



# Grand Lodge Bulletin

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

## The Olds Miniworkshop and Masonic Education Activities, District No. 4

This particular District has been selected as an example of the type of activities that are carried out within the Jurisdiction of the Grand Lodge of Alberta. Many areas carry out active programs but this is the first District to have a full day Seminar/Workshop patterned on the Banff Spring Workshop format. The success was very clearly stated by those who attended and the calibre of presentations was high.

District No. 4, under the guidance of R.W. Bro. J. R. Hopkins who was then D.D.G.M., also had an active program in its lodges to have papers prepared and given to other lodges. This had a most stimulating effect on all concerned.

In order to give some idea of the range of topics covered, short verbatim excerpts of a variety of topics have been made and should stimulate any lodge to discussion. What about your District this year for a Workshop?

### "YOUR RULE AS A MASON"

By W. Bro. L. F. Forgay, Beacon Lodge No. 190

Remember, as a sponsor, you are responsible for the candidate's first encounter with what Masonry really stands for, which we will come to in a few minutes. Secondly, you must be prepared to nurture him, guide him, encourage him, train him along the degree path. You cannot merely submit his name then drop him in someone else's lap. He is yours and your responsibility chiefly. Unless you are prepared to completely follow through, you are not a sponsor, as Masonry demands we should be. To sponsor means to vouch for and to vouch for means to attest or assert to be true and reliable. This business of the sponsor is a serious matter. So often we hear criticism, not without foundation, that men who seek membership in a Masonic Lodge do not receive in advance sufficient and proper information regarding the craft. The method of submitting petitions today is vastly different to what prevailed in the earlier days of Freemasonry. At one time a brother sponsoring a candidate had to do so in Lodge while at labour, there was no short cut, no sending the form, by mail or otherwise, to the Secretary. Our system today, and conditions as they now exist, do not lessen the responsibility. Whatever criticism is levelled against Freemasonry for its failure to advise prospective candidates as to what the craft is, and what it stands for, is largely the failure of the sponsor whose duty it is to instruct his friend.

### "WHAT SHOULD BE DONE WITH A NEWLY RAISED MASTER MASON"

By James S. Woods, Grand Master

It is essential therefore that the Newly Raised be solicitously guided and counselled through the first year of light. Some one, preferably his sponsor if capable, should be delegated to guide and counsel him whenever he meets something new or different. He should be included on at least one committee

(even as an observer) that is relatively active in Lodge affairs so that he gains some experience in the practical operation of the Lodge. He should be sent out with the committee to investigate a visitor at least three or four times as soon as possible after being raised. It is during the critical period immediately following raising that we find one of the basic differences between the city and the country Lodges. The Newly Raised in a country Lodge is not under the same pressure as the Newly Raised in a City Lodge. The rural member is more apt to know every one of the brethren of the Lodge he joins, but it is doubtful if the new Master Mason in the City Lodge knows more than a handful of those present. We can survive making a fool of ourselves amongst friends and laugh it off but a blunder made in front of strangers can be mortifying. By the nature of its membership a rural Lodge's meeting are a real social gathering and the members are anxious for the refreshment period so that they can chat about the events of the area and the news of the day. The Newly Raised finds himself in a situation which he immediately understands and in which he feels at home and thus does not have the inhibitions which beset the Newly Raised urbanite.

### "THE EVOLUTION OF FREEMASONRY"

By Bro. C. A. Moore, Kitchener Lodge No. 95

If we picture a group of operative Masons of the Middle Ages, I think they would have been Pacifists. They had work that used up their physical energy and also must have given them tremendous satisfaction as day by day and year by year they saw beautiful buildings arise as a result of their work. I think their first consideration would have been to preserve peace and order so that their work could go on. For a group of men to work together for forty years or more, it would have been necessary to have clearly defined rules of conduct and a distinct line of authority so that they could work together without dissension.

**"TOLERATION"**

By Bro. L. R. Lanz, Mountain View Lodge No. 16

Freemasonry has a Creed in the Gospel of Love, which is, "I believe in God, the Father Almighty." This does not mean a belief in any particular notion of God, and in this Creed Freemasonry has no quarrel, nor is it intolerant to Jew, Gentile, Mohammedan or Hindu, for their faith and trust as revealed in their Sacred books. To the Christian Freemason, the Book of Law is the Old and New Testaments, to the Jew the Old Testament, and to the Muslim the Koran.

