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Grand Lodge Bulletin

Chairman, Editorial Comm. W. J. Collett, P.G.M., 330 - 12th Ave. S.W., Calgary, Alberta.

GRAND LODGE COMMUNICATION 1968

The Sixty-third Annual Communication will be held at the Northern Alberta Jubilee Auditorium Wednesday, June 12th, 1968 and at the Central Masonic Temple Thursday, June 13th, 1968.

There will be a social evening held in the auditorium of the Central Masonic Temple with a Smorgasbord at 7 p.m. on the evening preceding the Grand Lodge Communication. Tickets for the dinner can be obtained at the door.

There are a number of things of importance to come up at the Communication and it is the duty of the Master and Wardens of each lodge to see that their lodge is properly represented. We all know that one of the Senior officers can carry the three votes of the Master and Wardens of each lodge but to our mind this is not proper lodge representation and we would like to see all Senior officers accept their responsibilities as they should.

There are a number of proposed amendments to the Grand Lodge Constitution to come either at this Communication or at the 1969 Communication. The first of these proposed amendments will be the motion made at the 1967 Communication to change the dates of the Grand Lodge Communication from the second Wednesday and Thursday in June to the second Saturday. This motion was tabled last year and the mover was assured that it would receive full dis-

Nominations – Grand Lodge 1968

Grand Master

R.W. BRO. CHARLES EDWARD PINNELL
Crescent No. 87, Calgary

Deputy Grand Master

R.W. BRO. PHILIP JOHN KENDAL
Edmonton No. 7, Edmonton

Senior Grand Warden

R.W. BRO. EDMUND JABEZ THOMPSON
Temple No. 167, Edmonton

Junior Grand Warden

One to be elected

R.W. Bro. John Sebastian
Peter Bach
Renfrew No. 134, Calgary

W. Bro. James Sutherland
Woods
Zetland No. 83, Calgary

Address 839 - 5th Avenue S.W., Calgary, Alberta. Born Winnipeg, Manitoba, July 30, 1908, married. Musician and Director of Conservatory of Music at Mount Royal Junior College, Calgary. Initiated in Renfrew Lodge No. 134, Calgary, February 25, 1952. Worshipful Master 1960. Acting Secretary during 1953 and again in 1961. District Deputy Grand Master of District No. 1, 1962-63. Member Central United Church. Personnel Manager of the Calgary Philharmonic Orchestra. Vice-President of the Musicians Union of Calgary. Past Local and Provincial President Alberta Registered Music Teachers Association.

Address, 1864 Cayuga Drive N.W., Calgary, Alberta. Born Edmonton, Alberta, January 2nd, 1921, married. B.A. and LL.B., University of Alberta 1950. Barrister and Solicitor, Partner in firm of Chambers, Saucier, Jones, Peacock, Black, Gain and Stratton. Member and a National Section Chairman, Canadian Bar Association. Member of the Law Society of Alberta and the Calgary Bar Association. Director of the Canadian Petroleum Tax Society. Military Service Loyal Edmonton Regiment, 1941-46, retired with rank of Captain. Initiated in Zetland Lodge No. 83 at Calgary, September 20th, 1956, Worshipful Master 1962. Member Board of General Purposes, Grand Lodge 1964 to present date. Member of St. Cyprian's Anglican Church, Calgary.

Grand Treasurer

R.W. BRO. LESLIE JOHN ROSLING
Perfection No. 9, Calgary

Grand Registrar

One to be elected

W. BRO. GORDON DOUGLAS HERON
Edmonton No. 7, Edmonton
W. BRO. ROY JOHNSTON
West Edmonton No. 101, Edmonton
W. BRO. ARTHUR BADEN LUGG
King George No. 59, Calgary
W. BRO. BYRON MORRISON
Jasper No. 14, Edmonton

cussion this year. Letters were sent to all Constituent lodges explaining the motion and the representatives of all lodges are expected to express their lodges opinion when this motion is on the floor. This motion has been made expressly for those members who find it difficult to attend Grand Lodge during the week.

