



Grand Lodge Bulletin

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

EASTER AND FREEMASONRY

Dr. Watson Boyes, M.S., 33°, Squares and Compass

The Advent of springtime has been the cause of great rejoicing among men and women throughout all ages. With the rebirth of nature in all its loveliness there has been a corresponding response in the hearts of man, the blossoming of his spirit resulting in a veritable resurrection in his soul. Springtime becomes a yearly ritual of hope and joy.

Throughout the course of the years and centuries men have believed, to a greater or less extent, that this life was not the end of everything, but that somehow and somewhere part of him lived on. Homer, the great Greek poet of three thousand years ago once said, "'Tis true, 'tis certain, man though dead retains part of himself; the immortal mind remains."

We look back into ancient Egypt and see man striving for immortality by building pyramids and tombs, while yet they lived. The preservation of the body after death meant to the Egyptians, the continuance of his soul in the Egyptian after life or heaven, which was a counterpart of his earthly Egypt. Man lived on as his soul traversed the celestial Egypt and sailed on the celestial Nile.

The Christian Church has given a deep religious meaning to this universal fact through the medium of the death and resurrection of Jesus of Nazareth. That Jesus rose from the dead can be accounted for in the lives of his disciples as they spread over the then known world and proclaimed the glad tidings of deliverance to weary men and women in His name.

Two modern fishermen awaiting dawn as they sat in their boat to begin fishing, were discussing the vital matter of the resurrection. One said, "How do you know that Christ rose from the dead. Two thousand years have now gone by. What is your reason for believing?" Answered the other, "We cannot as yet see the sun because it is below the horizon. But look at the reflection of its rays in the windows of the houses on the cliff top. So I believe that Christ rose from the dead because I see Him reflected in the hearts and lives of my fellows."

The great message of Easter is that men are immortal here and now. They rise in the life

of Christ from the tomb of sin and selfishness. Man rises when he sets himself the task of serving others. This service is based upon a faith in the Grand Architect of the Universe, which faith rises to fruition in the service of man. Faith in God and faith in man must ultimately bring about a resurrection of hope and courage in the hearts of men.

The Christian Church throughout the ages has ever emphasized this great fact of immortality in life. The Easter ceremonies are part of this emphasis. Freemasonry through its philosophy and teachings has always reinforced the teachings of the Church. The legend of Hiram, though symbolic, is a legend of the victory of man over himself and death. At the same time it is a victory over stupidity and evil in the world.

The late Dr. Joseph Fort Newton, a distinguished Freemason and an eminent preacher, once wrote: "Jesus was put to death between two thieves outside the city gate. The Master Builder was stricken down in the hour of his glory, his prayer choked in his own blood. Lincoln was shot on Good Friday just as the temple of Unity and Liberty was about to be dedicated. Each was a victim of sinister, cunning, brutal, evil force—here is the tragedy in every age and land, as appalling as it is universal, and no man can fathom its mystery."

Thank God, this is not the end of everything. The legend of Hiram makes this fact as clear as day. Again to quote the late Dr. Newton: "The Degree ends not in a memorial, but in a manifestation of the Eternal Life. Raised from the dead level to a living perpendicular, by the strong grip of faith, the Master Builder lives by the power of an endless life. Masonry symbolically initiates us into the Eternal Life here and now, makes us citizens of eternity in time, and bids us live and act accordingly. Here is the deepest secret Masonry has to teach—that we are immortal here and now; that death is nothing to the soul; that eternity is here today."

All men can be citizens of eternity now. They can live by the power of an endless life. Longfellow writes of being at Newport, Mass., after the Civil War. Here he saw a nameless grave, the inscription of which read, "A Union soldier, mustered out." Longfellow added, "Here was a man who gave his all, his life, his name, that the

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EDITORIAL

M.W. Bro. L. H. Bergstrom, Grand Master of the Grand Lodge of Saskatchewan, in a message to the constituent lodges of that Province, through the medium of the "Tracing Board," discussed the value and effectiveness of the regular monthly lodge notices which go to the members of the Order advising them of the dates of meetings.

His most appropriate remarks coincided very closely with my own thoughts on this matter and feeling quite confident that M.W. Bro. Bergstrom would offer no objection, I take the liberty of quoting his observations herewith for the benefit of Alberta lodges.

