



Grand Lodge Bulletin

Chairman, Editorial Comm. W. J. Collett, P.G.M., 330 - 12th Ave. S.W., Calgary 3, Alberta.

RESEARCH AND EDUCATION

The effectiveness of Research and Education in a Grand Lodge is a sure measure of the life and vitality of that Grand Lodge. Many of our Grand Masters have recognized this basic fact and have given all possible encouragement to the brethren to engage in effective studies. The present Grand Master in choosing "Participation" as his theme emphasizing that participation comes through a study of the basic tenets of the craft.

For several years the Editorial Committee of the Grand Lodge Bulletin has made it a policy to publish papers written by members within our own jurisdiction. It has been able to follow this policy very closely but now it is arriving at the point where papers are becoming quite scarce. More than that we have a tendency to write papers on similar subjects. The range of research in our jurisdiction needs to be broadened and much probing is needed into the fundamental philosophy and long history of our order. The Bulletin Committee would welcome papers for publication. It does not look for literary perfection but does hope for indications of true and valid research.

The Masonic Spring Workshop has taught us that research and study can best be done in groups. After the theme speakers for the Workshop have been chosen they are not left to develop a speech by themselves. Rather the speakers meet together quite frequently and discuss the materials that they have assembled and receive suggestions as to what else may be done. A speaker rewrites his speech a number of times.

This same idea is seen in the suggestion that each District organize a Research and Education Committee and that there also be a Grand Lodge Committee. These committees will meet and discuss various subjects vital to the Craft, and hopefully, will distribute to the lodges the results of the discussions. Brethren who are interested in Research should contact their Lodge Representative to the District Committee to discuss projects that may be undertaken. This is a very profitable field of activity. Not only is the individual Mason helped by his own study but he may share his discoveries with his brethren through the Grand Lodge Committee and the Bulletin Committee.

The New Constitution (Part III Section 465) provides that the Research and Education Committee now has two members serving for three years, two for

two years and two for one year, as well as the Grand Master and Deputy Grand Master and Grand Secretary as ex-officio members. The Committee requested each District Deputy Grand Master to appoint a representative from the District to the Grand Lodge Committee, this representative in turn to Chair a Committee in the District with a representative from each Lodge. The Committee considers that if this format is followed there will be continuity and plans for Research and Education will not be disrupted with the annual change in Officers.

Members appointed to the Grand Lodge Committee are:

W. Bro. H. L. Kalbfleisch (12), 3 years—Chairman
 R.W. Bro. W. A. Milligan (92), 3 years
 W. Bro. S. Scott (185), 2 years
 R.W. Bro. R. S. White (177), 2 years
 V.W. Bro. R. W. Austin (124), 1 year
 R.W. Bro. A. G. Phillips (12), 1 year

Representatives from Districts appointed:

1. V.W. Bro. F. Burt-Johns (1)
2. R.W. Bro. L. W. Flynn (2)
3. Bro. L. G. Milligan (167)
4. R.W. Bro. A. G. Phillips (12)
5. Bro. C. Dreiger (37)
6. W. Bro. D. G. Simmonds (22)
7. W. Bro. A. O. Aspeslet (67)
8. W. Bro. J. T. Marshall (33)
9. R.W. Bro. G. E. Smith (27)
10. Yet to be appointed
11. W. Bro. D. C. Patching (4)
12. Bro. M. Lusk (166)
13. Yet to be appointed
14. W. Bro. R. Shields (104)
15. W. Bro. J. F. Code (107)
16. Yet to be appointed
17. W. Bro. O. V. Bengtson (44)
18. W. Bro. J. G. Agar (189)
19. W. Bro. D. I. Gardner (117)
20. Bro. R. G. Aberdeen (63)

The new Constitutions are now available and may be procured from your Lodge Secretary.

REMARKS TO THE NEW MASON ON PRESENTATION OF HIS MASTER MASON APRON

R.W. Bro. Fred J. Kavanagh, Ivanhoe Lodge No. 142
Edmonton, Alberta

When the ceremonies of conferring the three degrees have been completed, with the accompanying lectures and charges, it is natural that the candidate will assume that he is now in possession of a reasonably full understanding of the meaning of the mysteries and the significance of the symbols of Masonry.

There is much more that may be learned, many things only partly revealed in the ceremonies, yet to be discussed.

Masonry does not urge nor impress her truths upon the candidate, or spell them out. She states them briefly and leaves it for each individual, if he is interested, to discover or interpret their meaning for himself.

Perhaps a few brief comments would be useful by way of illustration.

To be specific let us review some of the history or background and symbolism leading to the choice of the apron as an insignia and a prominent unit of our regalia.

