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Grand Lodge Bulletin

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THE GRAND LODGE LIBRARY

It has been truly said that the history of an institution is the source of its sustaining strength, its inspiration, its means of guidance. A knowledge of history supplies balance and stability. It is the key that unlocks the storehouse of past experience, with its mistakes, its failures and its achievements; the ideas that have been worked out and the plans that remain to be completed. For what, then, does the Masonic Fraternity stand? Has it a vital message for mankind? What part should Freemasonry play in world affairs? The answers to these and many such questions are to be found in its history.

Freemasonry in its modern form has been in existence for 250 years; it has, during this period, been practiced in every part of the globe with credit to its members. The story of its work is available to all members through the Library that is a part of the Grand Lodge office in Calgary. The experiences of many eminent members have been portrayed for the benefit of all who follow. There is material to suit every taste amongst the nearly seven hundred books that have been gathered through the years. A catalogue has been printed and copies have been mailed to all Lodge Secretaries and District Deputy Grand Masters, more copies are available for any members who wish to have them. Since this was published we have gratefully received some 125 books from the Estate of the late M.W. Bro. Sam Harris, through the kindness of his daughter, Mrs. Ruth Fowler of Acme.

The philosophy of Freemasonry embraces certain fundamental truths which are taught in our lodges with a view to the building up of moral character. Many qualified authors have published books that are of inestimable value to the student. Research lodges, notably the Quatuor Coronati Lodge in London, England, have published papers that have been painstakingly written by members who have spent years in research and we must not overlook the valuable papers that have been contributed to the 'Banff Conference' by distinguished members of the Four Western Jurisdictions as well as the papers presented to the 'All-Canada' Conference at its Biennial meetings. All of this material is available to the members of this Jurisdiction.

The Research and Education Committee in Calgary has, for some years, staffed the Library on Wednesday evenings and has provided an opportunity for members to come down for a couple of hours to gather material for a paper. During office hours every day, assistance is available from the Grand Secretary's office. It is hoped that the Research Committee will be able to prepare a reference to the material available and also a list of books for suggested reading by younger members. Many books are for reference purposes, but a great many are extremely interesting reading.

Many members write or call to say that they have been asked 'to present a paper' and some ask for something that can be read. The advice given is always that material should be gathered and the member should prepare his own paper from it. It will be more interesting to the member himself as well as those who hear him. Assistance will be gladly given.

Do you know what is being done in other Jurisdictions? In addition to the regular Library we have copies of the Proceedings from those Jurisdictions with whom we are in fraternal accord, they are most interesting. How is Freemasonry faring in the Southern Hemisphere? If this portion of the World interests you the information is available in the Library. Many magazines and Bulletins are at hand for the casual reader.

Freemasonry faces many problems in the present day, history shows that our forefathers faced difficult problems too. We wonder what progress we can make in this nuclear age—let us gain inspiration from our forefathers.

The policy of the Library is to mail books to those members who ask for them and it is expected that they will be returned in thirty days. Alas, in common with all libraries, there are delinquents and it takes a long time to get some books back.

Much information of great interest awaits the student of our Craft, let all members undertake to make a greater use of it.

E. H. Rivers,
Grand Secretary.

A QUESTION ANSWERED

(Our Junior Grand Warden recently received a letter inquiring as to the duties of a "Research and Education Committee." The question being one of universal interest in the Craft, and the answer being of equal interest, we are pleased to offer R.W. Bro. Thompson's reply in this issue of the Bulletin.)

Dear Sir and Brother:

I have your letter regarding Research and Education. So far as I am able to discover there are no specific terms of reference and no set of rules and no set of rules and duties laid down to guide us in the matter of Research and Education. Every Brother and every Lodge must work out his own solution to the problem.

Meantime may I make the following comments:—The dictionary defines **Research** as "(1) Diligent, protracted investigation, studious inquiry. (2) A systematic investigation of some phenomenon or series of phenomenon by the experimental method; to search again or anew."

It seems to me that research must be carried out by a person or a group of persons as they search for the answer to some question or problem. Any brother or lodge can decide to do such research and may go ahead with it, using all sources of information and advice available. You and your lodge are encouraged to do so. Of course, care should be taken to keep within "Masonic restrictions."