"Although most infinite in variety of form, lodge notices fall conveniently into three broad classifications. The simplest, and probably the least effective in commanding attention of the reader, contains a list of the current officers and the past masters, the dates of meetings during the month and a brief reference to the business of the meetings, sometimes referred to rather indeterminately as 'regular' or 'general'. A second type of notice, showing more thoughtful preparation, adds to the basic information a list of standing committees, together with brief Masonic notes, messages or quotations. The third class, in addition to characteristics already noted, contains a page or section variously entitled: 'The W.M.'s Tracing Board,' 'Secretary's Notes', 'Lodge News,' etc. This page brings the membership not merely a lodge summons, but also important news concerning the lodge, information about plans and projects, instruction and Masonic messages. This page must surely be of real interest not only to resident members but also to those brethren living at a distance who retain a continuing interest in the lodge.

It seems fairly obvious that, while the lodge notice is essentially a summons to the members to attend meetings ordered by the W.M. for stated purposes, it can be designed to serve the lodge in a wide sense. A well designed notice is attractive, informative, instructive and interesting. If attractive in format it catches the reader's attention. It should be informative in respect to identifying lodge officers and committees and in reference to lodge affairs. It should be instructive by carrying Masonic thoughts and messages of value to the reader. It should be interesting in the way in which it reflects something of the 'life' of the lodge.

A large or elaborate notice form is not necessary to achieve these purposes. Nearly all forms now in use could incorporate these features without changing size or proportions. It is more a question of efficient use of space and imaginative planning. A little time spent preparing the notice each month on these lines would be surprisingly rewarding in terms of interest, attendance, enthusiasm and appreciation of the lodge membership."

S. C. H.

ONE LAD'S FINEST MEMORY

By Our Late Brother Cecil B. DeMille

During Festive Seasons churches all over the country overflow with worshippers. It wasn't always that way . . .

When I was ten, our community church, in order to stimulate interest among parishioners, decided to hold services every morning at eight o'clock for a week. Since we couldn't afford a resident minister one was acquired from the outside, I do not remember his name. But I shall never forget his strong, kindly face and his prominent red beard.

My father, who was very active in the church, sent me off one cold and rainy morning. I walked alone to the small wooden sanctuary through a murky gloom. Upon arrival I could see that no one was present but the red bearded minister and myself.

I was the congregation.

Embarrassed, I took a seat, wondering anxiously what he would do. The hour for the service arrived. Surely he would tell me politely to run along home.

With calm and simple dignity the minister walked into the pulpit. Then he looked down on me and smiled—a smile of great warmth and sincerity. In the congregation sat a solitary child but he commenced service as if the church were crowded to the walls.

A ritual opened the service, followed by a lesson reading to which I gave the responses. Then the minister preached a short sermon. He talked earnestly to me—and to God. When it came time for the offering he placed the collection plate on the altar railing. I walked up and dropped my nickel on the plate.

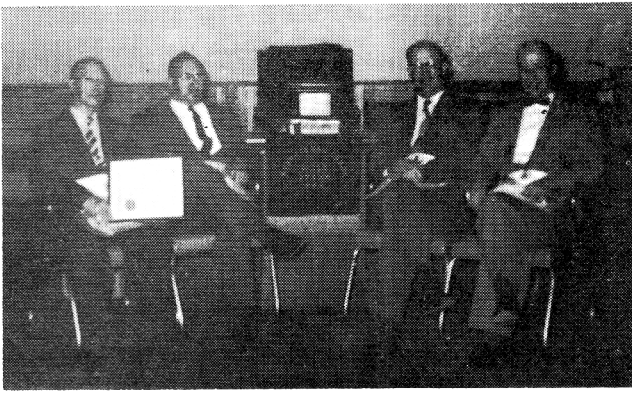
Then he did a beautiful thing. He came down from the altar to receive my offering. As he did this, he placed his hand on my head. I can still feel the thrill and sensation of his gentle touch. It won my belief and strengthened my faith. The spirit of truth was in the church with us that morning.

None of us can tell at what moment we step into a boy's life and by a demonstration of love and faith turn him in God's direction.

THE GREAT ARCHITECT

We, who are Masons, often refer to the Supreme Being as the Great Architect of the Universe. But whether in calling Him the Great Architect of the Universe we catch all the implications, I am not sure. If He is the architect, then He has a plan and He has a purpose, and you must of necessity see it in terms of the development of the human personality to the peak of its possibilities.

—Masonic Craftsman.



F. Lunn Sr., F. Lunn Jr., H. Lunn, R. Lunn

WITHIN THE CRAFT IN ALBERTA A FAMILY QUARTETTE

We are pleased to present herewith Bro. Francis Lunn Sr., his namesake W. Bro. Francis Lunn Jr., W. Bro. Harvey Lunn and Bro. Rae Lunn who, some time ago, foregathered in Washtenau Lodge No. 154, when Bro. Lunn Sr. was presented with an Honorary Life Membership Certificate by W. Bro. C. A. Procter. The senior member of this unusual family group was raised to the Sublime Degree in August 1943, by W. Bro. Francis Lunn when he was Worshipful Master of the Lodge.

