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Grand Lodge Bulletin

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Christmas 1968

Bro. Rev. Ernest R. Doyle
Alberta Lodge No. 3, Fort Macleod

As Christmastime draws nearer the world blossoms with light. In stores, in houses, in city streets, in Churches, and on trees large and small, the multi-colored lights wink on as darkness descends each day. How unfortunate that often times the true symbolism of the Christmas Light is lost amid the commercialism of our age!

The true meaning of the Christmas Light is that GOD IS HERE—now, today, in the world. God's first great gift to man is indicated clearly in the first word that rang through the primeval darkness: "Let there be light." How well we know that without this gift we would die. Our well-being, our health, our sustenance, life itself depends upon the daily return of this gift. But surely God meant something else when He said "Let there be light." He meant that He Himself would be here. As the light of the sun means life to the physical world, so does the presence of God mean life to the soul and spirit of man.

May the Christmas Lights remind us all, in the familiar words, that "as the sun rises in the east to open and enliven the day" so does God keep His Promise to look after our material necessities. But we of the twentieth century scarcely need to remind ourselves of this for we are overly materialistic—but we do need to remind ourselves of the second, and equally important, piece of symbolism. The presence of this light means that God Himself is here—now. He is here, not only in his gift of physical light, but as the Great Guiding Light of the heart and soul of Freemasonry—and without this Light, the Craft perishes.

He is here now, and every Mason worthy of the name should both know this and make it known. As the Christmas Lights wink on in the world, may the Lights of God shine ever brighter from the life of every Brother. And may I presume to suggest Three Lights which have been delivered to our care—lights which would alleviate the darkness of the world and make it known that GOD IS HERE NOW.

First, the Light of Faith . . . the first requirement asked of every man who would be a Mason. "In all cases of difficulty and danger in whom do you put your trust?" And we an-

swered: "In God." This Faith is synonymous with Confidence and Trust—Faith and Trust in the Providence of God to further all those causes to which we, as Brothers, may set our hands and our hearts; and confidence that all our undertakings will be in harmony with His Will as revealed in the Volume of the Sacred Law.

Secondly, the Light of Hope. It has been said that "Hope springs eternal in the human breast,"—and the teachings of Freemasonry would agree heartily with this. Indeed it would give it added emphasis and say: "Hope MUST spring eternal." This Light teaches that God is not forgetful of those who trust in Him. The good life is not pointless and meaningless—virtue has its own reward and vice its own punishment. As the true Mason starts with God, so also he shall end with God. Living by this Light of Hope we shall not be ashamed when the hour comes to turn Time into Eternity and Hope into Reality.

Lastly, the Light of Charity. Even such noble lights as Faith and Hope are of little use if they exist only in isolation. As individuals and brethren we must ensure that they have a practical application in our personal and fraternal life. The best way to accomplish this is to shed abroad the Light of Charity. This is the sublime sentiment that forms the cementing bond of Freemasonry. And it is not to be understood merely in terms of 'Alms for the poor', but in terms of 'Love for all'. The length of the Lodge is from east to west; its breadth from north to south; its depth from earth to heaven . . . it is difficult to imagine how any living soul could lie beyond the reach of the Light of Charity.

This year again the Christmas Lights will wink on—but they will be meaningless unless, from his own life, every Brother beams the Lights of Faith, of Hope and of Charity. In bringing you Christmas Greetings and New Year Wishes, may I in this spirit commend to you the words of Minnie Louise Haskins:—

"And I said to the man who stood at the Gate of the Year: 'Give me a Light that I may tread safely into the unknown.' And he replied: 'Go out into the darkness and put your hand into the Hand of God. And it shall be to you better than a light and safer than a known way.' And so I went forth, and finding the Hand of God, trod gladly into the night. And He led me towards the hills and the breaking of day in the lone east."

