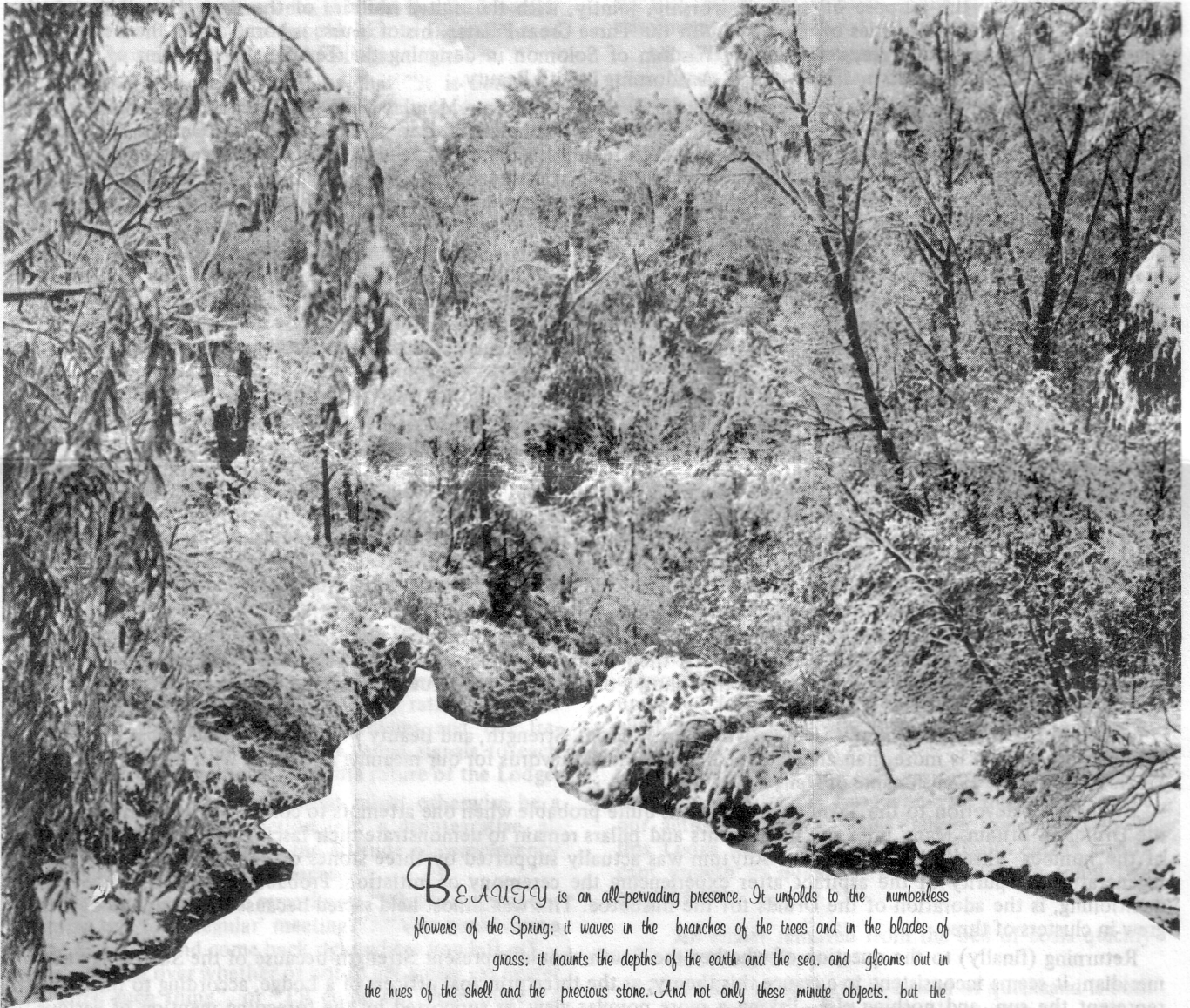


# Grand Lodge Bulletin



**B**EAUTY is an all-pervading presence. It unfolds to the numberless flowers of the Spring; it waves in the branches of the trees and in the blades of grass; it haunts the depths of the earth and the sea, and gleams out in the hues of the shell and the precious stone. And not only these minute objects, but the ocean, the mountains, the clouds, the heavens, the stars, the rising and the setting sun, all overflow with beauty. The universe is its temple; and those men who are alive to it can not lift their eyes without feeling themselves encompassed with it on every side. Now, this beauty is so precious, the enjoyment it gives so refined and pure, so congenial without tenderest and noblest feelings, and so akin to worship, that it is painful to think of the multitude of men as living in the midst of it, and living almost as blind to it as if, instead of this fair earth and glorious sky, they were tenants of a dungeon. An infinite joy is lost to the world by the want of culture of this spiritual endowment. The greatest truths are wronged if not linked with beauty, and they win their way most surely and deeply into the soul when arrayed in this their natural and fit attire.

W. E. Channing.

## PILLARS

A second paper in a research series on Pillars by

W. Bro. Ronald R. Powell (83)

Pillars were described in the January 1975 Grand Lodge Bulletin with a view of explaining their origin and physical characteristics. One realizes that their meaning for the mason is enlightening, and this paper will attempt to probe deeper in to their relationship with the Craft.

Perhaps at this point, a brief historical note on the Great Temple at Jerusalem will be of some interest as the Temple, while dedicated to the purpose of religious worship, jointly, with the united abilities of the three Grand Masters, established the essential qualities of masonry, with the Three Great Pillars. This of course is borne out in the lecture in the Entered Apprentice Degree, revealing the Wisdom of Solomon in designing the Temple, Hiram, King of Tyre's support with his Strength and materials, and H. A. adorning it with Beauty.