At his initiation the Entered Apprentice is invested with the badge of a Mason.

He is told that it is more ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star and Garter or any other Order in existence being the badge of innocence and a bond of friendship. In these few words, the initiate is given a hint of the importance we attach to this symbol of Masonry.

The Order of the Golden Fleece was founded by Philip, Duke of Burgundy in the year 1429.

The Roman Eagle was Rome's symbol and ensign of power and might a hundred years before Christ.

The initiate is given the impression that the apron became "the badge of a Mason" primarily because stone-masons wore aprons to protect their clothing when handling building material; we accept that, but should also know that as an insignia of honor or rank the apron is much older than the Roman Eagle, the Stone Masons of the Middle Ages, or the Collegia of Rome who preceded them. There were Orders or Associations of men engaged in like pursuits who doubtless banded together for fellowship and self-protection in the days of the Emperors, and who were frequently subjected to some persecution.

Aprons were worn by the Hebrew prophets and their High Priests were so decorated.

In the mysteries of Egypt and India, aprons were worn as symbols of priestly power which was considerable in those days. The earlier Chinese secret societies were reputed to have used aprons, and the Essenes, an ancient Jewish sect of mysterious tenets, following monk-like life and habits, also wore them.

The Order of the Star was created by John II of France in the middle of the 14th century and the Order of The Garter was founded by Edward III of England in 1349 for himself and 25 chosen Nobles as Knights of the Garter.

As we know, the head of that order is the reigning sovereign of Great Britain, and to be chosen a member of it is a mark of the highest honor. Among

the present membership are Prince Philip and Sir Anthony Eden; the late Sir Winston Churchill was a member, and yet we say **our apron** as a badge of a Mason is more honorable.

From what he was told our E.A. might well assume that our ritual was written with a bit of unwarranted or idle boasting. He was shortly to understand, however, when being instructed in the catechism he was required to learn that, to quote "Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols"; what he was unlikely to understand without further explanation was this—just as the use of the apron as a distinguishing badge of highest honor or rank dates back to ancient times in many sections of the globe, and as the Order of the Garter is a most honorable decoration in the political or social field in our Commonwealth, so do we regard Freemasonry, of which the apron is our badge, as an honorable fraternal organization of the highest order. The principles of morality and philosophy which Freemasonry teaches is contained in a succession of allegories; as you follow them and put the sum together you will appreciate more fully its spirit and objects and will find it constitutes a complete and harmonious system.

We see our fraternity as an institution devoted to the preservation and propagation of that system.

A system without any discoverable beginning, which no man founded, and which no man has been able to destroy, though at times beaten into near oblivion by local disposition and tyranny only to rise again and flourish, always adhering to the indisputable truths and the mature judgement of the ages, rather than the short lived or transitory theories of the day.

If the question arises—why resort to the use of allegory and symbols which may mystify the initiate rather than instruct or enlighten him? The answer has to be—because that is the surest way by which moral and ethical truths may be taught. One man cannot communicate to another his own conception of these things by means of simple words written or spoken. Even in Biblical times and writings, the founders and teachers of religions, including the Messiah, did not always use simple terms. The exaggeration of allegory, the symbolic stories both had their place in order to bring home more forceably the eternal truths.

Masonry recognizes this and makes use of allegory and symbol because it communicates its message in a way other methods of expression would fail to do.

Some of the significance of his investiture with our badge may have escaped the E.A. at the time.

By this action the lodge accepted him as a worthy man and bestowed upon him one of the most gracious, the most precious gifts between men—the gift of friendship and brotherhood.

They have made him a member, not only of their lodge, but of recognized Freemasons throughout the world.

By the simple act of accepting it he assumes a moral obligation to them, his brethren, to uphold the honor and good name of the Fraternity by keeping his own life and actions as clean and honorable as they believe them to be now.

We commend this to you, my brother, for your most earnest consideration.

PASSINGLY FAIR

"Just Passingly Fair" were the words used recently, so a newspaper report says, to describe the mark for service that would be awarded to Rotary Clubs. The speaker was a former president of Rotary International. The report of the speech goes on to say that the speaker said that he did not believe that the service given to the community by Rotary in any way matched the service it was capable of giving and in no way could the service rendered by the clubs be regarded with genuine pride. The speaker warned, so the story says, against clubs getting lost in internal activities and was quoted as saying, "it is so easy to get lost in the thick of thin things." He is also said to have asserted that no organization has the right to taken men's time if it does not lift their lives.