THE FELLOW-CRAFT DEGREE MAKES A TRUE MASON THINK

Excerpts from papers given by R.W. Bro. J. H. Laycraft and R.W. Bro. E. H. Rivers at the Twenty-Eighth Annual Inter-Provincial Conference at Banff September 5th, 6th and 7th, 1968 — Edited by R. A.

The importance of the Fellow-Craft degree for the Candidate who, with the aid of his sponsors, has assimilated the lessons taught him as an Entered Apprentice, is that for the first time he glimpses how wide is the expanse of study which is opening before him. He sees the evolution from the relatively simple, though vital, philosophical concept of the Entered Apprentice into the realm of Nature and Science. It is in the Fellow-Craft Degree that Masonry first shows this more rewarding study of nature and science. Having taught the ethical lessons, it now requires the aspirant to think.

The opening of this degree demonstrates this progress from simple morals to widening horizons. The reference to the Square, the symbol of rectitude, by the Junior Warden and manner of reception of the Candidate establish that he has proved before all men, his moral conduct in the physical world. Now he is able to progress to the limit of his mental abilities.

The symbols used in this degree aid in this advancement. Not one symbol is designed to mystify; rather we use them for the opposite purpose of making plain, of showing, of dramatizing, of teaching.

If this is the purpose of symbolism, why then need Masons devote so much time and study to an explanation of the symbols? Part of the answer lies, I suggest, in the curious mixture of ancient and relatively modern language to be found in the ritual. Each age of civilization builds a new super-structure of meaning on the words it uses, so that the words themselves change to reflect the age in which they are used. The words communicate different meanings to us than they did to our ancient brothers. It is not possible in some instances to know what meaning was intended without first determining when the phrase was written and then to study the philology of the word as at that time. Often that study, in turn, leads one to examine the social customs and history of the period to give fresh insight into an allegory or symbol that had a self-evident meaning at the time it was written.

It has been observed that the Entered Apprentice degree symbolizes, by the effort necessary to polish the rough ashlar, the necessity of mastering the fundamental truths of morals. This being so, then the Fellow-Craft Degree demonstrates the mental side of the effort. The two together proclaim that heart and head must go together to form the whole man.

The Entered Apprentice learned from his working tools such matters as the division of his day, that labour is the lot of man and that perseverance is necessary in order to establish perfection. The Fellow-Craft advances with his tools to a consideration of the equality of man, his duty to religion and to his fellows, and to a concern with the due medium between excesses. The Entered Apprentice looks to himself; the Fellow-Craft looks to God and to his fellow men. Thereafter through his Masonic life he will see that the tools of a Fellow-Craft are a Master's tools and are still worn by the Master and his Wardens. The thoughtful Mason will have reached his maturity as a man as he ponders the lessons learned as a Fellow-Craft.

It would not be difficult for me to intimate to you that a great many of our members do not "Think" about our degree work. Indeed I believe that we would all agree that we have many too many who seem to give no thought to the origin or purpose of Freemasonry, let alone the particular functions of one of the degrees. It is therefore our duty to prepare some material for members to pursue their studies. We expect one who presents himself at our door to be prepared to study, to learn something of what Freemasonry exists for. What do we actually do? We go through the ceremony of the Entered Apprentice degree, which is of course an entirely strange procedure, and then tell him that he will be expected to memorize certain portions and he prepared to pass an examination in one month. Some Grand Lodges have a shorter period than that. We do not give much time for him to find out any detail of the organization—indeed we give the impression of haste at every turn. He is directed to sign the By-laws of the Lodge during the course of the ceremony—but he is not given the opportunity to read them first. The Candidate has placed himself in our hands completely and we have a big responsibility to see that he is given the opportunity of learning how our institution has been built. We must give our new member an opportunity to THINK. It is true that the first responsibility rests with the sponsors, but I suggest that it is the responsibility of the Worshipful Master to make sure that the sponsors have performed their duty. The Worshipful Master has a further responsibility in our Jurisdiction in the appointing of a coach, what an opportunity to set our new member on the right track! We must provide him with the material with which to THINK. Our whole ceremony of Initiation will have struck a new chord in his life, it will have opened, if he will but avail himself of the opportunity, the wide fertile fields of study. With all this in view I doubt the wisdom of rushing our candidates through the degrees. Would it not be fair to consider that the second degree is a continuation of the first? The prayer offered on the entry of the candidate "We supplicate a continuance of Thine Aid . . . etc. The Obligation directs the candidate for advancement to 'maintain the principles inculcated in the former degree! The giving of the secrets, the charge at the S.E. angle . . . 'the import of the former charge neither is nor ever will be effaced from your memory' . . . There are so many points where we refer to the work of the Entered Apprentice, however our object is to urge the candidate to extend his researches into 'the hidden mysteries of nature and of science'. What a never-ending task if the member will but find the time. What an opportunity for a True Mason to THINK.

