



Grand Lodge Bulletin

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THE 1812 ALTAR CLOTH

(A great amount of interest has been expressed about the 1812 Altar Cloth which was printed on the first page of the June edition of the Grand Lodge Bulletin. Some research has been done on it and we are now able to offer the following explanation.)

The Altar Cloth represents a Lodge and has on the edges the directions of the compass.

The centre of the cloth depicts the centre of the Lodge where is located the altar and the open Volume of the Sacred Law.

In the West is the ladder by which we climb from the earth to the vault of heaven in which gleams the sun, the source of warmth and wisdom.

In the South West corner are the three pillars illustrating the three schools of Architecture; Ionic, Doric and Composite over which shines the moon, the ruler of the night.

Following the cloth from the S.W. corner towards the East we find the Perfect Ashlar engraved with the various jewels of Freemasonry beside a sketch of the indented pavement which is the floor of the Lodge. The working tools, the mallet, the square and the twenty-four inch gauge are next.

In the S.E. corner is the tracing board for the Senior Warden's lecture including the two great pillars J. and B., the winding staircase with the appropriate steps, the pavement and the entrance to the Holy of Holies. Through the doorway shines the symbol "G" which all true Masons discover when they have climbed the winding staircase.

The N.E. corner depicts the ear of corn beside the running water which in the Second Degree denotes plenty. Brethren may object saying that this looks more like wheat than it does corn. It must be remembered that corn as used in the ritual is a generic word including all manner of grain not just Indian Maize which we usually think of as corn.

Travelling towards the West by way of the North we pass the Rough Ashlar near the N.E. corner and above it the square and the compasses encompassing the blazing sun. This is the Jewel of the Grand Master. Further north are two globes set upon their stands and emphasizing the universality of Freemasonry. Above the globes is the perfect circle indicating that the circle of our Masonic duties is complete.

THE PILLARS

Two pillars stand in the West in the majority of our lodgerooms and are referred to in the Senior Warden's explanation of the Tracing Board in the Fellowcraft Degree. Names are given to the pillars, which are said to have been placed at the porchway or entrance to King Solomon's Temple. The candidates are told that they were made of bronze and cast on the plain of Zeradatha and that they were hollow. The pillars are usually surmounted with globes. A number of masons wonder how in the days when the earth was thought to be flat, King Solomon had the insight to place globes on the top of the two pillars. It is interesting to note that in the 1700's both wardens sat in the West facing the Worshipful Master and the two pillars were placed near them to form an entrance way. Candidates passed between the pillars on their admission to the craft. This practice can be traced back to a text that was written in 1696 and called the Edinburgh Register House Manuscript, which records the examination of the candidate —

Question — Where was the first Lodge?

Answer — In the porch of King Solomon's Temple.

Thus when the candidate was led before the two wardens in the West and in order to approach them had to go between the two great pillars he was, symbolically, entering the porch of King Solomon's Temple, where the legend says the first lodge was held.

Why is it necessary to indicate that the pillars were formed hollow? As an actual matter of fact they were necessarily made hollow in order that they could be transported from the plain of Zeradatha where they were cast to the place of their erection in Jerusalem. Otherwise the engineering problems would have been immense. The biblical account of their casting makes no mention of them being hollow, but Jeremiah 52:21 states that they were formed hollow, the metal being cast to a thickness of "four fingers". It is typical of Masonic Legendry that some significance, other than engineering, be placed on the fact that the pillars were hollow. So it is that the Dumfries No. 4 Manuscript which was written about 1710 records in the Catechism of the Apprentice some questions concerning the Temple. This is one of the questions —

Question — Where was the noble art or science found when it was lost?

Answer — It was found in the two pillars of stone the one would not sink and the other would not burn.

The obvious conclusion is that the pillars were (continued on page 6)

THE SQUARE

W. Bro. Walter Moore, Oyen Lodge No. 104

Let us examine the square.

We, as Masons, display the square in many places in our lodges and continually make reference to it in our degrees and lectures. From this, one would assume that the square is a very important device.

If we examine the history of the Masonic Order we find that "Masonry" and "Geometry" were originally synonymous terms. In Masonry we frequently refer to the "Grand Geometrician of the Universe". Therefore let us examine the square by a few of the basic rules of geometry. Let us start from the very beginning of time as we know it today.

The first verse in the Holy Bible reads, "In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters and God said, **"Let there be light"**".

From this verse we note three things.

First, in the beginning there was no form or light.

Second, God moved on the face of the waters.

Third, God said let there be light.

