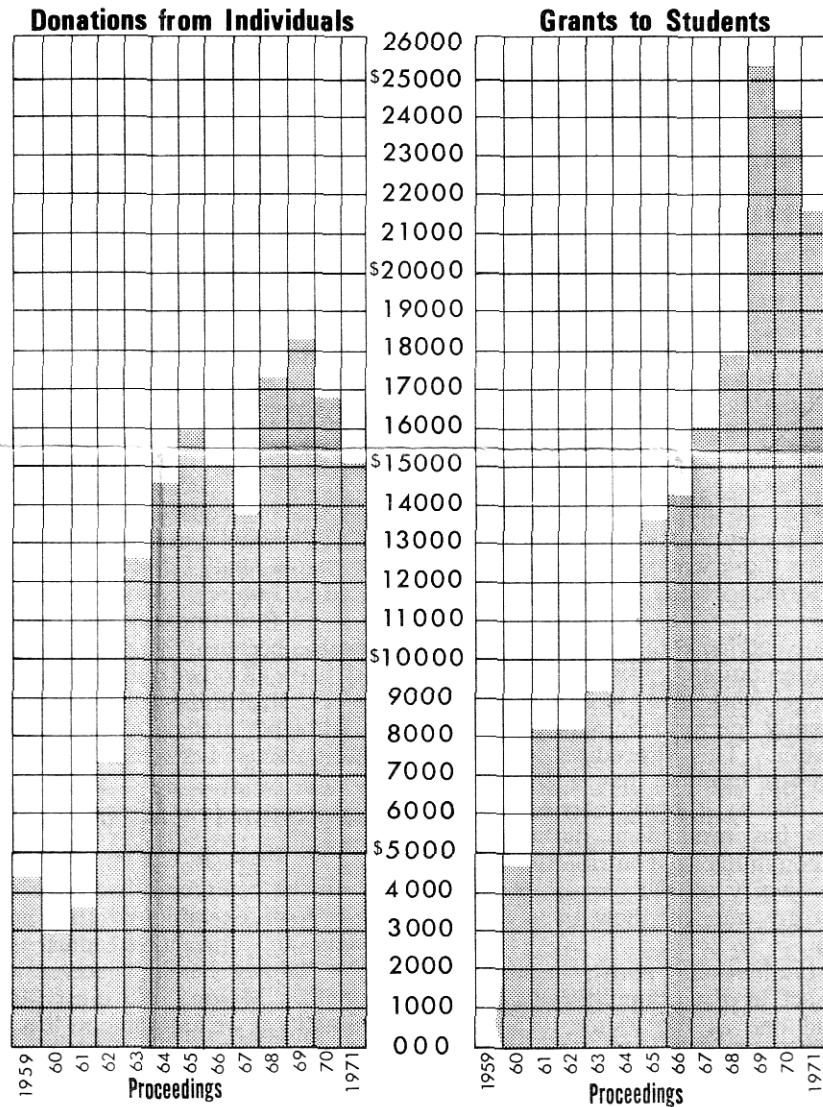




Grand Lodge Bulletin

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

MASONIC HIGHER EDUCATION BURSARY FUND



NOTE:—Where grants to students exceed personal donations, funds have been made available from various Masonic functions and committees.

LET US TRY TO RAISE OUR DONATION LEVEL

If the original intent of the Masonic Higher Education Bursary Fund is to be realized, this is the year to make individual donations equal to student grants. Let us try at least to maintain the 1969 level of student grants, and each individual Mason do his share to raise the donation graph to that level or higher.

WHY NOT A PLAY?

In continuation of the theme on different methods of introducing interesting material into the Lodge room the next is **The Play**.

The greatest value of this approach is the involvement of a large number of brethren in a situation that lasts long enough for a solid relationship of fraternal feelings to build up. The degree of involvement can vary considerably but the benefits have a lasting effect on those involved.

The moment the word "Play" is mentioned we encounter a feeling that colored lights, curtains and expensive costumes are required. The people usually begin to worry about the volume of learning and there is a general uneasiness. This is natural if we think only of the full two-hour play put on at a theatre by a professional company but we must look at the range of plays to understand how they can fit into our activities.

