next month it is hoped that we will have a message from him, in the meantime the Bulletin is being prepared by the Grand Secretary.

**ASTRA LODGE U.D
Cold Lake, Alberta**

Thirty-four Brethren having petitioned the Grand Master for a Lodge at Cold Lake, the site of a very extensive R.C.A.F. Base in Northeast Alberta and the Petition having been granted, the M.W. The Grand Master, M.W. Bro. D. D. McQueen, accompanied by the Deputy Grand Master R.W. Bro. Little, District Deputy Grand Master R.W. Bro. R. E. Beattie and Grand Secretary, R.W. Bro. E. H. Rivers journeyed to Cold Lake on July 26th, 1958 to Institute this youngest Lodge in the Jurisdiction. Before the ceremony Grand Lodge Officers and visiting Brethren were guests at a banquet held in the Airmen's Mess on the Base and the Institution ceremony was held in an improvised Lodge Room on the Base, there was ample space for the more than 200 members from adjacent Lodges in Alberta and our neighboring Jurisdiction of Saskatchewan. The Worshipful Master, W. Bro. J. C. Bigelow and his officers were complimented on the excellent arrangements that had been made for the occasion. The new Lodge is sponsored by St. George's Lodge No. 169 at Elk Point, it seems a very short time since St. George's Lodge was sponsored by St. Alban's Lodge No. 145 at St. Paul—it emphasises the development of this section of our Province.

The new Lodge is in District No. 10 and the four Lodges of the City of Edmonton in this district, Acacia No. 11, Empire No. 63, Norwood No. 90 and Avon Glen No. 170 as a gesture of goodwill have presented the new Lodge with a set of Regalia. St. Alban's Lodge No. 145, as the Grandmother Lodge, presented a Volumn of the Sacred Law. Astra Lodge will be practicing the Ancient York Rite and all members of the Jurisdiction welcome this latest addition to the Masonic family and extend their very best wishes.

R.W. BRO. JOHN GILBERT ODELL
HANNA No. 78

The District meeting of District No. 14 at Hanna on July 21st, 1958 was the occasion for the presentation by the M.W. The Grand Master of the Fifty year Jewel to R.W. Bro. J. G. Odell, one of the most active and valued members of the Craft in the District. R.W. Bro. Odell was Initiated in Merrill Lodge No. 344 at Dorchester, Ontario May 14th, 1908. Passed June 11th, 1908 and Raised July 9th, 1908. He was a Charter member and first Senior Warden of Coronation Lodge No. 72, G.R.A., January 9th, 1913 at which time he was employed in a Bank. He moved to Hanna and was a Charter member of Hanna No. 78 May 8th, 1913, Worshipful Master in 1915 and again in 1922. He served in the office of District Deputy Grand Master 1917/18 for District No. 9 as it then was.

Every human heart is human—Longfellow.

DISTRICT MEETINGS

The program for the Grand Master, as outlined in the June issue of the Bulletin, has been largely carried out. Unfortunately circumstances made it necessary to change the dates of the District meetings at Granum and Pincher Creek from July 14th and 15th to October 14th and 15th 1958. The other meetings were held as scheduled. In the visit to Grande Prairie the Grand Master was accompanied by R.W. Bro. D. Little, Deputy Grand Master and the Grand Secretary and after an enthusiastic meeting of District 13 a visit was made to Whitecourt Lodge No. 153 at their regular meeting, July 3rd. On July 4th the first District meeting for the City of Edmonton Districts was held, District No. 12.

Between July 21st and July 31st The Grand Master and the Grand Secretary attended nine District meetings and the Institution of Astra Lodge at Cold Lake and travelled 1,645 miles, a very large portion on graveled roads. Most of the meetings were fairly well attended and interesting, however some Lodges were not represented by either officers or Past Masters. Some of these Lodges had not been represented at Grand Lodge. It is difficult to understand why a Lodge would not make sure of representation at a District meeting, when Grand Lodge Officers take the time to go to their District and endeavour to cement the ties between Constituent Lodge and Grand Lodge. If the Constituent Lodge, its Officers and Past Masters do not show an interest in either Grand Lodge or the District meeting how can we maintain the personal contact that is so desirable in the Fraternity?

