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Grand Lodge Bulletin

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"CHARITY — LOVE:

The Greatest Thing in the World"

R.W. Bro. Edmund J. Thompson—Grand Chaplain
Christmas 1963



Christmas is a time for charity. There is a spirit abroad which stirs men to look about them, to observe the circumstances in which others live, to become aware of the needs of men, women and especially, little children. Money is collected to pay for Christmas hampers to put in the homes of the poor. We are asked to 'chip in' for this fund, or to keep the 'pot boiling', or to contribute to that fund so that, through the exercise of charity, the poor and needy, the destitute and the suffering, may have some relief at Christmastime. Then, feeling such satisfaction and joy in giving and helping, we ask, "Why can't we exercise charity all twelve months of the year instead of one?" We begin to think what it really means to be concerned about others. It is not enough just to give money, or food, or clothes, or material things. We realize that there is a deeper need for human interest, for genuine concern, for friendship and fellowship. Money and gifts are only symbols indicating our concern; they are tokens which speak of our love for the one to whom we give. We are pulled up sharp: Is Christmas a time for charity? or is Christmas a time for love?

Centuries ago St. Paul wrote a letter to the people of the city of Corinth. In that letter he said, "There are three great things always present in human life; Faith, Hope and Love". Then he added, "The greatest of these is love". The Greek word for love was 'agape', which indicates a deep and broad concern for the highest welfare of others—a concern big enough to move us to action. When St. Paul's letter was translated into Latin for the people of the Roman Empire, the Greek word 'agape' was translated into the word 'Caritas', which meant love, or deep concern for others. Later, when the Bible was put into English, the Latin word 'Caritas' was translated by the English word 'Charity'. In the King James version it is written, "Now abideth faith, hope and charity, these three; but the greatest of these is charity." Modern scholars have returned to the original

Greek and translated the word 'agape' as love. "The greatest of these is love."

The word 'Charity' has lost some of its meaning in recent times. In the depression men asked, "Brother, can you spare a dime?" If you had it, you gave him the dime, the hand-out. It hurt inside a man that he had to ask, to beg; it did something to his dignity, his self-respect. And the man who gave might do so reluctantly; he did not want to give; it hurt to part with his money. So the hand-out was made, and the experience was damaging to both the giver and the receiver. The exercise of 'charity' at its worst is like that; the giver has no real concern for the receiver, he hates to part with the gift; the self respect and dignity of the receiver are hurt because he is destitute. If charity is to be the greatest thing in the world, there must be a profound concern in the heart of the giver for the destitute one. The gift is given because we love the one to whom it is given. If charity is to be the greatest thing in the world, there must be profound appreciation of the generosity of the giver in the heart of the receiver. No false pride or hurt self-respect can be allowed to shadow the gracious act of giving.

Erasmus wrote, "Paul means by charity . . . to relieve your brother's misfortunes as if they were yours, to correct the erring with gentleness, to instruct the ignorant, to lift up the fallen, to console the dejected, to aid the toiling, to help the needy: in short, to employ all your wealth, all your efforts, all your care, for this end . . .".

Edward Wilson wrote, "Love one another in Truth and Purity, as children, impulsively and uncalculatingly, not with reasoning and quibbling over what is the best way under the circumstances, but as though I were alone with God in everyone I met . . . faithfully offering a true love in act and example, and at all costs to myself"

Yes, Christmas is a time for love; and love is for all times!

EDITORIAL

The joyous Christmas season is again upon us and will give added cause for us to express our gratitude for the privilege of membership in Freemasonry; it is to be hoped that the spirit of Christmas will lend strength to our determination to live in accordance with the tenets of the Fraternity.

The Masonic writer, Gregorious, says, "Freemasonry is a life to be lived, not a formality to be perfunctorily observed; it is a life to be lived and not a set of empty creeds to which lip service is given. It is a life grounded in religion, organized in morality, mellowed by good fellowship, humanized in charity and dedicated to service".

This particular period of the year, as so well pointed out in the article in this issue by our Grand Chaplain, does indeed direct our minds and hearts toward the exercise of charity, as well as to service to our fellowmen, and it would be well if we were to take advantage of the opportunities given to us at the Christmas season to make sure that members of the Order, or their dependents who, perhaps, have fallen upon unfortunate circumstances, are extended the hand of fellowship and the benefits of the charity which was so forcibly drawn to our attention soon after our original acceptance into membership in Freemasonry.

