



Grand Lodge Bulletin



M.W. BRO. HARRY E. HOWARD
GRAND MASTER 1952

FEB. 18th, 1889 – Jan. 15, 1975.

M.W. BRO. HARRY EASTWOOD HOWARD

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M.W. Bro. Harry Eastwood Howard was born in Farnworth, Lancashire, England, on February 18, 1889. He received his early education in the Rock Ferry Higher Grade schools and also at the Port Sunlight and Liverpool Technical Institute. He came to Canada in 1912 and located at Medicine Hat. In 1913 he married Margaret Critchley and then moved to Redcliffe, Alberta, where he lived for some years, later coming to Calgary. The marriage was blessed with one son, Walter, who also lives in Calgary.

M.W. Bro. Howard led an exceedingly active life. His Masonic Career began when he was initiated into Quarry Lodge No. 70 Redcliffe on March 7, 1916. On his removal to Calgary in 1920 he affiliated with Ashlar Lodge No. 28 and became its Worshipful Master in 1926, and was elected Grand Registrar in 1944. He served on the Board of General Purposes for some years and was appointed Grand Lodge Auditor in 1942, in which position he served for three years. In 1948 he was elected Junior Grand Warden and became Grand Master in 1951. He joined the Ancient and Accepted Scottish Rite in 1939 and became T.P.G.M. of the Calgary Lodge of Perfection in 1946. In due course he passed into the Delta Chapter Rose Croix and the Alberta Consistory at Edmonton and was coroneted a 33rd Honorary Inspector General on September 12, 1951. He became a Royal Arch Mason in 1950 when he became a member of Otuskwan Chapter No. 9. He was also a member of Cyprus Preceptory No. 33, and also the Royal and Select Masters Zadok Council No. 3. He was also a member of the Ancient Arabic Order of Nobles of the Mystic Shrine of Al Azhar Temple, Calgary, and became its Potentate in 1951. He was a Life Member of the Arab Patrol of that body. He was also a Knight of the Red Cross of Constantine and a member of Taylor Conclave No. 5, Alberta. He was also a member of the Royal Order of Scotland.

In his business career, he received the degree of Chartered Accountant in May, 1917 and was associated with the firm of

George A. Touche Company from 1918 to 1926. He commenced his own practice at that time and continued to 1946 when he admitted two partners and extended his field of operation with offices in Calgary, Vancouver and Edmonton. He was President of the Institute of Chartered Accountants in 1930 and a member of the Council as well as the Examining Board for a number of years. He was one of the original organizers of General Petroleum of Canada, Ltd. and Secretary and Director since the organization in 1941. He was also one of the original organizers of Superior Oils of Canada, Ltd. and Secretary and Director since the organization in 1946. He was also Secretary and Director of Altex Oils Limited since their organization in 1951 and also Secretary and Director of the Edmonton Pipe Lines Ltd.

Among other activities he found time to belong to the Gyro Club of Calgary since 1922 and was its President in 1930. He was one of the original members of the Calgary Council of Social Agencies and served as its president for two years. He was also a member of the organizing group of the Calgary Community Chest and served on the Board of Governors as well as being Honorary Treasurer. He was also President of the Young Men's Christian Association in 1939 to 1942 and has since served on the Directorate. He is an Executive of the Calgary Chamber of Commerce and Chairman of the Finance Committee for several years. He helped to organize the John Howard Society in Alberta and was Vice President in 1950. In religion he was an Anglican and had served on the Vestry of Christ Church in Calgary for many years and had recently finished a three-year term as Rector's Warden. He was also active in Sunday School work.

The Funeral Service was held in Christ Church in Calgary on Friday, January 17, 1975 and was attended by a large number of Masons from all over Alberta including the present Grand Master, M.W. Bro. Geo. R. Sterling and six past Grand Masters. Thus another busy life was brought to its close leaving behind an enviable record of service and concern for his brother man.

MASONIC PHILOSOPHY: AN OVERVIEW

W. Bro. R. G. Aberdeen (63)

PART 2: A Questioning of Answers

In Part 1 of this discussion we attempted to develop a basic understanding of philosophy in general, within the scope of Masonic philosophy. We said that philosophy has the task of explaining the meaning of the major concepts we use in understanding our experiences and clarifying the conditions of responsible moral judgement and defined it as 'a questioning of answers rather than an answering of questions.' We quoted this description from the Masonic Bible published by Holman:

"... the philosophical basis of Masonry . . . involves the history of its origin, an inquiry into the ideas that lie at its base, an investigation of its peculiar form, an analytical study of its several degrees, and a development of the ideas which are illustrated by its ritualistic emblems, myths and veiled allegories and which speak through its sublime system of symbols."