Other notices of motion to amend the Constitution have been mailed to all lodges so that they will have time to discuss them before sending their representative to Grand Lodge to vote on them.

The Masters, Wardens and Deacons Association of Edmonton will have lunch, available for all out of town visitors, served in the lower hall of the Jubilee Auditorium on Wednesday.

The banquet to be held at the Chateau Lacombe Wednesday evening will be arranged by W. Bro. H. Ross Esdale. The Toastmaster will be R.W. Bro. E. J. Thompson, Junior Grand Warden with entertainment under the direction of Bro. Harry Farmer, Grand Organist.

The Grand Lodge Communication will be continued on Thursday morning at the Central Masonic Temple for the completion of any business and the Installation of Officers. M.W. Bro. T. Gordon Towers will install R.W. Bro. Charles E. Pinnell as the Grand Master and invest the other elected and appointed officers.

RUDYARD KIPLING – FREEMASON

One of the most rewarding activities in Masonic reading comes from a perusal of the various publications that arrive at the Grand Lodge Office from Masonic Jurisdictions throughout the world. They contain the results of much excellent research and study. In the Year Book of the Grand Lodge of Ancient Free and Accepted Masons of Scotland 1961 is an outstanding paper by Bro. Raymond Karter P. M. Lodge Montefiore No. 753 entitled Rudyard Kipling Freemason and reproduced here are a few highlights of that paper. If a lodge is looking for a profitable evening of Masonic information and entertainment it would do well to devote it to a study of Rudyard Kipling.

Kipling was born in Bombay, India on December 30, 1865, educated in England and returned to India to work in that country's Civil Service. In later life he resigned from government employ to devote his time to journalism and literature. His birth into Freemasonry was in Lodge Hope and Perseverance No. 782, English Constitution in Lahore, India. His father lived in Lahore and was Principal of the Lahore School of Art. Kipling was initiated in 1885 and because he was only twenty years of age had to get a special dispensation. He says this was granted "because the Lodge hoped for a good secretary". Indeed the minutes of his raising are written in his own handwriting because he was secretary at that time. In his autobiography, referring to this event, he says "They did not get him (a good secretary) but I helped, and got father to advise in the decorating of the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple."

From the very commencement of his Masonic career he set an example for all entered apprentices as he entered very enthusiastically into the life of the order. Only four months after having received the Master Mason's degree he read a paper on "Origins of the Craft in general and the First Degree in particular". Three months later he gave an address on "Popular Views of Freemasonry". From this point on he produced some outstanding Masonic works and even his non-masonic writings are full of references to Freemasonry and its philosophy. Motherland Lodge No. 3861 in London, England was consecrated on June 28, 1918 and to mark this occasion the Lodge elected Kipling as an honorary member and selected his "Song of the Native Born" to be printed on the Souvenir Menu.

Those whose interest in Kipling may be aroused should read his poems *The Mother Lodge*, *The Widow of Windsor*, *My New Cut Ashlar* and *The Palace*. Full of interest, too, are his short stories, *The Man who would be King*, *With the Main Guard*, *The Dog Harvey* and many others. His longer works such as *Captains Courageous* and *Kim* contain many masonic references.

Rudyard Kipling deserves study because he was an enthusiastic Mason and his works reveal a sense of realism, pathos and humour. A unity, welded by a deep and intense love of humanity, runs through all he wrote. One will be always impressed by his wise and brotherly toleration of diverse creeds and his deep respect for all good men in all lands.

GRAND MASTER'S COLUMN**TOLERANCE — UNDERSTANDING
SINCERITY**

Tolerance of other people's views and ideas is a most commendable virtue. But tolerance is not an indifference to truth and justice. An oft repeated statement comes to mind, "It matters not what you think as long as you are sincere." True, sincerity is a great virtue, it may be the keystone of the arch, so far as character. Without sincerity, religion means but nothing, friendship is only a word, love becomes exactly the opposite. But we are not saved by only being sincere. We need understanding together with sincerity and tolerance.