Many of the Lodges throughout the Grand Jurisdiction maintain funds for the relief of distress, the Grand Lodge of Alberta itself has accumulated substantial sums of money and holds in trust such funds for distribution where necessity exists.

It would be quite in keeping with the spirit of Christmas if, in each Lodge, a small committee were named to seek out members or their dependents who are in need of financial or other assistance and to make sure that such charity as may be found necessary might be provided fully in keeping with the obligations which we all so freely accept upon the privilege of membership.

It is not enough that only demands that are advanced by individuals be met with charitable generosity, because there are doubtless individuals who are in need of aid, but who, because of their personal make-up or because of a natural tendency to hide their misfortune, will not request the assistance that should and would be so readily available if the true circumstances were known.

Let us make sure that no Mason or no dependent of a Mason is permitted to go through the Christmas season without the milk of human kindness being allowed to flow freely on his or her behalf; thus will we be more certain to enjoy Christmas and all that it means and thus will we be sure that the charitable intentions with which we pride ourselves are not mere vague promises, but are, in truth, the real concept of Freemasonry.

S.C.H.

AND THE GREATEST OF THESE . . .

From time to time distressing reports are received of members of our Order who have removed to British Columbia to spend their declining years and who, through one reason or another, find themselves in dire need of advice or assistance. Tragedy strikes, illness occurs, death enters the picture and immediately there is a demand for the understanding and sympathetic assistance that comes from the generous heart.

The Vancouver Masonic Service Bureau is anxious to help and we refer our members to this Bureau, so well described as THE SERVICE STATION OF THE CRAFT. The Secretary Treasurer of this fine organization is Bro. J. T. Freeman, to whom we are indebted for the information herewith.

The Vancouver Masonic Service Bureau in one of nearly 200 such organizations on this continent, operating solely on behalf of the Distressed Sojourner, his widow or orphan.

Working in co-operation with Boards of Relief, Boards of Benevolence, Service Guilds and other Bureaus, the facilities of the Vancouver Bureau are available on a 24 hour-a-day, 7 days a week basis. Unlike the Lodge, the Bureau does not close during the summer recess.

Among the many services performed are the investigation of distress, arranging for visitation of the sick, disbursement of financial aid on behalf of distant Lodges, assisting in making funeral arrangements, exposing the imposter, and providing advice of all types on matters of distress.

In addition the Bureau is utilized by the Sojourner in obtaining information of all descriptions, whether it be travel, accommodation, Lodge visitation, medical assistance or just general information.

The Bureau works in close co-operation with all public agencies and services and maintains up-to-date information regarding the regulations thereof.

The provision of care for the elderly is a matter of which numerous requests are received, sometimes in person, and oft-times from Lodges or relatives in distant places, by letter, telegram or long distance telephone. Close touch is kept on the accommodation available and the cost of such accommodation.

For more than 66 years the Vancouver Masonic Service Bureau has provided these services to the Sojourner through the generosity of Vancouver Brethren who make its operation possible.

The Bureau is located at 535 West Georgia Street, Vancouver and the telephone number is 685-7726.

Whatever we have dared to think, that dare we also say. —James Russell Lowell.

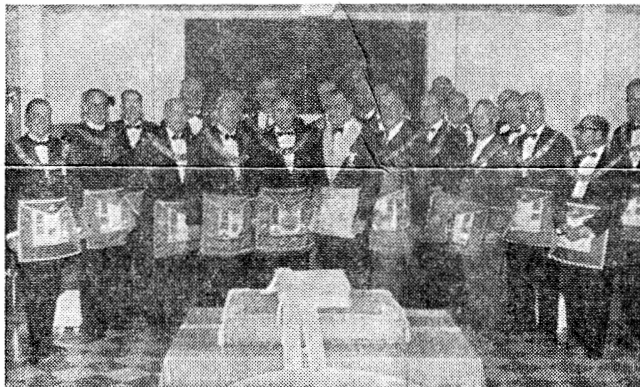
WITHIN THE CRAFT IN ALBERTA

Balmoral Lodge Consecrated

On Sept. 20th 1962, Balmoral Lodge No. 185 was instituted by M.W. Bro. W. Lloyd McPhee. One year later, on Sept. 12th 1963, the Most Worshipful, the Grand Master, Samuel H. Hardin, assisted by Grand Lodge Officers, Constituted and Consecrated the Lodge.

