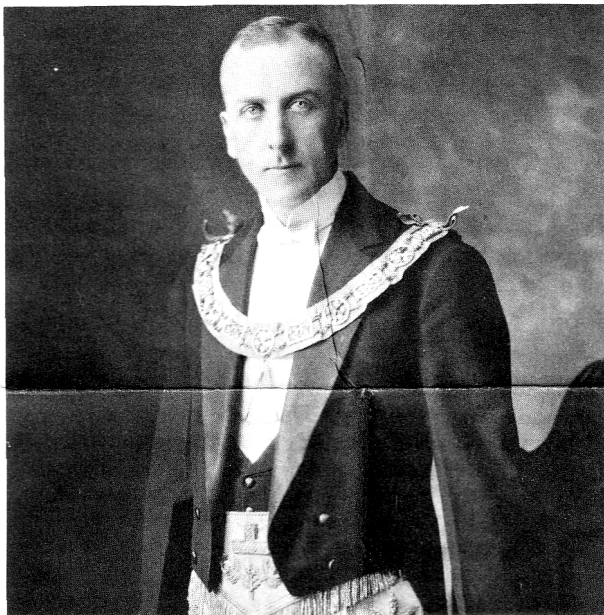




# Grand Lodge Bulletin

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

## THE SENIOR PAST GRAND MASTER PASSES



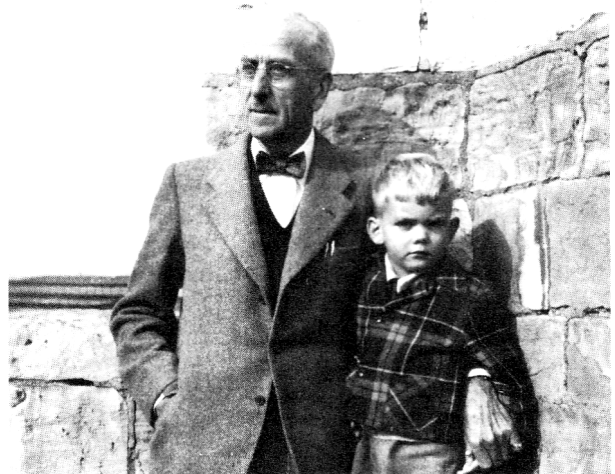
Horace Phillip Reid, the senior Past Grand Master of the Grand Lodge of Alberta died in Red Deer on January 29th, 1972. The funeral service was conducted by Canon F. W. Peirce in Edmonton at Christ Church and was attended by the M.W. the Grand Master, a goodly number of Past Grand Masters and other Masonic brethren.

M.W. Bro. Reid was initiated into Jasper Lodge No. 14 on May 5, 1905, passed July 10, 1905 and raised August 14, 1905. He was appointed Grand Junior Deacon in 1912 and elected District Deputy Grand Master of District No. 12 (then No. 3) in 1916. After serving as Junior Grand Warden, Senior Grand Warden and Deputy Grand Master, he became the Grand Master of Masons in this Jurisdiction in 1924. He served in this high office with dignity and distinction always inspiring the brethren to serve the craft in the spirit of brotherhood and truth. As an indication of the esteem in which he was held, he was elected an honorary member of Wahpun Lodge No. 88 and Ivanhoe Lodge No. 142. His own Lodge, Jasper

No. 14, elected him a life member in 1932. Further honours from Grand Lodge came when he received his Fifty Year Jewel in 1955 to which was added the Sixty Year Bar in 1965.

Born in Mount Forest, Ontario on July 28, 1883 he came to Edmonton in 1904 and lived there until he moved to Red Deer with his wife in June 1971, and took up residence in the Valley Park Manor. In 1906 he entered into a partnership in the furniture firm of Graham and Reid, which he operated until his retirement in 1950. He was married to Rhoda Davis, Owen Sound, Ontario, in 1912 and Mrs. Reid survives him. One son, George, died in the Second World War. His two daughters, Mrs. Margaret Bentley and Mrs. Kathleen Oatway, live in Victoria and Red Deer respectively. In addition to his service to the Masonic Order, he was very active in church and community work. He was a member of the Edmonton Rotary Club and in a number of concordant Masonic bodies.

