



Grand Lodge Bulletin

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

THE SEVENTY-FIFTH ANNIVERSARY

May I commend the Bulletin on the tone of its lead article in the March issue. In commenting on anniversaries in general it stressed the need to accent the truly Masonic aspects rather than the purely social.

The Grand Lodge of Alberta will be marking its 75th Anniversary in 1980 and it is well that we bear this principle in mind. Any plans we may have should head in the right direction from the very beginning. As Chairman of the Grand Lodge Committee concerned with anniversary planning, I may have future occasion to stress these points but your article prompts some comment even now.

It is hoped that our 75th Anniversary will be commemorated at three levels . . . Grand Lodge level, lodge level, and the individual level. This implies that it will not be left to Grand Lodge alone because it is to be everyone's anniversary. Every Mason and every level of the Craft will be encouraged to make some contribution, and in some truly Masonic way.

Purely social functions will have their place, but as your article suggests, these should be merely supplemental to using the occasion as a sounding board to remind all Brethren of the fundamental aims of Freemasonry and the objectives so constantly inculcated in all the teachings of the Craft. The anniversary is not simply an occasion to entertain and distract. That can be done anywhere! It provides a wonderful opportunity to draw attention to, and re-dedicate ourselves to the principles to which we give lip service. There are already too many social and other distractions drawing us away from the fundamentals of Craft Masonry.

This is a dramatic opportunity to end the drift and get us all back on track.

All Brethren might give some thought to the upcoming anniversary to find some way they, as individuals, can do their bit — be it even so little — to a re-vitalization of Freemasonry in this Province and this country. And particularly, any Brother who anticipates he may be in the Master's chair in 1980 should certainly begin his planning now. Indeed, it may well be his theme for the year . . . a re-vitalization of Masonry in his Lodge.

One final point was raised that might be underlined. If the Grand Master or his representatives are

being considered for any arrangements, it would not be proper to have non-Masons present as this would, of course, preclude his speaking to his Brethren on a fundamental Masonic subject.

W. N. LOVE,
Chairman, Grand Lodge
Anniversary Committee

A NOTABLE VISIT

On April 18th Masons from all over Southern Alberta converged on Lethbridge to make a surprise visit to Charity Lodge No. 67 of which M.W. Bro. A. O. Aspeslet, the M.W. the Grand Master is a member. The reason for the visit was to show to the Grand Master the appreciation of his brethren for the many visits he has made to the Lodges throughout this Jurisdiction. A bus started from Calgary and picked up Masons along the route. A number of others made the journey by car. M.W. Bro. George Sterling PGM drove from Banff especially to be present for the meeting. There were nine District Deputy Grand Masters representing districts 1, 2, 6, 7, 8, 11, 14, 16, 18. In addition to the one Past Grand Master and four Grand Lodge Officers, Nine Past District Deputy Grand Masters, four Worshipful Masters, eighteen Past Masters and a number of other members attended. Charity Lodge had eighteen members present including the Grand Master.

The Grand Master spoke to the gathering expressing his appreciation of this visible evidence of support for the program of basic masonry that he has been promoting throughout his term of office. It was an evening that will long be remembered by all those that were present.

A GOOD ATTENDANCE

The Annual Masonic Spring Workshop held in Banff on April 29th, 30th and May 1st was well attended with over 550 Masons being present. The Banff Centre was unable to accommodate all who attended and some brethren had to be placed in downtown motels.

GRAND LODGE COMMUNICATION

As you receive this issue of the Bulletin the trek of Masons from all parts of Alberta to Lethbridge will be commencing. The reason, of course, is that the Annual Communication of the Grand Lodge will be held in the El Rancho Motel in Lethbridge on June 10th and 11th. It is not too late to join those who plan to attend.

HOW DO YOU KNOW YOURSELF TO BE A MASON?

