



Grand Lodge Bulletin

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The Deity and His Works

by Robert W. Tarbell, in the Wisconsin Freemason

The ancient gods towered above their worshippers. Whether it was Jupiter, Baal or Zoroaster, the object of devotion was revered as a powerful personality who could exalt his followers and slay his enemies. He brought health and plenty to some, famine to others, hurled thunder bolts and rode in the storm. A god who accomplished little was cast aside for another. And we look upon God, the Supreme power, as the Deity of the universe today.

The earth contains enough mystery for one lifetime. When the ancients sat in reverie in the cool of the evening and watched the stars light the heavens, they gloried in the wonders of creation and worshipped the Grand Architect who rules all things. We of this day have learned to measure the path of stars and the flight of comets, but cannot create them nor control them. We are still mystified by their grandeur. And so it is with the minutest objects of creation. Man pries into the most secluded parts of matter, even splitting the atom that he cannot see but must finally admit that he has not unlocked all the secrets. On the ocean floor or in the stratosphere we are awed by the very facts about us.

Turn the searchlight inward. The marvels of the human mind are even more stupendous than the material objects of creation. No man can grasp all the wonders of personality. Some have proposed the idea that the mortal mind is a spark of Divinity. Call it presumption if you will, but there is food for thought. There has been a continuous thread of existence running through all creation, from the first beat of life down to the present day. In the human race this silver thread has meant a continuity of intelligence and kinship with the Deity.

Man has a mind of his own. The stars must follow a beaten path, and all the blind forces of nature are harnessed for their route, but man can change his direction. He may look upon the Deity and His works with an air of adoration,

indifference, or contempt. He may be devout, profane, or agnostic. But with all his pet notions about the intelligence behind this vast scheme of creation, man still plods on, striving to unravel the mystery of it all. He may scoff at the piety of his neighbor, but inwardly admits that a Supreme Power rules the universe.

Our conceptions of Deity may change, and we may revise our notions about His works. Superstitions will be cast aside as more light is shed. What we accepted yesterday as the true thought may need revision today in the light of modern understanding. It is only our conception of Truth that needs new interpretation. Deity moves in the spirit of Truth, and all His works are Truth. In that attitude Masons pay reverence.

Even with our great ignorance about the mystery of existence, we still have faith that we can seek and find. The race plods on, making one discovery after another, turning the spotlight of inquiry into all the corners of existence, not content until an answer is found. That is the story of the race, climbing the hills to a destiny even greater than our noblest dreams. More Light is the watchword as we plod on. Some assert that the end point of man's travel is complete understanding. That sounds plausible. All that is required is to grow more each day in better conduct. The point of perfection is far off in the distance, but the way grows brighter as we proceed. And if the faltering steps of mortals appear to mock our progress, the Truth remains.

If we can but retain in our minds the beauty of the language of Freemasonry and permit our minds to go back over the charges and lectures which have so appealed to us in the past surely we will find the ways and means so necessary today to maintain the true spirit of brotherhood between ourselves and all with whom we find much in common.

EDITORIAL

The subject of this Editorial might well be termed WANTED: IMAGINATION.

Even a mystic tie will snap under the strain of cheerlessness, repetition, monotony, dullness.

So writes one of our foremost Masonic authors of the present century!

And how true his words!

Cheerlessness . . . repetition . . . monotony . . . dullness. Four mortal enemies of Masonic progress. Four words that may be placed high on the list of reasons for today's apathy.

If there is a single ingredient that Freemasonry needs more than any other in 1963, it is the word which appears at the head of this editorial . . . imagination. Bold imaginative leadership would snap Freemasonry out of its doze; and somewhere that leadership is awaiting its opportunity.

Where can this dedicated leadership be found? It might be discovered in the most unexpected places. But first we must remember that when the Temple was erected on Mount Moriah new designs were drawn on the trestle-board every day. Imagination cannot be transmitted all the time by remote control through books and manuals. Lodge leadership needs *personal* attention, an assurance of *personal* interest, not merely group generalizations or pep talks once a year.