Now what about our Charge in the Book of Constitutions? It is similar, if not exactly the same, in each of our Jurisdictions as far as the Canadian Rite goes. Here we do not think it necessary to recapitulate the duties . . . "as your own experience must have established their value." What? in Thirty days? What chance has the Entered Apprentice had to gain experience from his duties as a Mason in this short time? We give very good advice in regard to his studies, but we are talking to the new Craftsman as if he has achieved a position of authority—judge with candor, admonish with firmness, reprehend with mercy.

GUEST EDITORIAL

Peace on Earth**.. Goodwill Among Men**

Guest Editorial by

W. Bro. J. W. Roberts, Kelvingrove Lodge No. 187

Longfellow in his poem **The Bells of Christmas** has the rather sombre and yet pertinent strophe:

*And in despair I bowed my head;
"There is no peace on earth" I said,
"For hate is strong, and mocks the song
Of Peace on earth, Good Will to men."*

When we reflect on the events that have led up to Christmas 1968, one would have thought that these lines were written by a contemporary poet, rather than one who lived more than one hundred years ago. In this past year two great American humanitarians have been assassinated; there have been riots in ghettos and on University campuses; and the tensions between East and West have increased. All this serves to remind us that "good will among men" is a remote prospect. This Christmas "Peace on Earth" will have a hollow ring in Viet Nam, Nigeria and in those nations that surround the birthplace of one who came with the name "The Prince of Peace."

The peace of the world, and good will among men will only become a possibility when we take seriously the Old Testament commandment to love our neighbors as ourselves. This principle is seen abundantly in Masonic teachings which instruct us in brotherly concern and becomes real when we practice it. We demonstrate this brotherly concern, not only by getting to know our fellow Masons, but whenever we can resolve our differences amicably and hold diverse opinions while maintaining a respect for the other person and his point of view. But it goes further than this—for when we "quit the sacred retreat" and go out into the world, we are urged to use those same principles in our dealings with others, and "good will" becomes our established custom.

We may say that this is an idealistic stance. By ourselves, we are indeed, insufficient; but in a fellowship as rich in potential as that of the Craft, and under God's guidance, we grow large in hope, and even the ideal becomes a possibility. "Good will among men" must begin with each of us, no matter how great our sense of despair about its eventual outcome.

Longfellow does not conclude his poem on a tragic note of despair. He transcends the morbid state of mind, and raises from the dead level of despair and futility, a living perpendicular of light and hope.

*Then pealed the bells more loud and deep,
"God is not dead, nor doth he sleep;
The wrong shall fail, the right prevail
With peace on earth, good will to men!"*

God is not dead as long as man believes He is alive: the message of Christmas is not futile as long as men have a capacity to hope. And he has an even better chance to do something more within the Masonic setting, if he takes its teachings seriously.