Bro. Rolf Seedel
Kitchener Lodge No. 95

More than a year has passed since I was initiated into the Masonic Craft. Yet, forever imprinted on my mind will be the beauty, serenity and solemnity of this event. During this ceremony and the following ones when I was passed as a Fellowcraft and finally raised to the most coveted degree, that of becoming a Master Mason, I experienced an elevating feeling of love and charity radiating from the brothers present, who were helping me in taking these first steps into a new world. Much more, I was awed, humbled and deeply grateful when I realized that it was the sacrifice in time, the great amount of patience and concern the Brethren of Kitchener Lodge had exerted to make these occasions such unique and memorable experiences for me. But above all I felt, and still feel, a deep and binding obligation and a great responsibility to repay the trust and faith the brothers have put into me by accepting me into their midst.

When during the first examination I was answering the question: "How do you know yourself to be a Mason?", I was capable of giving the right answer as I had learned it with the help of a tutoring brother. But the real meaning of this answer and many others I am beginning to fathom only now. This evolution of a greater understanding will continue because the concept of what it really means to be a Mason will widen and deepen. Already the question: "How do you know yourself to be a Mason?", has become a great challenge and, at times, a difficult demand to fulfill.

Since the question is such a personal confrontation with one's own belief, ideals and values, it requires a very personal commitment, to oneself, to one's family and towards the community in which one resides. To be a good person does not mean that one has to be a faultless human being, but rather that one is aware of one's weaknesses, that one can never stop struggling with evil and that one should always attempt to uphold what is right and good. But at times this task appears so difficult, so frustrating, that the frail resources one can muster in himself are not always sufficient. But then God has not intended life to be a struggle to be faced alone. As a Mason I can rest assured that God and God-fearing men — my fellow brethren — are ready and willing to help me in time of need to become a better person who shows understanding, tolerance and compassion for his fellowmen.

Yet it still becomes more and more apparent to me, that one needs a great deal of courage and wisdom to see the good where evil seems to prevail. Courage to have faith in oneself and in one's neighbours when mistrust appears to be evident; wisdom to give praise where so much criticism abounds. "The buck stops here!", has a much greater meaning than its colloquial connotation might indicate. If I want to see positive changes in others I will have to achieve such

changes in myself first. I believe that in our Craft I can obtain the tools to do just that, tools such as tolerance, compassion, charity and faith. In my dealings with fellow brethren I hope to learn to do my part, however small, in helping others and thus myself to become a better man and a better citizen in the community. "Either one is a servant of God, that means of one's fellowmen, or one is a servant of the devil, that means of oneself!"

My association with members of the Craft also will help me to face the everyday trials and difficulties, be it my health or just the pressure of our modern way of living. The ever changing interpretation of once so solid and stable values and customs has left many of us bewildered and confused. The negative aspects of our society may leave us dispirited and depressed. To where else then but to our Masonic art, symbols and rituals, all based on God's never changing laws, can one turn and renew one's strength and faith?

Yes, God expects a great deal from us but above all that we are temperate and reasonable in what we expect from others. These demands should not be any greater than the ones we are willing to set for ourselves, in fact they should be less! So Masonry is not giving us what we thought it should? What are we giving to Masonry? "It is more blessed to give than to receive." (Acts 20:35) This God-inspired truth is not an impractical religious exercise but a proven natural law which is in effect all around us, if we only care to observe it in action for ourselves.

"Whatsoever you would that men should do to you, do you even so to them." (Matt. 7:12) Is it not very unrealistic not to observe this very practical command? When one hears such a statement as "Everybody for himself and God for us all", it should not be too difficult to realize how unrealistic and cynical some people's outlook on life has become. Does the accumulation of material goods mean so much to us nowadays? It certainly seems that way! Especially when one observes how one so-called modern society belittles, twists and even abandons moral values and a faith in God.

"To my mother and father who have never confused the possession of goods with the good life." The author Vance Packard uses this dedication to his parents in his book **The Waste Makers**. Will my children be able to say this about their parents? What standards will they remember that their parents lived by?

Are not all these thoughts mentioned rather high and mighty fantasies? It may seem that way. However, is it realistic to live a self-centered existence in a society whose very survival is depending on cooperation and good will among all men? Of course not! In this age of cynical materialism and callous sophistication where only too many profess to know it all, more and more human disasters meet our eyes. It can be the loss of a job or the breaking-up of an apparently happy family. How much more painful does it strike us if the person involved is a dear friend.