According to learned researchers, the work on the Temple began on a Monday on the second day of the month Zif (April 21), and was finished in a little more than seven years on the eighth day of the month Bul (October 23). One author contends that a rather astonishing situation occurred during the construction of the Temple (and the pillars), in that all parts of the Temple whether stone, cedar, or metal was already cut, framed, and polished before arrival in Jerusalem. This infers that normal construction activities and associated noise etc. were absent save Harmony and Peace. This is somewhat different in regards to other writings but at least bears interest.

With the ancient's natural inclination to the mystique of the Sun, it is not surprising that an attachment to it is present in our Ancient Order. The Master represents the Sun, with Wisdom coming from the East – dawn, the Divine Spirit which gives him Wisdom. Correspondingly, the Soul or Strength, is represented by the Senior Warden's column, and Beauty represented by the Body of man. The Junior Warden, representing Beauty, is where the Sun is at its meridian and greatest glory, and its light magnifies or brings forth the Beauty of all things; even considering the graceful effect of the Sun at dawn or evening.

An interesting point is raised here, for the mason to consider. If the Sun is at its greatest power when it is at its meridian, should not the South represent Strength and not Beauty? This is indeed a fair question, and one must consider the nature of the Three Great Pillars and the origin of their representative arrangement, to assess adequately this query. Delving into antiquity, the ~~Three Great Pillars stand for the emblematical~~ Triad of Deity (Trinity), and have had like representation throughout history. In India, the Brahma, Vishnu, and Siva were designated as the triune (three-in-one) God; Brahma the Creator, Vishnu the Preserver, and Siva the Judge or Destroyer. A remarkable coincidence with masonry occurs in that Brahma in the East, is the pillar of Wisdom, Vishnu, in the West, is the pillar of Strength, and Siva, in the South, is the pillar of Beauty. The Persians, whose Lodge or Empyrean were supposedly supported by the three intelligences Ormisda, Mithra, and Mithras, demonstrate some relevance in that a rough translation has them corresponding to Eternity, Fecundity, and Authority.

Mayans in Mexico and Incas in South America symbolically represented their God or Trinity. The Egyptians were characterized by a Stellar Triad, which reveals that their Lunar and Solar references translated to the words: Wisdom, Strength, and Goodness. Many cultures have thus shown that although the true purpose and physical remnants may be lost, the principle of the Triad is apparent.

