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Grand Lodge Bulletin

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I'LL BE BACK

Bro. D. R. Gray

Jr. Warden, Lodge Renfrew No. 134

Attending Grand Lodge in Edmonton as a representative for the first time was an exhilarating experience which really turned me on. Even before Grand Lodge convened it took on the aspect of a 'meeting of the clan' or 'Old Home Week' because everywhere I turned I seemed to meet old friends from Edmonton, Red Deer, Medicine Hat, Lethbridge and many points in between. In meeting old friends I invariably met and made new friends. Many Masons only have an opportunity of seeing each other once a year and this is at Grand Lodge where a true sense of fellowship prevails.

As a new member of Grand Lodge the service of commemoration and thanksgiving was one of the highlights of the gathering, under the direction of the Very Worshipful Ven. Archdeacon Cecil Swanson, D.D., who was ably assisted by the Grand Organist, the Very Worshipful Harry Farmer. It was quite an experience to hear so many male voices sing with conviction that grand hymn, "O God our help in ages past, our hope for years to come, our shelter from the stormy blast and our eternal home." To me, this service was most appropriate and set the pace for the entire proceedings.

Grand Lodge is not only a place to go for fellowship—it affords the Masons, who attend, the opportunity to develop themselves by asking questions and seeking the counsel of more learned brethren. His masonic education will not only be furthered in the sessions of Grand Lodge but also during the informal discussions that take place during the period of refreshment, or, to use a more common term, during the "bull sessions." This is when some really frank discussions take place and many brethren express themselves during these periods who might be reluctant to do so during the formal discussion on the Lodge agenda.

Any member of Grand Lodge has an opportunity to participate in the formal discussions of the Lodge if he so desires, but some like myself who were in attendance for the first time, may feel some reluctance to speak publicly and may be a bit hesitant to express themselves because they are not familiar with the correct procedure to be followed in getting a point across. There were perhaps some members who went away feeling that their suggestions were ignored, but we must realize that it is essential to follow the prescribed procedure as laid down in the Constitution in

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THE BOARD OF GENERAL PURPOSES

When the Grand Lodge of Alberta was established in 1905, provision was made for a Board of General Purposes and it was planned that the Board should meet on the day before the Annual Communication and at such other times that it may be called by the Grand Master or the President. In the first instance the President was elected by the members but for many years the Deputy Grand Master has been elected for that office. In the proposed revision of the Constitution, the Deputy Grand Master will be the President, The Senior Grand Warden Vice-President and, as formerly, the Grand Secretary, the Secretary.

In recent years only one additional meeting of the Board was called and that was on January 12th, 1961. The extra meeting was not acceptable to the members at that time but in the year 1965-66 it was decided to try again and successful meetings were held on January 12th, 1966 and again on May 12th. Since that date the Board has decided to meet four times a year and now meet on the third Wednesdays of November, January and May as well as the day before Grand Lodge. This means that the business of Grand Lodge is much more thoroughly discussed and many more members know the detail of the work of the Committees. The meetings of the Board in 1967 and 1968 have been well attended. The Board has become, what it was intended to be, the main policy making body of Grand Lodge.

The Board is composed of the Grand Master, the Past Grand Masters, all District Deputy Grand Masters (twenty in all), the Grand Wardens, the Grand Treasurer, the Grand Secretary, the Grand Registrar, sixteen elected members and four appointed by the Grand Master. Of the elected members, eight are elected annually for a two year term. It may be interesting to members to know that in the period 1936 to 1960 (twenty-five years) there were 120 members from 56 Lodges elected or appointed to the Board. From 1960 to 1968, 63 members have been elected or appointed from 43 Lodges. For the total period there have been 172 different individuals from 73 Lodges.

R.W. BRO. F. G. FOX (Perfection No. 8, the only nominee for G.J.W.)

Was born in Weyburn, Saskatchewan, but the family moved to Innisfail whilst he was an infant. He grew up and attended public and high school in Innisfail. School was followed by study in general science at the University of Alberta and by post-graduate studies in geology at the Universities of Alberta and Oklahoma. He is now a geologist with Panarctic Oils Ltd. He is a Fellow of the Geological Society of America, a Fellow of the Geological Association of Canada, and a member of the Alberta Society of Petroleum Geologists. He was awarded the Medal of Merit of the latter society in 1960.

R.W. Bro. Fox was initiated in Innisfail Lodge No. 8 in April, 1946, passed in May, and raised in June. He became affiliated with Perfection Lodge No. 9, in Calgary, in February 1950, and served as W.M. in 1957. He was D.D.G.M. for District No. 1 for the term 1967-1968, and was elected to the Board of General Purposes in June 1968. He is now a member of that board and of the Finance Committee.