Tolerance means holding one's views of truth, and allowing your fellowman to hold his. It means trying to understand why his views differ from yours. It means thinking and allowing others the same privilege. It means disagreeing with others without being disagreeable. Personally, I do not wish to be tolerated. I want to be sincere and be understood and appreciated. Tolerance doesn't mean indifference to moral values. We cannot tolerate hatred. Hatred is not to be in our vocabulary. There is so much hatred in the world today, between races, creeds, and countries, that it is strangling the very best efforts of those who are sincerely trying to understand the other side. We can try to understand how they come by their beliefs. But had better not tolerate falsehoods and moral wrongs.

Understanding is much, much, better than tolerance. I am a human being and do not want to be just tolerated. I am a Mason and proud of it. I do not want to be tolerated as a Mason, I want to be understood and appreciated as such. I am a Canadian and proud of it, I do not want to be tolerated as a Canadian, I want to be understood and appreciated. I am a Christian and proud of it. I do not want to be tolerated as such, I want to be understood and appreciated. And what I want for myself, I should be willing to grant to others. Unless we are willing to understand the other man's thinking and ideals all our talk of Brotherhood goes for nothing. Our greatest wrong today is the habit, we as individuals have, of classifying people into religious and ethnic groups and finding fault and condemning them all on account of a few. An understanding person will not do this and put a label on the whole group and condemn them all. A person with understanding will judge each man for what he is, himself, and not because he is one of a group into which he happened to be born.

Masonry has been condemned by people because of one Mason's wrong. Is it fair to be condemned because of a few? Can we condemn also because of a few? You and I know, how unfair it is to condemn Masonry because of one, or even twenty, forgetting their teachings. If we are understanding, tolerant and sincere we cannot, ourselves, judge other groups by the actions of a few. Let us get rid of our prejudices and learn more about our fellowman and we shall come to an understanding of their problems and ideals and desires. Truly, understanding is the key to achievement in every realm.

Bernie Brown.

IS MASONRY OUT OF DATE?

(Excerpts from a paper presented in Lodge Renfrew No. 134)

(By R.W. Bro. F. G. Fox, D.D.G.M. District No. 1)

(Edited for Publication in this Bulletin)

On this two hundred and fiftieth anniversary of the founding of the premier Grand Lodge of the world (London, 1717), I have been thinking about the health of our order, about its aims and objectives and the means we employ in seeking them.

I have heard it said, from time to time, that we are not keeping abreast of the times; that our constitution is undemocratic and our ritual too old-fashioned. Some brethren think that the language of our rituals is archaic and difficult to understand, that our customs are outmoded and our traditions hoary and meaningless in today's society. Others think that we should be less secretive; that we should seek publicity to inform the community of our good works. Some even think that our "teachings" need to be "modernized".

Let us examine these suggestions, beginning with our constitution.

Most brethren know of the extensive powers, privileges and prerogatives of the Grand Master and on this knowledge many brethren base their opinion that democracy is thereby limited. What these brethren do not seem to understand is the limitation placed on the Grand Masters actions and decisions by the Board of General Purposes inasmuch as all his actions (Masonic) are subject to review by this Board which is composed of members elected by the craft in regular and proper secret ballot fashion. Moreover the duties, responsibilities and powers of all the other officers of Grand Lodge are carefully spelled out in the constitution. Finally, the constitution equally guarantees the Masonic rights and privileges of every member of the craft from the youngest entered apprentice to the Grand Master, irrespective of any rank, office or title.

Our constitution is written in simple, straightforward language — clear and specific — devoid of complicated "legal" phraseology. It has been amended and kept up to date continually as conditions required, and there is no reason to doubt that it will continue to be. Just what could be done to "modernize" and improve our constitution is difficult even to imagine. I suppose we could do away with such titles as Worshipful Master, Warden and Deacon to be replaced by President, first and second Vice President and other equally modern sounding names; but what would we accomplish by it except to sever some of our connections with our operative origins and replace them with nothing?