Of interest is the initials of the Hebrew words for Wisdom, Strength, and Beauty – Gomer, Oz, and Dabar. One can speculate whether it is more than an accident that the Hebrew words for our meaning associated with the Three Great Pillars compose the English name of Deity.

Evidence of devotion to the Triad of Deity seems quite probable when one attempts to comprehend the mystery of the Druids in Britain. Many immense monuments and pillars remain to demonstrate their fascination and recurring use of the number "three". Their Lodge or Adytum was actually supported by three stones or pillars which supposedly regenerated the purity of the aspirant after experiencing the ceremony of initiation. Probably unrelated, but worth mentioning, is the adoration of the Druids for the mistletoe. This was almost held sacred because its leaves and berries grew in clusters of three.

Returning (finally) to the question of whether the South should represent Strength because of the Sun being at its meridian, it seems inconsistent to advance this theory, as the three principal officers of a Lodge, according to this view, represent the sun, and nothing else. Taking a more popular view, as supported by the foregoing mention of various cultures, the Three Great Pillars and three principal officers of a Lodge must also represent the triune nature of man. The Junior Warden representing the Body, and as mentioned earlier, the Beauty of Man, eventually loses its Beauty and declines in Strength. Conversely, the Senior Warden representing the Soul, has an increase in Strength of the Soul as it continues to radiate and predominate as the Body's Strength declines.

Positions of the columns of the Senior Warden and Junior Warden are accommodated within this reasoning. When the Lodge is at labor, the Junior Warden's column is down. This can be interpreted as indicating that the work of the Lodge is of little concern to the Body, while the reverse is in effect as regards the column of the Senior Warden. Proceeding from labor to refreshment, when of course the Junior Warden's column is up, would indicate a time when the spiritual needs of the Body are set aside, and physical needs of the Body receive attention.

Brethren, this concludes this paper, and it is hoped that combined with the initial article on "Pillars" that you have derived some interest from them.

## AN ADDRESS BY A MASTER

given by

W. Bro. G. Andrews

to Cresset Lodge No. 136 in September

Brethren, it is a great privilege and honor for me to occupy the Master's chair, especially at so youthful an age. However, this great honor carries with it a grave trust and responsibility of which I am more acutely aware from day to day.

I have given considerable thought to the needs of our Lodge as far as my experience in it and the Craft permit and with your indulgence would like to share some of my perceptions, thoughts, and feelings.

A friend once cautioned me that "it is better to remain silent and be thought a fool, than to open one's mouth and remove all doubt." I countered with the old cliché "nothing ventured nothing gained."

This evening I am going to run the risk not only of being thought a fool but a brash, outspoken, and impudent young fool, perhaps to the extent of being seen as unfit to sit in the east. However, it is a risk which I must take as the possible productive gains far exceed the investment.

In years gone by our Lodge was quite active with frequently two or more candidates during a year. However, as the town has declined as an important commercial center, so has the number of young and not so young men who are available to seek the mysteries of Masonry.

This has resulted in the development of a somewhat negative trend to introversion which has been compounded by a general attitude of complacency. The introversion is a normal and not necessarily harmful effect of dwindling numbers of prospective candidates. As this happens in any Lodge there is a tendency to focus more and more on internal circumstances and lose sight of the other 8,720 hours of the year during which we are Masons in the outside community.

This tendency is evidenced in our excessive emphasis upon ritual, our preoccupation with rather petty or marginally significant internal problems and our frequent non-verbal and sometimes verbal signals to each other that we are anxious about the future of the Lodge.

The factor which turns what might otherwise be a very productive introspection into a disintegrative, almost cancerous, atrophy is the attitude of complacency into which many of us have lapsed.

I've often heard such remarks as: "What's the point in coming out to a 'regular' meeting?": "You could miss a year of Lodge and come back right where you left off . . . still arguing over whether or not to get a new gas heater or some such thing", or "I'll come out once there's a candidate and we have something to do."

Other Brethren, myself included, have expressed the need for some "special" activity. However, I would venture that if we critically examine many of our discussions over the past year or so they would begin to sound like "What can I get out of Lodge for my few dollars annual dues?", and we begin to appear like spoiled children who want more and more for little or no effort.

