



Grand Lodge Bulletin

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

Remembrance Day

An Address

by

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I have no doubt Remembrance Day means many things to many people; those who lost loved ones in the devastating wars in which our country has been engaged, those who served, or who were unable to serve actively due to age or health condition; all have their own thoughts, their own feelings concerning this day. But are there not some meanings or principles which all should recognize or take to heart?

I would be remiss, if I did not, when speaking of the day of Remembrance assert, as has been done so often in the past, that we should pay tribute to the fallen. Let us also take time to think of that Divine Guidance which led us through times of darkness and peril in the hours of greatest need. Let us pray for that worthiness which may be manifest in the uses which we make of the peace that was won at such cost in human sacrifice.

But what of the meaning of Remembrance Day—and its importance? What lesson lies in the struggles which took place in the years now gone and of which this day is the reminder? What trust has been imposed upon us? These questions may have no certain or definite answers. It is not possible to deal with their broad scope in the time available to me, but there is one aspect of that lesson, one element of that trust which, it seems, is of particular importance and concerning which I would like to stress as the theme of these remarks.

At the dedication of Canada's Memorial Chamber in the Parliament Buildings at Ottawa in August, 1927, some of the remarks of those participating have been recorded; passages from the remarks of two personages taking part in the ceremonies point particularly to the substance of my theme. The Right Honorable Stanley Baldwin, then Prime Minister of Britain, said in part, "Has the sacrifice been made in vain? That question has often been asked; we alone, who survive, can give the answer, and the happiest moment for us all will be when we have so conducted ourselves in this world that we have made that sacrifice worth while, and an answer

to that question is found." The Honorable Mr. Ralston, at that time a Minister of the Crown said, "Let us remind ourselves in this great Presence that to be faithful to the memory of those who lie in Flanders Fields, we who continue to build cannot afford to put in shoddy material or dishonest or careless workmanship."

These words indicate that one aspect of the lesson of which this day is a reminder, is that we must not confine our reflections to the past, but each of us must reflect on the present and the future and call to mind what we should do in the light of the past. We have been left a way of life, peace (uneasy though it may be), a chance for a better world in which to live, a trust that we will apply the lessons we should have learned.

The battles of the past were not won without a complete effort on the part of all and, in like manner, brotherhood amongst men, an understanding and tolerance of people and things is not achieved, nor when achieved, maintained, without a complete effort by all; and so to fulfill that trust all must participate in achieving that goal of tolerance and understanding which is a necessary foundation for any kind of lasting peace.

A dream you say? An impossibility? Maybe so, but better that we should try than not try at all. As one Canadian statesman said many years ago, "the idealism of one generation becomes the achievement of the next."

Little can be accomplished by the individual sitting back, saying, in effect, "Let the other fellow do it." It is not something that heads of state alone must strive for, but individuals in all walks of life must make the effort in their daily living and so give life to tolerance and understanding so that they may flourish and spread. In this day and age we rely, perhaps too much on things being done for us, but if we are to achieve practical Remembrance of all the sacrifice that has been made on our behalf we must dedicate ourselves to building that type of freedom for which so many of our youthful citizen soldiers made the supreme effort and paid the supreme price.

As Masons we have a particular part in this desirable objective. Tolerance is a teaching of Masonry; "Freemasonry lives to help and helps men to live." As each of us, through our attention to the teachings of Masonry strengthens our own moral fibre, as well as our Order, none of us I am sure, would ever think, much less sug-

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EDITORIAL

Not long ago I received an article from an interested Brother calling attention to conditions existing in a Masonic Temple in the Province which, in his opinion, presented an extremely dangerous situation as regards the possibility of loss of life in the event of fire occurring in the building and while I did not deem the article entirely suitable for publication in this paper, due to the fact that the writer dealt with a specific case, I could not help but be impressed with the sincerity of the presentation and with the entirely applicable remarks as they might very well affect not one, but many of the Temples throughout Alberta and elsewhere.

Many of the buildings in which we hold meetings and which are, on occasion, badly overcrowded, do present very serious possibilities of undue hazard and perhaps it would not be at all out of place if in this column it is suggested that a thorough canvass of existing dangers in all our buildings might be made and that, where danger to life and limb exist, they be eliminated.

It is generally agreed, I believe, that smoke and toxic fumes arising from a fire, constitute basic dangers and probably would more likely result in death or serious impairment of health than might the actual fire itself. This is doubtless true of multi-storey buildings to a greater extent than would be the case in a single storey structure.