THE GRAND MASTER'S COLUMN

M.W. Bro. C. E. Pinnell

When this column appears in print I shall be approaching the half way mark of my term as your Grand Master. Thus far the experience has been very rewarding but exceptionally busy and has involved many miles of travelling. My absences from home have been relieved by several opportunities to have my wife accompany me and this I appreciate very much. Included in the host of memories that will remain with me is the privilege of meeting so many fine people and to be able to number them among my friends. One highlight was greeting H. R. H. the Duke of Kent on your behalf and others have been the meeting of Grand Officers from many Canadian and American Grand Lodges. Most of all outstanding has been the greeting of my own brethren in Alberta.

At the time of my installation I told you that I would do all in my power to meet as many of you as possible. The first way in which I hoped to do this was by attending every District Meeting if the District Deputy Grand Masters would consult me before setting dates. In the vast majority of instances the co-operation in this regard was excellent and I have been impressed by the sincerity and efficiency of the D.D.G.M.'s Meetings have been well planned and carried out and attendance has been quite commendable. Some of the brethren have expressed concern over the proposed constitutional amendments that would set up a District Nominating Committee to nominate the D.D.G.M. rather than to operate on the traditional rotation system. The motive for the change is to try to select the individual most equipped to be D.D.G.M. and to ensure the effective leadership that this position should give. There is no thought of depriving a lodge of its right to elect one of its capable members.

The second method by which I hoped to meet my brethren was by visiting a number of individual lodges and I have been able to do a good amount of this. There have been Anniversary and other special occasions. For me it has been a humbling experience to stand before a veteran in the Craft of fifty or sixty years and to attempt to express, as your representative, your appreciation of his devotion and dedication. Many of these men who are now receiving their awards remained faithful to the Craft through many years of struggles and difficulty. If Masonry in Alberta is strong today it is because of the quiet and effective way that these veterans carried responsibility in face of adversity. I hope, before the next six months elapse, to meet many more of you within the confines of your own Lodge Rooms.

As the Christmas Season approaches I pray that the Great Architect of the Universe will bestow upon you and your loved ones a large measure of the spirit of Goodwill, which spirit I have found abounding in my association with you over these past few months.

FIFTY YEAR JEWEL

Bro. Roy T. Beatson was presented with his Fifty Year Jewel by his nephew Bro. Gilbert Beatson at Concord Lodge No. 124 on October 19th. Wor. Bro. T. G. Beatson, a Past Master of Norwood Lodge No. 119, Winnipeg, his brother, came to Calgary for the occasion.

OUTSTANDING MASONIC EVENT

On September 24th Crescent Lodge No. 87 held what is believed to be the first of its kind in the province. A District Deputy Grand Masters' Night where all the offices were filled and all work done by Past and Present D.D.G.M.'s. The evening was organized by R.W. Bro. D. A. Bruce, P.D.D.G.M. of District 18 who acted as Master for the Entered Apprentice Degree. He was assisted by the present Deputy Grand Masters of Districts No. 1, No. 6 and No. 18 and Past Deputies of several districts. All in all, twenty-two R.W. Brothers took part so we shall not name them all. However, as you remember, District 18 was formed some years ago from part of District 1 and we would like to report that R.W. Bro. R. F. Lawrence the last D.D.G.M. of old District No. 1 and R.W. Bro. O. C. Smith, the first D.D.G.M. of District No. 18 when it was formed, were present and took part in the work.

It was an excellent evening with a large number of members and visitors. Everyone was impressed to see such an array of "brass" and the dignified and correct manner in which the work was done by this "brass" was an inspiration and a true Masonic experience.

CENTENNIAL LODGE No. 194

The M.W. The Grand Master presided at an Especial Communication of the Grand Lodge to Constitute and Consecrate Centennial Lodge No. 194 in the Central Masonic Temple, Edmonton on September 30th. There was an excellent attendance of Grand Lodge Officers as well as a total of 178 brethren.

