



Grand Lodge Bulletin

M.W. Bro. W. J. COLLETT, Editor

EASTER HOPE 1977 BELIEF SPRING

I BELIEVE

I BELIEVE in the supreme worth of the individual and his right to life, liberty, and the pursuit of happiness.

I BELIEVE that every right implies a responsibility, every opportunity, an obligation; every possession, a duty.

I BELIEVE that the law was made for man and not man for the law; that government is the servant of the people and not their master.

I BELIEVE in the dignity of labor, whether with head or hand; that the world owes no man a living but that it owes every man an opportunity to make a living.

I BELIEVE that thrift is essential to well-ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business, or personal affairs.

I BELIEVE that truth and justice are fundamental to an enduring social order.

I BELIEVE in the sacredness of a promise, that a man's word should be as good as his bond; that character — not wealth or power or position — is of supreme worth.

I BELIEVE that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

I BELIEVE in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness, and the widest usefulness are to be found in living in harmony with His will.

I BELIEVE that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

Author Unknown
(from the Lodge Notice of York Lodge No. 119)

FRATERNAL SPIRIT HIGH IN ENGLAND

As a point of information, London, England, has over 1400 lodges. The Masonic Temple is considered the finest building in all England. Seventeen lodges meet there every night — 119 different lodges a week. English lodges have less than 100 members each so that brothers with aspirations may have a chance to sit in the East.

Smaller rosters lead to intimate acquaintanceships of members and, because meetings are not as frequent as Canadian Lodges, 100 percent attendance at communications is not unusual.

Degree work is secondary to friendly association around the dinner table and discussion of Masonic subjects, and generally no more than four candidates are raised by any lodge in a given year.

Lodges are quite often composed only of members of certain guilds or crafts, thus there is a lodge of tailors, one of bankers, and one which is almost exclusively clergymen of the Methodist Church. Recently this lodge sponsored a new one to be composed of Baptist ministers. Members visit from lodge to lodge a great deal and the fraternal spirit is something to admire.

—Exchange

CHARITY

Charity may be exemplified in various ways. Every good deed is charity. An exhortation of your fellow man to virtuous deeds is charity. Putting a wanderer on the right road is charity. Removing obstructions from the way is charity. A kind word, a smile, is charity.

SYMBOLISM

The symbolism of Masonry is the soul of Masonry. Each symbol is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in knowledge of their true meaning that the pre-eminence of Freemasonry over all other orders is evident. In other respects, some of them may compete with it, rival it, perhaps even excel it; but by its symbols it will reign without a peer.

PROTECT THE CRAFT

To protect the Craft we must protect the moral order in which it was able to develop. As young men lose and have lost respect for that moral order and the society based upon it, they will lose, and have lost interest in Freemasonry.

—Ex.

RESPONSIBILITY

W. Bro. G. A. (Al) Smith, P.M.,
Patricia Lodge No. 91

Responsibility is defined as an obligation. When a man enters a Lodge for the first time in a state of helpless indigence, one of the first gems of information given to him is that Masonry, being free, possesses great and invaluable privileges, but in order to maintain and keep those privileges, vows of responsibility or obligation are required. Thus privileges and responsibilities are tied together in an unbreakable link and the more privileges a man obtains in his progress through Masonry, the greater are his responsibilities.

And just what are his responsibilities? These are defined for him very clearly in the charge wherein the words are written "The practice of every social and moral virtue" or responsibilities to your God, to your neighbor and to yourself. God has given you the privilege to think for yourself and to communicate with Him. As your faith and understanding of Him increases, so your responsibilities toward Him increase. His wonderful works can only be spread by your actions and attitudes and it behooves you to display your best efforts to glorify His Holy Name by your ever thought, word, and deed.

Since these words and deeds are communicated to your neighbor, your responsibilities towards him increase. As was asked of Jesus, "Who is my neighbor?" your neighbor is anyone who is directly or indirectly affected in any way by your actions. When you stop to consider that statement, you begin to realize that what you do or what you say to those around you will influence their lives, which in turn will affect the lives of those around them in an ever-widening sphere until it encompasses the whole earth. What a responsibility is therefore placed on your shoulders to be exemplary in the discharge of your civil duties toward all mankind.

And what of the responsibilities toward yourself? These are the greatest of all for they encompass the whole privilege of being you. You are a unique individual for there is not another one in the whole world just like you, and what you do with yourself, your life, and your being is the privilege and responsibility granted to you by your Creator. If you fail in your duties towards yourself, you will come to despise yourself, for while you may try to ignore your God or avoid your neighbor, you cannot get away from yourself no matter how hard you try.