If we take a cable tow and examine it lying loosely in our hands it is without form and not of much use in this state. Geometry teaches that the shortest distance between two points is a straight line, so let us apply a force to the cable tow. On one end we attach the force of good and on the other the force of evil. The cable tow is drawn straight and we now have something useful, as well we now have form or order. Geometry also tells us that straight lines can be horizontal as well as perpendicular. The question now is how do we prove that a line is horizontal or perpendicular. Man from the beginning of time has been inspired by the wonders of God's creation. Man soon discovered that anything which he lifted from the face of the earth, if left to fall freely would fall in a straight line as short a distance as possible. Let us attach a weight to one end of a twine and hold the other so the weight is free from the earth. Very soon the weight comes to rest and the twine assumes a perfect perpendicular. This is a divine law of the Grand Geometrician of the Universe. Some may doubt this, but apply a force of evil to the twine, for a moment the balance is upset but soon the force is overcome and the twine returns to normal. About this time man also observed another of God's Divine Laws. Wherever he found water in lakes or ponds, its surface, if undisturbed, always lay in a flat surface in relation to the horizon. If the water was disturbed by a storm as soon as the force was removed, it returned to its flat surface. This also is a law of the Creator.

In the beginning God said "let there be light". We are now beginning to understand what this means, as we have observed two of the Divine Laws of God which cannot be altered by man or the force of evil. Let us examine one more law.

The perfect Geometric figure is a circle. It has no beginning nor ending, and the centre is always at equal distance from its surface. To construct such a figure we need a compass. We can make a simple compass by stretching a piece of twine, fastened to the centre and passed round till we return to the starting

point. In this manner we may make a circle which is perfect in all its parts.

To prove that this figure is the gift of the Divine Creator is to say this, if we draw a line other than a perfect circle, it no longer is a circle.

Now let us apply these laws of the Grand Geometrician of the Universe to see if it will shed some light.

Arrange a twine with a weight so that it assumes a perfect perpendicular. Arrange a vessel containing water so that it covers the weight suspended by the twine. If we look close by we will note that where the twine and water meet, there is an angle. Let us apply our square and test it. Yes, our square is perfect according to the laws of the Divine Creator.

With the aid of a compass scribe a circle, divide it into four equal parts. Now apply the square to the angle of one quarter of the circle and test it. The circle being perfect, the square fits nicely and again we have proved the square to be perfect. I believe we have brought to light some interesting aspects of Masonry by referring to the Holy Bible, the plumb, compass, level and the square, a perfect Masonic instrument which teaches many Masonic principles.

The Plumb urges us to walk upright before God and man. Squaring our actions by the square of virtue, ever remembering that we are travelling on the level of time to that undiscovered country from whose bourne no traveller returns.

THE PILLARS (continued from page 5)

formed hollow so that the Masons might use them as a type of archives in order that the Masonic records might be preserved despite fire and water.

Peculiarly enough this conception of the hollow pillars being used for storage purposes drives us further back into antiquity. There is an old manuscript, which was written about 1410, called the Cooke Manuscript, which takes us back to the time of Noah and the Flood. Lamech had two sons by one wife and a son and a daughter by another. These children were the founders of all the Crafts in the world. Jabell established Geometry, Juball originated Music, Tuballcain the crafts of the Smiths and the sister discovered weaving. Very cleverly they knew that God was about to take vengeance upon the world for its sin and would destroy it either by fire or water, so they decided to erect two hollow pillars and place in them records of all the sciences they knew. One pillar was constructed of marble because it would not burn by fire and the other was made of a material called Lateras because it could not be destroyed by water. Thus early Masons preserved knowledge for posterity.

The decoration of the pillars has always presented problems. In 1 Kings 7:16 the record says "and he made two chapiters" which really means crowns, but later on in verse 41 it speaks of "two pillars and two bowls of the chapiters". This has resulted in a composite construction in which there are chapiters, that is the decorative crowns, which are surmounted with spheres. Actually the globes which complete the pillars in our Lodge rooms did not come into uniform use until towards the close of the eighteenth century. Previous to that there were a variety of tops on the pillars.

CLEAR, CLEAN WATER

The services of Freemasonry to the community are performed quietly and without fanfare or publicity. They are carried out by Masons acting as individual members of the community but are inspired by the great teachings of the order.

In a time when the life of society is sadly declining and the moral values of the past seem to have no relevance it is essential that dedicated masons work quietly at the basic values of living. In private life and public avocations they must keep the purifying streams of virtue flowing through the deteriorating conditions of the present day. There is no doubt that the present preoccupation with material possessions, drugs, sex and the rest will ultimately destroy human society and that our salvation rests now, as it always has, with the minority who are willing to stand fast for those realities that are eternal.