Freemasonry has no quarrel with the man who has no conception of the Deity, and who has no Sacred book from which to draw his inspiration and hope, but Freemasonry believes in the Fatherhood of God and the brotherhood of man, and he who cannot accept this simple Creed, must remain outside our portals. While Freemasonry is not a religion, it religiously holds the right and duty of every man to worship in the way his heart loves best, granting to every other man the same precious privilege. This simple creed is the very fundamental principal of Freemasonry. It is the cleavage between belief and disbelief, and upon it we build our beautiful system of morality. There is then, in reality, no religion "in which all men agree," but each of us who would worship the Deity must be left to form his own conceptions of that Deity, and of his essence and attributes. This is, as I understand it, what is meant by the Masonic doctrine of toleration.

**PLAN FOR PROGRESS**

In the Grand Master's Message printed in last month's Bulletin, you have seen that his theme is "Plan for Progress." If you look at some of the failures of people to progress you will notice that no form of a plan was discovered. In order that this page may be of value we will give you our plan and hope that from it you may establish some plans of your own.

Our plan is simply to outline each month a different approach for presentation of material in Lodge. There will be many original approaches that will be missed but you can write of these to the Chairman of the Editorial Committee so that consideration can be given to including them if space permits.

Certain presumptions must be made and these are:

1. That you have a Committee that is responsible for Masonic understanding (The Research and Education Committee).
2. That the members are active in developing ideas for your Lodge life.
3. That the members are a cross section of the Lodge membership in order that a variety of ideas at different levels of Masonic knowledge can be looked at.
4. That the committee develops its ideas and informs the Master when good projects are available for presentation.

The first approach will be "The Discussion." This technique is quite complicated if the discussion is to be extended and in depth, but excellent discus-

sions can be had if some simple and basic guidelines are followed:

1. There must be something to discuss that everyone knows about from reading, experience or common knowledge.
2. There should be someone selected who will act as a discussion leader whose job it is to keep each group discussing the right subject, seeing that all can hear what is being said, and ensuring that all have an opportunity of voicing their opinions. The leader may stimulate the group by asking enough questions to get the discussion going but must then see that the brethren talk about the topic to **each other** and not reply to him.
3. There should be a division of the Lodge brethren into groups of from 8 - 12 including the leader and each group should either sit in a circle or round a table so that everyone can be seen by everyone else. No one sits in a corner by himself in a good discussion.
4. The group should not wait for the Leader to ask questions—they are the ones who are there to discuss, so they should do just that. Tear some view apart and rebuild it better than it was, disagree with a theory, create a Shangri-La, develop your plans, review your lodge past, but do not just agree—state your reasons, etc., etc.
5. Limit your time to  $\frac{3}{4}$  - 1 hour maximum unless you have developed a good discussion group. When you have, you will be able to run on much longer.
6. Remember that a discussion group is not a committee and does not normally create a precise plan, implement a course of action, or rigidly come to momentous decisions, but those who are required to carry out the above work can determine the needs of the Lodge and find the views of the brethren clearly expressed in a good discussion.

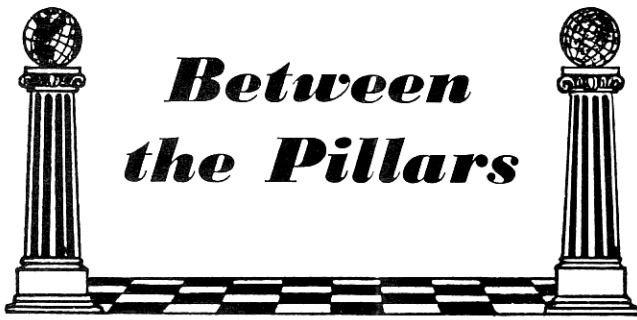
The discussion method above is only outlined and if you would like further information about technique try to locate someone who has been a discussion leader during the last four Banff Spring Workshops. There are about 200 of these brethren spread across the Province and they have run excellent discussions as many who attended Banff will attest.

The matter of what to discuss is up to the particular Lodge but if you would like some ideas you will certainly find them in our summary of the District No. 4 Report or within the "Lodge Plan for Masonic Education" obtainable from Grand Lodge.

Good luck with your discussions—they can be very fruitful.

**YELLOWKNIFE VISIT**

There is still time before October 15th for those who wish to make reservations to accompany the Grand Master on his Official Visit to Yellowknife Lodge No. 162. The visit will take place on Saturday, November 20th. The visiting group will leave by chartered plane from Calgary on Saturday morning and pick up brethren at Edmonton. Reservations must be in to the Grand Secretary no later than October 15th.



