



Grand Lodge Bulletin

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

A WORD FROM THE GRAND MASTER

In our February Bulletin the Craft was reminded that the time for our Masonic Spring Workshop is near at hand. Early next month more than 500 Masons will gather at the Banff School of Fine Arts to wholly devote themselves for two days to a search for understanding of our Craft in today's world.

Much of the heavy work of this Masonic year has been done. The district meetings have all been held, and we have also had three area meetings. I have been encouraged by the attendance and interest of my brethren at those meetings, and in the lodges that I have visited. Those of you who have heard me speak know that I have concentrated on talking about the every day problems we have in Masonry, and the means of attack on those problems that are open to us. I have also talked about Masonic things that we are doing well, and among the first of these is our spring workshop.

When we gather at Banff, we do so as Masons among whom no distinctions of rank are recognized. We dispense with Masonic protocol and we meet and talk with each other on the level. Many brethren are of a retiring nature, and are reluctant to express their opinions in lodge, and especially in the presence of Grand Lodge officers, lest they commit some unintended breach of Masonic etiquette. The Masonic Spring Workshop is the place for these brethren, for there they can abandon the restraints that their own gentle

manner imposes upon them, they can speak their minds forthrightly, and they can debate the topics of the day with their peers. Our more argumentative and discursive brethren also have their day, and they serve us well because they stimulate discussion and debate.

The workshop is the creation of Master Masons for the Craft, and its preparation requires the devoted efforts of a large number of brethren. It is not a Grand Lodge function. The chairman of the Workshop Committee is responsible to the Grand Master, who can, if need be, prohibit any discussion or activity that might be damaging to Masonry. Frank and open discussion is never damaging, and it is a tribute to the committees that have arranged the past workshops, and to the Craft, that no intervention has yet been necessary. R.W. Bro. Aspeslets' committee is no exception, and the theme this year—Our Lodge—is one that should interest every Mason.

Our labors in District and Area Meetings have ended for this year, and the time is right for some informal plain talk about Masonry, in a relaxed and sociable atmosphere. Let us show our confidence in the Craft, at Banff, by subjecting the workings of our lodges to searching and critical examination. Masonry and Masons will be the beneficiaries.

F. GLENN FOX
Grand Master

PROBLEMS IN FREEMASONRY?

There is an often told story of the man who complained about losing his foot until he saw a man with no leg. We in Masonry could well look at this as an useful moral for ourselves when we complain of minor details of protocol, ritual or historical inexactitude for the Grand Lodge of Nova Scotia was founded on problems that make ours pall in comparison.

On reading "The Short History of Freemasonry in Nova Scotia 1738-1966" by Most Worshipful Brothers Longley and Harris one cannot be anything but amazed at the complexity of Masonry two hundred years ago.

I intend to touch on the first few years to whet your interest and the book can be borrowed from our Grand Lodge Library for your further reading.

In 1738 the first Canadian Masonic Lodge was formed at Annapolis Royal the capital of the Colony which became Nova Scotia. The Lodge was founded by Erasmus Philipps, a nephew of the Governor, who on a business trip to Boston was made a Master Mason and then appointed Provincial Grand Master of Nova Scotia. This appointment was made by Henry Price who was Provincial Grand Master of Masons in North America.

Philipps returned to Annapolis Royal, founded a Lodge and became its first Worshipful Master. The problems began at this time for the Grand Lodge of England appointed a Provincial Grand Master of Cape Breton and Louisberg and it was over a year before the overlapping of jurisdictions was eliminated.

The next problem was that the capital was relocated at Halifax with the Government offices being removed from Annapolis Royal and seriously affecting the membership of the Lodge. Later the garrison was moved and there was some recovery for in 1758 references were still made in minutes to the Lodge at Annapolis.

The whole Masonic fraternity was torn at this time by a life and death struggle for dominance by the existing Grand Lodge of England which due to ritualistic changes, became known as the "Moderns," and a new group claiming adherence to the original Masonic forms who were known as the "Ancients". Boston was, of course, "Modern" by its associations and all except one of the Nova Scotian Lodges moved to a new allegiance with Philipps becoming Provincial Grand Master of Nova Scotia, Ancient. The one Lodge that affiliated as "Modern" seemed to do this out of political resentment of the man who replaced Philipps when he died. There were two Halifax Lodges, No. 1 Modern and No. 1 Ancient and there was little masonic harmony showing when charitable donations were received by the wrong No. 1 and USED!

In 1776 the loyalist exiles began to enter Nova Scotia and by 1783 this became a flood with heavy demands for new lodges. Due to internal problems the warrant as a Provincial Grand Lodge had lapsed and clandestine lodges became confused with those operating under the authorized ritual.