We considered the difficulties of interpretation that arise because of the changes in the meanings of words over the years, and finally, we pointed out that to discover the real meaning of Masonry, the secret of the Masonic Art, the dedicated Mason must philosophize on its teachings, that is, he must question, examine and assess the application to his own life of the principles which Masonry presents.

Masonic philosophy seems to be primarily concerned with God, with life after death and with morality. We know that Freemasonry is devoted to Brotherhood in the sense that all men are brothers under the Fatherhood of one Supreme Being. Our Brotherhood, then, has a spiritual basis, a commonality regardless of religion or creed. To ensure that commonality, we require that our initiates believe in the existence of one God and the immortality of the soul, and that God's Will has been revealed to man. Is it important whether we believe that the Holy Book of our Faith was authored by God and written by men or that it was authored by men inspired by God? We'll leave that to you, but the Book on our Altar is at the center of the Lodge and at the center of Masonry. Masons begin and end every undertaking with prayer. Our candidates are received into the Lodge in the name of God and immediately after the reception we invoke the blessing of Deity. We ask, among other things, that the candidate "... may be the better enabled to display the beauties of true godliness . . ." What do we mean by 'true godliness' and what is the beauty of it?

In the Charge to the Newly Initiated Candidate we recommend that he contemplate the volume of the sacred law, charging him to regulate his actions by the divine precepts therein and to learn from them his duties to God, to society and to self. There are other charges in our Constitution which we are directed to read at the making of new brethren or when the Master shall order it, yet very seldom are they read. These are commonly called the Ancient Charges, the first of which is: Concerning God and Religion. They all deserve the contemplation of Masonic philosophers but since we're discussing spiritual matters, let us quote from the first one:

"Man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Architect of heaven and earth, and practice the sacred duties of morality."

Here we find the spiritual and the moral closely interlinked. We seem to be instructed to try to understand and respect the creeds of others without bias or prejudice. The charge continues:

"Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess."

Doesn't 'superior excellence of . . . faith' seem to contradict the previous instruction? It depends on the meaning you apply to the word 'faith'. Faith can mean 'the truth which one believes', that is, one's own personal religion, or it can be given the broader meaning of 'trust in the Great Architect of the Universe'. Do you begin to see the importance of precise meanings and definitions of words?

There are, of course, many other considerations of this spiritual aspect of Masonic philosophy. Indeed, the Master Mason Degree itself is almost wholly devoted to the spiritual. Or is it? The paper in the 'Little Brown Book' dealing with the interpretation of the ritual of this degree states that:

"It is, indeed, a 'sublime' Degree, which a man may study for years without exhausting."

Sublime is used in the sense of having noble qualities or giving rise to high or noble thoughts. It goes on to say:

"In the first two Degrees you were surrounded by the symbols and emblems of architecture; in this Degree you found a different order of symbolism, cast in the language of the soul – its life, its tragedy and its triumph. To recognize this is the first step in interpretation of this sublime and historic step in 'Craft Lodge' Masonry. The second point is to recognize that the Master Mason Degree has many meanings; it is not intended to be a lesson complete, finished, closed."

"There are many interpretations of this Degree, all true. But most essentially, it is a drama of the immortality of the soul, setting forth the truth that, while a man withers away and perishes, there is that in him which perishes not."

Freemasonry has been defined as a "... system of morality." The definitions of 'moral' include: "pertaining to a person's conduct"; "concerned with the rightness or wrongness of thoughts and actions"; and "acting according to the law of right and wrong." We know that all peoples have certain rules of behavior and that these rules may vary from man to man, from country to country and from civilization to civilization. Everyone receives some kind of moral education, beginning in his formative years and continuing through adulthood. Somewhere along the line this education stops or "sets in". Values are established. Freemasonry continues this moral education, changing and improving the morals of men in society, with reference to the highest standards accepted by that society.

How do we determine what these standards are? The new Mason is told to consider the volume of the sacred law as the unerring standard of truth and justice. The Holy Bible itself, however, reveals evidence of changing standards. The Mosaic Law of retaliation (life for life, eye for eye, tooth for tooth, etc.) is contained in Exodus 21. The previous chapter of the same Book reveals the Ten Commandments and the 19th chapter of Leviticus, the following Book,

contains the statement of the Golden Rule: "... love thy neighbor as thyself: I am the Lord." Thus we find moral problems in our definition of "... murder, treason, felony and all other offenses contrary to the laws of God of man." Is abortion or execution murder, is draft-dodging treason, is the Mosaic Law of retaliation a law of God, thus to be obeyed?

In questioning the answers, rather than trying to answer the questions, the Mason comes to understand the symbols and allegories of Masonry as they apply to his own life. In pondering why a certain symbol was chosen in the first place, the meaning it may have had in earlier times, the meanings it may have for us now, we undertake as philosophers the search for truth.

