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Grand Lodge Bulletin

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IN LODGE

By Bro. Archdeacon C. C. Swanson, V.W. Grand Chaplain

Lord, when in lodge we humbly stand
And make the solemn threefold sign,
Give us to know that heart and hand
Should inward strength and peace define.

Help us to shun the evil sight
That shames the heart or senses sway,
That heart and conscience clean and white
May guide us in the Master's way.

If head we strike in sorrow's gloom
Our inward joy by faith renew,
That we may know no lasting doom
Where shines the light of Life anew.

He walks but ill who lacks a hip
And halting limps the course of life,
But he who walks in fellowship
Finds brother-love to end all strife.

O, foot to foot and knee to knee
And throbbing breast to beating heart,
And shoulders locked in ecstasy
When we the Builder's Word impart!

THE ASHLARS

W. Bro. Arnold Manz

King George Lodge No. 59

Presented to Mount Lebanon Lodge No. 54

The Ashlars are rather neglected in our ritual but are probably the most important symbolical objects in the Lodge.

We have in our rite, two Ashlars, the Rough Ashlar and the Perfect Ashlar. There were originally three, the Rough Ashlar, the Perfect Ashlar, and the Perpend Ashlar and these were placed respectively in the South, West and East. I have not been able to find out when or why the Perpend Ashlar was discontinued but it has never been used in a Canadian Lodge.

In English Lodges the Rough Ashlar is placed in the South, directly in front of the Junior Warden, the Perfect Ashlar in the West, and is suspended on a tripod. In Canadian Lodges practicing the Canadian Rite, the Rough Ashlar is placed in the N.E. corner of the Lodge to represent the corner stone and the Perfect Ashlar in the S.E. Corner to "mark the progress made".

The rough Ashlar is supposed to be a stone in its rude and natural state, just as it is taken from the Quarry, and symbolizes the mind of a candidate for Freemasonry — Ignorant and Untaught. But you will notice that our Rough Ashlar is not just a rough stone taken directly from the Quarry; some work has been done on it. By the use of the common gavel it has

been brought roughly into the shape of a cube, and it is, even then, not accepted until it has been ascertained that the stone is sound material and capable of being worked into a perfect stone. Here again it symbolizes the Candidate, because before a Candidate is admitted, certain work has already been performed. The "Tongue of Good Report" report has been heard in his favour, and many searching inquiries made into his character and previous behaviour. The Rough and Unpolished Stone, therefore, is a symbol of Man's natural state — ignorant and uncultivated, but when education and the lessons of our craft have had the effect of expanding the intellect, restraining passions and purifying Life, our candidate then represents the Perfect Ashlar which, under the skillful hands of the workmen, has been smoothed, squared and fitted, for its appropriate place in the Building.

This Ashlar was originally placed in the West, where the Sun sets, denoting that the work is complete and labour has ceased. It has already been mentioned that in English Lodges the Perfect Ashlar in the West is suspended from a tripod, symbolically between Heaven and Earth — not placed in its final position, but ready to be tried by the Square and Compass of the Worshipful Master, and from this is drawn an
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Masonic Research and Education in Operation

Presented to the Grand Lodge Committee on
Research and Education

by W. Bro. H. L. Kalbfleisch, Red Deer Lodge No. 12

While the Research and Education Committee has been in existence at the Grand Lodge level for some eight years, it has only been in the last five years that any concerted activity has been experienced at the District and individual Lodge levels.

Needless to say this activity has resulted in varying degrees of success in different Districts and Lodges. In some instances we understand there has been little if any activity at all. District Number 4 in Central Alberta has been fortunate in developing a Research and Education program that has gained stature and engendered enthusiasm yearly up to the present time and they may be considered to have established a reasonably successful Masonic R. and E. operation. In order to help spread this interesting and worthwhile facet of Masonry in Alberta we have been kindly offered space in the Grand Lodge Bulletin to record the steps of organization and avenues of Activity followed by District Number Four to date in their Program. First and foremost let it be clearly understood, that only by active leadership given unstintingly by the District Deputies of District Number 4, was any degree of success attained in the overall operation. The work was initiated by R.W. Bro. Tom Clarke and adequately followed up by succeeding District Deputies Les Sitters, A. C. Johnstone, Wes Jackson and now George Cowie. These men each in his turn accepted or should we say welcomed the principle of Masonic Research and Education being an integral part of the Masonic Work in District Number Four. Each succeeding District Deputy reaped the benefit of his predecessor's work in this regard and the interest and enthusiasm of the Craft generally was an indication of their successful efforts. In many instances the Deputy elect attended District R. and E. meetings before his installation in order to get a better grasp of the problems and work involved. At the present time Masonic Research and Education and its related Inter Lodge Visitations appears to be an accepted and established part of the Masonic Curriculum in District Number Four.