Education is defined as: "The act of educating; systematic development or training of the mind, capabilities, or character through instruction or study."

Education is a necessary and regular part of all lodge activities. In addition to the normal work of the lodge every lodge should be active through instruction and study in furthering this goal of education. Again, any Brother may carry out such study himself, and any lodge can make provision for the preparation and presentation of "papers" and exemplifications to the Brethren. The selection of questions and topics for study rests with the lodge itself—unless especially requested by higher authorities.

From these comments you will see that my position is that each Brother and each lodge must select and carry forward its own program of Research and Education. We hope this will be done throughout the entire jurisdiction.

When useful and valuable material has been gathered by a Brother or a lodge, or where a good paper has been prepared and presented, it is hoped that copies will be sent to the Grand Secretary, Grand Lodge of Alberta, A.F. & A.M., 330 - 12th Avenue S.W., Calgary, Alberta.

There is nothing to prevent you and your lodge and the lodges in your District from going ahead in Research and Education in such areas as you may select. I encourage you to do so.

Freemasonry is a life to be lived, not a formality to be prefactorily observed. It is a life to be lived, 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 character and dedicated to service. —Pennsylvania Freemason

THE GRAND MASTER'S COLUMN

GIVING AND TAKING

Most of us learn sooner or later that this is a world of give and take. And I do not mean this in the manner in which the phrase is usually employed. What I really mean is that if we desire to be really at peace with ourselves and our fellowman we must give a great deal and at the same time we must take a great deal. The only difference from the usual is in the taking. We discover, slowly, that we have to take a lot of things we neither like nor want.

We give something as a rule because we wish to, with the hope that what is given will be useful and perhaps bring some happiness to the party who receives it. We have all experienced these feelings both ways. But this being the kind of world it is, and the people being what they are, quite often we are given something we don't like at all. Usually this is the beginning of trouble and it occurs between individuals, between groups and between Nations. The results are nearly always evil, creating dislikes, suspicions, even hatreds and wars. Man has, down through the ages, found that there are changeless laws of justice, honor, truth, morality and brotherhood. He has been trying various systems and methods to put his conduct into line with these principles. Our laws are based on them, yet our progress has been painfully slow.

As individuals we still quarrel. We let greed and desires for our own personal gains get the better of us. We have been known to make unfair and evil laws. As communities and as nations we often seek to take advantage of each other resulting in riots and wars. All this is due in a large part to the fact that we are too often confused over the true meaning of giving and taking. Masonry teaches us that giving is one of the greatest blessings of man. It also teaches us that we must learn to receive or take the reverses of life, its disappointments, calmly as a part of living. Some of these disappointments are bound to come to people who devote all their energies to getting and forget the rich rewards laid up for those who give and take. Regret will surely be ours if we miss the greatest joy of life, that of giving of ourselves to our fellowman.

When we have learned to do good, to give of ourselves, we then discover that what we have to take, is not so bitter. The sting from adversity is lessened when we discover that some one else is worse off than us, and we have helped them.

"There's a time to get, and a time to give,
and a time to throw away;
There's a time to do a kindly deed,
and that time is today.
There's a time to sing and a time to mourn
a time for joy and sorrow;
There's a time to love, but the time to hate,
might better be tomorrow.
There's a time to sleep, and a time to wake,
a time to work and play;
But the time to speak an evil thought,
passed by us yesterday."

There is a time for everything, but the time for giving is always prevalent, and should remain uppermost in the minds of true Brethren of the Craft.

"THINGS I WISH I HAD BEEN TOLD"

(From a paper presented to meeting of District No. 14, 14 October, 1967)

By Bro. Robert Shields, Oyen Lodge No. 104

This paper deals with some of the things I wish I had been told both before and after my initiation . . . information, I am sure, that would be of interest and benefit to any new or almost new Mason. These are only a few of the things I have found lacking in my own experience; they could probably be multiplied many times throughout our membership.