We explore social activities as if they were the panacea for our ills from a perspective of a champagne taste,

while ignoring our "draft beer" finances and, more important, our own talents and resourcefulness.

And yet we continue on, accepting a gradually declining joy from our association as Master Masons. We give little or nothing to the Craft and yet we feel cheated that we gain so little from our Lodge. Perhaps it is because many of us have "done it all before" — a convenient "cop-out".

All of us here have been initiated as Entered Apprentices, been passed to Fellowcraft stature and raised to Master Masons, but surely this doesn't mean that that's where Masonic growth ends. As Entered Apprentices we learned that "Masonry is a beautiful system of morality veiled in allegory and illustrated by symbols." As we progressed through the degrees we became more conscious of what that system of morality entails, particularly as it is delineated in the obligation of a Master Mason.

If we truly accept the precepts of the Craft then we are constrained to recognize that our "regular" meetings afford a necessary opportunity to share with our Brethren both the ups and the downs of our intervening experiences in trying to live up to this code of ethics outside the safe and supportive walls of this Lodge and this very special fellowship.

In the closing of the Lodge we pray that the Great Architect of the Universe will preserve our Order by cementing and adorning it with every moral and social virtue.

I am convinced that He will, but not without conscientious and continuous effort on our part to grow as Masons and improve our skills and abilities to bridge the gap between our manner of behavior towards one another here in Lodge and our manner of behavior with others during those 8,720 hours a year that we are called upon to "test our mettle" in a world that little knows what a Square and Level are, much less their Masonic significance.

Most definitely, on a very personal level the Center is the point of reference from which we must circumscribe our actions; however, I also believe that, especially in this Lodge where we cannot realistically expect significant growth in numbers, we must bear in mind two simple facts:

1. An ember removed from the bed of coals quickly cools and dies out.
2. A pillar of strength in a pool of quicksand is both a contradiction and inevitably a waste.

Whether or not I have proven myself the proverbial fool is for you to decide. If I have, then it is obvious that I will require considerable counsel and assistance in order to assure the minimum effective operation of this Lodge. If however, my remarks have contained some grain of truth, regardless of how painful, then I would suggest that the need for our mutual attentiveness to the transformation of our Lodge from lethargy to dynamic Masonry requires of us all an even greater commitment to affirmative action.

## FROM THE MAILBAG

As a young brother (age 24) who normally shuns organizations, I would like to say that M.W. Bro. G. R. Sterling's letter in the February Bulletin was most refreshing and reassuring. To modernize, stylize and publicize, Freemasonry would seem to me to be selling short countless brothers before us.

If Freemasonry is to die from lack of enrollment and popularity I would prefer it that way; than to trade our values for one last gasp. Remember our founders choice in such circumstances.

Allan Chinnery  
Coronation Lodge (72)

PRESENTATION OF SECRETARIES  
LONG SERVICE JEWEL

At the Emergent Communication of St. Mark's Lodge No. 118, Calgary, on Monday, January 27th, 1975, Wor. Bro. Herb Boon was presented with the Secretaries Long Service jewel by Wor. Bro. Burwood, the I.P.M. Wor. Bro. Boon served the Lodge for thirteen years as Secretary, working diligently and faithfully in its behalf. This was only the second occasion in the Lodge's history that this jewel has been presented. The first was in December, 1937. Under the Constitution of Grand Lodge, a Secretary must serve for ten or more years before being eligible for the jewel. Wor. Bro. BOON was initiated into Masonry in January, 1945. He served as Master in 1963.

## DISTRICT NO. 4 ANNUAL SEMINAR

District No. 4 plans to hold its Fifth Annual Masonic Seminar in the Olds College on Sunday, April 6. In past years this has been an outstanding day for Masonic Fellowship and Discussion. The planners urge every officer of every Lodge in District No. 4 and other interested brethren to share in the day. R.W. Bro. Hedley Parsons is the D.D.G.M. of District No. 4.

## BRITANNIA LODGE NO. 18

Britannia Lodge No. 18, Worshipful Master, W. Bro. K. W. McLean, recently presented to Bro. Percy Alexander McKelvey a Life Membership.

