



Grand Lodge Bulletin

HAPPY NEW YEAR



The sun is just rising on the morning of another day, the first day of a new year. What can I wish that this day this year, may bring to me? Nothing that shall make the world or others poorer, nothing at the expense of other men; but just those few things which in their coming do not stop with me, but touch me rather, as they pass and gather strength:

- A few friends who understand me, and yet remain my friends.
- A work to do which has real value without which the world would feel the poorer.
- A return for such work small enough not to tax unduly any one who pays.
- A mind unafraid to travel, even though the trail be not blazed.
- An understanding heart.
- A sight of the eternal hills and unresting sea, and of something beautiful the hand of man has made.
- A sense of humor and the power to laugh.
- A little leisure with nothing to do.
- A few moments of quiet, silent meditation. The sense of the presence of God.

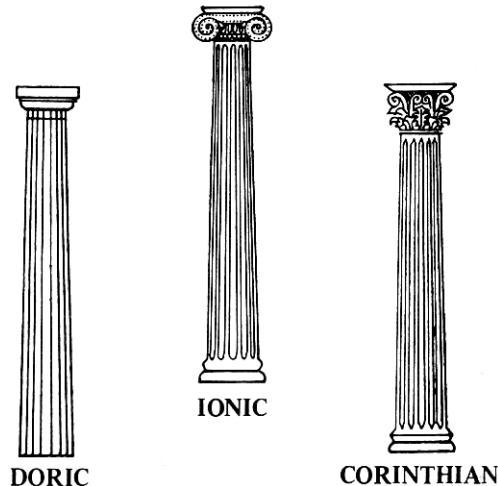
And the patience to wait for the coming of these things, with the wisdom to know them when they come. — "A Morning Wish," by W. R. Hunt.

PILLARS

W. Bro. Ronald R. Powell

Zetland Lodge No. 83

As we use the word 'pillar' frequently in everyday life with a reference such as 'a man being a pillar in society' it is probably not uncommon that some masons, whose lodge rooms display pillars are not altogether familiar with them. The following article is an attempt to acquaint or re-acquaint masons with pillars, and hopefully in a future paper, to trace their historical relationships and meanings with masonry.



Unfortunately the picture of the five pillars could not be reproduced.

Pillars are part of an Order in Architecture. The Five Noble Orders of Architecture, as related in the Fellowcraft Degree, are the Tuscan, Doric, Ionic, Corinthian, and Composite. In architecture, an order is a combination of many parts, not just the column or pillar itself. It includes the column, plus the base and entablature (the part that is supported). Two prominent characteristics seem to emerge from the Greek and Roman Orders; the Greek Orders were supportive while the Roman Orders were mainly decorative. Simplicity and refinement are identified in the former while lavishness is displayed in the latter.

Of the Five Noble Orders of Architecture, three were Greek in origin and were adopted by the Romans who also made use of the Tuscan Order, and invented the Composite Order. Use of these five Orders was far-reaching, with examples not only being found in Greece and Italy, but throughout the Roman Empire. With the decline of the Empire these styles of architecture fell into general disuse, with other styles such as Gothic gaining prominence. After a period of approximately 1000 years, their beauty and form was awakened with the Renaissance, early in the 15th Century. Let us now briefly examine each Order, using the diagrams as a reference:

TUSCAN

Since the Tuscan Order is known as the first of The Five Noble Orders of Architecture, it does not seem unusual that its origin is lost in antiquity. There is conjecture that its origin can be traced to the Etruscans, which has some merit if one considers name only, as Tuscany was an area inhabited by the Etruscans, in Italy.

Note in the diagram the severity of its design, with the plain column and entablature. Columns are often measured with their height related to the diameter, and in the case of the Tuscan, it is seven diameters high.

DORIC

Of the three Greek Orders, the Doric is the first, and simplest in design. It is rather severe in appearance when compared to the Corinthian or Composite Orders, and was quite common throughout Greece, as witnessed by its widespread use in temples. Its origin is again vague, in that it is possibly a re-designed Egyptian Order, of a parallel of similar columns found in Asia Minor. If Egyptian in origin, the Greeks so re-designed it as to be given credit as the originators, the alterations being so numerous. Possibly the Dorians, a tribe which settled in Southern Greece about 1000 B. C. are responsible for the name of the Order.