The efforts of a new group of Lodges to gain a new warrant were confounded by a variety of problems

such as an unhelpful Grand Secretary in England who was later removed from office, refusals and simple lack of any response. After a number of years, dogged determination and correspondence which did not conceal anything of the feelings of the forthright Nova Scotians, the warrant eventually arrived in 1784.

In 1786 the one Modern Lodge in Halifax "saw its error and reformed its way" rejoining the Ancients and from that time a smoother, but not completely smooth, path lay ahead for Freemasonry in Nova Scotia.

Read the rest of this enjoyable history by borrowing the book from the Library either in person or by writing into the Grand Secretary's office. The time will be well spent.

WHAT IS CONSIDERED A REGULAR LODGE?

M.W. Bro. S. H. Hardin (P.G.M.)

A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723 in the first edition of Anderson's Constitutions. In the eight General Regulations published in that work, it is said: If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them.

A Grand Lodge to be considered Regular must first give proof that its Lodges are practising the Basic Principles in Masonry and on this proof, be then considered worthy of Institution. On finding it observing these Basic Principles, aims and codes in practice, it can then be duly Consecrated and dedicated by a Regular known Grand Lodge.

Basic Principles for Grand Lodge Recognition

Adopted by United Grand Lodge of England, Sept. 4, 1929:

1. Regularity of Origin.
2. That a Belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.
3. That all initiates shall take their obligation on or in full view of the open V.O.T.S. Law.
4. That all Lodges and its membership be composed of men only.
5. That the Grand Lodge shall have sovereign Jurisdiction over the Lodges and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, Master Mason) and shall not in any way be subjected to, or divide such authority with a Supreme Council or other Power claiming any control over those Degrees.
6. That the Three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square and the Compasses) shall always be exhibited when Lodge is at work.
7. That discussion of religion or politics within the Lodge is strictly prohibited.
8. That the principles of the Ancient Landmarks, Customs and Usages of the Craft shall be strictly observed.



Between the Pillars

In our December Issue we printed some comments concerning the voting privileges of the Worshipful Master. Since then we have received several enquiries pertaining to the interpretation of the bylaws of constituent Lodges. On checking the bylaws we find that the brethren who have made the enquiries have misread their own bylaws. The Grand Secretary, quite rightly, points out that it is not the function of the Bulletin to answer questions concerning bylaws but that these questions should be directed to him. We hope that this procedure will be followed.

M.W. Bro. Wm. Jackson will be delighted to know that we have received numerous requests from brethren for copies of the article mentioned in the January Issue on Hiram Abif. We compliment the brethren on their reading of the Bulletin and the desire of very many to do some reading. Our acknowledgements go, too, to those brethren who were thoughtful enough to enclose contributions to defray the costs of copying the article and for postage. It is our hope that this has added to the interest in research.

The February cover depicted the interiors of a number of Lodges in the Jurisdiction designed to highlight the theme of the coming Masonic Spring Workshop which is "OUR LODGE". A number of brethren have asked us to identify the Lodges pictured in that issue. One brother suggested that a few Masons have volunteered to pay the Masonic Spring Workshop Registration Fee for the first person to send to the Bulletin Committee a correct identification of the interiors of the Lodges. There are ten interiors. If you wish to enter the competition start at the top left hand picture, procede across the top of the page (four interiors), then go to the second row (three interiors), then on to the third row (two interiors) and then to the fourth row (one interior). On each row start from the left hand side of the page. If there is a winner it will be announced at the Workshop and published in the next issue. Be sure to address the answers to the Grand Lodge Bulletin Committee 330 - 12th Avenue S.W., Calgary.

LIGHT

If one were asked to sum up the meaning of Masonry in one word, the only word equal to the task is Light. From its first lesson to its last lecture, in every degree and in every symbol, the mission of Masonry is to bring the light of God into the life of man. It has no other aim, knowing that, when the light shines the truth will be revealed.

Evergreen Lodge No. 166

This bit of wisdom was taken from the notice of Evergreen Lodge No. 166.

"THEN LAUGH"

*Build for yourself a strong box
Fashion each part with care;
When it's strong as your hand can make it,
Put all your troubles there;
Hide all thought of your failures
And each bitter cup that you quaff;
Lock all your heartaches within it,
Then sit on the lid and laugh.
Tell no one else its contents,
Never its secrets share;
When you've dropped in your care and worry
Keep them forever there;
Hide them from sight so completely
That the world will never dream half;
Fasten the strong box securely—
Then sit on the lid and laugh*

THE HUMAN TOUCH

*'Tis the human touch in this world that counts,
The touch of your hand and mine,
Which means far more to the fainting heart
Than shelter and bread and wine;
For shelter is gone when the day is o'er
And bread lasts only a day,
But the touch of the hand and the sound of the voice
Sing on in the soul always.*

SPENCER MICHAEL FREE

HISTORY OF FREEMASONRY

Since the announcement by the Board of General Purposes that M.W. Bro. W. J. Collett has been authorized to gather material for the writing of a history of Freemasonry in Alberta a number of brethren have sent in to the Grand Lodge Office items of considerable historical interest which are being carefully filed. The taping of interviews with a number of our older brethren is underway. Help in this project and tapes will be welcome at the Grand Lodge Office.