At some District meetings criticism is heard of Grand Lodge and suggestions are made for the management of its affairs. Suggestions are also made in regard to the Grand Lodge Communication itself. This is very helpful and an endeavour is made to take note of these comments so that suggestions for improvement can be acted upon. Some members suggest that the Grand Lodge Communication is too streamlined and others feel that the formal reports, already printed in the booklet for the meeting, should be taken as read and adopted en masse. It has been the endeavour of the Grand Lodge Committee to make sure that ample time is given for any member to comment on any and all reports and further, to have the time to bring any proper matter before Grand Lodge. Grand Lodge Officers have no desire to stifle comment on any reports submitted but welcome full and free discussion.

It is a matter of great disappointment to Grand Lodge Officers that the attendance at district Meetings is not considerably larger, particularly in the Cities. Some Districts have a total membership of around 2,000 Masons and some 70 to 100 turn out for the annual meeting. Granted that possibly one third are non-resident, it still leaves the percentage of attendance at a pitifully low figure and in many cases Lodge Officers are not in attendance as they have solemnly promised to be. It cannot be gainsaid

that it requires considerable effort on the part of the Grand Master to attend all nineteen District meetings and considerable time away from his daily avocation. It is just as easy—and a great deal more inspiring—for the Grand Master to address a meeting of two hundred members or more as it is to address fifty. At one District meeting this summer, which had been called for 4 p.m., there was not one member of the District in attendance at 6 p.m., the Grand Master, District Deputy Grand Master and Grand Secretary wasted a full two hours. Dinner was served at 6:30 p.m. and the Brethren arrived at that time.

The time set for the District meeting is often criticized, however a check of the attendance register for a number of years shows that there is little or no difference in the attendance whether the meeting is in the summer or fall. Some of course are quite unable to attend for various reasons, but every Lodge should make sure that it is adequately represented so that a complete report can be made at a subsequent meeting of the Lodge.

The following District meetings are scheduled for this Fall, we will look forward to a good attendance and full representation:

October 8th	District No. 2	at Brooks
October 9th	District No. 7	at Lethbridge
October 10th	District No. 11	at Carmangay
October 14th	District No. 6	at Granum
October 15th	District No. 8	at Pincher Creek
October 23rd	District No. 18	at Strathmore
November 1st	District No. 1	at Calgary
November 19th	District No. 3	at Edmonton E.H.R.

INCONSISTENT

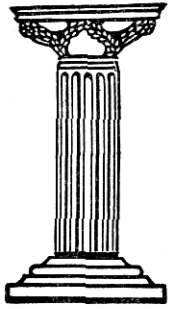
What would you think of a man who, at the expense of years of study and much money, secured an education and then never read a book or wrote a letter? This is what hundreds of Masons are doing in regard to Masonry in this state and all other jurisdictions.

They spend much money and time in acquiring degrees, and then never inform themselves as to what they paid their money for, and know nothing of the history or philosophy of Freemasonry. They do not take a Masonic periodical nor buy a Masonic history, and many go to Lodge so seldom that were it not for some old standby they would be refused admittance because they could not work their way in.

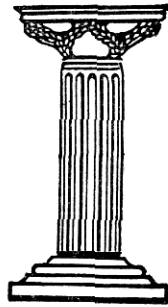
—“Square and Compasses.”

A day never passes at this season of the year when I do not contemplate the trees, so soon to be stripped and say, perhaps I shall never see you clothed again; every year as it passes makes this expectation more reasonable and the year, with me, cannot be very distant when the event will verify it. Well—may God grant us a good hope of arriving in due time when the leaves never fall and all will be right.

—William Cowper, the poet, in a letter.



Between the Pillars



BRETHREN

The topic for my talk tonight is "Brethren". My reason for picking this subject goes back to my Initiation into this fraternity when I can well recall that on my first appearing at this Lodge, I was struck with the fact that everyone called one another 'Brother'.