The brethren throughout this jurisdiction are saddened by the passing of this distinguished Past Grand Master and extend to his family their deepest sympathy. We publish two pictures, one taken when M.W. Bro. Reid was Grand Master and the other taken in 1953 with one of his three grandchildren.



## THE TAPE RECORDER

We have discussed the various techniques of actually presenting material, but now we should look at some of the means by which they may be enhanced. This month we should perhaps look at the **Tape Recorder**.

The Tape Recorder can be either reel-to-reel or cassette-type. The cassette type is usually meant for individual use but may be used for a larger audience if a loudspeaker system is added.

Some of the uses which can be made of the Tape Recorder are listed below and the editor would be pleased to receive information on other methods of use.

Both Sibelius and Mozart were members of the fraternity and their works are of interest purely for making us aware of the high artistic ability of our fraternal forefathers. There is in addition, a great deal in the work of Mozart that is related directly to the Craft. His complete Masonic music has been collected onto two records on Turnabout Records, 34213-14 with Peter Maag conducting the Orchestra of the Vienna Volksoper. This record was reviewed fairly recently in *Ars Quatuor Coronatorum* which is available from the Grand Lodge Library. The records exclude Mozart's major work, which contains a considerable amount of Masonic reference, which is of course the opera "The Magic Flute." Excerpts of these records or the works of Sibelius can more easily be presented on tape recordings and add considerable interest to a presentation concerning the life and activities of these composers.

The Tape Recorder may also be used to pre-record a portion of craft work where reading is undesirable. An example of this would be narration on tape of the details from the examination of a visitor. Careful control of the recorder allows for an enactment of the examination to be carried out in front of the members.

Those lodges lacking an organist could find that their regular meetings are enriched by the use of carefully recorded music. In those cases where such recordings are made, a well skilled brother is required to ensure correct timing.

A final use of the Tape Recorder must not be forgotten and this is the recording of a guest speaker's remarks. Where a lodge is fortunate enough to gain a guest speaker of considerable knowledge or experience in a special field, and where the talk may be of interest to others, a recording on tape is of great value. It must be remembered that those who are recorded must be asked for their permission before loaning a tape.

Should you have in your lodge a recording which you think is of interest to others, please inform the Grand Secretary and the Editor of the Bulletin so that others may be made aware of the existence of such material.

If your lodge has not used a Tape Recorder in its Masonic education portion, it is to be highly

recommended as an interesting and unusual approach which could open new avenues of investigation and presentation.

The following tapes are obtainable from the Grand Lodge Library:

- 1956 R.W. Bro. Johnson to G. L. Banquet.
- 1968 Bro. Mr. Justice M. M. Porter, G. L. Banquet and other talks.
- 1960 M.W. Bro. Clyde Hegman to G. L. Banquet.
- 1961 M.W. Bro. C. M. Pitts to G. L. Banquet.
- 1962 Bro. Archdeacon Cecil Swanson to G. L. Banquet.
- 1963 Bro. Rev. S. J. Wylie to G. L. Banquet.
- 1964 Side No. 1 — Dr. Thos. S. Roy's to G. L. Alberta. Side No. 2 — Dr. Thos. S. Roy's to G. L. Saskatchewan.
- 1965 M.W. Bro. Dr. W. J. Collett's address at Red Deer, March 30th.
- 1965 M.W. Bro. D. L. Smith address at Grand Lodge.
- 1965 M.W. Bro. D. L. Smith and Dr. E. J. Thompson — Grand Lodge.
- 1965 M.W. Bro. D. L. Smith and M.W. Bro. Dr. W. J. Collett — Grand Lodge.
- 1965 M.W. Bro. Dr. W. J. Collett and Dr. E. J. Thompson — Grand Lodge.
- 1965 M.W. Bro. Dr. W. J. Collett — All Canada Conference.
- 1965 M.W. Bro. Dr. W. J. Collett — Empress, November 24th, 1965.
- 1965 Side 1 — Workshop Sunday morning service — Dr. E. J. Thompson. Side 2 — Blue Prints for Builders, Gordon Jones.
- 1966 Rev. E. R. Doyle, Grand Lodge Banquet.
- 1967 R.W. Bro. Dr. G. L. Gibson, G. L. Banquet.
- 1968 R.W. Bro. H. Cantelon, G. L. Banquet.
- 1969 M.W. Bro. Dwight L. Smith, G. L. Banquet.
- 1970 M.W. Bro. E. Haskell Johns, G. L. Banquet.
- 1971 R.W. Bro. J. H. Laycraft, Q.C., G. L. Banquet.