RANDOM GLEANINGS

R.W. Bro. Geo. S. Cowie, Red Deer Lodge No. 12

About the middle of the last century, in the rural areas of England, it was the custom of the farmers to allow the poor people to go out into the stubble fields and gather the stalks and heads of grain that had been left there after the grain had been cut and stacked. The people thus employed were called Gleaners and the grain which they gathered was called Gleanings. As the material for this paper has been gathered from various sources, such as our old Ritual, from talks by eminent Masonic personalities, from our Bulletins and other publications and a few random thoughts of my own, I have called it Random Gleanings.

In our old Ritual, the following passage occurs in the F.C. degree:— "Ages ago, upon the Eastern Plains, our Order was first instituted, founded upon principles more durable than the metal wrought into the statues of ancient Kings. Age after age rolled by, wave after wave of bright insidious sand curled about its feet and heaped their sliding grains against its sides, storm and tempest hurled their thunders at its head, men came and went in fleeting generations; seasons fled like hours through the whirling wheel of time; but through the tempest and the storm, through the attrition of the waves and sands of Life, through evil report as well as good, Masonry has maintained its beneficent influence, spreading wider and wider over the world." Brethren, this is our Heritage. What are we doing to preserve it today?

The Brother, who unfortunately, thinks that the only requisites of a good Mason consists in repeating, with some fluency, portions of the Ritual, or in correctly opening and closing the Lodge, or in giving, with sufficient accuracy, the modes of recognition, will hardly credit the statement that he whose knowledge extends no further than these preliminaries, has scarcely advanced beyond the rudiments of the Science. It is our duty as members of this ancient and honorable institution, to exert ourselves to our utmost, every one of us, from the Grand Master to the latest member raised to the Sublime degree, to project a better image of ourselves, with our honest endeavours to make this old world a better place to live in.

How can this be done? In the closing charge from the W.M. in the York work, we are admonished to "practice out of the Lodge, those great moral duties that are inculcated in it to do good unto all men, especially those of the household of the faithful, by liberal and diffusive charity, discover the happy and beneficial effects of this ancient and honorable institution." How many of us give this a second thought in the rat race of today? When we remove our aprons, after the Lodge is untyled, we prone to leave our Masonry right there. How many times during the day, in the stress of our modern life, do we remember the beautiful lessons we have been taught within the tyled walls of our Lodge rooms? Brethren, this attitude is a form of Hypocrisy, that is putting it bluntly, but never the less it is true, we preach brotherly love relief and truth in our Lodges, and proceed the next day to gouge and scratch and destroy our fellowmen for

our own selfish achievements. If this statement causes one of my listeners to look inwardly at his Masonic life, or has jarred one of you off of your complacent seat, then the object of this paper has been achieved.

Masonic Education must be given its proper place. However, the purpose of Masonry is not primarily the dissemination of knowledge, rather it is the creation of a certain spirit, indefinable, and which has its source, not just in historical facts and impressive ceremonies, but in the application of that knowledge, by the individual to his daily life. Freemasonry's task is to develop a way of thinking and acting which reinforces the basic qualities of a good man, and gives these qualities a new application. Freemasonry must help him realize that in his relationship with his fellowman, he will be more than merely correct; that his actions will be guided, not by some rules which have been taught him but by an inner compulsion to reach out, with understanding and helpfulness, to all whom his own life touches.

Imagine the impact that Freemasonry would exert on world affairs today, IF, and I capitalize the IF, each one of us would make an honest endeavour to practice our Masonic teachings in our daily lives. Granted, Masonry is exerting an influence in some areas as an organization, but the individual Mason is making a very meagre contribution, despite the fact that the opportunities are unlimited and the rewards are most gratifying, not rewards with a price tag attached, but by an inner feeling of satisfaction from having achieved something worthwhile. Today we are more concerned with self aggrandizement and the selfish attainment of material wealth than we are with the welfare of our less fortunate fellowmen. There are a great many ways in which we can assist, and they are not always financial, a kindly visit to a sick friend, a friendly smile and a handshake when we meet, a little courtesy in our habits during our peregrinations and above all honest dealings with each other. You may say these are small, infinitesimal things, but Brethren, the little things of Life are far more valuable than much fine gold.

In the charge in the F.C. degree, we are cautioned never to speak ill of anyone, unless we are sure that what we say is true, to avoid suspicion, for like the fabled Upas tree, it blights all healthy life and makes a desert around it. This, I consider, is one of the blights of our society today, and has always been for that matter, I mean **IDLE GOSSIP**. How often are we approached by some individual who starts a conversation with these words:—"Have you heard about so and so" and proceeds to enlighten us with the latest morsel of scandal. Brethren, this is the first ingredient of a bomb that may destroy the character and integrity of a fellowman, for by repeating this gossip we are starting a chain reaction that we cannot control, because after many repetitions the original story is unrecognizable, but still keeps reaching out to create more and more suspicion and to destroy in a most insidious manner. We as Masons, have no time nor place for this cancer of society in our lives.