The organization of a sound Research and Education Foundation and the development of an efficient program as is in the case of all other successful operations, the result of careful planning and enthusiastic work and co-operation. Our start was an organizational meeting called by District Deputy Tom Clarke with representatives from each of the ten Lodges in the District attending. These representatives were selected by their own Lodges. In most cases they were two or three in number and included at least one of the Wardens. By including one of the Wardens we expected to form a continuity of representation and in addition assure that in time all three of the senior Lodge officers would be knowledgeable of the plans and programs. These local Lodge committees are the "grass roots" of the whole program and great care should be exercised in their appointment. Their duties usually include assistance to the Worshipful Master in

planning Lodge programs, furnishing materials for papers, aiding in the selection of members for the development of papers and other programs. These committees are usually appointed yearly and continuity is again important.

At the district meeting the district secretary recorded the names and addresses of all representatives attending. The first meeting planned a series of inter lodge visitations with each Lodge in the district acting both as host and visitor in the first three month period. Great care was taken to see that there was no duplication of visits and that meeting dates did not overlap. Each visit was to encompass one or two paper presentations of not less than five minutes or more than ten minutes duration.

A tentative schedule of meeting dates was drawn up for approval of the Lodges concerned. There was little direction given concerning subjects other than that they should not be of a controversial nature and that they should not be too long. Minutes of these meetings were sent to each Lodge in the district with lists of possible sources of material for papers. A request was also made that copies of papers given be forwarded to either the District Deputy or to the Grand Lodge Committee for inclusion in the Grand Lodge Bulletin if deemed worthy. These inter Lodge visitations were a success from the beginning for many reasons over and above the cultivation of Masonic education. Not the least being the fellowship and fraternal ties that developed between Lodges and brethren. The initial three month schedule of visits and paper presentations were so well received that a second three month schedule was worked out at a second district meeting. This schedule was to be completed before our farm members became busy with their spring work. In succeeding years the same general format was used but the programs became more varied and sophisticated as Research and Education developed. Several innovations were tried with success, such a Masonic Mock Trial, Question and Answer programs and Workshop programs. Several of the more detailed papers were followed by pre printed Question and Answer periods and these too were well received. After many dozens of such presentations throughout the district several general conclusions could be reached that were adopted at the District Meeting and were promulgated in minutes and distributed to all Lodges for reference. Some of these conclusions that might be of interest to other Lodges and districts were as follows:

Best sources of material for development of papers and programs were the Lodge Secretary, The Lodge Library, Grand Lodge Secretary and Library, Grand Lodge Proceedings, The District Deputy, The Research and Education Committee of Grand Lodge.

Papers should not be longer than ten minutes or shorter than five.

Better reception of papers and participation in

Masonic Research (Continued from page 26)

following discussions when papers given with Lodge at ease or during refreshment period.

Some of the best papers were prepared and given by newly made Masons.

Pre-printed questions and answers prepared in conjunction with the paper and distributed at large in the Lodge truly sparked discussion periods and had many participating that would not have otherwise.

Printed schedules covering three or six months of Lodge activities in advance, were well received by the brethren. Lodges using their notices to cover visits either at home or away noted a gain in interest and attendance. It was found to be beneficial to advertise ahead the topic or subject for presentation. More interest ensued.

District Number 4 Research and Education Activities were not all successful. In some instances papers were not as well prepared or presented as they might have been. In a few instances Lodge visitations were not well represented to the discomfort of the brother giving the paper. There was a general reluctance to forward copies of papers presented. Such a reluctance is possibly natural, but when the hours of work consumed in research and preparation is considered we should have the widest exposure possible. We can assure any Brother submitting a paper that it will be properly edited before being printed in the Grand Lodge Bulletin. We urge the submission of these papers so that the widest use possible may be made of them.