The most fully developed Masonic Play put on recently was a remarkably well performed presentation of "The Bishop's Candlesticks" at the April 1971 Banff Spring Workshop. This was developed by the brethren of Saskatchewan Lodge No. 92, of Edmonton who from all accounts thoroughly enjoyed the project. This is certainly a desirable quality to aim at but a few brethren in any Lodge can get together to build a far less extensive play to meet their personal needs.

The script need be only the guiding words with allowance made for free development of the conversation, the backdrop can be the Lodge room and the costume the normal working clothes. From these minimal ingredients and the interest of a group of brethren a number of presentations can be made in your own Lodge and for those who wish to share their enjoyment, repeat performances can be made in sister Lodges.

Two examples are perhaps the easiest way to explain the type of presentation suggested.

An area of Lodge work that is often underestimated and frequently performed poorly is the examination of a visitor. This procedure which is required for all unknown brethren has a form that is unknown to many due to it being carried out in a private room. This has resulted in difficulty for new members of the committee in contributing to the examination and some worry on the part of brethren who want to visit but are not sure how they will be examined.

A group of five brethren can portray a standard examination if three act as the committee members, one as a narrator and one as the visitor. The narrator outlines the requirements in these sections as prescribed by the ritual and the players then carry out the examination in sections using questions that are considered both reasonable and searching. The questions have of course been determined beforehand and a point is made to bring up problems such as rite differences, and the allowances made for lapses of memory. A great effort should be made to make the situation as natural as possible. The narrator introduces the Tylers Oath which is then given by the players and the play concludes by the members stating their views on the visitor to the Master, entry

to Lodge of the visitor and the welcome from the Master.

This type of play not only reveals much unknown material but certainly gives a number of members the feeling that taking part in an examination would be quite stimulating.

Another example of a short play is the portrayal of a certain part of the York Rite ritual with a number of members acting the roles and then breaking away from the prescribed wording to explain the action, the feelings and the problems that the actors felt about their activities. The play is carried out in subdued light, and with the regalia worn gives a sense of reality.

These are but two examples of short plays which give to the participants a friendly meeting in each others homes for practice, a feeling of working together for mutual enjoyment and to those who are an audience, a new understanding of our Craft and its workings.

A play can only be put on when a member of a Lodge is willing to take upon himself the job of making the first move and then with others, planning, rehearsing and finally acting the results of their efforts.

Perhaps you have ideas in this area that could be conveyed to all Lodges, if you do, please write to the Editor who is always looking for newsworthy information.

MASONRY PAST AND FUTURE—(Excerpt)

By Bro. G. G. Davies, Innisfail Lodge No. 8

A mature person is always clarifying his ideas, modifying his beliefs, and striving for knowledge, let us row the boat—not rock it. Ask yourself this question, "How shall I live my life so as not to be considered a failure?" One obvious way to accomplish this is, to find time to read, study, contemplate, and meditate, because these are the qualities that set us apart from all other animals. Let us not be inundated by mechanical things, the computers, the gadgets, and the Almighty dollar. Man's ability to think is our greatest asset. Let's use it.

RESPONSIBILITY—(Excerpt)

By H. E. R. Roberts, Bowden Lodge No. 42

In the community we have responsibilities of setting a good example, so that people will know that Masons are upright, steadfast and true. We must lend a helping hand, wherever it is needed, not just to another Mason. We must pull our weight in our community if we are going to live up to our obligations. In the State, we are to be peaceful citizens. We cannot become involved in disloyalty or rebellion and it is our responsibility to avoid circumstances that would promote such conditions. We are to support the laws of the land, which afford us protection, but we must also assist wherever possible in seeing that these laws are enforced. It is our responsibility to make sure that we do not hurt anyone by word or deed. It is very easy to pass on rumours especially if they are sensational. We should also be careful not to allow self-interest to influence us in becoming guilty of dishonourable action.