ON BEING A CRAFTSMAN

(From the Royal Bank Monthly Letter)

A craftsman is one who is skilled in his job. All work, on however lowly a plane, can be pleasurable if skill is used in its performance. Even in nailing two boards together one may take pride in hitting the nail on the head.

Respect for quality performance is the chief attribute of the craftsman. His respect for his job becomes self-respect and contributes to the dignity of his life.

Taking pains with a job is somewhat akin to genius in its effects. President Abraham Lincoln was invited to "make a few appropriate remarks" at the dedication of the Gettysburg National Cemetery. In typical Lincoln effort for excellence he used care and work in his preparation, although his address contained only 265 words. Instead of a routine and formal statement he gave the world something very beautiful.

Conscientious completeness turns out a product that gives the worker satisfaction and pride. A craftsman in any line should bear in mind the doctor whose prayer was that he might never become slovenly in his work or so disinterested as to make a habit of prescribing "the mixture as before".

To contend that the element of drudgery can be wholly eliminated from work would be ridiculous. But it can be ameliorated. Work is what we make it: it can be worthy and satisfying whether it be putting nuts on bolts, building a house, managing an enterprise, painting a portrait, conducting research, or rendering professional service.

A person can put the stamp of his own spirit upon his work so that it becomes uniquely his. Fellow street-sweepers were discussing one of their number after his death. One man said: "What impressed me was his interest in doing a good job; look at the way he took special pains to sweep clean around lamp posts. You could always tell a lamp post that Charlie had swept around."

Analyse your successes, however small, so that you discover or rediscover your skills and satisfactions. The person who is dissatisfied with his job but neglects to learn the possibilities that life holds out to him through work, or who is slothful about doing something to improve his position in life, is like a man who is trying to score a goal in a game he dislikes.

MASONRY'S DECALOGUE

From "Out of the Blue" which is a booklet edited by Ernest A. Neath, Grand Lodge of Montana, A.F. & A.M.

The booklet is composed of selections from Albert Pike's - "Morals and Dogma"

Masonry has its decalogue, which is a law to its Initiates. These are its Ten Commandments:

- I. ☉. God is the Eternal, Omnipotent, Immutable WISDOM and Supreme INTELLIGENCE and Exhaustless LOVE.
Thou shalt adore, revere, and love Him!
Thou shalt honor Him by practising the virtues!

- II. O. Thy religion shall be, to do good because it is a pleasure to thee, and not merely because it is a duty.
That thou mayest become the friend of the wise man, thou shalt obey his precepts!
Thy soul is immortal! Thou shalt do nothing to degrade it!
- III. ☉. Thou shalt unceasingly war against vice!
Thou shalt not do unto others that which thou wouldst not wish them to do unto thee!
Thou shalt be submissive to thy fortunes, and keep burning the light of wisdom!
- IV. O. Thou shalt honor thy parents!
Thou shalt pay respect and homage to the aged!
Thou shalt instruct the young!
Thou shalt protect and defend infancy and innocence!
- V. ☉. Thou shalt cherish thy wife and thy children!
Thou shalt love thy country, and obey its laws!
- VI. O. Thy friend shall be to thee a second self!
Misfortune shall not estrange thee from him!
Thou shalt do for his memory whatever thou wouldst do for him, if he were living!
- VII. ☉. Thou shalt avoid and flee from insincere friendships!
Thou shalt in everything refrain from excess.
Thou shalt fear to be the cause of a stain on thy memory!
- VIII. O. Thou shalt allow no passions to become thy master!
Thou shalt make the passions of others profitable lessons to thyself!
Thou shalt be indulgent to error!
- IX. ☉. Thou shalt hear much: Thou shalt speak little:
Thou shalt act well!
Thou shalt forget injuries!
Thou shalt render good for evil!
Thou shalt not misuse either thy strength or thy superiority!
- X. O. Thou shalt study to know men; that thereby thou mayest learn to know thyself!
Thou shalt ever seek after virtue!
Thou shalt be just!
Thou shalt avoid idleness!

But the great commandment of Masonry is this: "A new commandment give I unto you: that ye love one another! He that saith he is in the light, and hateth his brother, remaineth still in the darkness."

Such are the moral duties of a Mason. But it is also the duty of Masonry to assist in elevating the moral and intellectual level of society; in coining knowledge, bringing ideas into circulation, and causing the mind of youth to grow; and in putting, gradually, by the teachings of axioms and the promulgation of positive laws, the human race in harmony with its destinies.