Many times in life you will be faced with a conflict of interest and it becomes difficult to decide which of two or more alternatives to pursue. Here again you must be governed in your responsibilities by your obligations to adhere to the principles of the well-known symbols of Masonry — the square and compasses. And having exercised your privilege in making a choice, you must now live with it for you can never undo what is past. The responsibility of your action lies heavily upon you. You cannot avoid that responsibility by choosing to ignore it, for even that choice is a privilege of responsibility.

Therefore let no motive ever make you swerve from your obligations to be true and faithful to yourself, to your neighbor, and to your God.

TUBAL IS FAMED AS FIRST KNOWN WORKER IN METALS

After Cain had slain his brother he travelled into a far country. There he married several women, each of whom presented him with children. He built a walled city, and into it he gathered his numerous family. He was wicked and aggressive and dominated the surrounding people.

His eldest son was Enoch, after whom he named his city. His son was Irad, and there followed Mahujael, Methusael, and Lamech. The last named, by several wives, had 77 children.

One, Jubal, was a musician.

Tubal, a brother, was distinguished for his stature and great physical strength and for his excellence in marital performance. He was ingenious and devised the smelting of ore. Out of the resultant metal he produced brass, and with it he made sharpedged weapons and tools.

Better armed, his fighting men prevailed. With better working tools his workmen excelled. Their building was more ambitious and with artistic ornamentation. For this and as the first known artificer or cunning worker in metals, his name has a place in the science of Masonry.

That is the record drawn from ancient Jewish history. Mackey, a Masonic authority, confirms what is above written and adds somewhat to it. In his mind Tubal Cain was the Jewish prototype of the Aryan Vulcan, the god of fire and the patron of the mechanic arts. As a discover and smelter of metals, he created sharpedge metal tools, by the use of which artistic building was promoted. For this reason his name had an appeal to both operative and speculative Masonry.

The reference is historical and is to his reputation as an artificer. It may also symbolize labor, as it is a Mason's labor to seek truth rather than material wealth. So its Masonic use is in accord with what is sought to be taught.

Iowa Grand Lodge Bulletin

THE LAST CHANCE

"WALKING TALL" is the theme of the Masonic Spring Workshop to be held at the Banff Centre on April 29th and 30th, May 1st. If you have not registered this is the last chance you might have to get into the Masonic Discussions that will be held this year. The cost is \$45.00 including meals and accommodation which must be sent in with your registration.

THE FREEMASON AT WORK

By Harry Carr

425 Pages - Privately printed, London, England 1976

Harry Carr, Past Junior Grand Deacon of the United Grand Lodge of England and former Secretary and Past Master of the Quatuor Coronati Lodge, No. 2076, London will be remembered for his visit to Alberta last May and for the stimulating lectures that he gave both in Edmonton and in Calgary. There is further reason to remember him now because he has published a book that will become a part of the masonic library of every mason who wishes to have at his hand the answers to a number of questions. When the brother has this book in his library he will be sure that he has a volume rich in research and scholarship and on which he can thoroughly depend.



The Freemason at Work is a collection of questions that have been submitted to Brother Carr over a period of a number of years and to which he has given answers which are not only the result of his research but also the considered opinion of himself. The answers are clearly written and readily understandable. As is pointed out both in the Foreword and the Introduction the questions that are asked are those that are posed by the average mason and not the detailed research questions that would be dealt with normally by the Quatuor Coronati Lodge. This is what makes the book attractive to the average mason. Some questions are "Why Leave the East and go to the West?"; "The grave, its dimensions and location"; "Solomon and his Temple in the Masonic System" and "The Square and Compasses and the Points". In all the book contains some two hundred questions and answers.

Of special interest to the brethren in Alberta are some of the subjects that are not included in our system. For instance What is the Absent Brethren; The Nine-o'clock Toast?; What are the knocks when calling the Tyler?; What is the Tyler's Toast? and a variety of others.

Of great interest to this reviewer was the second question in the book and that concerns the Bright Morning Star. Is this a reference to the Founder of the Christian Religion? If so then has it any place in modern ritual where the emphasis is placed on the all inclusiveness of masonry as far as the wide variety of religions are concerned. If it is a Christian reference should it be dropped? The research and conclusions are most interesting and we would not presume to give the answer for it would take away from your genuine enjoyment of this remarkable volume.

The dust jacket of the book is a triumph in itself. It is a reproduction of an engraving of a French Initiation Ceremony and dates back to the year 1745.

In order to publish this review we twisted the arm of the Grand Secretary to borrow his personal copy which has been autographed by Bro. Carr. We doubt that the Grand Secretary would be willing to let this valuable memento out of his sight for very long. However there are a few copies in the Grand Lodge office for those who are interested.

THE MAIL BAG

The Secretary of Dominion Lodge No. 117 has written to the Grand Secretary this paragraph,

"The Grand Lodge Bulletins are being printed on heavy glossy paper and when inserted with the Lodge Notice and the Central Bureau Notice it makes for a very bulky envelope and at times I wonder if the combination of these notices are not going over the one ounce weight as stipulated by the Post Office. I have talked this matter over with a few of the other Secretaries and they are of the same opinion. Would it not be possible to have the Grand Lodge Bulletin printed on lighter paper? The lighter paper would also be of considerable savings to Grand Lodge."