To begin with, I should have been told that upon my first entrance into the lodge I would find that I was entering upon a solemn and dignified ceremony; that this ceremony was to be performed for MY benefit; that there would be no horseplay, no hilarity or other such actions. I wish I had been told that my being blindfolded was of very important significance, the reason being explained to me before the ceremony was completed; and that I had no reason to be fearful, but rather that I should try to relax and concentrate on all that I should hear. This is most important if a new candidate is to be properly impressed with his first introduction to our fraternity.

Consider the destructive approach instilled in the mind of the candidate who is told he will "ride the goat" in his initiation. Ancient symbolism used the "Goat" as a portrayal of evil. The mythical Pan was half goat to signify that nature was half evil. Does irresponsible reference to such a symbol have any proper place in the introduction of a candidate to our fraternity? I think not. Furthermore, such untrue threats to the comfort of the candidate can hardly be expected to place him at ease that he might benefit fully from our ceremonies.

I wish I had been told that before I became a full fledged Mason in the ordinary sense of the word, that I would have to pass through three similar ceremonies, and that I would have to do a certain amount of memory work; also that this memory work should not worry me beforehand as all Masons before me had handled it satisfactorily and that any man of normal mentality would have no trouble with it . . . in fact most Masons had quite enjoyed it.

I wish I had been told that I would not gain any direct material benefits by joining the "Masons"—that Masonry is a way of life, the building of a new and better character, a new and better outlook on life, a new and better association with my fellowman, the numerous benefits of which would ultimately far outweigh any immediate material benefits which I might at the moment have erroneously hoped to gain.

I wish I had been told that Masonry was of a religious nature, that its ceremonies and teachings were based on the Sacred Volume, but that it neither was nor is intended to take the place of any actual religion. That the Holy Bible lying open upon our altar should

be an incentive to take a more active part in the religion of our choice.

I wish I had been told the meanings of all the things that were told to me during the Lectures that were given. These lectures have far too much masonic teaching in them to be absorbed and understood by an initiate on only one evening and at only one presentation. The whole story of Masonry is outlined in these lectures, and the enlargement and study of them is the very aim of "Masonic Education." It is certainly not enough to tell a new Mason that attendance at lodge is the best way to gain further knowledge of these teachings . . . especially in many of the smaller country lodges where new candidates may come along once every two to three years. The newly made Mason may have wandered off long before this, because of lack of interest on the part of the lodge. I am sure that any time spent by the lodge and its members in explanation and instruction after the degree ceremonies would do much toward making another good Mason.

I wish that I had had proper "in lodge" conduct explained to me early. I wish I had been informed of the importance of training myself to lay aside any ill feelings I might have had within me prior to entering lodge, of training myself in the art of entering into the discussion of problems without losing my temper, my composure, my dignity. An understanding of the rules of lodge procedure, lodge etiquette and lodge conduct in general are very necessary to the brother who would like to make an effective contribution to the workings of his lodge. Moreover, it would build his confidence and help him to improve his abilities in performing ritual duties imposed upon him. Many worthwhile suggestions and opinions have probably gone to waste, many excellent ritualistic performers have probably gone undiscovered only for want of a little bit of instruction and a little bit of assistance in "public speaking."

I wish that I had been told more than "ask one of the older members for the answer." I wish I had been referred to some of the thousands of volumes of Masonic literature available on every conceivable subject. Such a reference to specific books and publications would help to keep my curiosity whetted.

One thing I wish I had NOT been told is that smutty story at refreshment period. Nothing could ever be more out of place, in fact more contrary and in direct violation of our by-laws. To advise a candidate that he is attending a solemn and dignified ceremony; to perform that ceremony as promised; then within the hour to subject him to a profane and indecent story supposedly in the name of humor, is unwarranted, untimely, unwanted, unnecessary and extremely Un-Masonic.



Centennial Lodge U.D. Edmonton, Alberta was instituted February 4th, 1967. It has adopted this unique and appropriate symbol. The Craft in Alberta wish R.W. Bro. Walmsley, W.M. and the members of Centennial Lodge every success.

Albion Lodge No. 97 Chauvin, Alberta, was instituted on June 30th, 1917, and celebrated its 50th Anniversary and Installation ceremony December 28th, 1967.