This account of the speech is given only to point out the close parallel that exists in this regard between Rotary and the Masonic Order. Of course the Masonic Order is not a service club. It makes no attempt to undertake the service projects that service clubs normally engage in. The lodge is a place of quiet retreat where the Mason, through meditation and instruction is inspired to go out into the community as an individual to serve his fellow man. Yet even while this difference is frankly acknowledged it must be said that the results as far as the Masonic Lodge is concerned are only "passingly fair" and nothing to be regarded with genuine pride.

One area in which the Masonic Lodge does work is benevolence which is dispensed quietly and without publicity. It is quite apparent from the proceedings of Grand Lodge that the surface of benevolence is barely scratched. Grand Lodge itself does not need to ask for contributions to its Benevolent Fund. The interest on investments is more than enough for benevolence in Alberta. This is no fault of the Board of Benevolence but it is the fault of the constituent lodge whose works of benevolence are practically non-existent.

The words of the speaker are true for Masonry when he says that we are too inclined to get lost in internal activities. Masonically this would be ritual and degree work. This is the business of living in the "thick of thin things." How true it is that a Masonic Lodge, above all organizations, has absolutely no right to take men's time if it does not lift their lives.

The Masonic Order is not a Service Club but society will measure our effectiveness with the same yardstick. A mark of "passingly fair" in this day is not good enough.

Bluenose Tours

Bro. J. V. Dodds, 7830 Jasper Avenue, Edmonton organizes Tours to the Maritimes. Contact him if interested.

Charter Flights

Wardair Charter Flight will be leaving Calgary May 2nd, 1970 for Gatwick near London. Seats are available and applications should be sent in as soon as possible. Return Flight June 3rd, 1970

There is also a flight leaving Calgary September 10th and returning on October 2nd, 1970. The fare for each is \$243.00.

GRAND MASTER'S COLUMN

My Dear Brethren:

I have been concerned for sometime about the increasing number of suspensions for non-payment of dues in our Lodges. At a meeting the other evening, I was appalled when a list of twenty-four names were read out for several neighboring Lodges. It is true that many Lodges do not have this problem, but many other Lodges who can least afford the loss of membership are experiencing an increasing number of suspensions. The situation seems obviously to be the result of indifference on the part of both the suspended member and the officers and other members of the Lodge. Many Masons dismiss the problem by saying, "Well, he is not much of a Mason anyway, if he does not pay his dues and we are just as well rid of him." Masons and particularly Lodge officers, could well consider whether or not this indifference on the part of the suspended Mason is due to their own neglect and indifference. Did you confer the Degrees in such a dignified and impressive manner that the candidate received a good and favorable impression of Masonry and its leadership? Did you carefully present the meaning and traditions of Freemasonry so that he knows what it is all about?

As an officer have you planned a program for your Lodge and its membership that will attract and hold attendance at meetings? Have you made an effort to continue the Masonic education of your membership with interesting and informative programs? As the member of a committee have you done your part in carrying on the work and program of your Lodge?

Finally, as a Mason, have you thoroughly reflected in your life the teachings of Freemasonry so that the "image" of our Fraternity is clear and undistorted to your Brethren and to non-Masons, and are you enthusiastic about your Masonry so that your enthusiasm is communicated to your brother.

Suspension for non-payment of dues should be every Mason's concern.

Several years ago, a retired minister met a small child on the street with this remark, "I know who you are, but I'll bet you do not know me." The child responded without a moment's hesitation, "Oh, yes I do. You are the man that sits up front in church and says 'AMEN' all the time." Yes, my Brethren, we are always being watched. I would admonish each and everyone of you to remember that the example you make is the only opinion that many people have of our good Fraternity. Do you wear the mantle of Masonry twenty-four hours of each and every day, thereby being the kind of example that we would want to set for the world?

As we go about our daily lives, let each of us live, walk and act as a champion, with our heads high and our outlook on life bright. Then we will begin to see a change that hasn't been seen in ages. Let us keep the Great Light of Masonry shining in our lives!

Your Grand Master,
P. J. Kendal



R.W. Bro. A. D. Mansell, D.D.G.M. District 3; Bro. Geo. Fairhurst, W. Bro. G. S. Renton, W.M. Centennial 194.

Centennial Lodge No. 194, Edmonton, at the request of Rocky Mountain Lodge No. 86, Frank, arranged for the presentation of our Fifty Year Jewel to Bro. George Fairhurst, who while an Engineer in the Crowsnest Pass was Initiated on November 27th, 1916 and has been a member ever since. The Jewel was presented by R.W. Bro. Mansell. A telegram of congratulations from Bro. Fairhurst's son, W. Bro. Tom Fairhurst of Kingsville, Ontario, was read.