Our ritual is, undeniably, old fashioned and its language is grammatically archaic. I have no doubt that some competent writer could translate it all into simpler more modern language; with the penalties spelled out in appropriately comprehensive legalese. All of the obscure symbolism could be clarified or even eliminated, thus allowing large portions of the lectures to be deleted. Such traditions as the liberal arts and sciences and the Hiramic Legend could be abandoned; that they are after all pretty hoary and ancient since their origins are largely in the books of the Old Testament.

What, then, would we have to offer after all this surgery? Another modern service club perhaps? I don't know what we **would** have, but I do know that we would **not** have **Masonry**. We would have no roots, no traditions, no history, nothing, indeed, that is not already offered by numerous other, worthy, organizations.

Consider the purpose of our ritual. It is not just a procedural vehicle for the making of Masons. It is primarily the means of imparting to the candidate knowledge of our origins and objectives — whence we came and what we are attempting to do. We veil our teachings in allegory and illustrate them by symbols because from man's earliest civilization, the indirect approach to learning has appealed to the intelligent man, stimulating his intellect. To attempt to "modernize" our ritual would be to destroy it.

Now to consider modernizing our teachings; let us enumerate what they are. We teach brotherly love, relief, truth, temperance, fortitude, prudence, justice, faith, hope, and charity to mention only some of the more prominently known.

Surely the idea of brotherly love, the equality of all men in the sight of God is not outdated. Surely it is not old fashioned to believe that the mould of the face or the color of the skin in no way indicate the worth of the possessor. What of relief, which is an inseparable part of charity? We all recognize the necessary place in society of the well organized and managed relief agencies but what of private relief — between friend and friend — brother and brother? No one can believe, honestly, that the helping hand quietly and discreetly given has gone out of style.

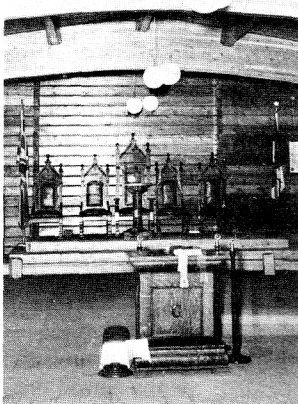
Truth is eternal and neither Masonry nor any other order or society or individual being need apologise for extolling its virtues, now or ever.

Temperance should guide us in all our thoughts and actions as it has guided all good men in the past and as it still does today.

Fortitude outmoded? That spark in our characters which enables us to go about our daily tasks with a degree of equanimity ever conscious of the monstrous dangers that surround us and all mankind. This virtue outmoded? Thanks to Heaven that it is not. Fortitude enables us to face and overcome the tragedies and disappointments that touch every life. It is nourished by a man's faith in his God and in himself and without it a man is nothing.

It has always been, and will continue to be, the prudent man who achieves greatness; the man who thinks soundly before he speaks or acts; the man who is quick and resolute without being impulsive; he who weighs the consequences against the action. Can anyone seriously suggest that such a virtue has had its day?

We are sometimes inclined to take justice for granted and to assume that it is something dispensed by the courts of the land. We forget to relate it to our own personal behaviour. Yet it is within our capacity to be just or unjust to our fellow man as individuals. It was, is and forever shall be a necessity of survival that man be just in his estimates of the qualities and motives of his friends, his neighbors, his business associates, his countrymen and his neighbors of other



Pictured is an interior view of the new Masonic Temple for the members of Wetaskiwin Lodge No. 15. The new Temple is situated on two lots on the south side of Wetaskiwin. The exterior is of cedar log construction and was erected in seven days through the volunteer labour of the members. The first meeting in the new Temple was held just prior to Christmas 1967.

The Brethren of King George Lodge No. 59, Calgary, enjoyed a unique communication when the Master Mason degree was exceptionally well exemplified by a team of Past Masters on the occasion of the annual "Past Masters' Night".

The highlight of the ceremony was the presentation of the apron and working tools by R.W. Bro. T. E. Laxdal, a visiting member of St. George's Lodge No. 41, Kelowna, B.C. who made the journey to Calgary to assist in raising his son to the degree of a Master Mason. This was exceptional in view of the fact that this was the fourth occasion R.W. Bro. Laxdal had visited a Lodge to assist in the degree and to present the apron to each of his three sons and a son-in-law.