The Ceremony of Constitution and Consecration was carried out with the assistance of the Masters of the Edmonton Lodges, under the direction of the Grand Director of Ceremonies, V.W. Bro. F. Burt-Johns. This was followed by a banquet and in the evening the Worshipful Master, R.W. Bro. D. T. Walmsley, P.D.D.G.M. was installed by M.W. Bro. T. G. Towers, who as Grand Master issued the Dispensation in 1968 and Instituted the Lodge. Under M.W. Bro. Towers direction the Officers were invested with the assistance of Worshipful Masters of Edmonton Lodges and Grand Lodge Officers.

DISTRICT MEETINGS

The District Meetings for 1968 are well under way and M.W. Bro. Pinnell is personally attending all. He has been accompanied to many by the Deputy Grand Master, R.W. Bro. P. J. Kendal. District No. 13 was held at Hythe on September 13 and was well organized by R.W. Bro. E. C. Stacey and there was a good attendance. District No. 12 was held at Whitecourt the following day under the direction of R.W. Bro. E. S. Speers with all lodges represented and a good discussion. Cardston was the site of District No. 7 meeting on October 11, presided over by R.W. Bro. Warner Linder followed by R.W. Bro. Coover's District meeting at Frank. District No. 14 meeting was at Delia on October 16 where all members were happy to see R.W. Bro. Austin O. Lewis preside after a lengthy stay in hospital. Interesting papers were presented at an afternoon meeting.

PERSONALITY OF THE MONTH



W. Bro. Percy S. Bailey, a man widely known and respected by all who had any association with him from his days as an early pioneer educator until his retirement in 1946.

W. Bro. Bailey was born in Elmsville, New Brunswick, on January 14, 1883. He was initiated in Prince Rupert Lodge No. 35 at Humboldt, Saskatchewan in 1908.

A Charter member and first Junior Warden of Unity Lodge No. 51, he is now the last remaining Charter member. In 1914 he was elected Master of Unity Lodge and was awarded Life Membership in 1936. On January 6, 1959, M.W. Bro. Waldo Empey presented him with his Fifty Year Jewel and on September 3rd, 1968, he received his Sixty Year Bar from the hand of M.W. Bro. C. E. Pinnell.

His early life was spent at Oak Bay, N.B. He attended Moores Mills High School and the Normal School at Fredericton. In 1907 he graduated with a B.A. degree from Mount Allison University and moved to Humboldt, Saskatchewan where he was the pioneer teacher. In 1909 he moved to Edmonton where the Legislative buildings were just being constructed. From 1909 to 1917 he was the Principal of McKay Avenue School which was one of the four schools in Edmonton at that time. He became Principal of Westmount Junior High School in 1918 and the following year joined the staff of McDougall High School. He was Principal of the Edmonton Technical School from 1920 to 1931 when he became a Science and Mathematics teacher at Victoria High School. From this position he retired in 1946. He was a member of the Edmonton Exhibition Board from 1931 to 1933.

In 1920 he married Anne H. Whittaker, a High School teacher from St. John, N.B. who began her career as a pioneer teacher in the Ukrainian settlements in Vegreville. Unfortunately, it seems to us, they had no family.

Although W. Bro. Bailey is now approaching 86 years of age, and in spite of the amputation of both legs, he is still active and ranks as one of our "Grand old men".

FIFTIETH ANNIVERSARY

Carbon Lodge No. 107 celebrated its Fiftieth Anniversary on October 22, 1968. This happy occasion was marked by a good meeting attended by the Grand Master, M.W. Bro. C. E. Pinnell; D.D.G.M., R.W. Bro. W. A. Anderson (15) and the Assistant Grand Secretary, V.W. Bro. Mel Dunford.

R.W. Bro. F. J. Bessant, who was a Charter member and the first Junior Warden, was presented with a Life Membership certificate by the Grand Master on behalf of the members of Carbon Lodge.

R.W. Bro. W. A. Anderson presented the Lodge with a set of gavels on behalf of R.W. Bro. D. D. Penman.