We hear, from time to time, of visits of Grand Lodge Officers, men who are skilled in Freemasonry and willing to impart their knowledge to members of Constituent Lodges, when the attendance of members of this or that Lodge is, in effect, almost an insult to the leaders of the Craft who are devoted to the performance of the duties which attach to their respective offices.

It is found, on occasion that attendance, perhaps more especially at some of the larger city Lodges, proves most disappointing, and there is little question but that such low attendance is due, in large measure, to the lack of programmes of interest to men who, in their busy lives, need relaxation and interests which do not follow too closely the trend of their respective vocations.

As we begin a new year in Masonry it is imperative that Lodge leadership be keen, interested, dedicated and those who are responsible for the advancement of Masonry will find, should they choose to do so, a great many helps through the medium of contacts with their Grand Lodge and the books and materials available to them on request. Let us make 1963 an outstanding year in our own Lodge, by planning programmes which WILL interest the members and by making sure that our leadership gives impetus to assemblies which have a definite interest in all that Masonry means.

SCH.

PROMINENT MASON IS WHEAT KING

Friends throughout the Province will be gratified to learn that W. Bro. Fred Hallworth, for many years active in Freemasonry through his connection with Doric Lodge of Taber, has again been crowned Wheat King of Canada, repeating his fine performance this year at the Royal Winter Fair; he last attained this distinction in 1955 and his achievement again in the current crop season gives definite proof of his skill in growing and preparing a fine sample for competition at the outstanding Canadian Show. W. Bro. and Mrs. Hallworth were in Toronto for the "crowning" in the closing days of the great exhibition.

DATES TO REMEMBER

The office of the Grand Secretary reports that Area Meetings have been arranged as follows:
 St. Paul, Wednesday, January 30th, 1963.
 Edmonton, Thursday, January 31st, 1963.
 Camrose, Friday, March 8th, 1963.
 Drumheller, Wednesday, March 13th, 1963.
 Fort MacLeod, Saturday, March 23rd, 1963.
 Calgary, Saturday, March 30th, 1963.
 Red Deer, Friday, April 12th, 1963.

Members of Lodges within reaching distance of the above locations are urged to attend and to take advantage of the presence of high ranking Grand Lodge Officers.

GLENBOW LODGE CONSECRATED

On September 12th, Glenbow Lodge No. 184, G.R.A., was Constituted and Consecrated in the Henry Wise Wood High School Auditorium, Calgary by Most Worshipful Bro. W. Lloyd McPhee, Grand Master, assisted by Grand Lodge officers and the delightful ceremony was witnessed by an unusually large assembly of members and visitors.

V. W. Bro. John Begg acted as Director of Ceremonies, while R. W. Bro. Canon W. H. Morgan, Acting Grand Chaplain lent dignity to the Service in his position as Chaplain.

M. W. Bro. W. H. Harper acted as Installing Master, his work being done with precision. Following the ceremonies the Lodge entertained the guests with W. Bro. C. A. Ball, W.M. as Toastmaster. The toast to Grand Lodge was proposed by Bro. H. S. Thompson and a suitable reply given by M. W. Bro. McPhee, Grand Master. The best wishes of all Masons in Alberta go to this newly consecrated Lodge and its progress will be watched with interest.

A good man will find that there is goodness in the world; an honest man will find that there is honesty in the world; and a man of principle will find principle and integrity in the minds of others.
 —Albert Pike

WITHIN THE CRAFT IN ALBERTA FORMER QUEBEC MASON HONOURED



W. Bro. A. J. Smith, V.W. Bro. Jesten.

Shown in the picture above is W. Bro. A. J. Smith (left) and V. W. Bro. Jesten, Secretary of Barrhead Lodge No. 171 and a Grand Steward for the current year. The photograph was taken recently as Barrhead Lodge honoured W. Bro. Smith by the presentation of a Fifty Year Jewel on behalf of Cadillac Lodge of the Grand Lodge of Saskatchewan.

