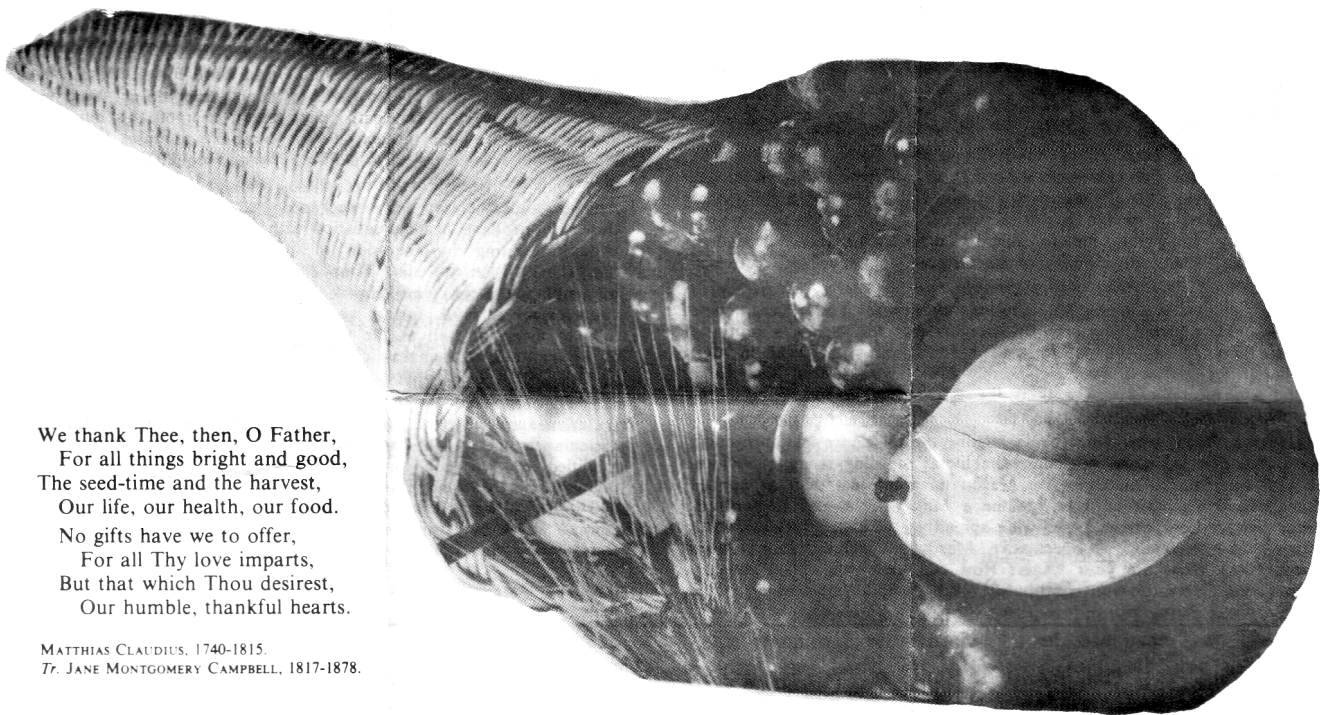




Grand Lodge Bulletin



We thank Thee, then, O Father,
For all things bright and good,
The seed-time and the harvest,
Our life, our health, our food.
No gifts have we to offer,
For all Thy love imparts,
But that which Thou desirest,
Our humble, thankful hearts.

MATTHIAS CLAUDIUS, 1740-1815.
Tr. JANE MONTGOMERY CAMPBELL, 1817-1878.

Thanksgiving

AUTUMN

The cheery Spring may come,
And touch the dreaming flowers into life,
Summer expand her leafy sea of green,
And wake the joyful wilderness to song,
As a fair hand strikes music from a lyre:
But Autumn, from its daybreak to its close,
Setting florid beauty, like the sun,
Robed with rare brightness and ethereal flame,
Holds all the year's ripe fruitage in its hands,
And dies with songs of praise upon its lips.

The above stanza is from the poem Autumn written by the Canadian Poet Charles Sangster who died in 1893. He has been called "the father of Canadian Poetry" because he was the first Canadian poet to write about things Canadian and scenes in Canada.

THINKING ABOUT MASONRY

The other night I heard a newly-raised candidate being told the oft repeated phrase with respect to his success in Masonry that "the more you put into it, the more you will get out of it". You too, have been told this at some time in your progress through the three degrees as, I guess, I was. I have certainly heard it many times. The other night I got thinking about the meaning of this phrase and wondered just what the eager young Mason interpreted this "more" to be. Did it mean "more" work in the degrees? or "more" work as an officer of the lodge? or was it "more" attendance at lodge meetings? or was it "more" something else? Just for a moment cast your eyes inward and ask yourself how much you have put into Masonry. Then ask yourself how you would answer a candidate if he were to ask you "how do I go about putting anything into Masonry?"

To me, Masonry is a rather private thing. In the teachings in the degrees there is reference to tenets, principles, symbols, etc., but these are "veiled in allegory". We are given these broad principles and tenets as guidelines, but we interpret and apply these to ourselves in a unique fashion since we each are unique individuals. These applications, hopefully, make us better men. We can measure ourselves against these Masonic yardsticks each time we are made aware of them. In preparation for a part in a degree, in watching a degree, in attending a regular meeting and in the association with other Masons, the Masonic yardsticks are made evident to us and gives us an opportunity to meditate upon them and measure and evaluate ourselves. Masonry is said to be secret, and perhaps the greatest secrets in masonry are these individual interpretations and applications. To-night, for instance you have had opportunities to do some thinking about your own rough-ashlar selves. I'll dwell for a moment on one case and you can, perhaps, see others for yourselves.

In the opening exercises of this York Rite Lodge, the SW is asked "What induced you to become such?" in reference to a MM. He answers that it was "a desire to obtain the secrets of a MM that I might travel in foreign countries, work and receive Master's wages, the better to enable me to support myself and those dependent upon me, and contribute more liberally to the relief of distressed Bro. MMs or their widows and orphans".

In each meeting in lodges laboring under the York Rites, these words are mouthed routinely by the SW and the members routinely hear them and routinely turn their heads towards the WM in anticipation of his next question. Rarely are they aware of the words and are mentally stirred only if the SW falters in his recitation or omits a word or phrase.

Have you ever given more than a passing mental glance at the meaning of this little exchange? Certainly the literal meaning is quite obvious. With reference to an Operative Mason it means just that: he applied himself to his craft until he became a Master of it and so demands for his services became more wide spread and his pay increased. But what about you as a Speculative Mason? What are your foreign countries? What are your wages? How can these wages lend support to others? How can you contribute? What are the symptoms of a Dis-

tressed Speculative Brother Mason? Let us dig here a bit and see if the soil is fertile.

In the explanation of the working tools in our ritual, there is constant reference to the fact that we are Builders of Spiritual Buildings and so, when we are contemplating answers to Masonic questions, we must search in the area of spiritual and moral values. First of all our moral and spiritual search will take us inside our own ego-centric self to discover our own secret interpretation of Masonry and then into the foreign countries of our Brothers. A knowledge of the secrets of a MM makes us aware of the fact, that this travel is possible. They reveal to us that, spiritually, we are Brothers and that morally we must temper our activities and attitudes towards others. If you can imagine a person, who from birth has never associated with another human being, you must realize that he would have no morals—would have no need for them. As a matter of fact he could not act immorally by himself. Our travels, therefore, would be into the realm of closer and deeper association with our fellow man as well as into ourselves. Travel in either or both these directions will make our spiritual field bigger and stronger.

How about wages? Initiation (from the Latin *Initium*) means a new beginning. For the Mason this means a breaking away from the old materialistic order of life in the conviction that these goals are shadows, to a quest for the genuine secrets of the innermost part of his soul. The Candidate (from the Latin *Candidatus*—white-robed) must be white-robed within as well as without. At his initiation he breaks away from looking on the surface and starts on a journey to "Know thyself". The Master Mason is the one who has actually, and not just ceremonially, travelled the entire path. In the Third Degree you were told that you have not yet attained the sublime degree of a MM and that you might never do so. Your wages is the knowledge that this path exists and it is upon this inner world and the path to and through it that Masonry promises light, charts the way, and indicates the qualifications and conditions of progress.

The poor distressed MMs are those brothers who have ceased to struggle altogether or have slackened in their efforts in travelling this path or have become satisfied with a short shift along the path and are resting by the side of the road in a mistaken belief that they are at its end. Your contribution to their relief consists of making use of your knowledge (wages) to assist them by encouragement to walk further and to point out the way and the pitfalls to avoid as well as the wages (benefits) which they will receive as they continue in their search.

So, there you have it—one way of interpreting foreign countries, wages, contributions, and distressed brothers. Does your interpretation agree with this? Not likely in all respects. This is your secret. Listening to me tonight has either strengthened your belief or you have modified it. I'm not too concerned for at least you have been doing some Masonic thinking. The next time you hear the SW and other officers make this answer or others, see if you can find "more" wages by letting yourself speculate "more" on other ritualistic statements in your Lodge work.

H. E. Kumlin

THE MASONIC TOUR

Wide interest is being shown in the Masonic Charter Flight being planned to the British Isles for the Spring of 1975. The present cost is quoted at \$355.00 per person for the round trip and it is expected the tour will leave Calgary on April 21 for three weeks. All information may be secured by writing to Great Britain Masonic Tour, 330 - 12 Avenue S.W., Calgary, Alberta.

ZETLAND LODGE NO. 83

Since the retirement of Bro. Chase as organist of Zetland Lodge No. 83 that Lodge has been without the services of an organist. The W. M. of Zetland, W. Bro. W. C. Rowe would appreciate hearing from any brother willing to offer his services. Zetland meets on the First and Third Thursdays. His telephone number is 252-8497.

ACACIA LODGE NO. 11

On June 13th, 1974 the members of Acacia Lodge No. 11, Edmonton were most thrilled and happy to welcome M. W. Bro. Jack Calvert, Immediate Past Grand Master of Saskatchewan, and three of his brethren who flew in from North Battleford.

The journey was arranged so that M. W. Bro. Calvert

could make a special presentation to Acacia's Bro. Rev. A. G. S. Edworthy.

Bro. Edworthy is a close personal friend of M. W. Bro. Calvert's and during his ministry in Saskatchewan had a close association with that Grand Jurisdiction, speaking at various Masonic Functions and as the guest speaker at their 1973 communication.

M. W. Bro. Calvert presented Bro. Edworthy with a "Certificate of Appreciation" dated June 20th, 1973 on behalf of the Grand Lodge of Saskatchewan and to quote "a most worthy and deserving Brother".

THE BANFF CONFERENCE

The Thirty-fourth Annual Interprovincial Conference of the Officers of the four Western Masonic Jurisdictions was held at the Rimrock Hotel in Banff on September 5, 6, 7, . . . The president was M. W. Bro. W. H. Rogers of the Jurisdiction of British Columbia and the vice-president M. W. Bro. H. G. McCrae P. G. M. of Manitoba. Our Grand Secretary, R. W. Bro. M. P. Dunford acted as Secretary. The Thursday night meeting was held in the lodgeroom of Cascade Lodge No. 5 and was addressed by W. Bro. R. T. D. Wallace the Chancellor of the University of Victoria. Our Senior Grand Warden, R. W. Bro. A. O. Aspeslet gave a paper entitled, "I AM A MASON, WHY?". Several other stimulating papers were given. The proceedings of the Banff Conference will be published soon and available to lodges for use in their programs.

THE ANCIENT LANDMARKS (Part 1)

In this jurisdiction when we charge the newly raised Master Mason, we tell him that he is to preserve carefully the Ancient Landmarks entrusted to his care. We have not told him and we do not tell him what the Ancient Landmarks are, and unless he has an uncommonly curious turn of mind there is a very good chance that he will never know what we have enjoined him to preserve.

Should he set out to discover the landmarks, that he might know what we have entrusted to him, he will meet with mystery, he will find no unequivocal answers. He will find that many jurisdictions, including Alberta, have not enumerated and officially adopted a list of landmarks, and that others have enumerated their landmarks, ranging in number from seven in one American Jurisdiction to 54 in another. He will find that the most widely known list is the celebrated tabulation of 25 Landmarks by Albert Mackey, which has been adopted in a good many jurisdictions, especially in the United States.

Why this absence of unanimity? Why have not all jurisdictions adopted official codes of Landmarks? What are we committed to preserve?

In this paper and another to follow. I propose to explore this problem, to explain some misconceptions that surround it, and to put before you the views of several leading Masonic scholars.

Our first necessity is a definition, a statement of just what a Landmark is. Mackey defined the Landmarks as "Those ancient and universal customs of the order, which either gradually grew into operation as rules of action, or if at once enacted by any competent authority, were enacted at a period so remote that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the Landmarks are therefore of higher authority than memory or history can reach".

A more modern definition was offered by Bro. Roscoe Pound, certainly one of the greatest scholars in American Masonry, as follows: "By the term Landmark of Masonry we mean one of a body of fundamental precepts of universal Masonic validity, binding on Masons and Masonic organizations everywhere and at all times; precepts beyond the reach of Masonic legislation, adherence to which by Masons and by organizations of Masons is a prerequisite of recognition as Masons or as Masonic". Pound adds that they are unalterable, unrepealable, and have existed from time immemorial.

These definitions, separated in time by 90 years, reveal three characteristics that must be possessed by any Masonic usage, practice, or belief for it to be a Landmark. It must be of immemorial antiquity, it must be universally accepted as indispensable to Masonry, and it must be irrevocable and immutable.

For a hundred and forty years after the first Grand Lodge was formed, in 1717, there was no dogmatism concerning the Landmarks. They were mentioned in the charges and regulations appended to the Constitution of 1723, and in all subsequent revisions, but they were not identified or enumerated. It was accepted that there are Landmarks and generally assumed that they are part of the legacy of tradition from the medieval operative craft. There was no general agreement as to what they are. They were discussed from time to time, but even such distinguished speakers as Preston and Oliver seem to have lacked a clear and common

conception of what constitutes a Landmark. So the matter remained until 1856 when Mackey, in his work on **Masonic Jurisprudence**, defined the term Ancient Landmark, and listed 25 of them.

It is well at this point to interject a cautionary note. Any study of the Ancient Landmarks is apt to result in faulty conclusions if the researcher fails to make a most important distinction, the distinction between Ancient Landmarks and Ancient Usage and Custom. They are not the same. The Landmarks are universal, are of immemorial antiquity, and are unchangeable. To eliminate or change any of them would lead inevitably to change in the fundamental character of the institution. Ancient usage and custom, on the other hand, as defined by Pound, are the common law of Masonry. Part of our usage and custom may be of great antiquity, but much of it derives from the early days of modern Masonry, in the first few decades after the founding of The Grand Lodge of England in 1717. Unlike the Landmarks, usage and custom can be changed. Any regularly assembled Grand Lodge can legislate change in usage and custom provided that the landmarks are not infringed by the change.

The term "Landmarks" first appeared in Payne's General Regulations, which were published with Anderson's Constitutions of 1723. There was no definition or codification, only the comment that the Grand Lodge may make or alter regulations provided that the Landmarks be preserved.

William Preston was one of the best known Masonic lecturers and writers of the eighteenth century. He contributed much to Masonry as we know it today. In his "Illustrations of Masonry" (1775), Preston set forth charges to the Worshipful Master at installation, including these:

- (a) You promise strictly to conform to every edict of the Grand Lodge or General Assembly of Masons that is not subversive of the **principles and groundwork of Masonry, and**
- (b) You admit that it is not in the power of any man or body of men to make alterations or innovations in the **body of Masonry.**

These charges strongly imply that Preston believed in an unchangeable framework of Masonic law, immune from the legislative power of any Masonic assembly. He did not call that framework the Landmarks, but the concept of an immutable body or groundwork of Masonry is identical with the concept of the Ancient Landmarks as it exists today.

Preston did use the term Landmarks, but it is abundantly clear that he equated them to the established usages and customs of the Craft. He maintained that the obligation of the Master Mason's degree preserves the Ancient Landmarks, a position that led to Pound's statement that "we have eighteenth century warrant for contending that every thing which is enjoined in the Master Mason's obligation is a Landmark". Pound was not expressing his own opinion; he was simply leading the reader to the logical conclusion of Preston's reasoning. He did not agree with it, nor do I.

Several writers alluded to the Landmarks in the next 80 years but added little to Preston's contribution. Oliver, for example, mentioned them in an address in 1820, and in his **Symbol of Glory** (1850). He did not say what they are or what he thought them to be. That remained for Albert Mackey to do, and his contribution will be examined in Part 2 of this paper.



Charity Lodge No. 67, Lethbridge held a Ladies' and Old Timers' Night last May. The above picture was taken on that happy occasion and shows the Senior Grand Warden, R. W. Bro. A. O. Aspeslet presenting to Bro. Oscar Willettes his Fifty Year Jewel. Bro. Willettes was initiated into Freemasonry in Charity Lodge on May 13, 1924 and was made a Life Member in 1959. Throughout the years he has been an enthusiastic member of the Lodge. He has now retired. His previous employment was as a miner.

VULCAN LODGE NO. 74

MASONS ARE REAPING ACCRUED BENEFITS

As Masons we are reaping the benefits of the great lessons laid down by our brethren of yesterday. Our duty is to improve ourselves by those teachings, and to pass our enriched experiences down to posterity.

We owe it to those who will come along after us to learn well the lessons of Masonry in order that they may benefit those who will carry on after we have laid down the working tools of life.

—Exchange

EVERGREEN NO. 166

A Passing Thought

Four things a man must learn to do
 If he would make his record true.
 To think without confusion clearly;
 To love his fellow men sincerely;
 To act from honest motives purely;
 To trust in God and Heaven securely.

Henry Van Dyke

ACACIA LODGE NO. 11

What is a Mason . . . Not the clod
 Whose thoughts ne'er rise above the sod,
 Whose best ambition is to know
 The joys that from the senses grow.
 What is a Mason . . . Not the slave
 To passions that will dig his grave,
 Nor yet the miser hard and cold
 Who shuts his heart to all but gold,
 What is a Mason . . . Not the hound
 Who boldly treads on Holy ground,
 At woman's honour dares to sneer,
 At truth Divine to mock and jeer.
 A Mason worthy of the name
 Can never stoop to guilt or shame,
 His honour is his dearest care,
 Fidelity, his jewel rare.

—By R. W. Bro. Charles Fotheringham,
 P. D. D. G. M., Ontario.

NORTH STAR LODGE NO. 4

Wonderous is the strength of cheerfulness and its power of endurance." The cheerful man will do more in the same time, will do it better, and will persevere in it longer than the sad or sullen."

Over 100 years ago the noted Scottish Historian, Thomas

Carlyle, uttered these words and I believe they are as important today as they were then: "By bringing joy and gladness into the lives of others, a person can accomplish much good and he enriches his own life. We act as an instrument of the Great Architect Himself when we cheer those who are dejected or discouraged.

MASONRY IS A HABIT

From Making Masonry Meaningful

by Dr. H. Stewart Perdue P. G. M., Grand Lodge of Manitoba

To begin with let's agree that Masonry is a state of mind and there is no sure-fire set of directions every Mason can use to achieve that blessing.

One man's reaction to Masonry may be to another a pain in the periphrium—another term for extreme boredom.

Some might define Masonry as "a state of mind in which our thinking is positive and pleasant a good share of the time." (Our ritual teaches us "to be happy ourselves and to communicate that happiness to others.") This definition is probably as good as any but, of course, not everyone will agree with it.

Regardless of what definition is used, there can't be any denial that Masonry is a state of mind. So the next thing to do is to figure out how to get and keep your mind in such a state, that is if you are interested in being a Mason.

That clause is added because most observations make one aware that many Masons do not want to be real Masons. Although they won't admit it—even to themselves, they enjoy finding fault and any attempt to show them the "way", to "educate" them meets with resistance. There are people who make a profession of finding fault and who specialize in having complaints and grievances for all occasions. There is no satisfying them because they are never satisfied until they find something to complain of. It could be said that most Masons are as truly Masons as they make up their minds to be.

So there are two aspects to keep in mind: firstly, true Masonry is a habit or way of life and, secondly, most Masons are as good as they make up their minds to be.

A lot of readers are going to say you can't make up your mind to be a good Mason in today's society. They are going to say its ridiculous to maintain that a person who is lonely, or who is bored and fed up with life in general, can snap out of it by just deciding to be a better Mason. That, however, is exactly what can be done—provided the person isn't in extreme physical pain or suffering from an advanced case of mental illness.

A lot of Masons have the idea they don't deserve to be Masonically happy. They have some sort of guilt complex which convinces them they are not entitled to the gift Masonry can provide. To them, I say, it's time they did something to change their outlook.

It could be said that men are not Masons just because they are virtuous, instead they are virtuous because they are Masons. Masonic happiness is not the reward of virtue but is virtue itself. So don't think you have to be virtuous before you can be a practicing Mason.

When you start off the day in a happy Masonic state of mind but later find it turning sour, you will usually realize it was some petty annoyance or some injury to your ego, that ruined your happiness. Getting annoyed does no good and if you let it become a habit you have formed a bad habit.

So get the Masonic happiness habit, be positive and enjoy the rewards which await Masons who determine their own state of mind and actions and do not let the every day standards of the society in which they move force upon them the less rewarding ways of daily life.

Think positively, think Masonically, think happily.

"Whatsoever things are true
 That whatsoever things are honest
 That whatsoever things are just
 That whatsoever things are pure
 That whatsoever things are lovely
 That whatsoever things are of good report
 That if there by any virtue and if there by any praise
 Think on these things."