According to the article submitted the effects of fire in a basement may be felt in an incredibly short time on upper floors; in between two and three minutes gases from a fire may become lethal on the main floor and on additional floors a gravely toxic condition may exist in six minutes or less.

Looking back over buildings in which I have attended meetings, it is not difficult to recall possibilities of hazard which might be brought into being at any time by a flash fire; there are Masonic lodge rooms over commercial buildings, in basements of churches or community halls and elsewhere over which the lodge has no measure of control and where, should fire erupt, loss of life might easily result.

While there is no desire whatever to put any building committee or board of directors of Masonic property "on the spot" in connection with their responsibilities in regard to this matter, it cannot be too strongly urged that every possible precaution be taken to avoid calamity in buildings where members of the Order congregate, or indeed, in any structure which accommodates large numbers of people for any purpose.

The idea that "it can't happen here" is one that might well be discarded in the interests of safety.

S. C. H.

75th ANNIVERSARY MARKED AT "THE HAT"

Instituted on June 15th, 1885, Medicine Hat Lodge No. 2 celebrated its 75th Anniversary on October 1st, 1960, and congratulations are extended at this time. M. Wor. Bro. W. H. Harper, Grand Master graced the occasion, addressing the gathering on conclusion of the Service of Thanksgiving, ably conducted by R.W. Bro. Collett, Grand Chaplain.

The Worshipful Master of the Lodge, W. Bro. J. W. Little presided at the formal meeting and addressed the gathering, while R.W. Bro. W. A. Noble gave a most interesting resume of the history of the Lodge.

The Charter for Medicine Hat Lodge No. 2 was granted by the Grand Lodge of Manitoba at a time when our own Grand Lodge was far from an established entity and when the ox cart was much more in evidence than our present day transportation auxiliaries; this Lodge has enjoyed a broad opportunity for service in the community of Medicine Hat, taking full advantage of every avenue of development and progress as the years went by. Medicine Hat Lodge No. 2 has had a distinguished career and the good wishes of all members will follow the Lodge in the future.

THE 1960 BURSARY PROGRAMME

As is well known to all members of the Craft in Alberta, the Grand Lodge Committee charged with the allocation of bursaries to applicants desiring to continue with higher education is making worth while progress in assisting progressive young people with their university studies.

This year bursaries have been granted, the substantial sum of \$500.00 being given to those selected, with an additional \$200.00 being available to those whose homes are outside the educational centre in which the student resides.

The following young people are taking advantage of the opportunity available through the Grand Lodge Bursaries in the current season:

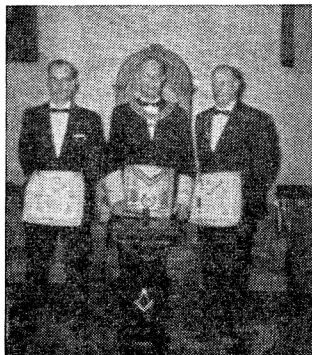
Norman Lloyd Tozer, Red Deer, Third Year Engineering
 John Godfrey Clark, Westlock, Third Year Engineering
 John Jeff McMullen, Medicine Hat, Fourth Year
 Engineering
 Sharon Ann Chrystal, Blairmore, Third Year Education
 Sharleen May Saurders, Killam, Second Year Arts
 Nora Isabelle Chell, Monarch, Second Year Education
 Donald William Geddes, Alliance, Second Year
 Education
 Charles Robert Froelich, Calgary, Second Year Applied
 Mathematics
 Carol Margaret Tovee, Turner Valley, First Year
 Education
 Gerald Marvin Coen, Bashaw, Second Year Agriculture
 Carey Walker McKinley, Mirror, First Year Engineering.
 Allen Christian John Jensen, Delia, First Year
 Agriculture

The Masonic Bursary is open to young people regardless of religion or nationality and will doubtless serve a most useful purpose in preparing recipients to embrace opportunities in the expanding economy of our magnificent Province.

WITHIN THE CRAFT IN ALBERTA BROTHERS ALL!

Our picture shows three brothers who have taken an active part in Masonry in Alberta and whom we are pleased to salute at this time. Left to right are shown: W. Bro. C. E. Sibbald of Ionic Lodge No. 45 at Alix, raised in Crocus Lodge No. 115, Chinook, Alberta, in 1950; W. Bro. W. O. Sibbald of Drumheller Lodge No. 146, Drumheller, in which Lodge he was raised in 1948; W. Bro. K. E. Sibbald, St. Andrew's Lodge No. 66, Trochu, Alberta, in which he became a Master Mason in 1953.