W. Bro. E. Gordon was again placed in the East. The ceremony was performed by the members of Edgerton Lodge No. 102, who are installed and invested by the members of Albion Lodge at their June 24th installation.

The visitors who added greatly to the success of the celebrations were from Marsden and Lloydminster in Saskatchewan, Kitscoty, Provost, Edgerton and Wainwright in Alberta.

A short resume of the Lodge's history was given following a delicious turkey dinner. A Fiftieth Anniversary cake, tastefully decorated by the wife of one of the Brethren was cut by the Worshipful Master.

COMING EVENTS

Fiftieth Anniversary:

Oyen Lodge No. 104, April 2nd, 1968.

Dynamic Lodge No. 96, April 5th, 1968.

Wor. Bro. K. Wenner still lives at 9728 - 83 Avenue, Edmonton, Alberta.

At a meeting of the Board of General Purposes held in the Masonic Hall, Red Deer, among other business the following items of interest were approved or authorized:

(1) A motion by the Chairman of the Jurisprudence Committee was carried that Full Dress Regalia be presented to Grand Masters.

(2) Request of the Masters and Wardens Association of Calgary that authority be given to place a replica of a Lodge room in Heritage Park at Calgary was approved.

(3) The Grand Secretary was given authority to negotiate for the placing of a display in the Glenbow Museum in the Memorial Library at Calgary.

(4) W. Bro. J. S. Sandercock drew attention to the establishment in Edmonton of a Provincial Museum and a motion was passed for the Grand Master to appoint a Committee to see that Grand Lodge will have a display in this Museum.

(5) It was moved that the Master Mason certificates for Grand Lodge be in one language instead of the two as at present, the Grand Secretary is to submit the new certificate at the next meeting of the B. of G.P.

(6) R.W. Bro. Waterhouse asked that the name of the town be placed on the ballot at Grand Lodge in addition to the Lodge so that members would know where the individual came from.

FIFTY-YEAR JEWELS

Old Friends meet again. Mt. Newton Lodge No. 89, Sannichton, B.C. was the meeting place of two Brothers who had lost track of each other for the past thirty years and who originally met at Crescent Lodge No. 87 forty-six years ago.

The purpose of the meeting at Mt. Newton Lodge was the presentation of a fifty-year jewel, on behalf of Crescent Lodge No. 87, Calgary, to Bro. Thomas Dick by W. Bro. W. J. Steel, past master of Crescent Lodge.



Rear: W. Bro. F. J. Dodge, W. Bro. J. Paul, R.W. Bro. J. K. Smith, all of Spirit River No 116, and Bro. D. Spink, No. 105.

Front: W. Bro. A. Sunderland, Secretary, Aurora No. 165, B.C., W. Bro. F. H. McGregor, W.M., Aurora 165 and P.M. Unity No. 51.

R.W. Bro. J. K. Smith, Charter Member of Spirit River Lodge No. 116 and P.D.D.G.M. of District 13, was the recipient of a Fifty Year Jewel in a short ceremony at the home of W. Bro. F. J. Dodge and Mrs. Dodge in Victoria on December 11th, 1967. The presentation was made, on behalf of Spirit River Lodge by W. Bro. F. H. McGregor, Past Master of Unity Lodge No. 51 and present Worshipful Master of Aurora Lodge No. 165. He was accompanied by the Secretary of Aurora Lodge, W. Bro. Sutherland. W. Bro. John Paul, P.M. of Spirit River and Bro. Dave Spink of Grande Prairie Lodge No. 105 were also present.

R.W. Bro. J. K. Smith, nearly 80 years of age, was in a reminiscent mood. Many of the difficult trips in the mud of the Peace River were relived over a cup of tea served by the ladies.

There are presently 109 Lodges in the Province of Alberta practicing the Canadian Rite work and 72 practicing the Ancient York Rite work.

Space is available for Masons and/or their families on Wardair Charter Flight to the United Kingdom:

Leave Calgary July 21st and return from Gatwick (London) August 18th, 1968.

Address all inquiries to E. H. Rivers, 330 - 12th Avenue S.W., Calgary, Alberta.