## CASCADE LODGE NO. 5

A Life Membership was recently presented by Cascade Lodge, No. 5, to W. Bro. Thomas Brown. W. Bro. O. M. Truetler is the Worshipful Master of this Lodge.

## ROBERT BURNS LODGE NO. 49

Although it may be a little late to report, a number of Lodges in this jurisdiction remembered the birthday of Robert Burns on January 24th. The celebrations were carried out in the traditional manner with the Haggis playing an important part. Burn's was remembered for his dedication to the principle of the Brotherhood of Man — "A man's a man for a' that". Prominent among the celebrations was the one in Burns Lodge No. 49 in Carmangay. This Lodge had to limit the number of tickets that could be sold for the celebration to 200.

## BOW ISLAND LODGE NO. 57

Bow Island Lodge, W. Bro. Edwin Schaufele, Worshipful Master plans to confer life memberships on two members: W. Bro. Karl Johnston and W. Bro. Sigmund Storlien.

## CRESCENT LODGE NO. 87

Crescent Lodge is celebrating its Diamond Jubilee this year. As part of its remembrance of sixty years of Masonic History the Lodge had as its honored guest the Grand Master, M.W. Bro. George R. Sterling. The Grand Master presented a sixty year bar to Bro. H. L. Collette, a Fifty Year Past Master's Jewel to W. Bro. F. W. Keyte who was Master of Crescent Lodge in 1924, and a Fifty Year Past Master's Jewel to W. Bro. A. S. Morgan who was the Master of Goose Lake Lodge G.R.S. in 1923.

## HINTON LODGE NO. 178

Hinton Lodge No. 178 at its January meeting conferred the Fellowcraft Degree on Bro. William Miller. This was a courtesy degree conferred at the request of Carstairs Lodge No. 20. W. Bro. L. E. Womacks is the W. Master of Hinton Lodge.

## MYSTIC TIE LODGE NO. 188

Mystic Tie Lodge No. 188 was consecrated in September 1964 and is celebrating its tenth anniversary. M. W. Bro. S. Hardin was the Grand Master at that time and officiated at the consecration. The Lodge celebrated the anniversary by conferring the Master Mason's Degree. The first candidate raised in this Lodge, Bro. Don Turvey is now the Junior Warden of the Lodge. Mystic Tie has recently moved its place of meeting to the Central Masonic Temple, Edmonton and now meets on the second Wednesday of the month, a change of day from the second Tuesday. The Worshipful Master, W. Bro. Arlan Park, has arranged a very imaginative program for the year.

## LODGE DUES

Many of the recent Lodge Notices are urging brethren to pay their dues. One notice says that the paying of dues compares to a trip to the dentist. It hurts for a little while but the sooner you get it over with the sooner it stops hurting. It was encouraging to read that in Polaris Lodge No. 186 in the North West Territories there were at that time only four members who had not paid their dues. Probably now they are paid up 100% and we hope many other Lodges can boast of a similar record. Foremost Lodge No. 103 also reports that all 1974 dues are paid in full.

## ACACIA LODGE NO. 11

At the emergent meeting of Acacia Lodge no. 11, W. Master, W. Bro. Chas. Buchan, held in January the Fellowcraft Degree was conferred on Bro. William Frederick Joyce. This was a courtesy degree at the request of Bytown Lodge No. 721, Ottawa, G.R.C. of which Bro. Joyce is a member.

## BOW RIVER LODGE NO. 1

Bow River Lodge No. 1 held a Widows Tea in the Calgary Masonic Temple in January on a Sunday afternoon to which the widows of late members of that Lodge were invited. The Worshipful Master, W. Bro. L. J. Westgate and the Junior Warden Bro. W. V. Bentley, who was in charge of the arrangements, report a very successful occasion. For many of the ladies attending it was a very special day indeed. Ashlar Lodge No. 28 held a similar breakfast in February and included families as well. W. Bro. C. L. Sanders is the Worshipful Master of Ashlar and Bro. E. G. E. Whatmore the Junior Warden in charge of arrangements.