W. Bro. Smith, a Charter Member of Barrhead Lodge was initiated in Eddy Lodge No. 41, Grand Registry of Quebec, in April, 1908; when he removed to Saskatchewan he became an ardent member of Cadillac Lodge and was its Worshipful Master in the year 1919. His eventual move to Alberta did not lessen his interest in Masonry and the members of Barrhead Lodge were more than pleased to honour their affiliated Brother in co-operation with Cadillac Lodge.

DIAMOND CITY LODGE MARKS HALF CENTURY

The members of Diamond City Lodge No. 65 gathered with a large number of visitors on September 29th to mark fifty years of progress; the meeting was attended by the M. W. the Grand Master, W. Lloyd McPhee and other Grand Lodge officers and a most impressive Service of Thanksgiving was conducted under the direction of R. W. Bro. W. J. Collett, D.D., Grand Senior Warden.

An historical review and the unveiling of a number of pictures depicting the life and progress of the Lodge formed a pleasing part of the afternoon programme; tribute was paid to the early members of the Lodge and a Two Minutes' Silence was observed in memory of those who had passed to the Grand Lodge above.

Worshipful Master D. J. Crabb extended welcome to those in attendance and W. Bro. Les

JASPER LODGE HONOURS SENIOR PAST GRAND MASTER



M.W. Bro. S. C. Heckbert, M.W. Bro. H. P. Reid.

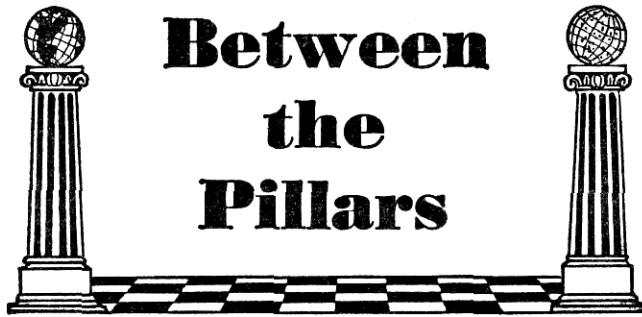
The evening of Nov. 12th saw the Officers and Members of Jasper Lodge, Edmonton, pay tribute to the splendid contribution to Masonry of the senior Past Grand Master of Alberta, M. W. Bro. Horace P. Reid, when M. W. Bro. S. Carl Heckbert, on behalf of the Lodge, presented M. W. Bro. Reid with a bar to his Fifty Year Jewel, indicating fifty years as a Past Worshipful Master of the Lodge. In his address for the occasion M. W. Bro. Heckbert recounted some of the progressive steps taken by M. W. Bro. Reid as a Grand Lodge Officer and Grand Master.

During his term M. W. Bro. Reid presided over the Consecration of three Lodges and officiated at the laying of the corner stone of Cascade Lodge at Banff.

Also honoured by Jasper Lodge was Bro. John Keith who was presented with his Fifty Year Jewel the same evening and Bro. S. W. Field Q.C., now residing in Vancouver, who was presented with his Fifty Year Jewel by the Grand Secretary of the Grand Lodge of British Columbia, acting on the request of Jasper Lodge.

Past Grand Masters in the persons of M. W. Bros. David Little, Ross S. Sheppard, F. P. Galbraith and D. D. McQueen were present for the Edmonton ceremony and extended congratulations to M. W. Bro. Reid for his long and valuable contribution to Freemasonry.

Toth proved a most acceptable Toastmaster for the banquet period. A feature of the meeting was a toast to Diamond City Lodge No. 7 of the Grand Lodge of Montana. Responding to the toast to Grand Lodge by W. Bro. A. Koole, the Grand Master paid tribute to the pioneer members of the Lodge and fittingly expressed the congratulations of all Masons in Alberta to the celebrating group.