## Between the Pillars

**Question** — At Grand Lodge in June, M.W. Bro. McPhee raised the question about whether the Banff Spring Workshop should be brought into Grand Lodge. R.W. Bro. Borland answered that by saying that the reason the Workshop wasn't in Grand Lodge was because there was a desire to preserve the informality of the Workshop and drop the use of titles and rank so as to create a real basis for discussion. Will you please explain the situation.

**Answer** — The Committee set up in Grand Lodge is a marvel and would take more expertise than we have to explain. Section 323 of the Constitution lists the standing committees of the Board of General Purposes and, presumably, these committees report to that Board. The Masonic Higher Education Bursary Committee in Section 456 apparently is governed by the Board of General Purposes as is the Masonic Research and Education (section 465 (7)) and the Committee on the Work (section 484), but these committees are not standing committees.

In section 467 the Grand Master is given authority to appoint special committees and presumably he assigns their duties although the wording of that section is not clear.

Under the authority of Section 467 the Grand Master has appointed such Committees as the Policy Committee, the Long Range planning committee and others. It is under this section that the Committee on the Banff Spring Workshop is appointed and because it is appointed in this way it reports to the Grand Master and not to Grand Lodge except for information. Each year the Spring Workshop Committee makes suggestions to the Grand Master as to its chairman and personnel and the Grand Master exercises his judgment concerning the appointments.

This arrangement leaves the Spring Workshop Committee free to make its own plans and policies as long as the Grand Master approves. It does not need to have the approval of the Board of General Purposes. This, we would assume, was M.W. Bro. McPhee's point. We judge that he is of the opinion that the Banff Spring Workshop Committee should be set up in the constitution much in the same manner as the Higher Education Bursary Committee. On the other hand, R.W. Bro. Borland, who is the incoming chairman of the Spring Workshop Committee, prefers the freedom of acting under the direct supervision of the Grand Master.

The matter of the Spring Workshop Finances also comes into the picture. At present the Committee presents an audited statement to the Grand Master and the funds are not a part of the Grand Lodge Finances. This allows the Spring Workshop Com-

mittee to handle its own finances without having to go through the process of dealing with the Finance Committee of the Board of General Purposes. Accordingly the Spring Workshop operates at no cost to the Grand Lodge. Again we assume that M.W. Bro. McPhee would prefer to have the Spring Workshop Finances under the control of the Finance Committee of the Board of General Purposes and that R.W. Bro. Borland prefers the freedom that comes with the present arrangement. The Spring Workshop operates on a no profit basis and carries into the next year only enough money to get the planning underway for the ensuing meeting.

(Questions concerning Masonic matters may be submitted to Between The Pillars, 330-12th Avenue S.W., Calgary 3, Alberta.)

The Library at Grand Lodge in Calgary will mail out books requested by those brethren who are unable to come in and browse. The range of books is extensive and there are many levels of Masonic philosophy and symbolism available. If your Lodge has a library, the brother who has accepted responsibility for the books could well expand his knowledge of Masonry by reading and becoming the information source or idea man for topics which would lend themselves to discussions in the Lodge.

The library is not used to its capacity and it needs interested brethren to appraise its contents. Will you be the one from your Lodge?

### OUR ERROR

In our September issue we printed a picture of R.W. Bro. E. H. Rivers, P.G.S., presenting gavels to W. Bro. G. V. Macaulay and wrongly identified the Lodge where the presentation took place. The Lodge should have been Foothills Lodge No. 174. We regret the error and thank R.W. Bro. Charles P. Blacklee for pointing it out.

### FROM EARLY DAYS

In December 1935 Volume 1, Number 1 of a new publication hit the press in Alberta. It was called the Grand Lodge Bulletin. Perhaps a few minor items from these early days might bring to light some of the more recent history of our Craft.

"Three copies only of the Bulletin will be supplied each Lodge for the present but it is suggested that it will be time well spent were the Bulletin read at the Regular Meeting of your Lodge, thus giving every attending brother the benefit of a short summary of Masonic news and views elsewhere.

The Bulletin will be composed of items from the Masonic press, opinions of notable Masons everywhere and where possible news of Masonic happenings of more than local interest."

### SYMBOL LODGE NO. 93, DRUMHELLER

Bro. Henry McNally was presented with a Fifty Year Certificate at a meeting of Symbol Lodge last Spring. The presentation was made by R.W. Bro. Winter on behalf of Lodge Lockhart St. John's No. 248, Scotland. The certificate was prepared and sent by Bro. McNally's Mother Lodge together with a very cordial letter from the Secretary of that Lodge.