Dr. Peter Marshall was the Chaplain of the United States Senate for a number of years. After his death the book "A Man Called Peter" became a best seller and his Book of Prayers was very popular. In one of his sermons he includes the following story that is truly masonic in its basic message —

There was once a little town nestled in the foothills of the mountains and it appeared to have almost every advantage. It enjoyed a good climate. Its people were healthy and happy. One of its greatest assets was the abundant supply of clear, fresh, clean water flowing down from the high mountain springs. This Utopian town had one problem. The town council was constantly faced with the problem of rising costs just as many cities and towns are today. It was decided by the council that costs must be cut. In their zeal to carry out this policy the council took aim on a strange old man who was carried on the civic payroll as "Keeper of the Springs". It seemed obvious to the council that the springs were a gift of nature and did not need a keeper. Besides, no one knew what the old man did. It seemed that he just went wandering through the mountains. Without further investigation, the council eliminated the job and dropped the old man from the payroll. For a while the council congratulated itself on the savings. The action seemed prudent and the water continued to flow as before. Obviously the old man was not needed. But gradually the water supply slowed to a trickle. What water did flow was vile and dirty. The town mill slowed to a halt. Disease struck the community. There were no happy children's voices filling the air. At first the council tried to blame Nature. "The springs are drying up", explained one. "We didn't have enough snow up in the mountains", said another. Slowly, the truth began to dawn upon them. In their frustration, the council learned that their pure, clear water was the result of the quiet dedicated work of the keeper of the springs — the old man who without fanfare and publicity quietly wandered through the mountain trails, stooping along the way to clear the moss and the algae from the tiny springs. His loving, silent care had kept the water clear as it flowed in an ever increasing stream to provide for the needs of the village.

THE GRAND MASTER'S COLUMN

My Dear Brethren:

During October, as we approach the eve of the Great Festival of Thanksgiving, the following lines by an unknown poet, portray to us the mood of this great Festival;

"A haze in the far horizon,
The infinite tender sky,
The ripe rich tint of the cornfields,
And the wild geese sailing high
And all over the lowland and upland
The charm of the Golden Rod.
Some of us call it Autumn,
And others call it GOD."

It is the time of the year for the city dweller to make the last excursions to favorite country lanes and familiar viewpoints and there, quietly and peacefully watch the grandeur that is Autumn, unfold before them. Truly, I don't believe that I have ever seen Mother Nature array our beautiful and expansive river valley as well as the adjoining landscape in a more magnificent hue and symphony of harvest colors. Doubtless a stroke of the Master's brush and a revelation of His Divine Majesty.

These are truly golden days as we view the golden harvest fields and rising behind them in foothills country, the changing hues of the backdrop, dissolving gradually into lengthening purple shadows. There is a fresh crisp tang in the air, a tightening underfoot and the scent of burning leaves curling upwards.

The showing, brethren, is not private, it is open to everyone who cares to go and the choicest seats are free. A critic might make only one legitimate complaint. The booking is all too brief.

In this Thanksgiving season, as Freemasons, let us not fail to take a few moments to give thanks first, for the presence all about us, of a living and loving Supreme Creator, from whom all blessings flow. Let us not fail to give thanks for the great and free land in which we are privileged to live and for its fertile fields and abundant harvests.

And with thankfulness and charity in our hearts let us also be mindful of the needs of others, that none may be in need of that which we are able to give. Giving is always part of thanks, and Thanksgiving combines them both.

And finally, let us not fail to give thanks for our tender associations through the years as Freemasons, one with the other, in a proud and respected institution which fosters only the noblest of human ideals in an endless quest for the attainment of a true Brotherhood of Man under the Fatherhood of our God.

There is so much for which to be thankful,
There are gifts so abundant each day,
So we thank Thee dear Lord for Thy mercies,
That attend us along the way.

May brotherly love prevail,
Sincerely and fraternally,
Philip J. Kendal.
Grand Master.

GRANDE PRAIRIE LODGE CELEBRATES ITS 50th ANNIVERSARY



Front Row L to R: Bro. Wm. G. Morris, J.S.; Rt. Wor. Bro. F. White, D.D.G.M. District 13.; Bro. W. Boyd, S.W.; W. Bro. N. Saboe, W.M.; Bro. W. Dredge, J.W.; W. Bro. R. Garrett, D of C.