It was brother this, and brother that—it reminded me of a good old-fashioned camp meeting. Since that time the novelty of addressing a man or men as 'brother' or 'brethren' has worn off—in fact it has worn off too much—and with this thought in mind I would like to give a talk on 'brethren'.

There are, of course, many types of brothers, most of us have blood brothers and no act of yours or mine or Law can refute such a brother. Non-payment of dues will not affect such a brother one iota—you will walk with pride in his success or tread in gloom with his failure. Then there are brothers-in-law, and although they are not the butt of as many jokes as Mothers-in-law, nevertheless they fall in the same general category. We have religious organizations banded into brotherhoods and sisterhoods, each of which has some high ideal or purpose. There are brotherhoods that stem from military origin, we often speak of brothers-in-arms. Then there are fraternal brotherhoods (and sisterhoods) of which brand we here tonight are part.

There are many references in our ritual concerning our duties as fraternal brothers but I refer to what I consider two outstanding examples from the W.M.'s Charges where we are admonished to lay aside private animosities, if any unhappily exist, and again we are reminded of our promises to each other and urged to assist where necessary instead of indulging in harsh criticism.

Now this is strong stuff and after being in the Lodge for a while I couldn't help wondering if the Lodge were the same as, if you will pardon me for bringing in my occupation,—farming. There is a continual struggle in this field between what older farmers consider practical knowledge and what younger farmers call theory. One claims theory won't work in practice—the other claims it will. Actually I guess they are both right and I can't help but feel that a parallel lies in our own Lodge.

These high ideals quoted from the Masters' Charges are well worth striving for—but—I don't think we should be too disappointed if they are not completely attained amongst the brethren of a Lodge. There are probably many younger masons

who became extremely discouraged when they see the theory of high ideals not working out in practice in a regular lodge meeting or on the streets the rest of the week. However there is no cause for dismay. How many fraternal brothers can honestly say they agree with their blood brothers all the time? How then is it possible for a Lodge to be in complete harmony amongst fraternal brothers?

I would say I had disagreed at some time or other (either openly or in mind) with almost every brother in my own lodge. I'd be willing to bet each of them has disagreed with me at some time or other. Some of you (I hope not all) are this very second disagreeing with the talk I'm now giving. That's fine—all power to you. We were created with likes and dislikes and they will stick with us regardless of how many obligations we may take. However we have to live with people and make the best of it. Some give and take is good for a Lodge and I am sure in my own mind we can't seek by commandment to live in perfect harmony. But these disagreements should be little things and treated as such. In major ones we should have harmony.

As two blood brothers will bicker amongst themselves until an outsider chooses to enter; as two religious brethren will argue about a definition until an unbeliever steps into the picture; as two brothers-in-arms will dispute on any of a thousand questions until they are both in action together against an enemy, so should fraternal brethren act when a need really arises. The theory of the Charge should work and does work when a true need arises even though the practical in the form of an ordinary Lodge meeting is disappointing. When you stand in prayer and hear "Fill us with Thy love, that we may do good unto all men", it is not meant that you should expect special consideration from every brother whom you meet on the street from day to day. But be assured, when a true and great need arises—that brother should and will be there.

Paper presented by W. Bro. Gordon Wetter (Beaver 56) at District Meeting of District No. 9 at Castor, July 22nd, 1958.

HIGHER EDUCATION BURSARY

Twenty-two applications for the Higher Education Bursary, each sponsored by a Lodge, were carefully sifted by the Committee appointed by the 1958 Communication of Grand Lodge, under the Chairmanship of M.W. Bro. R. S. Sheppard. Grand Lodge authorized the award of four Bursaries and the following four have been selected and have accepted the Bursary:

Miss Rebecca J. Stokes, Lethbridge. Sponsored by Lethbridge No. 39. Miss Stokes will take her first year at Lethbridge Junior College Course—Education.

John Godfrey Clarke, Namao. Sponsored by Westlock No. 114. Course—Chemical Engineering.

George Leon Doucet, Edmonton. Sponsored by Commercial No. 81. Course—Medicine.

Norman Lloyd Tozer, Red Deer. Sponsored by Red Deer No. 12. Course—Engineering.