HERITAGE PARK LODGE ROOM A BUSY SUMMER



The Grand Historian of the Grand Lodge of New Brunswick, Bro. C. Alexander Pincombe writes in a letter dated June 9th to V.W. Bro. J. A. Mirtle, "I wish to acknowledge your courtesy to me whilst I was in Heritage Park on May 24th, 1971. It was indeed a privilege to enter and examine the various artifacts and valued momentos in your symbolic Lodge Room. I also treasure the Commentary prepared by you which I have placed among my Masonic Archives."

These sentiments will be echoed by nearly 1,500 Masons from Iceland, Portugal, The Bahamas, The British West Indies, Yukon, Tasmania, Zambia, India and other countries, practically all states in the United States and all the Provinces in Canada. Only Masons are permitted in the Lodge Room but in a two year period over 300,000 people have climbed the well worn stairs (which will have to be replaced for safety) to view through the window the amazing collection of Masonic exhibits that Bro. Mirtle and his committee have collected.

One distinguished visitor was the Imperial Potentate of the Shrine, Bro. Graham, who was intensely

interested in the apron that rests on the Master's Chair. The picture shows Bro. Mirtle explaining the apron to Bro. Graham. The apron belonged to Bro. the Rev. John McCorkindale who was a minister of the Church of Scotland and came to Canada in 1885 and settled in Oakville, Ontario. In 1928, he was celebrating his 99th birthday and he was visited by the Grand Master of the Grand Lodge of Canada in Ontario who presented him with a jewel to mark his Fiftieth Anniversary as a Past Master. The jewel is also in the Heritage Park Lodge Room and is pictured here. This grand old man of Masonry passed away in 1931 at the age of 102 years.

The Lodge room is indebted to Mrs. Evelyn Kearns for her donation of these very valuable artifacts. It is likely that the Fiftieth Anniversary Jewel is the only one in existence.

Our other picture is of the interior of the Lodge Room. Heritage Park is now closed for the season but will open next May. V.W. Bro. Mirtle will be delighted to hear from interested Masons. His address is 327 - 18th Avenue N.W., Calgary.

OUT OF THE PAST

Volume One Issue Two of the Grand Lodge Bulletin dated January 1936 was a hand duplicated issue of four pages. An item from that issue reads as follows:

"A man's interest in Masonry is in the exact ratio to what he knows of Masonry. You cannot expect a man to be interested in something of which he knows nothing. It takes reading and studying to become a thorough Mason. Of course, taking the degrees gives a man a good start, but he must follow it up by learning its history, its traditions, legends, and symbols. If he does not, his passion for Masonry wanes and he is lost in the forest of ignorance."

A WELCOME LETTER

We were delighted to receive a letter from M.W. Bro., the Rev. Canon Geo. H. Crane-Williams who was the Grand Master of Masons in Alberta in 1945-46 who is now living in Vancouver. He writes,

"I was interested in reading about the old timer of the "thirties," especially the wet journey Bro. A. Cameron made enroute for Lodge. I wonder if any brother remembers the occasion in 1945 when M.W. Bro. Geo. Moore fell into the Peace River at Ft. St. John. There were moments of anxiety as George had not learned how to swim, but he was helped out by willing arms who needed not to "wet" themselves."

NOVEMBER – HIGHER EDUCATION BURSARY MONTH

THE GRAND MASTER — MOST WORSHIPFUL BRO. JAMES SUTHERLAND WOODS has proclaimed November as Masonic Higher Education Bursary Month. During this month each Lodge is expected to appoint a Higher Education Bursary Committee whose duty it is to urge Lodge Members to make generous contributions to this Fund as outstanding evidence of the interest of Masons in the education of deserving young people. Envelopes for contributions will be sent to all brethren. This is the year to make the individual contributions equal the amount of bursaries given to the students. The sum of \$26,000.00 is urgently needed. This is not a heavy task if each Lodge and each member in the Lodge does his share. If Lodges need some information about the Masonic Higher Education Bursary Fund it is found easily in the Record of Proceedings of Grand Lodge. Should that not be satisfactory the Chairman of the H.E.B. Committee is R.W. Bro. W. E. Robinson, 11056 - 82nd Avenue, Edmonton 61, Alberta, who would be very glad to be of assistance.