THE LANDMARKS

Recently the Bulletin published a series of two articles written by M.W. Bro. F.G. Fox P.G.M. on the Landmarks of Freemasonry. Many readers recognized these articles as the result of the thoroughness of the scholarship and research we in Alberta have come to expect of our Past Grand Master. We were delighted to learn that the editor of the Indiana Freemason, our good friend and brother Dwight Smith, has asked for and has been given permission to reproduce these articles in the Indiana Freemason.

GRAND MASTER HONORED

The three Lodges in Red Deer, Red Deer No. 12, Kennilworth No. 29 and Beacon No. 190, held a combined meeting in January at the time of the regular meeting of Kennilworth Lodge to honor M.W. Bro. George R. Sterling, Grand Master, and to make a presentation to him. The meeting was followed by an informal period of fellowship in the Dining Room of the Red Deer Masonic Hall.

THE MASONIC SPRING WORKSHOP

The Tenth Annual Masonic Spring Workshop is only a month away and will be held in the Banff Centre on April 18, 19 and 20th. Registrations have been coming in very well and the forecasts are for another record gathering. If you plan to be there you should lose no time in getting your registration in. If you do not have a registration card your Lodge Secretary can supply you with one. The theme is a timely one – "Masonry, the Mason and the Permissive Society"

THE HIGHER EDUCATION BURSARY FUND

Contributions are still being received for the Masonic Higher Education Bursary Fund. The funds received until the end of April will be distributed commencing with the Fall Term in 1975. If you have forgotten to make your contribution for this year please do it before the end of April. Contributions may be mailed directly to the Grand Lodge Office or given to the secretary of your Lodge.

KITSCOTY LODGE NO. 131



At the regular meeting in June 1974 at Kiscoty Lodge No. 131, R.W. Bro. Oliver Seward was presented with his 50 year jewel. The presentation was made by his son W. Bro. Oliver Seward, of Claresholm.

R.W. Bro. Seward was initiated February 22, 1924, passed March 21, and raised April 21. He rarely missed a meeting and served in every office. He was Master in 1931 and 1940 and D.D.G.M. in 1947-48. At the regular November meeting R.W. Bro. Seward was presented with his Life Membership by the Master W. Bro. D. E. Purser.

BRITANNIA LODGE NO. 18

The Grand Master, M.W. Bro. G. R. Sterling, accompanied by the Grand Secretary, R.W. Bro. M. P. Dunford, V.W. the Grand Chaplain, Bro. D. Jackson and the District Deputy Grand Master, R.W. Bro. H. Parsons visited Britannia Lodge No. 18 recently for a special meeting. The Grand Chaplain dedicated a new altar, an altar cloth and a Bible. The secretary of the Lodge, Bro.

Howard Brekke, describes the ceremony:

Since earliest recorded history, the Altar has always played a vital part of man in communication with the Supreme Being and, history also informs us, that if a traveler felt the need of such communication, he would stop and erect an Altar, no doubt in crude form, but the Spirit that moved men to such actions was an inner craving and need of assistance from Above.

And such was the need of the first Masons who selected the Altar as the foundation for their activities and, where a true Mason still kneels and thanks God for his many blessings.

In ancient times the Altar Cloth had a very special part in Worship and Thanksgiving. When on a journey and in need of guidance, men would prepare an Altar, spread the Cloth over it and, after communication with the Most High would come away strengthened in mind and Spirit and with renewed confidence in himself.

Sometimes the Cloth would be spread over a stone and, if nothing else on the bare ground, but the thought behind such actions were the same, resulting in contentment and peace of mind. The Altar Cloth is now designed to adorn and beautify the Altar adding a touch of serenity to the surroundings.

The Holy Bible is a great source of wisdom and points out to men the proper conduct one toward the other, creating mutual understanding and trust.

When problems are encountered, men should look to the Scriptures for guidance, the answers are not spelled out in so many words, but with restored faith in God's help, men to gain self confidence and ability to overcome any obstacle.

And now, may God add his Blessings to these gifts that they may inspire and strengthen the belief of all individuals that use them.

I now dedicate the Altar, Altar Cloth and the Bible to the Glory of God.

RED DEER LODGE NO. 12



R.W. Bro. G. S. Cowie and R.W. Bro. A. G. Phillips who have held various offices in Red Deer Lodge since its consecration are included in the above picture.

The year 1974 marked the 75th Anniversary of Red Deer Lodge No. 12. Various events were held during the year to mark this milestone in the history of the Lodge. The most noteworthy was the Dinner and Ball which was held on Sept. 28, 1974, with M.W. Bro. James Woods as guest speaker.

The final event carried over into 1975 to the regular monthly meeting on January 14, when an Honorary Life Membership was conferred on M.W. Bro. George Sterling, Grand Master for the year, and a Life Membership on M.W. Bro. Gordon Towers, a long time member of Red Deer Lodge No. 12.