**THE GRAND GAVEL MAKER**

R.W. Bro. David Dawson Penman passed away in Edmonton on July 16, 1971. His Lodge brethren held a memorial service on Sunday, July 18 and the funeral service, conducted by M.W. Bro. E. J. Thompson, was held on July 19. He was born in Kirkaldy, Scotland on January 21, 1883 and came to Edmonton as a young man where he followed

his trade as a master carpenter. Masonically he was initiated and raised in Patricia Lodge No. 91 in 1916, became master of that Lodge in 1922-23 and was made a Life Member in 1936. In 1929 he was elected D.D.G.M. for District 12 having also served Grand Lodge as Grand Pursuivant in 1924. His Fifty Year Jewel was presented in 1966. Jasper Lodge No. 14 and Edmonton Lodge No. 7 both accorded him Honorary Membership.

While R.W. Bro. Penman had a distinguished Masonic career he will be affectionately known by the Masonic fraternity as The Grand Gavel Maker for many years to come. He was a skilled and careful woodworker who took a tremendous pride in his work. As a hobby he carefully and lovingly made gavels to be presented to Lodges on various ceremonial occasions. Many Lodges in this jurisdiction now use gavels made by Bro. Penman. These gavels also have homes in England, Scotland, all provinces of Canada, in the United States and other countries. Not only did he work with skill but he took a keen interest in gathering wood suitable for gavels and tried to suit the wood for the locality of the gavel. His brethren brought him wood from all over the world.

A great craftsman has passed to his reward. Not only in the speculative sense but also in the operative meaning of that term.

**CHINOOK LODGE No. 47**

W. Bro. A. M. (Bert) Connelly receives a Fifty Year Jewel from M.W. Bro. Dr. E. J. Thompson while W. Bro. Ken Dezall, Worshipful Master of Chinook Lodge No. 47 looks on. Bro. Connelly was initiated into Chinook Lodge No. 47 in 1918 and has been a member there ever since. He was Worshipful Master in 1927 and again in 1941 and 1942. A very happy evening was spent at Chinook Lodge on this occasion with many visitors and old timers being present. The lunch period was especially enjoyable for it was a time of reminiscence and anecdotes.

**ROCKYFORD LODGE NO. 123**

M.W. Bro. Dr. E. J. Thompson was present on April 1st, 1971 when Rockyford Lodge No. 123 celebrated its Fiftieth Anniversary in the Rockyford Community Hall. The Lodge was instituted on April 20th, 1921. Invitations were sent to all former members of the Lodge and a goodly attendance resulted. In addition eleven Sister Lodges sent representatives to bring greetings.

A highlight of the evening was the presentation by M.W. Bro. Thompson of a Fifty Year Jewel to W. Bro. A. H. Erswell. The accompanying picture depicts the presentation. Bro. Erswell was initiated into Jasper Lodge No. 14, Edmonton on June 25th, 1921. On April 6th, 1922 he became a member of Rockyford Lodge by affiliation and later the Worshipful Master.

**BARRHEAD LODGE NO. 171**

R.W. Bro. Avarð Oulton, P.D.D.G.M. of District No. 19 writes:

"Recently one of our Brethren, Brother Bootsma of Barrhead No. 171, had correspondence from Brother A. Cameron, an old timer, and we thought it was interesting how in the 1930's our old timers came to Lodge and showed their dedication. We here quote his words. "On at least one occasion, I remember the Lodge started at 10 p.m., the W.M. telephoned in from Mossie that it was 40 below, and he had a horse and cutter and would not make it before 10 p.m. I also remember another night the Paddle River was in flood, so I rolled up my good clothes, swam the Paddle River on horseback, changed my clothes on the north bank of the river and left the wet ones on the willows to dry, and started out again for the hall, where I arrived wet, as I had forgot to bring along a towel. The boys did not mind, however, and Brother Charlie McMaster had plenty of snide remarks about the whole deal, seconded by Brother Mel Downey.

The real treat came when after the meeting I had to again don those wet clothes and re-enter the cold water of the Paddle River with my horse before I could go home.

Although we had hard and trying times, the Brethren had the joys and comforts of companionship, trying to make a better life."

Bro. Alf Cameron is close to 80 years, lives at Lethbridge now, his eyesight is poor, but his writing is very well done."