We regret that the picture does not include the father of the three 1959-60 Worshipful Masters, W. Bro. O. G. Sibbald, who was Master of Drumheller Lodge No. 146 in 1943.



THE BANFF CONFERENCE

The annual conference of the four Western Canadian Grand Lodges was held at Banff during the early part of September and was largely attended by representatives of the four Grand Jurisdictions; the first session was held in conjunction with the regular meeting of Cascade Lodge No. 5 at which time M.W. Bro. Hector MacKay of Saskatchewan, delivered a most interesting address.

During the conference the chief topics of discussion are given below together with the members making the presentation and leading the subsequent discussion:

What is Masonic Morality? M.W. Bro. Sawatzky, Manitoba, and R. W. Bro. D. M. Taylor, British Columbia.

The Responsibility of the Lodge to its Newly Made Mason: R.W. Bro. Burt, Saskatchewan, and R.W. Bro. Morley Merner, Alberta.

Why Should I Attend Lodge: R.W. Bro. W. L. McPhee, Alberta, and R.W. Bro. B. Stuart Parker, Saskatchewan.

The Well Ruling and Governing of a Lodge: R.W. Bro. J. R. Mitchell, British Columbia, and R.W. Bro. A. Wilson, Saskatchewan.

All papers will shortly be published for distribution to the Lodges of the respective Grand Jurisdictions and should form the basis for a great deal of educational discussion during the coming winter months.

NEW LODGE FORMED NEAR EDMONTON

At a well attended meeting held recently in Sherwood Park, a suburb of Edmonton, the newest Lodge in Alberta, designated Sherwood Lodge was instituted by M.W. Bro. W. H. Harper, Grand Master, assisted by a number of present and past Grand Lodge officers; the new group gave every indication of keen interest and the future augurs well for this new star in the firmament of Freemasonry in Alberta.

Officers elected to guide the Lodge in its initial year of progress are: W. Bro. Harry Gerard, W.M.; Bro. Cyril Poxon, S.W.; Bro. Sam Scott, J.W.; W. Bro. O. P. Thomas, Secretary;

Bro. W. M. Morrison, S.D.; Bro. J. R. Chapman, J.D.; W. Bro. Glen MacLachlan, D.O.C. The office of I.P.M. will be filled this year by W. Bro. A. Grant McKenzie.

Members throughout the Jurisdiction will join in extending a welcome to the members of Sherwood Lodge.

OPPORTUNITIES TO MEET THE GRAND MASTER

Members and visitors of several Lodges will, in the coming weeks, enjoy an opportunity of meeting M.W. Bro. Harper, Grand Master, when he attends scheduled meetings at the following locations: Fiftieth Anniversary, Grassy Lake Lodge No. 57, November 26th; The "Grand Master's Night" at Lethbridge, November 29th; Official visit of the Grand Master to Zetland Lodge No. 83, Calgary, on December 1st; Fiftieth Anniversary Robert Burns Lodge No. 49, Carmangay, on January 25th, 1961.

The opportunities to meet and hear the Grand Master should not be overlooked.

THE HAND OF FELLOWSHIP

With superb facilities for the treatment of sick brethren existing in the major cities of Edmonton and Calgary it is logical that, on occasion, members of lodges require hospitalization in these centres; hospital visits will be gladly and generously arranged if secretaries of lodges will advise Don C. Deane, 14351 92A Avenue, in Edmonton or the Grand Secretary at the Masonic Temple, 12th Ave. West in Calgary, regarding members in hospital.

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gest, that tolerance and understanding should not be exercised towards all people with whom we come in contact, be they Masons or not. In so exhibiting that tolerance and understanding it is to be hoped that the example will be observed and copied by others, who, in their turn, will go and do likewise. In this way we as Masons can contribute our part to the maintenance of that trust, being well fortified by the teachings of the Craft.

Thus Remembrance Day for us should be every day. Consciously or unconsciously we should realize that the present and the future depend on each of us so conducting ourselves in this life that in the building of a better world we use only the best material and the most excellent workmanship, and use it honestly. We must master and apply that tolerance and understanding of which we are so proud. In doing so, each of us, in his own way, small though it may be, is remembering the lesson of those struggles of which Remembrance Day is a reminder and maintaining the trust by continuing the struggle for a better way of life, although on a different battle field, with different weapons, but, I hope, with comparable courage and self-sacrifice as that so valiantly exhibited by those whom we are privileged to honour on Remembrance Day.