Spirit River No. 116 were anxious to honour W. Bro. F. J. Dodge with his Fifty Year Jewel and, as Jimmy has not been well lately this was arranged in Victoria, B.C. W. Bro. F. H. McGregor, P.M. of Aurora No. 165 in Victoria and also of Unity No. 51 made the presentation on January 23rd, 1970; he was accompanied by W. Bro. John Paul, P.M. 116, Bro. C. G. Hamilton, P.M. 147 at Fairview and Bro. D. Spink of Grande Prairie 105. R.W. Bro. J. K. Smith, 116, is unfortunately confined to hospital and was unable to be present. The brethren were then joined by the ladies and Mrs. Dodge served refreshments. Bro. Freeman James Dodge was Initiated in Peace River No. 89 March 19th, 1919. He then moved to Spirit River and established a Hardware Store which he operated for many years. He was always ready and willing (and able) to entertain at community functions. May he be restored to health at an early date.

Redwood Lodge No. 192 had a 'Don Lumby Night' on February 4th when Saskatchewan's Fifty Year Jewel was presented by W. Bro. W. Lawson of Victory Lodge No. 144 to W. Bro. D. G. Lumby, now a member of Redwood Lodge. W. Bro. Lawson was Initiated in 1936, the year that W. Bro. Lumby was W.M. of Victory Lodge. The Certificate was presented by W. Bro. N. Grant, who was also Initiated in Victory Lodge. M.W. Bro. P. J. Kendal, Grand Master, was an official visitor accompanied by a number of Grand Lodge officers.

Wetaskiwin's Citizen of the Year

Congratulations to M.W. Bro. Morley Merner, who was honoured as The Citizen of the Year by the City of Wetaskiwin's Chamber of Commerce January 10th, 1970. M.W. Bro. Merner has always been active in civic affairs, was Mayor for many years and has served his City and Community consistently. M.W. Bro. Merner was D.D.G.M. of District No. 3 in 1957-58 and Grand Master in 1961-62. Presently he is Chairman of the Committee on Jurisprudence and also the Grand Master's Long Range Planning Committee.

PERSONALITY OF THE MONTH



THOMAS BLACKLEY DONALD was born at Carluke, Scotland, on March 31st, 1893. He came to Canada as a young man in 1910 and served in Canada in the First World War. He was active in the Militia for many years and went Overseas in the Second World War with the Calgary Highlanders, returning with the rank of Major.

On May 16th, 1919, Bro. Donald was Initiated in King George Lodge No. 59, Calgary, being passed and raised in succeeding months. Thus began a very distinguished Masonic career. He was Worshipful Master in 1934 and also served several years as Secretary. In 1951 he helped organize Canada Lodge No. 165 and was its first Worshipful Master. He was elected an Honorary Life Member of King George in 1959 and of Canada Lodge in 1961. In 1957 R.W. Bro. Donald was elected as Grand Registrar of the Grand Lodge of Alberta and in May of 1969 he was presented with his Fifty Year Jewel at a very impressive ceremony in King George Lodge.

Bro. Donald has been active in other bodies of Masonry, being a member of Calgary Chapter No. 11, Royal Arch Masons, Cyprus Preceptory and The Red Cross of Constantine. The three bodies of the Ancient and Accepted Scottish Rite and the Royal Order of Scotland. A member of Al Azhar Temple of the Ancient Arabic Order of the Nobles of the Mystic Shrine, he has served as Recorder for a number of years.

Shortly after the end of the Second World War, Bro. Donald represented the Canadian Government at the Unveiling of a Cenotaph in Elbuf, France, a hamlet relieved by the Calgary Highlanders towards the end of the War. He was awarded the Coronation Medals at the time of the Coronation of King George VI and also of Queen Elizabeth II.

In private life, Bro. Donald is an accountant and his personality is such that he gathered a host of friends whilst Supervisor of the Income Tax Department in Calgary. He retired from these onerous duties a few years ago and in his retirement is very active in King George and Canada Lodges.

Master's Wardens and Deacon Association Officers for 1970

EDMONTON—President W. Bro. W. Hrychuk (170), 1st Vice-President, R.W. Bro. R. W. Campbell (101), 2nd Vice-President, W. Bro. G. A. Smith (91), Secretary-Treasurer, W. Bro. C. H. Schroder (101), of 10836 - 135 Street, Edmonton.

CALGARY—President W. Bro. J. A. Mirtle (165), 1st Vice-President, W. Bro. R. F. H. Jones (9), 2nd Vice-President, W. Bro. C. W. Carle (124), 3rd Vice-President W. Bro. D. R. Gray (134), Secretary-Treasurer, W. Bro. R. H. Chapman (187) of 2439 - 25A Street S.W., Calgary 4.