Second Row L to R: V. Wor. Bro. M. Boyd, Grand Steward; Rt. Wor. Bro. E. H. Rivers, Grand Secretary; Rt. Wor. Bro. P. Kendal, Deputy Grand Master; M. Wor. Bro. C. E. Pinnell, Grand Master; Bro. D. E. Wood, S.D.; Bro. H. McKay, S.S.
Third Row L to R: Bro. Wm. A. Clark, Sect.; W. Bro. E. Borstad, I.P.M.; Bro. J. McCuaig, I.G.; Bro. T. Walton, J.D.

The Fiftieth Anniversary of Grande Prairie Lodge 105, A.F. & A.M. was celebrated by a dedication service on June the 1st, 1968.

Visitors were present from many parts of the Province and included; M.W. Bro. C. E. Pinnell — Grand Master, R.W. Bro. P. Kendal — Deputy Grand Master, and R.W. Bro. E. H. Rivers — Grand Secretary who were welcomed in due form by the Worshipful Master Bro. N. Saboe.

V.W. Bro. Rev. L. Anderson then conducted a very inspiring Dedication and Thanksgiving service, following the service a very handsome Altar cloth was presented to the Lodge from the Past Masters by R.W. Bro. J. O. Patterson, a complete set of gold embroidered pedestal covers by W. Bro. E. Borstad and a set of gavels on behalf of R.W. Bro. D. D. Penman by R.W. Bro. P. Kendal.

50 year Jewels were presented by R.W. Bro. W. J. N. Leslie to R.W. Bro. J. O. Patterson and Bro. W. L. Caldwell, and later at his home to Bro. A. Christie, who was indisposed.

The Lodge was then addressed by M.W. Bro. C. E. Pinnell, who congratulated the Grande Prairie Lodge on attaining their 50th Anniversary and gave a very interesting and educational address on Masonry. Later that evening a banquet was held for members and their Ladies, the guest speaker R.W. Bro. P. Kendal gave a very stimulating address and after dinner the members and guests enjoyed dancing and refreshments.

Memorial gifts are becoming more common in making contributions to the Higher Education Bursary Fund. Some Masons are remembering the fund in their wills. Others are sending contributions in lieu of flowers at the time of a funeral. The Committee gratefully acknowledges these gifts and commends the practice to the brethren.

PERSONALITY OF THE MONTH



R.W. Bro. W. S. Cummings was born at Windsor, Ontario on February 8, 1879. He received his early education in Lindsay, Ontario and his High School in Port Prairie. Later he studied a course in Commercial Law in Toronto. After spending several years in and around Toronto he decided that he would rather be working in the out-of-doors rather than in an office. This decision brought him to Western Canada and the Youngstown district where in 1909 he homesteaded. He farmed this land until his retirement in 1951. The old homestead is now farmed by his son.

R.W. Bro. Cummings was initiated into Acadia Lodge No. 82 in April 1917 and has served in many Lodge Offices. He was Junior Deacon of Acadia in 1917 and Worshipful Master in 1921. For eleven consecutive years he was the efficient secretary of the Lodge. In 1958 he was honored by his brethren and elected D.D.G.M. of District No. 14. At present he holds the office of Registrar in Acadia Lodge. In acknowledgement of many years of faithful and dedicated service his brethren paid tribute to him when in October 1967 he received his Fifty Year Jewel.

In community affairs R.W. Bro. Cummings has taken his place, being a member of the first municipal council in the old Richdale Municipality. For many years he served as a School Trustee of the Youngstown School District.

When R.W. Bro. A. O. Lewis, D.D.G.M. of District No. 14, paid his official visit to Acadia Lodge on February 10, 1969, the Junior Warden was R.W. Bro. Cummings who at the age of 89 carried through the responsibilities of the office in a commendable manner. Indeed during the period of refreshment following the meeting Bro. Cummings acted as the Toastmaster. At this time he was able to reminisce about the Lodge meetings in the early years and how in the wintertime sleighs were used to get the brethren to the Lodge meetings which they attended very faithfully.

R.W. Bro. Cummings is a revered and honored brother in his own district and we wish him many years in which he may continue to enjoy the fellowship of that area of which he has been a vital part for so long.

CHARTER FLIGHTS

The Finance Committee of Grand Lodge has authorized arrangements for two charter flights to Great Britain in 1970. The flights may now carry widows of members in addition to members and their families. The first charter will leave Calgary on May 2nd and return on June 3 and the second will leave Calgary on September 10 and return on October 2. Brochures are available on request from the Grand Lodge Office. The return fare is \$243.00. Those who have relatives in England who would like to come to Canada on a Charter Flight are informed that they may do so if they are members for more than six months in Prairie Relatives Association, A. J. Sherwood, Secretary, 9 Derwent Road, Lightwater, Surrey England. Telephone Bagshott 8131.