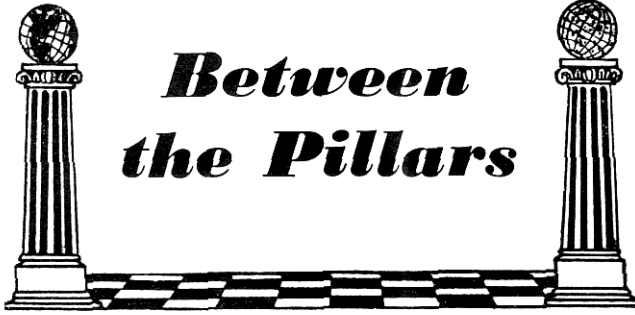
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### W. R. TOWNSEND MEMORIAL BURSARY

Coronation Lodge No. 72 has been able to set up a Higher Education Bursary Fund in memory of Past Master, W. R. Townsend, highly respected long time member of Coronation Lodge, who willed his estate to the Lodge.

Two bursaries of two hundred dollars each, are awarded to two students on basis of academic standing and need of assistance in furthering their education.

The bursaries for the 1971-72 term were awarded to Miss Jacquie Waltham and Mr. Lyle Bargholz, who are both attending the Agricultural Vocational College at Olds.



## Between the Pillars

**Question** — What is the meaning of Grand Lodge being opened in Ample Form?

**Answer** — There are three terms that may be used in describing the opening of a Grand Lodge. They are Ample Form, Due Form and Form. A Grand Lodge is opened in Ample Form only when the Grand Master is present and presiding. The term comes from an old meaning of the word "ample" meaning complete and more than enough to serve the needs of those present. It is presumed that when the Grand Master is present and presiding, the Grand Lodge is in perfect form and has within it all that is necessary to conduct the business of the craft.

A Grand Lodge is opened in Due Form when the Grand Master is not present and a Past Grand Master or the Deputy Grand Master presides. Again the word "due" is used with its old meaning of something that is done according to accepted procedures and is sufficient for the occasion. In other words a Grand Lodge opened in due form does those things that are necessary and acceptable but lacks the wisdom that comes from the presence of the Grand Master.

A Grand Lodge is opened in Form when a District Deputy Grand Master or some other person commissioned by the Grand Master presides. The word "form" indicates that all legal procedures are followed and the actions taken are valid but the wisdom that flows from the Grand Master is not present.

### OUT OF THE PAST

Vol. 2, No. 4, December, 1936

#### DARE TO DO RIGHT

Citizenship is a sacred heritage for every man and Mason. Through it the will of the people is expressed and the responsibility of government fixed.

The actual need for sober and intelligent analysis of the troublesome problems of the day was never greater nor individual emphasis more imperative.

No man who reads and thinks can be unmindful of the spirit of intolerance that is now rampant, nor the distrust being engendered from the public forum and printed page.

Freemasons, alert and conscious of their rightful position in society and cognizant of their responsibilities will not be swept off their feet by any emotional display, for we are supposed to be men of courage who dare to do right.

The perpetuation of ideals free from entangling influence must be extended by every honest effort.

— Scottish Rite Sun

Excerpt from a paper given in District No. 12

### THE ROUGH AND PERFECT ASHLAR

by Bro. Howard Kirbyson, Mayerthorpe Lodge No. 148

The process of fashioning the perfect ashlar is one attended with a certain amount of trouble. There is in every human being the germ, even if it be nothing more, that, properly cultivated, may produce or evolve into the perfect character. We claim that, assisted by the secrets of our masonic art, a brother will find the road to perfection made easy for him, because it is well trodden and plainly marked out.