The father of the three fine sons has attained the age of 82 years and now resides at Lacombe, Alberta; Bro. Rae Lunn is a member of Rockyford Lodge No. 123 and resides at High River. Although Bro. Lunn Sr. has, at various times sat in Lodge with one or another of the sons the occasion for the presentation was the first on which all had attended a meeting at one and the same time.

The fine Masonic record of this family is one which calls for the greatest pleasure for them and their many friends.

GRANDE PRAIRIE LODGE No. 105 EXTENDS HONOUR

Acting on the suggestion of R.W. Bro. E. G. Dixon, Grand Secretary of the Grand Lodge of Canada in the Province of Ontario, R.W. Bro. B. R. Everton, D.D.G.M., recently presented Bro. G. A. James, originally a member of Nilestown Lodge No. 345, Ontario and an affiliate of Grande Prairie Lodge in November 1919, with a Fifty Year Jewel.

Following his affiliation with the Northern Alberta Lodge, Bro. James took a most active part in the work of the Lodge, serving as W.M. in 1924 and again in 1940. He served also as D.D.G.M. for District No. 13 in 1928; during a period of residence in British Columbia, Bro. James assisted in the formation of Lodges in Vancouver and Prince George and his broad Masonic experience has been of the greatest value in his association with the membership of Grande Prairie Lodge who were so pleased to honour him through the recognition of fifty years of dedicated service to Freemasonry.

THE BOND OF FELLOWSHIP

Through the efforts of brethren in two foreign jurisdictions members of Alberta Lodges have recently received recognition of lengthy Masonic connection and Alberta Masons will be appreciative of the spirit that so generously prompted the extension of the hand of fellowship.

On Nov. 21st last, R.W. Bro. Carl D. Beach of the Grand Lodge of New York, attended Bro. Henry H. MacLeay at 612 Caroline St., Ogdensburg, N.Y., and presented him with his Fifty Year Jewel on behalf of Doric Lodge No. 31, G.R.A.

December 8th, 1960, marked a happy occasion for Bro. Danelz, formerly an active member of Medicine Hat Lodge No. 2 and now residing in Minneapolis, when M.W. Bro. John B. Tomhave and R.W. Bro. David E. Palmer, Grand Secretary of the Grand Lodge of Minnesota called at his home and presented him with a Fifty Year Jewel on behalf of his Mother Lodge.

There can be little doubt but that the former Albertans were thrilled with the recognition and that not the least of their pleasure would come from the fact that they were remembered by their former Lodge Brethren.

EDMONTON LODGE No. 7 PAYS TRIBUTE

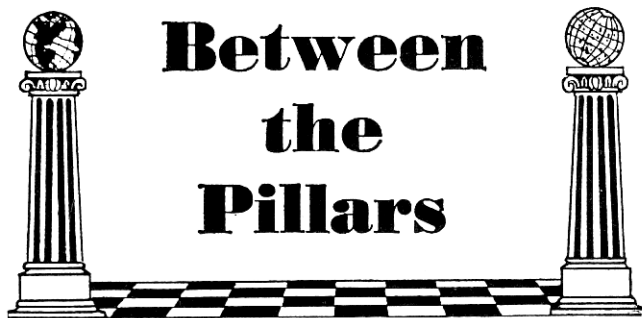
Edmonton Lodge No. 7, one of Alberta's pioneer lodges, recently honoured R.W. L. M. Muir, W. Bro. J. H. Reid, W. Bro. Donald Ross and Bro. Wm. Brownlees, presenting them with Fifty Year Jewels when a dinner, honouring older members was held. It is notable that ten members of this honourable Lodge now enjoy the privilege of half a century of membership and that eight of the ten were present at the recent gathering.

Among those present were Bros. Tom Irvine, 95 years of age; Wm. Nixon, who is 92 years of age, and Bro. J. W. Johnston, who has been a member of the Craft for 63 years. This Lodge traces its history back to 1892, has 46 living Past Masters and 25 Life Members—truly a heritage for the most sincere congratulations.

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Union might live." We can say that this unknown soldier achieved the greatest good of all, he gave himself for his fellowmen. He lived by the power of an endless life. He lived by the power of the resurrection.