But then there is always hope, always another chance for a new start. The two words "never denied" have already become to mean a great deal to me. Because — time and time again — there will be situations when sincere and earnest struggles in our lives end in failures; when we "let down" a friend or turn away from him in anger; when bitterness in us triumphs over the high ideals we really want to uphold so determinedly.

So while I know that the trials will be many I must also never forget that for every failure there will be some success on this winding road of life. It has always been in God's plan that only as long as we struggle with ourselves, and the temptations around us, we shall truly live a meaningful life. There is such a thing as being alive, yet dead in the eyes of our fellowmen.

How do I know myself to be a Mason? By being often tried, never denied, and ready to be tried again. — — May God in his mercy give me the wisdom to understand the true meaning of the above question and the courage to live the resulting answer in fortitude and in faith while remembering two lines from **The Tragedy of Faust** by Johann Wolfgang von Goethe:

"Wer immer strebend sich bemuht, den können wir erlösen!"

"The one who never ceases to strive, is the one we can redeem!"

TO THE NEWLY RAISED MASTER MASON

Bro. Steve McVittie
Redwood Lodge No. 193

Congratulations Bro. — you now are a Master Mason. This is the highest degree you require to be a mason. Yet you have just begun your masonic journey. In the E.A.^o you learned of faith, hope, and charity and brotherly love. This lesson continues by visiting other masons throughout the world and exposing yourself to mankind, and by assuming a chair of office to learn the lessons and duties of each chair and to learn your duties to this lodge. In the F.C.^o you are taught to climb the stairs of life and learning, to obtain wisdom. This learning continues in copitular masonry. You have learned of the building of the Temple and the tragedy of H.A., put these lessons to memory, then learn what happens when the Temple is completed and the lost word highly treasured by all masons is found. By the 3^o you have received only the first lesson of thousands. What you put into masonry you will receive a hundredfold. In the M.M.^o you learn how to live and how to die. You would have to live a 1000 years to accomplish what you want in life, but life is short, so use your LIFE and HEALTH well. Masonry and life have nothing to give you until you learn to give first then both masonry and life can be fulfilling and rewarding. Masonry to you should **NOT** be a once a month occurrence but lived 24 hours a day every day. If masonry does not become a part of your life and you improve as a man, husband, father, and citizen, then you have missed all the lessons

masonry teaches and have only heard words. Fraternal wishes go to you from all your masonic brethren in your continuing masonic journey.

THE MAIL BAG

The Editor Grand Lodge Bulletin

Some months ago, there appeared in the pages of the Bulletin a truncated discussion of the aims and objectives of Freemasonry. This discussion was terminated very abruptly . . . despite the apparent interest in it . . . and despite the fact that, in my opinion, it was the most refreshing thing that has happened in the bulletin for several years! I think that the Bulletin could serve as an excellent sounding board of opinion in the Craft in Alberta . . . and the Editors should encourage just that!

The previous discussion was started by a letter from W. Bro. Jim Peapell, a Mason from the U.K., who expressed his disappointment with what he found offered by Masonry in Alberta and particularly the lack of any degree of Charitable orientation of the Craft here. Predictably, the opposition came from those who did not want the Craft to become a "Service Club".

I find myself, after twenty or so years in the Craft in Alberta, now seriously asking myself — what good is it to Society?

In other countries (— as equally socialist as Canada — and in some cases — more so —) the Masonic Order actively supports schools, hospitals, medical research, and yes — even in one jurisdiction of Canada, Masonic Old Folks Homes. Here, the only identifiable works of Charity are those funded by the Eastern Star, the Shrine and the Scottish Rite! As mentioned above, the only exception is the Masonic Home in the Maritimes . . . and I am told they are in financial trouble . . . but then, in that area, what isn't?