The Ashlars (Continued from page 25)

illusion to the perfect Mason who, after death, awaits the final judgment of the G.A.O.T.U. before aspiring to ascend to the Grand Lodge above.

At this point it may be interesting to recall the story of the building of the Temple as outlined in the V.S.I. (First Book of Kings) where it relates that every stone was cut and fashioned in the Quarry before being sent to the Temple site so that "There was neither hammer nor axe nor any tool of iron heard in the house while it was in the building".

This mode of construction was undoubtedly adopted to avoid confusion and discord among so many thousand workmen and has been selected as an elementary symbol of Concord and Harmony — Virtues which are not more essential to the preservation and perpetuity of our own society than they are to every human association.

The perfect Ashlar, therefore, becomes not only a symbol of human perfection but also, when we refer to the mode in which it was prepared, of that species of perfection which results from the concord and union of men in society. It is, in fact, a symbol of the social character of the Institution.

To sum up the foregoing — The Rough Ashlar is a symbol of man's natural state of ignorance. The Perfect Ashlar, a symbol of the state of perfection attained by means of education and that jointly, the Rough and Perfect Ashlars bear the same relationship to each other as Ignorance does to Knowledge — Death to Life — and Light to Darkness. They are placed in the Lodge for you to moralize on.

THE GRAND MASTER'S COLUMN

M.W. Bro. C. E. Pinnell

I once visited a Lodge that had planned to do some degree work and at the last minute the Worshipful Master discovered that some of the brethren who had consented to help with the degree were not in attendance. He immediately started to attempt to find substitutes and was good enough to ask me to take a part. The part happened to be one that I was not very familiar with and, since there would be no opportunity for study previous to the presentation, I reluctantly was forced to decline. Very early in my Masonic career I decided that I would perform any portion of the ritual correctly and with dignity and at no time would I lower this standard. I hope I have been able to carry out this decision and that one of the contributions I have been able to make is the good presentation of ritual. This decision was made because I am thoroughly convinced that our ritual is the most effective way to present our teachings and it should never be done in a careless or haphazard manner.

There has been a tendency lately to play down the need for careful attention to ritualistic details in masonic work and to argue that ritual is really not essential to the Masonic Order. Nothing could be farther from the truth. If a Lodge is careless in its opening and closing ceremonies and in its degree work then this careless attitude will be reflected in the indifference of the membership. If a lodge is meticulous about the practice of the ritual then the tone of the life of the lodge will be greatly enhanced.

After all ritual is a vital part of our daily life. Man is a social animal and he continually seeks to meet and live with others of his kind. In order to do this he has worked out certain practices which he repeats constantly and which assist in his corporate life. When we meet we go through the ritual of shaking hands. When we pass a lady we go through the ritual of tipping our hats. When we go to church we take part in the formal or informal ritual which is a part of that church's tradition. In our moral and ethical behaviour we develop ceremonies and practices which help us in the understanding of the actions of individuals. Masonic Ritual combines the social and moral aspects of living together. It helps us to meet our brethren easily and sincerely and, in addition, it brings before us constantly the great moral principles for which the order stands.

As your Grand Master it has been a great experience for me to be received into your lodges in accordance with the ancient ritual of the Masonic Order. For the most part the reception of the Grand Master has been well prepared, carefully practiced and efficiently performed. In some regrettable instances the reception has been done very perfunctorily and without meaning. We should always remember that when the Grand Master is received we are not paying homage to a certain individual but we are showing our respect to a time honoured institution and to a distinguished office.

CONGRATULATIONS

Concord Lodge No. 124 held a very special meeting reported by some of the Brethren as being the best meeting they had ever attended. On this occasion Wor. Bro. Harold Cameron was presented with his Fifty Year Jewel by R.W. Bro. A. E. McKay. Wor. Bro. Cameron is the last remaining Charter Member of Concord Lodge and a great many of his friends assembled to pay their respects to this Grand Old Mason.

Edmonton Lodge No. 7 presented Fifty Year Jewels to W. Bro. A. R. Knox, W. Bro. A. Vagt, Bro. A. C. Roberts and Bro. F. Ford.

Ivanhoe Lodge No. 142 presented a Sixty Year Bar to R.W. Bro. F. J. Kavanagh and a Fifty Year Jewel to W. Bro. A. P. Limrick.