Between the Pillars

IF I WERE TO GO THROUGH THE CHAIRS AGAIN

By A. G. Phillips, P.M.
Red Deer No. 12

I believe every Worshipful Master leaves the chair of King Solomon with a feeling of regret and a wish that he could go through the chairs again so that he might correct the errors and omissions that occurred during his first incumbency. In looking back to the time when I was first asked to be a Junior Steward, I find that there are so many things I might have done better. Therefore, in the hope that my experience might be of some assistance to the new W.M. or to a young officer, I propose to set forth here what I would try to do if given a second chance.

First of all, I would have to ask myself very seriously, "How high up on my list of activities am I going to put my Lodge?" In this age of multiplicity of organizations one can soon become so involved that inevitably meetings are going to clash. All good Masons are regular churchgoers so it follows that they will do their part in the government of the church. Masons are good citizens in the state and community and thus become members of service clubs and other organizations designed to help in community life. The sportsman in the Craft likes to golf or curl and so on, ad infinitum. We were told when we were initiated that, "it is not meant that Masonry should interfere with our usual vocations," so it all depends on us as individuals just how far we stretch the phrase "our usual vocations." If I find in my own mind that golf or curling or even cocktail parties are going to have higher priority on my list than my Lodge, I would have to regretfully decline an invitation to be an officer, rather than to accept and only do half a job.

However, we will presume that I have decided that Masonry is a rather important part of my life and I am going to put as much of my time and my talent into it as I can, so I accept the office. From that point on, I will determine that nothing short of absence from my home or sickness is going to prevent me from attending all meetings and all practices in respect of my Lodge. I am determined to consider a practice as important as a meeting. If degrees are to be

conferred in a dignified and impressive manner they should definitely be well practiced. It is not good enough for half the officers to turn out to one practice and the other half to another; no matter how small the office may seem to be, it fits in with another officer's part of the ritual and it would not be fair for me to be absent from a practice and thus spoil the general effort.

Leading on from this, I would find that I would have to devote a good deal of time to the study of my ritual so that my work might be as close to perfect as it is possible for me to make it. I would also arrange to have additional meetings with any other officer whose part in the ritual works in with mine, so that we might practice together in the quiet of our homes, discuss Masonry and mutually benefit. This applies to all officers from the stewards right up to the worshipful master. By following this practice all the way through the chairs, I would find that not only do I have this year's work as nearly perfect as it is possible for me to have it, but that I would be well on the way towards understanding what might be expected of me in future. In the year that I occupied the chair as Senior Warden I would thus be working with the Master of the Lodge and gradually absorbing his work, so that when the time came for me to face the examining board I would do so with some measure of confidence.

Another avenue I would explore would be that of a wider programme of inter-lodge visits; our lodge has been doing a considerable amount of such visiting during the last two or three years and I believe it is possible to obtain numerous pointers through this medium. I would be able to observe how my counter-part in the visited lodge does his work and thus be able to improve my own. It is impossible to have contact with another lodge and not benefit from such contact. One is met with unbounded hospitality; in many cases the work is conducted with dignity and the open minded visitor is uplifted and will, as opportunity offers, strive to improve the quality of his own work.

When finally I sit again in the chair of King Solomon, I should be well versed in the ritual and have studied the constitution and by-laws closely so that I might be able to refer to them and to reach decisions without delay when called upon to do so. I would open all meetings on time and conduct them in a firm, but not dictatorial manner, so that business might be dealt with expeditiously and the lodge closed at a reasonable hour. I would study all the various ways that have been recommended to increase attendance and try those which seemed to fit our problem best. I would try to employ as many of the brethren as possible in either degree or committee work, not forgetting to include Past Masters wherever possible. If I found that one of my officers was not doing the job as well as I felt he should, I would either discuss the matter with him myself or have a Past Master do so, feeling that a friendly word of advice might be beneficial.

Lastly, when I sat in the chair of the I.P.M., I would try to assist the Master as best I could, giving him advice when asked for, offering suggestions when I considered them needed and would undertake ritualistic work when required. Then, when I had again retired to the chairs at the side, I would be able to do so, feeling I had done my best.