Between the Pillars

1606 Masonic Stone

DOWNTOWN DEMOLITION MAY REVEAL TREASURE

A long-lost stone whose inscription provides one of the oldest links with Nova Scotia's first French settlers—and also an historic puzzle—may come to light during the demolition of an 86-year-old building in Toronto's business section.

It is Nova Scotia's Masonic Stone, bearing the date 1606 and the Masonic square and compasses, whose discovery in 1827 and disappearance in 1876 stirred up speculation among historians down through the decades.

The stone, found on the shores of Annapolis Basin, has been described as perhaps the oldest inscribed stone in North America. Some Masonic students and historians also have theorized that it is a symbol of the earliest meeting place of Freemasonry on this continent.

How it got into the news yesterday, as workmen prepared to rip down a brick building at 58 Richmond St., E., just east of Victoria St., to make way for a parking lot, is the story of a long trail for a weather-worn stone—and of a classic bungle.

Judge Thomas Chandler Haliburton, the Nova Scotian historian-author, wrote in 1829 of its having been found near Granville, N.S., at the site of the first land cleared for cultivation in Nova Scotia by the French. Its carved figures antedate the founding of Quebec by two years.

While students still puzzled over the stone's significance, Judge Haliburton around 1856 passed it on to a son, Robert, who later entrusted it to Sir Sandford Fleming, the railway builder, who was later to become known as the father of standard time.

Sir Sandford had it brought to Toronto, where it was the subject of a paper before the Canadian Institute, the scientific society that was a predecessor to the present Royal Canadian Institute. It stayed in the institute's building.

When the institute was putting up a new building in 1876—the one now about to be torn down—the stone was to be built into the walls of one of the main rooms, with the inscription exposed.

In a paper about the stone in 1950, R. V. Harris of Halifax, past grand master of the Masonic Order for Nova Scotia, who has made a study of the relic, said it was reported that “the

mason very stupidly covered it over with mortar and even the spot could not afterwards be traced, although the mortar has been removed at several spots to look for it.” Sir Sandford offered a \$1,000 reward, and through the years the building has been searched from attic to cellar several times.

The building later passed to the Sons of England and eventually to City Parking Ltd., which is razing it for a car park and which will instruct workmen to watch for the stone during demolition.

“If found, it will be returned to its original owners,” a company spokesman said yesterday.

The ownership may take some settling. Mr. Harris notes that when the institute sold the building to the Sons of England, the deed specified that the stone, when and if found, is the property of the institute.

But he also notes that the younger Haliburton gave it to Fleming on the understanding it was on loan and to be returned to Haliburton on demand. Just who would make the demand today poses an interesting legal point.

DIVIDING OUR TIME

The value of time is frequently mentioned in the teachings of Freemasonry. It has been likened to a bank account on which each human being has a checking privilege. When the account is exhausted, moral life comes to an end. Therefore, it is taught that each person has a responsibility to use the time allotted to him to the Glory of God and to the welfare of his fellow man.

Early in his journey through Masonry, the candidate is admonished to budget his time. The day is likened to a 24 inch gauge, emblematic of the twenty four hours of each day, which we are taught to use for the more noble and glorious purpose of dividing our time. The day is divided into three equal parts. Masonry allots eight hours to the service of God and distressed Brethren, eight hours for usual vocations and eight hours for refreshment and sleep. No more useful and worthy division of time has been devised.

One of the best known symbols of Masonry is an image of Time under the conventional figure of an old man with customary scythe and hour glass, with which all Masons are familiar. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task but one which time undertakes to perform, is intended to teach the Mason that time, patience and perseverance will enable him to attain the great object of a Mason's labor and at least obtain that true world which is a symbol of Divine Truth.

“Time, therefore,” says Mackey, “is in this connection the symbol of well-directed perseverance in the performance of duty.”

The Masonic Tribune, U.S.A.