God will not ask anyone at the Judgment Day what he did for a living. Far more important will be the question — **how he did it?**

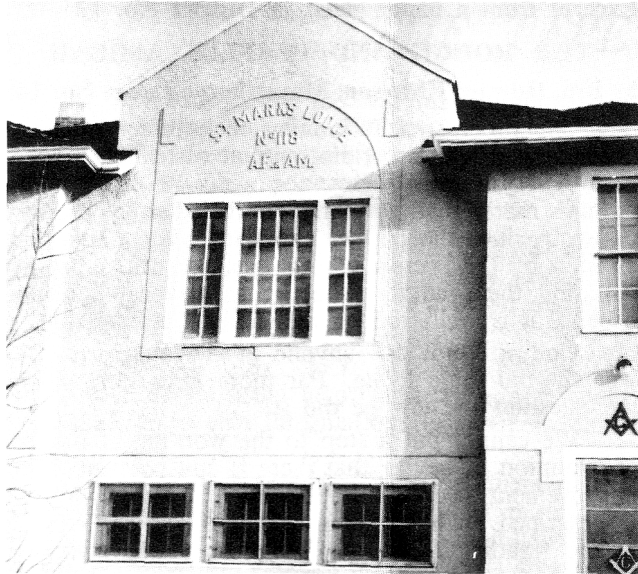
We cannot put a stop to the working of the law of evolution by saying that there is any point at which improvement becomes impossible. That is why life is described as a battle in which there is no pause in the fighting, a journey towards a goal which is forever receding. The perfect ashlar is a witness to this because an absolutely perfect cube is unattainable. If it were, then such perfect cubes would adhere to each other by atmospheric pressure alone. Still we will do our best, undeterred by the impossibility of reaching a limit, and so long as nature holds one undiscovered secret we will go on learning and investigating the hidden mysteries of nature and science; so long as there is one grace of character not yet achieved we will press forward, remembering that each step gained only serves to reveal more; so long as there is one baleful and malignant passion from which this heart is not yet purified we shall continue to strive to extinguish it.

Excerpt from a paper given in District No. 12

### THE LAMBSKIN OR MASONIC APRONS

by W. Bro. Walter G. Bryant, Pembina Lodge No. 126

The lambskin symbolizes purity. It is therefore emblematical of the high character taught and expected of Masons. It challenges its wearers to the highest standards of noble living and develops culture in those who need its teachings. It is more than a symbol, for it is the badge of innocence. PETER says "a lamb without blemish". ISAIAH "The symbol of innocence". It is also mentioned in John, Luke and Genesis. The brethren in NUMBERS were ordered to make coats of skins to cover their garments. In NUMBERS, God directing the children of Israel said: "Thou shalt make thee a garment and bid them make on the border thereof fringes, throughout the generations. And that they put upon the fringe of the borders a ribbon of blue, that they may look upon it and remember all the commandments of the Lord "and do them." When Solomon built the temple in Jerusalem everything had to be flawless and perfect. The carving was elaborate, nothing but the most solid cedar would suffice. Only the purest gold was used. The Marble was pure and snowlike. As the Temple itself, the lamb was without blemish. The temple and the lambskin was and is the earthly picture of heavenly perfection, symbolized to the brethren by the APRON.



St. Mark's Masonic Temple is located at 2612-14A Street S.W., Calgary. St. Mark's Lodge No. 118 meets here on the Second Monday of each month and practices the Canadian Rite. Foothills Lodge No. 174 meets in this temple on the Second Friday of each month and practices the Ancient York Rite.