OLD TIMERS HONOURED



St. Andrews Lodge No. 66, Trochu, honored four of its old timers when they were presented with honorary Life Memberships. The total of the Masonic Years of these four brethren is 258 which is an average of 64½ years each. St. Andrews is justly proud of this record especially so because the Lodge is one of the smaller ones in Alberta.

The picture from left to right shows R.W. Bro. Wm. Paterson who was initiated in Caledonian St. John Lodge No. 195 at Lennoxton, Scotland in January 1913 and affiliated with St. Andrews Lodge in November 1937.

Bro. Daniel Williams who was initiated in Olath Lodge No. 19 Kansas in May 1902 and affiliated with St. Andrews Lodge in August 1912.

Bro. Bart Williams who was initiated in Olath Lodge No. 19, Kansas in December 1905 and affiliated with St. Andrews in August, 1912.

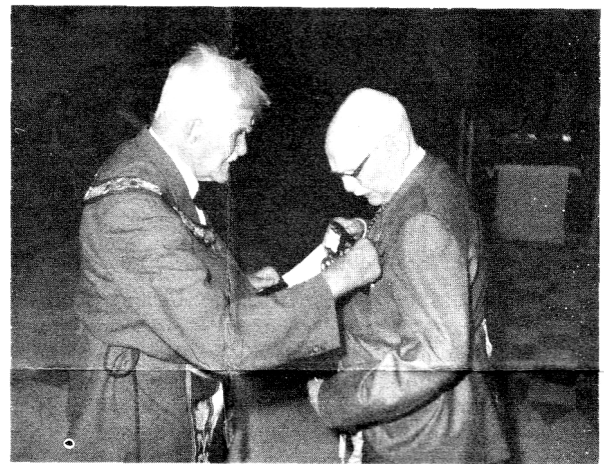
W. Bro. Jack Findlay who was initiated in King Hiram Lodge No. 21 Innisfail, in September 1906 and affiliated with St. Andrews in April 1945.

OF MEN AND MASONS—(Excerpt)

By W. Bro. R. M. Fisher, Beacon Lodge No. 190

I will venture to suggest that the impression he receives will be more the direct result of the actions of the people with whom he has been involved to this point. In other words, in Masonry as in every other human institution the most prominent and important ingredient, is people. Therefore the new Mason will in all probability be thoroughly confused by the various rituals of his entering Masonry, but he will be pleased or disappointed by the attitudes of the older Masons

FIFTY YEAR JEWEL



At District 10 meeting July 24th, 1971, St. Alban's Lodge No. 145 was very proud to be able to present a 50 Year Jewel to Wor. Bro. N. Slater.

Wor. Bro. Slater received his Master Mason's Degree in Operative Lodge No. 47 in Dundee, Scotland in 1919 and affiliated with St. Alban's Lodge No. 145 in 1927 and was Master during the 1937-38 Masonic year.

Rt. Wor. Bro. Dr. F. G. Miller presented the Jewel to Wor. Bro. N. Slater, enumerating the many positions he held in the Lodge and community organizations. He is a Senior Elder of St. Paul's United Church, Member of the Canadian Legion and holds the Meritorious Service Medal of the Dominion Command. He has served on the local school boards and on many other community executives.

Bro. Slater is now in his 78th year and still very active in the community affairs and his Lodge.

involved. It is the human element that puts flesh on the skeleton of Freemasonry. When the 'Work' of the Lodge is done well, when Masonic greetings both within and without the Lodge are friendly and sincere, then the body of Freemasonry will be warm and vibrant with life. Such a Masonic Lodge, I would suggest, will have a greater attraction for attendance of regular members and there will be no want for new members as well. It may be said that we carry our Masonry on our sleeves. How we as Masons act, is either a credit or discredit to the Fraternity.