The ceremonies were held in the Lodge room in St. Albert United Church, with more than two hundred and thirty members and guests in attendance; included in the distinguished gathering were four Past Grand Masters and some forty other Grand Lodge Officers; the ceremonies were conducted with precision and dignity.

M.W. Bro. David Little conducted the ceremony of Installation of Officers in his usual excellent manner. W. Bro. A. A. Sollanych was installed as the first Worshipful Master of the Lodge, following which other officers were invested with the badges of their respective offices.



Shown in the photo herewith is part of the fine gathering assembled for the interesting ceremony; the picture includes M.W. Bros. Samuel S. H. Hardin, Ross S. Sheppard, Harry E. Howard and David Little and their attendance at the important and impressive ceremony was much appreciated by all concerned.

The Lodge has already established an historical register and with interest keen in the area a fine future is prophesized for Balmoral Lodge No. 185.

Beginning with an initial enrollment of twenty six members, the new Lodge shows every sign of progressive and far reaching interest and there is every likelihood that Balmoral Lodge will increase in membership as time goes on. Each year sees steady advancement of Freemasonry in Alberta and with the addition of Balmoral the Grand Lodge of Alberta has every reason to be proud of the achievements of recent years. The best wishes of all members throughout the Province goes to the Master, Officers and members of the new Lodge and the progress of the future will be watched with the greatest interest.

Northmount Lodge Instituted

Bringing to a total of twenty one Lodges in the City of Calgary the new Northmount Lodge was instituted in the southern city on the 21st. of October; the new Lodge had a charter list of thirty one members, only five of whom were from Calgary Lodges, the remainder affiliating from other points in Alberta, from Saskatchewan, Manitoba, British Columbia, Ontario and from the State of Washington.

Occupying the various chairs for the purpose of Institution were the following:

Institution of

NORTHMOUNT LODGE — October 21st 1963

W.M.—R.W. Bro. W. J. Collett, (83), Deputy Grand Master
 I.P.M.—R.W. Bro. S. Peverell, (41), District Deputy Grand Master Dist. 1
 S.W.—R.W. Bro. J. S. McKergow, (165), District Deputy Grand Master Dist. 18
 J.W.—R.W. Bro. A. Little, (180), Grand Registrar
 Treasurer—R.W. Bro. C. H. Westmore, (23), P.D.D.G.M.
 Secretary—R.W. Bro. E. H. Rivers, (51), Grand Secretary
 Chaplain—R.W. Bro. W. H. Morgan, (165), P. Grand Chaplain
 Senior D.—V.W. Bro. W. J. Harwood, (54), Senior Grand Deacon
 Junior D.—R.W. Bro. K. A. King, (177), P.D.D.G.M.
 Registrar—R.W. Bro. G. H. Moxham, (83), District Deputy Grand Master Dist. 6
 D of C.—R.W. Bro. O. A. Tabor, (98), P.D.D.G.M.
 I. G.—V.W. Bro. J. E. H. Tidswell, (83), Grand Pursuivant
 S. S.—V.W. Bro. G. D. Allen, (132), Grand Steward
 J. S.—R.W. Bro. O. W. Harris, (134), P.D.D.G.M.
 Tyler—R.W. Bro. J. T. Clarke, (173), P.D.D.G.M.

Congratulations of the Bulletin go to the new Lodge, the future of which will be watched with the greatest interest.

Fine District Meeting

October 16th. saw the District Meeting scheduled for the progressive Town of Hanna swing into action and reports of the meeting are interesting indeed.

Held under the direction of R.W. Bro. J. A. Lukey, D.D.G.M., the meeting proved unusually successful. M.W. Bro. S. H. Hardin, Grand Master was in attendance with a large number of Grand Lodge officers, adding to the interest of the occasion.