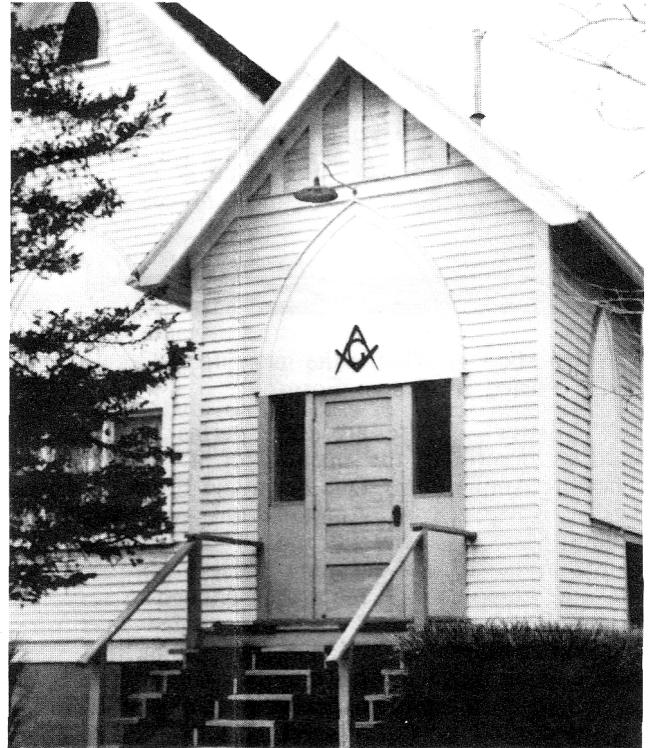
#### AREA MEETINGS

Area meetings will be held in Vegreville and Lethbridge this year. The VEGREVILLE meeting will be held SATURDAY, MARCH 18th, and will start with registration at 2:30 P.M., meeting will be at 3:00 P.M. to 5:00 P.M. Social period from 5:00 P.M. to 6:00 P.M. with a banquet at 6:00 P.M.

The LETHBRIDGE meeting will start with a social gathering from 6:00 P.M. to 6:30 P.M., when a banquet will be served, the meeting will tyle at 8:00 P.M., TUESDAY, MARCH 28th, 1972.

Standard Lodge No. 152 and Gleichen Lodge No. 36 were amalgamated under the name of Gleichen Lodge in a ceremony conducted by M.W. Bro. James S. Woods, Grand Master, on January 4th, 1972. Accompanying the Grand Master were the Junior Grand Warden, R.W. Bro. G. R. Sterling, the Grand Treasurer, R.W. Bro. W. E. Bright, the Grand Secretary, V.W. Bro. M. P. Dunford and M.W. Bro. W. J. Collett, P.G.M. An excellent attendance of brethren from each Lodge made the occasion a very happy one. After a social hour and a dinner, the brethren assembled in the Lodge Room for the ceremony and following the ceremony, Bro. G. King was installed as Worshipful Master.

The Bulletin Committee is in need of papers written and delivered by Alberta brethren. It also would appreciate receiving pictures of Masonic Lodge Rooms, especially from Central and Northern Alberta. Will you help the Committee with its work?



This is the Masonic Lodge Room in Strathmore, Alberta. Strathmore Lodge No. 53 meets on the First Monday of each month. This Lodge practices the Canadian Rite.

Contributions to the Higher Education Bursary Fund are lagging behind those of last year. The year closes on April 30th, so please send in donations, either to your Lodge or to the Grand Secretary.

The Masonic Spring Workshop will be held in Banff on April 14th, 15th and 16th. Late registrations are being accepted. There are a few spots waiting for you.

#### Excerpt from a paper given in District No. 12

##### SOME WHY'S OF FREEMASONRY

by Bro. H. J. Ficht, Evergreen Lodge No. 166

Why a tyler with a drawn sword? Early lodges met in the open "on the highest hill or lowest valley", and the tyler or watchman warned of approaching strangers. Later the Freemasons or skilled architects, met in temporary buildings erected on or near the site of the edifice they were building. They needed a tyler or guard to keep the Guild Masons and other unskilled masons from eavesdropping on their meetings and learning their secrets. The sword was needed to give this guard authority, and if necessary, would certainly have been used. Ward explains a "cowan" as one who pretends to be a mason because he works in stone, but only with rough, uncut and unmortered stones. An eavesdropper was one who listened under the eaves, which were open, of those temporary lodge buildings.