Particularly noteworthy, is that the Doric column, as opposed to the others, stands without a base. The column usually had a height six times its diameter, and was divided into 24 flutes, which of course ran its whole length. Ancient writings reveal that the Doric column used man as a model, in its design, as the length of a man's foot being one-sixth of his height, so the Doric column is six times the height of its base.

IONIC

The Ionic Order, which was developed at the same time as the Doric Order, is known as the second of the Greek Orders, and third of The Five Noble Orders. It originated in Asia Minor (Assyria) and is prominently displayed on the Acropolis.

One notes in the diagram that the Ionic Order appears rather slender, with the column being eight times the diameter in height. As in the Doric Order, there are 24 flutes with a minor difference in construction. A most distinguishing feature are the carved scrolls or volutes which hang down from the capital. With the placement of the volutes and further decoration of the front of the capital with fruit, and the flutes seeming to take on the appearance of a woman's robe, the Ionic seeks to display a femininity.

CORINTHIAN ORDER

The fourth of The Five Orders of Architecture, and third of the Greek Orders. The Corinthian Order is Greek in origin, but was never fully developed by them, but was brought to full richness and maturity by the Romans. Corinthian and Ionic are almost identical except for the capital, as the Corinthian capital is bell-shaped and deeply carved with foliage, with volutes frequently added. One can see in the diagram that the Ionic capital is much less elaborate. Another slight difference is that the shaft is more slender than the Ionic, as the Corinthian is usually 10 diameters high.

Again the origin of the Order is unclear, but as a matter of interest, a legend of its origin, promulgated through the ages follows:

"A freeborn maiden of Corinth became ill and died, and after her burial her nurse placed a basket of the maiden's most enjoyable things over her grave, and covered the basket with a roof tile. The basket, as it happened, was placed directly over the root of an acanthus (prickly herb), which, when it started to grow, produced stalks and leaves curling gracefully around the basket until they reached the roof tile. This caused the plant to bend downward in the shape of volutes. A sculptor and worker in Corinthian Bronze noticed this occurrence, and becoming enchanted with it, built columns for the Corinthians designed in the same way."

Thus, as mentioned earlier, legends have crept in to obscure the origin of another Order.

COMPOSITE

The last of The Five Orders, the Composite (Roman) differs from the Corinthian mainly in the capital. Composite columns are usually 10 diameters in height, and the entablature closely resembles the Corinthian. It was purely a Roman invention, with a very ornate character, and was lavishly displayed in triumphal arches.

The foregoing has been a brief description of the Five Noble Orders of Architecture, and as stated previously a further article will attempt to show their relationship with masonry. Perhaps though, one should now recall the Lecture in the Entered Apprentice Degree with its reference to the Three Great Pillars. We all know they represent W., S., and B., "but as we have no Noble Orders of Architecture known by the names of W., S., and B., we refer them to the three most celebrated, the Ionic, Doric, and Corinthian."

One might find it interesting to examine the pillars in his own lodge room and note that the Ionic is associated with the Master, the Doric with the Senior Warden, and the Corinthian with the Junior Warden. One should also examine his Master Mason's Certificate to see the beautiful illustrations of the Orders. This, brethren concludes the article which I hope you found interesting, and will result in further research into this area.

The author recognizes the Roman form of the Doric, but space limitations necessitated its omission.

WHAT I WOULD LIKE MY FRIENDS TO KNOW ABOUT FREEMASONRY

(M.W. Bro. P. J. Kendall P.G.M., received this article from the GRAND LODGE OF THE STATE OF WASHINGTON and passed it on to the Bulletin as recommended reading)

Freemasonry is a fraternal society of men that are bound together by invisible and indissoluble ties of brotherly affection; unselfish care and concern by which personal pride is taken in honoring the worth and dignity of all humanity.