A number of excellent papers were given and discussed and it is hoped that some of the material will be re-produced in the Bulletin in the not too distant future; articles included, The Duties of the Investigating Committee, by Bro. Wm. Simpson; The New Freemason, How Should He Be Prepared, by W. Bro. Norman Miller; Duties and Responsibilities of the Worshipful Master, by W. Bro. Marshall Mehl; Should the Lodge Participate in Community Service Activities, by W. Bro. J. Jamieson and A Senior's Observations, by R.W. Bro. O. A. Tabor.

The large gathering was enthusiastic in connection with this outstanding Masonic assembly.

THE WONDERFUL LAMP

Burton E. Fulmer

Grand Master—Wisconsin

When I was a young boy, the story of "Aladdin", or "The Wonderful Lamp", held a great fascination for me. I would dream great dreams in which I was the central figure, as you might surmise. All I had to do to be a great athlete, excelling all with my prowess, or a millionaire, or the President of the United States, or to be admired and envied by all, was to rub the lamp, and the genie of the lamp would fulfill my demands. It was an exhilarating experience, but I discovered soon that I had to come down to earth, out of the land of fantasy. I was brought abruptly to practicality with the Latin quotation, *ex ni-hi-lo ni-hil fit* (out of nothing comes nothing). "The Wonderful Lamp" of Masonry really exists. One cannot see it, yet if you search for it, you will surely find it.

Masonry is an exacting, severe taskmaster. The quotation "Out of nothing comes nothing; nothing is made from nothing" is particularly attributable to many Masons. You must make some sacrifice for, or contribution to Masonry before it will return anything to you. This is the critical point in a Mason's career. If he does not make an effort to learn more about Masonry and to make some sacrifice, he usually loses interest and stops attending lodge. No man can become a 'spoonfed' Mason.

If you give nothing initially, nothing will be what you receive. You will have to rub the "Wonderful Lamp" of Masonry hard and diligently. Aladdin's mother told him that the lamp was very dirty and suggested that, perhaps if it was a little cleaner, the genie would bring something more.

"The Wonderful Lamp" of Masonry needs to be rubbed with "fine sand and water to clean it". The more you rub and clean, the more it will return to you.

These are just a few things that will return to you:

- It will build character;
- It will give you stature and wisdom;
- It will instill confidence in you;
- It will enable you to speak in public with authority and merit;
- It will open avenues and doors heretofore not accessible without Masonic connections;
- It will create pride in your work;
- It will fill you with assurance to accomplish any worth while task;
- You will be a better person, a better husband, a better father.

If you do not get anything out of this message except the thought that you must make the first overture to Masonry and begin to practice it in

your daily life, you will be well on your way to an experience which will prove a happy one. You will come to realize that "out of something comes something; something is made from something". This is an absolute truth.

It has been my good fortune to have been able to rub "The Wonderful Lamp" of Masonry during the past year by rubbing shoulders with upright and capable men who live by the Masonic tenets, in this grand jurisdiction, as well as in foreign jurisdictions. It has returned uncountable riches to me.

I close my term of office as Grand Master of Masons with this quotation from the Book of Micah, Chapter VI, Verse 8:-

"And what doth the Lord
require of thee,
but
to do justly,
and
to love mercy,
and
to walk humbly with thy God"

Make It Live

The ritual of Masonry is beautiful in expression and meaning.

However we must bear in mind that the most beautiful language is dwarfed into insignificance unless the words are made to live.

One who confers a degree or has any part in the ritualistic ceremonies should be keenly aware of the fact that the candidate is hearing the words for the first time.

The candidate is in a responsive and receptive attitude. It is necessary then, for those who participate in 'the work' to be deliberate, and to repeat the words of the ritual with a sincere consciousness of their import.

There is nothing ordinary or commonplace about the ceremonies of Masonry. There are of the highest antiquity. The thought is often expressed that it is better to live Masonry than to learn the ritual. This is true. But, why is it not possible to do both? The ritual is the pattern of Masonry.

First impressions are of great value; when we deliver the message of Masonry to the candidate, we communicate more than words. We have the opportunity to clothe words with the spirit of love and understanding.

Masonic News, Washington

 Greetings of the Season 