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order to have overtures brought before the Lodge. Otherwise a state of confusion would exist and it would be more difficult to accomplish the essential work of Grand Lodge.

I had the feeling that the Grand Lodge officers and the Grand Lodge as a whole welcomed discussion and suggestions as this is one way that the Grand Lodge officers have of feeling the pulse of the entire organization. Therefore, the onus is on all voting representatives to familiarize themselves before the annual meeting of Grand Lodge with the correct steps to follow in order to present their views. If this is done the course of business at Grand Lodge itself will run much more smoothly and more can be accomplished by all concerned.

Like most Masons, I perhaps found that some committees and some reports had more appeal to me than others, although they were all equal in importance. I was very interested to hear the report of the Higher Education Bursary Committee and to learn of the number of students who are being assisted through this fund. This is one way that we are indeed building for the future and perhaps in some instances making it possible for students to further their education which otherwise would be curtailed due to lack of funds. This is Masonry at work in its true sense.

The assistance given to distressed brethren, widows and orphans is also a very important phase of our work and is a practical demonstration of the teachings of the Craft. A Mason who is in possession of ~~the true spirit of charity~~ and compassion in its most ample sense may justly be deemed to have arrived at the summit of Freemasonry.

Although Freemasonry has been practiced since early Biblical days and its rituals, lectures and teachings remain the same in principle, I could not help but feel, upon leaving Grand Lodge, that perhaps the time has come when very careful consideration should be given to presenting the lectures in a manner that is more familiar to present day society. After attending the Workshop in Banff last year I had the feeling that this, in a sense, was being accomplished, but the question in my mind is "can it be done without disturbing the philosophy and the beauty of the lectures and work as a whole?" This is a matter that demands the most careful and impartial consideration of all concerned and must not be entered into hastily, nor, on the other hand, should it be delegated to a nebulous "future time" as time does not stand still.

Like eating cake, most people save the icing for the end. As I attended the banquet and heard the address given by the Right Worshipful Brother, Rev. Hart Cantelon, I felt that perhaps this was the case. Not only was food provided for our material needs, but we left the banquet with a great deal of 'food' for our Masonic thinking. It is sincerely hoped that since that time we have taken the opportunity to digest it thoroughly and put some of the thoughts into practical use.

One of the greatest advantages derived from attending Grand Lodge is a more intimate knowledge of the workings of Masonry in general and in Alberta in particular.

See you next year—I'll be back!

THE GRAND MASTER'S COLUMN

M.W. Bro. C. E. Pinnell

The work of a Masonic Year culminates in the annual communication of Grand Lodge which in 1969 will be held in Calgary. This is the time when the Grand Master, who is completing his term of office, looks back over the year to give an account of his stewardship and to assess the support that he has been given by the Brethren throughout the jurisdiction. One of the evidences of this support is the attendance at Grand Lodge and it is my sincere wish that each and every Lodge make sure that it has representation at the meeting of Grand Lodge this year. There have been years when a number of Lodges have not been represented at the annual communication and this is most regrettable for it indicates a lack of concern for the jurisdiction as a whole. In addition to this, presence at Grand Lodge provides the Grand Master with an opportunity, for his last time in office, to greet the Brethren who have been so kind and hospitable during the year. I have an especially warm feeling for the many Lodge Officers who have made my year as Grand Master very rewarding and I hope that I shall be able to greet you all personally during the Grand Lodge meeting.

I will admit that this desire to have a complete attendance at Grand Lodge may be a bit of selfishness on my part but on the other hand the coming session will be very rewarding for those who attend. When I was in Washington at the Conference of Grand Masters, it was a great pleasure to be able to renew friendships with M.W. Bro. Dwight L. Smith, Grand Secretary of the Grand Lodge of Indiana. He was our guest speaker four years ago and made an outstanding contribution to our session. In fact, he is continually with us in spirit because his book, "Whither Are We Travelling" and his articles in the *Indiana Freemason* serve as a perpetual source of inspiration for a number of the brethren in Alberta.

Bro. Smith is really anxious to return to Alberta because he feels that his last visit was very rewarding for him personally. So we are going to have the opportunity of enriching a friendship and a brotherhood which can only result in profit for all concerned. I am certain that no lodge in Alberta can afford to miss the inspiration and the message that Dwight L. Smith will bring.