Death is but an entrance into life. The Christ was lifted up on the Cross that through his death men might have eternal life here and now. Easter thus speaks of this new life. Nature by the regularity of its season speaks of this new life. The Christian Church through its faith, echoes and re-echoes the resurrection of the Christ of Nazareth, and teaches that men today can experience this new life, the rebirth of faith in God. Freemasonry as the handmaid of the Church also teaches that men here and now, have eternity in their hearts. Every Mason has passed through the experience of being raised from a dead level to a living perpendicular. He has experienced the "Easter" in his heart and life. He knows of immortality while mortal. Easter spells eternal life here and now.



INTRODUCTION TO INSTALLATION

An Address by

R.W. Bro. R. L. Osborne, Corinthian Lodge No. 22

Each year our Lodges, at a time appropriate to their requirements, carry out the ceremony for the Installation of officers, a ceremony of pleasing import, described by our founding fathers as "an auspicious solemnity." Let us pause for a moment to reflect upon what our ancient brethren might have meant in the application of this term in the ritual.

There is some doubt that the ceremony itself was meant as ceremonies are rather uncertain affairs. They may be impressive, or otherwise, depending upon the amount of interest or sincerity that has gone into their preparation, as well as upon the measure of skill with which they are conducted. It is my belief that he who coined the term, "auspicious solemnity" and who visualized the annual recurrence thereof, intended to convey to us the sense of privilege that attended the year after year repetition of one of our most important portrayals.

It speaks well for the democratic well being of our land that we are free to perpetuate the direction of our Craft through the annual installation of those selected to guide our activities, for there is ample evidence that such a condition does not exist in many countries of our present day world.

A recent notice of a Calgary Lodge contained the following excerpt from the Toronto Daily Star: "In Spain it is a criminal offence to be a member of a Masonic organization and persons found guilty of such offence may be subject to prison terms and to the confiscation of their property. They are disqualified forever from jobs, and if they are teachers, journalists, lawyers or doctors they are forbidden to practice their professions." Perhaps the brethren will recall reference to similar restrictions in other countries which appeared in this bulletin a few months ago when our editor pointed out some of the difficulties experienced by members of the fraternity in Argentina and we know that in some other lands under dictatorial governments our fraternity scarcely exists.

The question arises—"Why should this be so?"

Our Order has been described as "the most Moral, Human Institution that has ever existed." The word "moral" is described in the dictionary as "that having a certain standard of Right or Good." I believe we could describe it in our own words as "that which is fair to both sides," our

square, for instance, likewise the word "human" may be defined as Lenient, Considerate, Forbearing, also consistent with a standard of conduct. We believe that our fraternity is just that; it is further defined as a "Progressive Science." I like to note and admire the word Science in this instance. We do have certain principles which we feel to have arrived at the ultimate of knowledge, of truth; outside the Craft they are known as Eternal Verities, but within the confines of our fraternity they are called landmarks and three of them, at least, are of such importance that they may be placed at the head of the list.

First, MONOTHEISM—a belief in one God, the Creator of the Universe, and what is of equal importance? He has given us, you and me, a part in the Great and Wonderful Plan. Secondly, a belief that the V. O. T. S. L. is a direct revelation from the Beyond. We place this Book in the centre of our Lodge, symbolically that we should always have it in the centre of our thoughts, deliberations and endeavors, whether working within the Lodge or outside its confines. Thirdly, a belief in IMMORTALITY, a hereafter. The conviction of this belief elevates us from the status of beasts of burden to that of intelligent human beings, sons of the Father, workmen of the Temple. We do not believe we have reached the ultimate of knowledge in the study of the details of the Moral Law, the Mystery of Life. No person can do a good work unless he understands what is required of him. Our Fraternity does not pretend to have all the answers, but it does give us the privilege of using the twenty-four inch gauge, the square, and the compasses to work on the Symbolic Tracing Board, to try, under certain known principles, to further our knowledge of the mystery of life much the same as an architect or draughtsman tries to resolve the designs and plans under his hand. It is a wonderful thing to be able to share in this research.

Our Fraternity requires that anyone, whatever his station in the outside world might be, desiring to become a Freemason must do so as an Entered Apprentice, a basic workman and I would that every member could one day be the Worshipful Master of a Lodge for he can then have a better appreciation of the two priceless Tenets, Commandments, if you wish, "THOU SHALT RESPECT AND HONOUR LEGITIMATE AUTHORITY, AND THOU SHALT BE COURTEOUS TO THY BRETHREN."

On Installation night one of our brethren has completed his tour of duty; he has increased his knowledge and maintained the foregoing Tenets and Principles clearly before our eyes; another takes his place and will doubtless follow the splendid example of his predecessor in an institution that has our greatest admiration. Let us be unfeignedly thankful that we can meet as we have done tonight, in freedom and sanction and may we say with our ancient brethren—"May our childrens' children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity."