



# Grand Lodge Bulletin

## NOVEMBER PROCLAIMED MASONIC HIGHER EDUCATION BURSARY MONTH

The Grand Master, M.W. Bro. George R. Sterling has proclaimed the month of November as "Higher Education Bursary Month". A strong supporter of the fund since its inception the Grand Master urges all brethren to make contributions to the fund during this month. He is convinced of the need of the fund, of the effective work it has been doing and would like his year as Grand Master to be a banner year for individual contributions.

## MASONIC HIGHER EDUCATION BURSARY FUND COMMITTEE

Chairman, W. Bro. Keith L. Evans, Crescent Lodge No. 87

Brethren, for the twelfth time the Grand Master has proclaimed November to be Higher Education Bursary Fund Month. The committee is grateful for this annual opportunity to again remind you of the Bursary Fund and to seek your support.

Perhaps it is appropriate to include a short history of the Bursary Fund to date. For the research of this material we are indebted to W. Bro. J. L. Sanders of Norwood Lodge No. 90. During the term of office of M.W. Bro. Ross Sheppard, G.M., a committee was appointed to investigate the feasibility of a scholarship program under the auspices of Grand Lodge. It was recommended that bursaries of \$500. be given to high school graduates selected on the basis of need and academic ability and that preference be given to children of masonic families. The motion for the establishment of the committee and Fund was passed at the annual Communication in 1957 without a dissenting voice. The following year, "Rules for the Guidance of the Committee" were set up, a committee was formed, Grand Lodge funding began, and publicity for donations and applications started. In 1958 - 59 the first donations and the first applications were received and four bursaries were granted. The Rules for the Committee were changed to eliminate the Masonic relationship qualification although applications had to be sponsored by a Lodge. In 1959 - 60 the requirement of Lodge sponsorship was deleted. Twelve bursaries were given in both this and the succeeding year. In 1962, November was declared Higher Education Bursary Fund month for the first time and it was decided to co-ordinate our applications with those of other donors in order to avoid duplication. Nineteen bursaries were given this year. Next year found the Bulletin for November devoted to the Fund. Envelopes were sent to lodges and memorial donations were accepted. Twenty bursaries were awarded. Under its first three chairman, M.W. Bro. Ross Sheppard, R.W. Bro. L. O. Sanders and R.W. Bro. W. E. Robinson the Higher Education Bursary Fund was well founded and has continued with little change. A resume of the number of bursaries for each of the remaining years concludes this history:

1964 - 65	9
1965 - 66	31
1966 - 67	46
1967 - 68	43
1968 - 69	52
1969 - 70	48
1970 - 71	44
1971 - 72	48
1972 - 73	38
1973 - 74	25
1974 - 75	30

The committee held a very well attended meeting in Calgary on Monday July 29. Preliminary meetings had reduced 141 applications to 51. It was decided to award thirty bursaries of \$600. each. R.W. Bro. W. E. Robinson attended the Awards meeting in Edmonton in August. The list of successful applicants is appended. Publicity was one of the concerns of the committee and it was felt that this could be handled best through the Bulletin and the efforts of the District Deputy Grand Masters. The committee reaffirmed the position taken in 1970 that some funds be made available for immediate financial help during an academic year by advising the University authorities that we would be prepared, after proper investigation, to give assistance to students requiring emergent financial aid during the year.

## THE BURSARY FUND

This issue of the Bulletin carries the annual appeal for funds, individual donations, to the Bursary Fund. Your donation may be made through your Lodge Secretary or directly to the Grand Lodge Office. The funds that are being used for the awards this Fall were contributed last year. Individual donations in 1973 - 74 amounted to almost \$14,500.00. At least this amount is expected to be collected again this year and the cooperation of everyone is requested. Although November is the designated month for the publicity drive, donations may be sent in until the end of April, 1975.

Inflation has hit the post-secondary school students just as hard, if not harder than it has hit us. Tuition costs have risen despite the contributions that our Governments make to education. The increase in the cost of book and supplies has been phenomenal. We do not need to be reminded of the skyrocketing cost of food and services which have had a disastrous effect on the charges for room and board. A few years ago a student with \$1,200.00 in his pocket and the assurance of some assistance did not need to worry about finances. Today twice that amount will not pay the student's way. Many will say that the increases in wages for summer employment should offset the increased costs but it is really no secret that wages have not kept pace with costs.

To receive a bursary of \$500.00 a few years ago would be a great boost to students whose families could not really afford to underwrite Higher Education. It is just a tiny shove today. In its wisdom the Bursary Committee increased awards to \$600.00 and that will be appreciated. There was some discussion of increasing the amount of the award even more and reducing the number of bursaries given. It is a basic fact that, unless the inflation spiral stops, the amount of the award will need to be reviewed constantly. If the amount of the award is to be increased and the number of awards is to be maintained at the same level, it is obvious that greater individual contributions will be needed from a larger number of brethren.

The committee acted wisely in reserving some of its funds for use when a student runs into an emergency during the year. It is hoped that the Universities and Colleges will inform our Grand Secretary of cases of distress and that help will be forthcoming. Lodges could help, too, if any critical situations with students become known.

To assert that because of greater Government help and because of an expanding economy, the need for the fund is less than it was ten years ago is to be unrealistic. If anyone has any doubt of the need let him talk with some parents who are trying to keep their youngsters in post-secondary schools.

## MASONIC HIGHER EDUCATION BURSARY AWARDS — 1974

### UNDERGRADUATES

Elizabeth A. DUNLOP	Edmonton	U of A
Barry Herbert MAUGHAN	Edmonton	U of A
Mary Julianne POLLOCK	Calgary	U of C
Barton Dale ROSBOROUGH	Edmonton	U of A
Patricia Florence SCHILL	Calgary	Mt. Royal
Murray Hendrik VAN DYKE	Camrose	U of A
Sheila Margaret WHITSON	Mayerthorpe	U of A

### MATRICULANTS

Allan Dale AKERSTROM	Red Deer	Red Deer College
John BREEMER	Grande Prairie	Grande Prairie Regional College
Suzanne Joy BROUGHTON	Calgary	U of C
Robert Gordon CROCKER	Calgary	U of C
Glenn Frederick FAASS	Sherwood Pk.	U of A
Linda Marie GEHRKE	Calgary	U of C
Darrel Robin GENEST	Calgary	U of C
Kim JONG	Calgary	U of C
Linda Eve KARPLUK	Edmonton	U of A
Betty Ann MACKIN	Claresholm	U of A
Freda Diane MILLER	Calgary	U of C
Susan Marie MORROW	Edmonton	U of A
Donald Murray ROBINSON	Calgary	U of C
Marc Hector Joseph ROMANYCIA	Edmonton	U of A
Betty SEMENOFF	Pincher Creek	U of A
Cynthia Marjorie SMITH	Dorothy	U of C
Elaine Ann Violet SMITH	Calgary	U of C
Wendy Louise TONNESON	Clive	U of C
Patricia Joy TRIMBLE	Claresholm	U of C
Elizabeth Angelika WERETILNYK	Edmonton	U of A
Edith Henrietta WIERENGA	Neerlandia	U of Lethbridge
James Victor WILLIAMS	Calgary	U of C

## MORE'S UTOPIA — A MASONIC IDEAL?

W Bro. Robert E. Junther  
Commercial Lodge No. 81

In *Utopia* by Sir Thomas More, Christian and antique elements of learning are closely conjoined. Its theme had long before his day intrigued philosophers such as Plato, Aristotle, Livius, and Seneca, as well as Christian thinkers of antiquity: the blueprint of an ideal community or commonwealth, in composition and objectives.

Sir Thomas More, born in 1478, who rose to the chancellorship at the age of 47, and who won the friendship and admiration of King Henry VIII (which, subsequently, turned into hatred and deadly revenge), became an outstanding figure in the school of The New Learning, and one of the most prominent humanists. Quite like 18th century Freemasonry, humanism proposed a union of men practicing piety removed from dogmatic limitation, of men who endeavoured to work against the perils resulting from denominational opposition and discrimination.

In the "Fyrste Boke" of *Utopia* the materialistic way of life, and the social situation of Henry's England, are mercilessly criticized. This part deals with such phenomena as the ostentatious display of pompous garments and the sumptuous living shared by all classes; the question of foreign policy, with war NOT being a last resort; and it culminates in the thesis that relations among men cannot possibly be good so long as not all men are good. Wars between Christian nations, or states, are paradoxical.

In the "Second Boke" of *Utopia*, the imaginary voyager arrives at the ideal state, namely the island of Utopia (meaning Nowhere) where community of goods, the rule of work for all, a national system of education, and the like, in short a philosophy under which the good of the individual is second to the common good, has been introduced to further happiness and content. Happy is he who can lead a life governed by reason. To live reasonably is to exercise humanity and kindness, to lead a life free from fear and sorrow, and to be the neighbor's helper in achieving that goal. By "*soothing his afflictions and relieving his necessities*", he is not merely aiding the distressed but, by doing so, the goodness of his deeds reflects upon him. Consequently, passions are of evil, a logic that compels to observe moderation. Also, moderation and tolerance regarding religion.

In an era of narrow-minded, fanatical denominationalism, More is depicting a state in which men of diverse faith or creed can co-exist. There are sun-worshippers and adorers of the moon. There are believers to whom a mortal man who ages ago had won acclaim for his virtue, is a god or even the supreme god. And there are Christians too. Their sense of unity is of such a measure that a fanatic who incited others against another creed is banished from the state.

He writes,

*"They think there is one unknown, eternal, infinite, and unknowable deity, transcending human comprehension and pervading the whole universe not physically but in virtue and power. Him they call Father of all. They acknowledge that from Him alone comes the beginning, increase, progress, change, and end of all things. . . . all the Utopians agree . . . that there is only one supreme power, the Maker and Ruler of the universe . . . but they differ as to who He is, some think he is ONE god, others ANOTHER. But whatever god each person regards as the chief god, they all agree in thinking that God is the very Being to whose power and majesty the supremacy over all things is attributed by universal consent. . . . Those among them that have not yet accepted the Christian religion do not restrain others from it nor abuse the converts to it. . . . For they count it among their oldest institutions that no man shall be made to suffer for his religion."*

(Ogden, pp. 70-71)

Thus, tolerance is the criterion recognized in the state of Utopia, for who could be so presumptuous as to restrict religion, while being uncertain whether or not God Himself wished man to serve and adore Him in diverse ways or fashions, and did thus inspire the one man in one way, the other in another?

The Utopian does not venture to the threat and force to convert the other man to his conception of truth. If, however, there were a creed possessing all Divine Truth, and all the others lacking the same, then there were but the one conclusion that this creed would in due course emerge victorious, if only it would be pursued with reason and moderation.

This idea, at the time of writing truly utopian, materialized within the lodges of our 18th century forebears. Thus the Mason became heir to the Humanist, regarded the "*third power between the fronts of the denominational era*". Most inhabitants of Utopia profess a religion, blooming in the age of Rationalism: "Deism", a belief in God and a resurrection to eternal life. Although Masonic authorities have been divided in their views on this subject there is much to be said for it, keeping in mind the opening sentence of the first of the Ancient Charges, in the Book of Constitution:

*"A Mason is obliged by tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist, nor an irreligious libertine."*

And further, in the same Charge:

*Let a man's religion, or mode of worship be what it may, he is not excluded from the order, provided he believes in the Architect of heaven and earth, and practices the sacred duties of morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love ..."*

(Book of Const.)

Piety appears interpreted as fraternity, in its sense of brotherliness, just as in the early Christian community. The stumbling blocks thereto are the bid for arbitrary power and self-preservation at the expense of the weak. Radical nationalism and denominationalism are typical of groups striving for power to force their convictions upon their fellow men. Had not More's book remained utopia to our day, Europe, for one, would not have suffered such ghastly devastation in consequence of denominational feuds, as during the Thirty Years' War, and of nationalism for which examples are numerous, as we have witnessed ourselves.

Contrary to the principles of absolutism, More proclaimed the Human Rights, nothing less. They have to be maintained and to be regarded as a sacred trust, and it is therefore that the ruling power must be vested in the wisest, in those who carry the ideals of Utopia in their very hearts.

In *Ernest and Falk - Conversation for Freemasons*, by the eminent 18th century German poet and dramatist Lessing, quoted, and referred to in Mackey's *Encyclopaedia* as "one of the best things that have ever been written on Freemasonry", we read:

*"It is to be desired that in each country the best and wisest should voluntarily devote themselves to works of supererogation, of doing more than their duty at the helm of government."*

Then Falk puts the question to Ernest: "*What if those men were Freemasons?*" and once more the association of Humanism and Freemasonry becomes clearly apparent.

In his capacity of minister the King Henry's government, More attempted to realize his visions of reform. In this he failed, and it took Henry VIII the services of informers and use of legal traps to have his country's greatest humanist convicted and beheaded. His book, however, reflecting the incompatibility of political ideal and reality, survived the author, and many a postulate manifested by More was destined to become reality.

When in 1935, four hundred years after his violent death, Sir Thomas was canonized by Pope Pius XI, it was for reasons not the topic of this paper. We as Freemasons are concerned with his book *Utopia*, and with what in it agrees so closely with the 19th, 20th and 21st of the Ancient Landmarks of the order, as enumerated by Albert Mackey, namely: the belief in God as the G.A.O.T.U., preventing and forbidding an avowed atheist ever to be made a Mason; subsidiary

to this the doctrine of the immortality of the soul; and, finally, the presence of a V.S.L. whenever the lodge is at work, whether it be the Pentateuch or the combined Old and New Testaments, the Foran, the Zendavesta or the Vedas: the First Great Light.

### BRO. ORGANIST REQUIRED

Zetland Lodge No. 83, Calgary, requires a Bro. Organist for the musical part of the Ceremonies as of December 5, 1974 for next year. Zetland Lodge meets in the Main Temple, 330 - 12 Ave. S.W., Calgary, and the Emergent Meetings, for which this office is vacant, are held every third Thursday in the month at 7:30 p.m. Fees can be discussed. Applicants please reply to the Secretary, Bro. B. G. van Helden, 1404 - 108 Ave. S.W., Calgary. 252-6560

### ST. MARK'S LODGE No. 118

St. Mark's Lodge invites newly raised brethren to say a few words. Brother John Cunningham was raised on June 24th and put his remarks in poetic form. The poem is reproduced below.

#### THE VITAL STEP

On January 28th,  
In 1974  
I took a vital step in life,  
By knocking on a door.

With open arms I was received  
By Brothers loyal and true  
A poor and lonely candidate  
Who didn't know what to do.

On April 22nd  
To St. Mark's Lodge I did go  
To take an obligation,  
My loyalty to show.

A fellowcraft I then became,  
By May the 27th  
A sudden change came over me,  
To me new life was given.

With the help of the Great Architect  
there was conferred on me  
On the night of June the 24th,  
The ultimate Degree.

A Master Mason I became  
A cell in life's blood stream  
To me it means fulfillment  
Of a long lost Boyhood dream.

— Brother John Cunningham  
St. Mark's No. 118  
June 1974.

### A CORRECTION

The Grand Secretary of the Grand Lodge of Manitoba detected an error in our September Bulletin. The Grand Master's Itinerary has the wrong dates listed for the 1975 Communication of the Grand Lodge of Manitoba. The dates should be Monday and Tuesday, June 16 and 17.

### MASONIC TOUR

Tentatively a Masonic Tour of Great Britain will leave Calgary on April 21, 1975 and return on May 4. The rates being quoted at present are \$355. per person for the round trip. Masons, their friends, the ladies and widows of masons are eligible. For information write to — Great Britain, Masonic Tour, 330 - 12 Avenue, S.W., Calgary.

### EVERGREEN LODGE No. 166

The Worshipful Master of Evergreen Lodge, W. Bro. Ken Hosking, says in his September Notice that he has a wheel chair stored in his basement which is the property of Evergreen Lodge. He requests that if any of his brethren know of someone who could use the chair they get in touch with him. Knowing Evergreen Lodge we are certain that the use of the chair would not be restricted to brethren of that lodge alone.

### UNITY LODGE No. 51

In his September message to the brethren of Unity Lodge, the Worshipful Master, W. Bro. A. Dunbar makes this stimulating observation —

I just received my copy of "Canadian Building Digest No. 163" which deals with MASONRY MORTAR. Here is the first paragraph:

"Masonry mortar is a very versatile material capable of satisfying a variety of conflicting requirements. Contrary to popular belief, however, there is no "universal" mortar to satisfy all situations. Only an understanding of mortar materials and their properties will enable the designer to select a mix that will perform satisfactorily for each specific project."

It amazes me how applicable these words about operative masonry can be to speculative Masonry. I hope we can always find the right ingredients and mix so as to have the right mortar for all the situations we face in our Masonic endeavours.

### DRUMHELLER

Symbol and Drumheller Lodges have set November 2 as the date for a joint Ladies Night. This is the second year that this event has been held. They say that good food plus a Good Band equals a Good Time and invite wide participation.

### BOW ISLAND LODGE No. 57

W. Bro. Henry Drever, Worshipful Master of Bow Island Lodge No. 57 and a number of the Bow Island Brethren visited Medicine Hat Lodge No. 2 in September and carried with them the Tuscan Travelling Gavel. The evening was even more memorable since it coincided with the official visit of the D.D.G.M., R.W. Bro. F. T. Powell to Medicine Hat Lodge.

### EXEMPLAR LODGE No. 175

Exemplar Lodge No. 175 plans to retrieve District No. 19's Galloping Gavel. The procedure is outlined below—

District No. 19's GALLOPING GAVEL is presently held by Strathcona Lodge No. 77 the idea is for the purpose of encouraging visitations within the Lodges of District No. 19 with the following being some of the guidelines for the competition.

The Lodge having possession must have it on display, and surrender it when successfully challenged for.

To obtain Gavel, a minimum of five members is required on the visitation to the Lodge in possession.

A distance factor has been enacted for each Lodge — this factor multiplied by the number of attending members signing the Roster is declared the winner — i.e. Exemplar to Westlock — Factor — 1.7.

Exemplar's Brethren visiting 10: Points - 10 x 1.7 equals 17. points.