In addition the fellowship that will be engendered by having every Lodge represented and by having an outstanding guest, the Grand Lodge Communication will have some important business to transact. The most important will be the consideration of the new constitution. No Lodge would want to be missing when the Grand Lodge is making decisions that will affect Masonic Life in this jurisdiction for many years to come.

So, please, make certain that your Lodge will be represented and make sure that your representatives take time from their programs to greet me personally.



CONGRATULATIONS

March 6th—Rockyford Lodge No. 123, R.W. Bro. John J. Martin was presented with his Fifty Year Jewel by M.W. Bro. W. J. Collett at a special meeting. R.W. Bro. Martin was initiated into Masonry in 1912 and served as D.D.G.M. of District No. 16 in 1938. He was a Charter Member of Rosebud Lodge No. 149. The meeting started with a bountiful buffet supper and was followed by a Lodge meeting. Visitors were present from Standard, Hussar, and Gleichen. V.W. Bro. Mel Dunford and R. W. Bro. Bob Costigan accompanied M.W. Bro. Collett from Calgary. R.W. Bro. Martin, in his eightieth year, entertained those present with his reminiscences of days gone by.

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March 11th—Edmonton Lodge No. 7, M.W. Bro. C. E. Pinnell, Grand Master, presented Sixty Year Bars to W. Bros. Donald Ross and Arthur Knox.

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March 13th—Camrose Lodge No. 37 presented a Fifty Year Jewel to Bro. R. J. Bowes.

GRAND LODGE NOTES

Lodge returns for December 31st, 1968 show a loss in membership of 183. Membership as at December 31st was 18,341.

Suspensions for N.P.D. account for 211 from 85 Lodges. There are now 19 Lodges with over 200 membership, of which four have over 300 members.

A loss in membership is shown by 102 Lodges, 61 show a gain and in 18 there was no change.

There are 181 Lodges, 72 Ancient York Rite and 109 Canadian Rite. In Edmonton, 28 Lodges have concurrent jurisdiction. In Calgary, 23 Lodges have concurrent jurisdiction.

Suspension for non-payment of dues is automatic when a member owes more than one year's dues on December 31st, in any one year. If Masters of Lodges would check up now and have a member visit any Brother who has not paid his 1968 dues, the list could be greatly reduced.

PERSONALITY OF THE MONTH



Wor. Bro. Donald Ross, Past Master of Edmonton Lodge No. 7, was presented with the Sixty Year Bar to his Fifty Year Jewel by the Grand Master, Most Wor. Bro. C. E. Pinnell at the regular meeting of the Lodge on March 11th, 1969.

The Grand Master congratulated Wor. Bro. Ross for his faithful and devoted service to Edmonton Lodge and to Masonry in general. Wor. Bro. Grant Ross, Past Master of Dominion Lodge No. 117, pinned the jewel on his Dad's coat.

It was exactly sixty years to the day, from the date of his initiation, March 11th, 1909 to March 11th, 1969. Since the day of his initiation in Edmonton Lodge No. 7, his attendance at Lodge meetings has been very regular, even at 86 years of age he attends all regular meetings during the year. He was the Wor. Master of the Lodge in 1926, and was the first Edmonton born Wor. Master of any Lodge in Edmonton. He is the Senior Past Master of Edmonton Lodge.

He was born in Edmonton on the 11th of April, 1883, and except for his sister, who is two years older, he is the oldest Edmonton born citizen still living in Edmonton. His birth place was in a house less than two blocks from the centre of the City, on 101 Street, South of Jasper Avenue. He received his education at the old original wooden McKay Avenue School. In private life, Donald Ross was the electrician at the Macdonald Hotel from 1917 to the date of his retirement in 1948.

While Don has been an active, faithful and honored member of his Lodge for sixty years, Masonry in his family can go back many years before he became a Mason. His father, Donald Ross Sr. was initiated in old Saskatchewan Lodge No. 17 (under the jurisdiction of Manitoba), in Edmonton in 1883. He was the Wor. Master of this Lodge in 1886. On February 13th, 1889 when the Lodge voluntarily had to surrender its Warrant, finding it impossible to carry on, he was instructed by the Grand Master of Manitoba to collect all records and return them to Winnipeg.

Almost 100 years have gone by since Donald Ross Sr. arrived in Edmonton (1872-1969) and of these years, approximately 68 years have been devoted to Masonry by the Ross family.

ALBERTA PIONEER PASSES

It is with regret that we report the death of the oldest member of Acme Lodge No. 60, Bro. Alexander Peever at the age of 94 years. Bro. Peever came to Alberta in 1903 and homesteaded on land on which the town of Acme is now built. He joined Acme Lodge in 1913 and was granted life membership in 1963.

He faithfully attended Lodge meetings until his retirement to Calgary in 1963. Masonic grave-side services were conducted by the members of his Lodge.