Bow River Lodge No. 1 presented a Sixty Year Bar to R.W. Bro. R. D. Clarke.

Jasper Lodge No. 14 presented a Fifty Year Jewel to V.W. Bro. E. E. Sloane.

Crescent Lodge No. 87 presented Sixty Year Bars to Bro. James Hamilton and Bro. Richard Randall.

Brethren, your Bulletin Committee would like to point out, once again, that each issue is prepared two months before publication. If items are to be of interest they should be forwarded to the Bulletin Committee without delay. It is our desire to honor your presentation with more than a "bare bones" announcement but this we are unable to do unless you communicate with us. Thank you Brethren for your co-operation.



Left to right: Bro. D. V. Smith, Bro. Harry Smith, Bro. Roy Caldwell, Wor. Bro. Iner Christensen.

November 19, 1968 a large number of Brethren were in attendance to honor two of their Brethren who have had fifty years of continuous membership in **Century Lodge No. 100**. The two brethren were Bro. Roy Caldwell who was presented with his Fifty Year Jewel by a long-time friend W. Bro. Iner Christensen, and Bro. Harry Smith had the privilege of being presented with his jewel by his son, Bro. D. V. Smith.

The late Bro. S. I. Harris who passed away on October 31 was also to have been presented with a Fifty Year Jewel on this occasion. His jewel was presented to remaining relatives by W. Bro. Ralph Beard.

HIGHER EDUCATION BURSARY FUND

Brethren are reminded that the Higher Education Bursary Fund will close for this year on April 30. Those Brethren wishing to get their contributions in are asked to do so as soon as possible.

PERSONALITY OF THE MONTH



Oliver Colville Smith was born at Deloraine, Manitoba on April 24, 1885 and chose Banking for his career. When he was a clerk with The Merchants Bank in Ontario he was initiated in Forest Lodge No. 393 on December 17, 1907, very shortly afterwards he was transferred west and on May 11, 1911 affiliated with Buffalo Park No. 44 at Wainwright. Next we find him as a Charter member of Hanna Lodge No. 78 and when the Lodge was instituted he was Senior Warden. When it was consecrated in October 1914 he was its Worshipful Master. He was then Manager of the Merchants Bank which was later taken over by the Bank of Montreal. On transfer to Castor he affiliated with Beaver No. 56 on February 2, 1916 and was active there until he was transferred to Okotoks, where he affiliated November 4, 1924. On transfer to Calgary to manage one of the Bank's branches he affiliated with Zetland Lodge No. 83 on April 5, 1934 and served this Lodge as Worshipful Master in 1943.

In Grand Lodge Brother O. C. Smith (he has always been 'O.C.' to his legion of friends) was appointed Junior Grand Deacon in 1940 and was elected as District Deputy Grand Master of District No. 18 when it was formed in 1948. He has served a number of terms on the Board of General Purposes and various Grand Lodge Committees. It is safe to say that no one has ever been more active in the Craft than R.W. Bro. O. C. Smith. In 1958 Zetland Lodge presented him with his Fifty Year Jewel and in January 1968 was most happy to honour him with a Sixty Year Bar.

Always a regular attender of his Craft Lodge, R.W. Bro. O. C. Smith has set an example for all, he is happy to sit on the side but is always willing and able to take any part in the work. Every Worshipful Master has been able to seek his counsel with great benefit.

May we wish R.W. Bro. O. C. Smith and Mrs. Smith good health and a full measure of happiness in the years to come.

October 26, 1968, the Worshipful Master, Secretary and Treasurer of Union Lodge No. 9, New Westminster, B.C. visited W. Bro. H. A. Meredith at his home and on behalf of the Grand Lodge of Alberta and **Connaught Lodge No. 69** in particular, presented him with his Sixty Year Bar. W. Bro. A. E. Bryer made the presentation and congratulated our worthy Brother on his long service to the order and expressed the hope that he would be spared many more years in which to enjoy it.

MASONIC SPRING WORKSHOP

March 28, 29 and 30

The Workshop Committee held a meeting on January 31 to tie up the loose ends. As outlined in the February Bulletin we are looking forward to a bang up session. Registrations are comparable to those of last year. See you there.