Editor's Comment — The Grand Lodge Bulletin is printed as a service to the Masons in Alberta and comments about its format and contents are always welcome. It is doubtful that a lighter paper would permit the continuation of the type of bulletin that is now being printed and make it possible to read the printing on both sides of the page. The report of the Bulletin Committee to the 1974 Grand Lodge Communication (page 104 of the Proceedings) dealt with this very subject but no action was taken to bring about a change.

The Grand Secretary and the Editor would be very pleased to receive suggestions from the readers of the Bulletin and from the Secretaries who have the job of mailing it to the membership. If there is enough common opinion a change could be made by motion at the next Grand Lodge Communication.

All that needs to be known is what the Bulletin readers want and we would be pleased to hear from you. The one thing that we would not wish to do is to reduce the effectiveness of the service that we think the Bulletin is now offering.

THE GRAND LODGE BULLETIN

The Editor,

This year marks the eighth year of our Masonic Lodge Hall at Heritage Park in Calgary. If all goes well we will have over 10,000 names on our register. This is quite an accomplishment considering that the hall is open to the public for only two and one half months each year.

There are names in the register of masons from all

over the globe and many noteworthy brethren, Past Grand Masters, Potentates etc. You name them and they are there.

All this has been achieved by the Masters, Wardens and Deacons of Calgary. At times they do not get the credit for the quiet and effective work they have done. This is a place where many retired masons can spend a few hours, relax, meet the public and enjoy themselves for a few hours at a time. There should be many retired masons in Calgary who would like to help with this enterprise.

In the event that some of the Calgary Lodges cannot meet their dates for attending at the Heritage Park Lodge Room, I would like to hear from any of the brethren who could act as spares to keep the Lodge open. My telephone is 277-6336.

There is no charge to get into the park for members going in to attend to the hall. Once there you will go back to the early years and relax among surroundings that you may have forgotten. The schedule for the summer of 1977 has already been drawn up but unfortunately we do not know how many of our Lodges will be able to keep to it. This has been our main problem over the years. We have an obligation to the Heritage Park Society and we want to live up to it. We ask all of you that have time to continue to help us maintain a home for the many artifacts of the past. Many of these grow more valuable year by year. If you have time to spend in the Heritage Park Lodge Room please telephone me.

(V.W. Bro. Jack Mirtle
Past Jr. Grand Deacon)

KING GEORGE LODGE NO. 59



King George Lodge No. 59 G.R.A. celebrated a very auspicious occasion in January, 1976 when the 1000, 1001 and 1002 members were initiated into the Lodge. Pictured are Bro. Bob Rogers, No. 1002; Bro. Jim Rogers, No. 1001; and Bro. Ken Rogers, No. 1000.

The Rogers brothers are the three sons of the late Wor. Bro. John Rogers of King George Lodge. Each of the boys was presented with a Masonic Bible by their uncle, Bro. Glen Motta of Red Deer, Alberta.

The initiation ceremony was celebrated on the occasion of King George Lodge's Annual Canadian Night.

GLEICHEN LODGE NO. 36



W. Bro. Walter James is pictured presenting Bro. Alfred G. Baker with a Sixty Year Bar for his Fifty Year Jewel. Bro. Baker was initiated into Radisson Lodge No. 97 G.R.S. in February 1916. He affiliated with Gleichen Lodge in March 1925.

DISTRICT NO. 4 CURLING



Oyen Lodge No. 104 hosted the 1977 District No. 14 Curling on Sunday, January 23rd, 1977. Approximately 35 brethren from surrounding lodges were in attendance. The lodges represented were from Hanna No. 78, Acadia — Crocus No. 82, Oyen No. 104 and Berry Creek No. 158. Hanna Lodge No. 78 were this years winners of the Hugh H. Forster Memorial Trophy. Presentation was made by Rt. W. Bro. Adolph Torie D.D.G.M. District No. 14 to the winning rink from left to right, W. Bro. J. O. Blair, Bro. D. Ward, W. Bro. P. H. Larson, and W. Bro. G. T. Hunter. The trophy for the past three years was won by the rink from Berry Creek No. 158 skipped by Bro. Jack Horner. The Hanna Brethren would like to thank the members of Oyen Lodge for their fine hospitality and a very delicious supper.

AMALGAMATION

The M.W. the Grand Master, M.W. Bro. A. O. Aspeslet, presided over the Amalgamation Ceremony for Manyberries Lodge No. 133 and Foremost Lodge No. 103 on March 2nd. The new Lodge will be known as Foremost Lodge No. 103. The installation of Officers followed.