OUT OF THE PAST

From Grand Lodge Bulletin, Vol. 5, No. 1, September, 1939.

COURAGE

Nobody is more pathetic, or more useless than the man who can never make up his mind about anything, and consequently is never ready to act promptly and vigorously when the time for action arrives. The fear of being mistaken has led many people to empty their minds of all positive opinions and to hold their ideas in a timid and hesitating spirit. There is a kind of tolerance that has no backbone and a broad mindedness that is without depth. Convictions imply self-confidence and courage but should they be based upon prejudice rather than knowledge they of course will do more harm than good.

What Masons should particularly seek for are convictions strong enough to direct what we do, but flexible enough to change with growing knowledge.

—Alabama Masonic Monthly



This picture shows V.W. Bro. T. Bayles, a member of the Higher Education Bursary Committee presenting one of the Masonic Bursaries to Miss Joan Fontaine of Yellowknife, N.W.T. The presentation took place at the Second Annual Scholarship Banquet held in January at the new campus of Mount Royal College at Lincoln Park, Calgary. V.W. Bro. Bayles was a guest at the banquet and reports that the contribution of the Masonic Bursary was greatly appreciated both by the College and Miss Fontaine.



This Lodge Hall is located in Vulcan, Alberta, the home of our beloved Past Grand Master, M.W. Bro. D. D. McQueen. Vulcan Lodge No. 74 meets here on the First Tuesday of each month and practises the Ancient York Rite. A most hospitable lodge which gives a warm welcome to its many visitors.

COMMERCIAL LODGE NO. 81

W. Bro. R. E. Junther, the Worshipful Master of Commercial Lodge No. 81 has decided to enrich the monthly notice of that lodge with articles and picture of wide Masonic interest. The December notice contained a picture of the Statue of Architecture which is on the grounds of a castle in Kukul in Czechoslovakia. The statue was commissioned by Count Anton Sporck who founded the first Freemason's Lodge in Prague in 1726 and is meant to be an allegorical representation of Freemasonry. The Installation notice contained a picture of Wolfgang Amadeus Mozart, the great musician, in Masonic Regalia and a short account of his life.

ELBOW RIVER LODGE NO. 182



(Left to Right) R.W. Bro. F. A. Thurgood, R.W. Bro. A. C. Gunning, R.W. Bro. D. Bareham, W. Bro. E. Pitt, M.W. Bro. J. Collett, W. Bro. W. Sakal, W. Bro. H. Dennison and R.W. Bro. R. L. Costigan (seated).

Elbow River Lodge No. 182 which was instituted on March 16, 1959 honored its first Treasurer with honorary life membership. To make the presentation of the certificate a group of charter members together with the Worshipful Master, W. Bro. Wm. Sakal gathered at the home of W. Bro. E. L. Pitt for a delightful evening. W. Bro. Sakal outlined the Masonic record of W. Bro. Pitt and M.W. Bro. W. J. Collett made the presentation. Also present were R.W. Bro. D. S. Bareham, R.W. Bro. A. C. Gunning, R.W. Bro. R. L. Costigan, R.W. Bro. F. A. Thurgood, W. Bro. H. Dennison and Bro. R. Stewart, Bro. Pitt's son-in-law. Mrs. Pitt and Mrs. Stewart served a delicious lunch.

Kenilworth Lodge No. 29



At the Installation of W. Bro. Hugh J. McLevin of Kenilworth Lodge No. 29, Red Deer, where his Brothers—W. Bro. Donald James McLevin, Past Master of Tawatinaw Lodge No. 71, 1962 and also a member of Star of the West Lodge No. 34; W. Bro. George Allan McLevin Past Master of Kenilworth Lodge No. 29, 1949 and W. Bro. William McLevin Past Master of Perfection Lodge No. 9, 1966.

This was a very unique and memorable occasion. The late W. Bro. Hugh McLevin, Sr., also a Past Master of Kenilworth Lodge No. 29 (1921-22) would have been very proud.

Pictured left to right—W. Bro. D. J. McLevin, W. Bro. H. J. McLevin, W. Bro. G. A. McLevin, W. Bro. William McLevin.