The doors of Freemasonry are open to all men who seek harmony with their fellow creatures, who feel the need for self improvement, and wish to participate in the adventure of making this world a more congenial place in which to live. The conditions for membership are few. A man can become a Freemason only by personal desire. Of his own free will he must make his desire to become a Mason known to a member who will be privileged to act as a sponsor and see that a petition is provided from a Lodge of the individual's choice, usually nearest his home.

Every man desiring to become a Freemason must believe in a Supreme Being. Freemasonry is not a religion and therefore every member is free to follow the Faith or Denomination which best agrees with his personal religious conviction. The necessity to believe in one Supreme Being is an ancient requirement to insure that if an individual recognizes the Fatherhood of God he can readily accept the concept of the Brotherhood of man.

Freemasonry does not support any particular political position. It has long stood for separation of Church and State, and a champion of Free Public Education, but politics are never discussed in meetings because this would infringe on an individual's personal persuasion. Members are encouraged to be good citizens and if a man is consid-

erate of others and interested in what is best for Society then surely the country will benefit regardless of the individual's political affiliation.

Freemasonry encourages awareness of a man's responsibility to his Creator, his country, his neighbor, and his family, fortifying and intensifying these relationships. The Fraternity is as ancient as civilized society. No one is sure of the origin, but its precepts are reflected in the history of all great civilizations which held respect for the worth and dignity of its citizens. Written records have been kept since 1717 with the formation of a general governing body in England called a Grand Lodge, and all recognized Masonic Lodges today can trace their descendancy to this founding body. However, regardless of the antiquity of the Institution, it is as timely as tomorrow's sunrise. The pure principles which motivated men like William Shakespeare, Rudyard Kipling, Benjamin Franklin, George Washington, Theodore Roosevelt, and Harry Truman are present in Gerald Ford, the 40th Vice President, and Edwin Aldrin, the second man to set foot on the moon, as well as many other prominent members of contemporary society. Of the more than four million members, men of every country, sect, opinion, and honorable profession are represented.

Freemasonry is a society of builders, equating the principles required to erect the great Cathedrals and edifices which have endured the centuries, to the building of strong temporal structures, or moral fiber, whereby each reflective member is strengthened in character, virtue, morality, and truth. The doctrines of Masonry are the most beautiful that is possible to imagine. They breathe the simplicity of the earliest ages yet convey a philosophy in step with the most sophisticated and technological society. The ritualistic ceremonies beautifully portray lessons which reflect growth in awareness from youth and

manhood, to the maturity of age.

Men who are Freemasons take great pride in their membership for many reasons, prominent among which is the feeling that they are a part of a great force dedicated to worthy purposes. It is of course possible for an individual to be singularly devoted to self improvement, but with the knowledge and awareness that one is a part of a brotherhood in which common goals and aspirations are shared, the load is lighter and the objective more attainable. Freemasonry is a system of living, it seeks nothing for itself but to make its members wiser, better, and consequently happier. There are no campaigns bent on institutional glorification. The leaders who sustain the local Lodges are elected by the members and are charged to promote the pure principles of Freemasonry, to cultivate social virtues, and promote the general good of society. It is the individual members action then which must speak for the worth and dignity of the institution.

Joseph Fort Newton, a noted author, theologian, educator and Freemason, has beautifully defined the circumstance that exists when a man is a Mason:

"A man is a Mason when he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage — which is the root of every virtue. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears

the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of the faith may be. When he can look into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow mortal and see something beyond sin. When he knows how to pray, how to love, how to hope, how to meet defeat and not be defeated. When he has learned how to give himself, to forgive others, and to live with thanksgiving. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song — glad to live, but not afraid to die! Such a man has found the only real secret of Masonry, and the one which it is trying to give to all the world."

In a world where strife and derision are common and moral values so easily set aside, every Mason has at his immediate disposal the strength of the institution's precepts and the encouragement and support of his fellow members to persevere. As it has been proclaimed by many, it is not possible for a good Mason not to be a good man. What a great feeling to be part of a way of life in which each member is not content with his present state but ever striving for self improvement, and with every member, regardless of location, cheering him on.