R.W. Bro. Laxdal has been Master in two Lodges. His Mother Lodge, Invermay No. 102, Saskatchewan, and the Lodge in which he later affiliated, Arcola Lodge No. 21, Saskatchewan. He also served as District Deputy Grand Master for District No. 41 G.R.S. (1959-60) and was also the Grand Representative to the Grand Lodge of Denmark. He is now affiliated and a member of St. George's Lodge No. 31, Kelowna, B.C.

Bro. Laxdal's keen interest in Freemasonry and the example set throughout his family life must have been an inspiration to his sons to follow in his footsteps as all three sons are now members of the craft.

R.W. Bro. Laxdal is to be congratulated for his contribution to Freemasonry and our heartiest good wishes are extended to him.

Sixtieth Anniversary — Cairo Lodge No. 32

The Lodge Room in Claresholm was filled to overflowing March 19th when Cairo Lodge No. 32 celebrated its sixtieth anniversary. Grand Lodge was well represented and the Grand Master M.W. Bro. B. Brown presented an engraved desk set to R.W. Bro. C. W. Carney in recognition of his contribution to Cairo Lodge. Former members of Cairo Lodge came in good numbers and the lodges in the district were well represented. The Chaplain, W. Bro. K. Dahl conducted an impressive Service of Thanksgiving. Bro. J. G. Dickinson read a history of Cairo Lodge. The guest speaker was M.W. Bro. W. J. Collett who was Worshipful Master of Cairo in 1947-48.

LONG SERVICE AWARDS

A memorable evening was held in Commercial Lodge No. 81 Edmonton when Bro. R. Oliver received his 50 year jewel. V.W. Bro. J. Shaw of Hope Lodge No. 38 Mannville was presented with his Life Membership, both being presented by the Grand Master.

R.W. Bro. G. F. Ritchie and Bro. C. S. Hunter, Mount Lebanon Lodge No. 54 Calgary were presented with 50 year jewels by the Worshipful Master P. Stefanchuck. Both Brethren received their jewels with great words of praise for Masonry.

W. Bro. A. S. Morgan Crescent Lodge No. 87 Calgary was presented with a 50 year jewel by W. Bro. W. H. Keyte P.M. Crescent Lodge.

W. Bro. Morgan was raised in Goose Lake Lodge No. 99 Delisle G.R.S. in 1915 and served as Secretary from 1915 to 1920 and was Worshipful Master in 1923. He affiliated with Crescent Lodge in 1944 and served as their Secretary from 1949 to 1952 and as Treasurer from 1953 to 1967. The Brethren of Crescent Lodge expressed their love and respect to this devoted Mason with a standing ovation.



R.W. Bro. D. Campbell of Delia received a bouquet of flowers from R.W. Bro. O. A. Tabor also of Delia on behalf of the Masons of District No. 14, the occasion being R.W. Bro. Campbell's ninetieth birthday.

R.W. Bro. Campbell is a charter member of Hand Hill Lodge No. 98 Delia, Alberta, and was the first Worshipful Master of Hand Hill Lodge in 1917. He has been a Mason for 61 years.

MASONRY — (Continued from page 35)

lands. God forbid that justice should be ever considered out of date.

It is my belief that we cannot materially improve or correct any of our internal problems by tinkering with our constitution, our ritual, our traditions or our teachings in a futile attempt to modernize what is already modern. Yes brethren, Masonry is modern, and until the improvement of man morally and spiritually ceases to be a worthy objective, Masonry will remain as modern as the day at hand.

Those who would see our order become a much publicized charitable club operating bingo games and raffles, soliciting public support and enjoying the newspaper picture of our "President" smilingly handing a cheque to some grateful recipient have unfortunately misunderstood the objectives of Masonry. If it is their desire that we should abandon our ritual, our traditions, our landmarks and the timeless values we have established through centuries of evolution of our teachings, if this is what they want, then what on earth compelled them to become members of the masonic order? Such thinking is not truly Masonic, and the thinker can have little claim to being a Mason.