SIXTY FIVE YEARS A MASON

W. Bro. Fred Turnbull who is pictured here has been a mason for sixty five years and he recently celebrated his 90th birthday. He remains in good health and maintains a keen interest in community affairs. As honorary chairman of the Board of the Red Deer Advocate he can be found in his office each day of the week.

Bro. Turnbull is the Senior Past Master of Kennilworth Lodge No. 29. On December 2, 1969 he was honored by that Lodge and our late Past Grand Master, M.W. Bro. F. P. Galbraith, paid him the following tribute:



SIXTY FIVE YEARS A MASON

W. Bro. Fred Turnbull celebrated his sixty fifth.

"On an occasion like this we can take our text from

Ecclasticus — "Let us now praise famous men" — and the man we are honoring tonight fully deserves his place in that distinguished company.

He came to Red Deer in 1907, when he was in his early 20's, three months after Kenilworth was instituted and he was initiated in January 1910 less than three years later. He served as W.M. in 1916-17 and his term ended on June 24, 1917, the 200th anniversary of the founding of the G.L. of England, the mother grand lodge of the world. He was a capable and conscientious member and officer and served this Lodge well right from the time he was initiated. His whole Masonic life has been spent as an active member and officer of this his mother Lodge and he is the first man in Kenilworth to achieve the distinction of 60 years continuous membership and the further distinction of marking his golden jubilee as a P.M. He is a worthy recipient of any honors we can bestow. We are taught that Masonry's prime purpose is to make good men better and in W. Bro. Turnbull we have a magnificent example of a Mason who practises outside the Lodge those excellent precepts so frequently inculcated within it and thereby becomes a better Mason and a better man.

It is at least doubtful if any man, living or dead, has served this city and district so extensively and so well as has Bro. Turnbull. In the public field he has served as mayor of this city, as chairman of the Hospital Board, as president of the Board of Trade and as a member of the Public Library board. In community projects he has always been both a leader and a hard and effective worker. He became a director of the Red Deer Agricultural Society in 1913, was its president in 1935 and 1936, and

served continuously on its board until the new organization took over a few years ago. In 1925 he was one of the directors and active workers when Red Deer built its first ice arena. In the Second War he was the chief organizer and the driving force behind the Red Deer Victory Loan campaigns which covered the city and district so well. He was a charter member of the Red Deer Rotary club when it was formed in 1923 and later served as its president. He was a director of the Old Timers Assn. when they built Pioneer Lodge and is a life member of that body. He was one of the promoters and first members of the Red Deer and District Archives committee.

Listening to a recital like this you might well be tempted to ask "When does this man get time to do any work?" But here, too, he ranks very high indeed. In 1900 he was apprenticed to the printing trade with the Guelph Mercury of which my father was one of the proprietors. He learned his trade well and in January 1905 he came to Calgary to work on the Albertan. From there he went to Cranbrook and then back to Toronto. In June 1907 he came to Red Deer as foreman of the Advocate which my father had purchased the year before and he's still there. No man has ever served a business better and today, after more than 60 years, he is still helping us all as Honorary Chairman of the Board. He is a unique combination — a good printer, a good newspaperman and a good business man. He has been honored by his newspaper colleagues and in 1928 was president of the Alberta Weekly Newspapers Assn., a body of which he is now an honorary life member. He also served as a director of the national body."

THE GRAND MASTER HONORED

Carbon Lodge No. 107 held a Grand Master's night on October 22nd and appropriate gifts were exchanged. R.W. Bro. L. F. POXON remarked in making the presentation to M.W. Bro. G. R. STERLING that Carbon Lodge felt greatly honoured since the Grand Master is the first Grand Master to have been initiated, passed and raised in Carbon Lodge. M.W. Bro. Sterling was initiated on November 22nd, 1927, passed January 3rd, 1928 and raised on March 6th, 1928.

Shown in the picture to the right is R.W. Bro. L. F. POXON presenting a plaque to M.W. Bro. G. R. STERLING and in return the Grand Master presented Carbon Lodge with a Silver Plate to commemorate the occasion.