OK! At this point you . . . or some of you . . . are saying "Yes, but Masonry is designed for the improvement of the Individual, and stands for moral rectitude and a search for truth!" Agreed . . . partly . . . but if that was the whole reason behind the Craft, why then the emphasis on Charity in the NE angle and elsewhere in the work of the degrees? Yet, a lot of Masons choose to ignore these lessons in their quest for truth and rectitude.

Why can't the "Blue Lodges", either independently, or in concert with the "Concordant Bodies" exercise more than lip service to Charity? Why should those who feel we are not doing enough, if anything, be forced to join the "Service Clubs" or the Shrine, etc., in order to collectively do something for society in a concrete manner? Incidentally, I do not feel the Bursary fund is a valid charity but merely another case of Adult society spoon feeding the young where we should be trying to teach the appreciation of, and value of . . . that dirty word . . . Work!

How many Masons have joined the Shrine, etc., or merely dropped out of the Craft, because of the same feelings I am trying to express! I personally know of several . . . in fact, at the March 29th meeting of the Masonic Board of Relief, the Chairman of that group said that was the reason he joined the Shrine! Yet, he was not willing to even consider expanding the terms of reference of that Board . . . despite the fact that it is almost totally inactive! Why don't **you** try it . . . seek out demitted, suspended . . . or just plain inactive members of the Craft . . . and ask them! You might be awfully surprised at the answers you will get . . . if you **really want to know** . . . and are willing to listen . . . and **really hear what is being said!**

Our activities need not be accompanied by the tub-thumping razz-ma-tazz of the service club. But I am very sure that some concrete — sincere — dedicated — activity would help revitalize our slowly declining fraternity! It may even serve to reverse the ever decreasing membership which will continue to cause the upward spiral of our Lodge and Grand Lodge dues!

Brethren, I sincerely feel that an honest and critical review and re-evaluation of our Fraternity in Alberta is needed — it is essential to our growth, and perhaps even our continued existence!

Sincere Fraternal Regards
Brian E. Smith
P.D.D.G.M. District No. 6

DRUMHELLER LODGE NO. 146



At the request of Drumheller Lodge No. 146, R.W. Bro. D. R. Murray had the honour and privilege to present a 50 Year Jewel to Brother Claude Hooker at his residence at the Sherwood Park Nursing Home. Other than his failing eyesight, Bro. Hooker was in very good spirits. The presentation was on the 16th of January, 1977.

A bit of his history reveals he was one of five boys and one girl who arrived in Canada in 1911 after being convinced to come to Canada by one of the brothers, Dan who was a mechanic at Drumheller. Bro. Hooker was born on the 28th of February, 1898 at Great Chart, Kent, England. Upon his arrival at Drumheller he went into the butcher trade until his retirement within the past few years.

Both Claude and Dan Hooker petitioned for initiation into the newly U.D. Drumheller Lodge and on the 2nd of March, 1926 were initiated with all ceremonies. Bro. Claude Hooker was passed on the 30th of March and then Raised to the S. Degree on the 28th of April, 1926. On the 26th of June, 1926 Drumheller Lodge No. 146 received its Charter having been constituted on the 14th of June, 1926.

During 1965 Bro. Hooker was given a Life Membership in Drumheller Lodge No. 146.

VISITING ASSISTANCE

The Masters, Wardens and Deacons Association of Calgary, President, W. Bro. D. T. Rigby, Concord Lodge No. 124, wishes all Brethren to know, but especially the lodges in rural areas, that their Visiting Committee is very desirous of knowing of Masons who are ill or in hospital and who would welcome a visit. The Chairman of the Sick and Visiting Committee of the Association is V.W. Bro. J. A. Mirtle, his address is 521 - 21st Avenue N.E., Calgary and his telephone number is 277-6336. Please make use of this worthwhile service.

FOREMOST LODGE NO. 103

The Brethren of Foremost Lodge No. 103 and Man-yberries Lodge No. 133 held a memorable evening on March 2nd, 1977 when an amalgamation was held of the two Lodges now to be known as Foremost Lodge No. 103. Besides the 16 members of the amalgamating Lodges there was a record 47 visitors present, representing some 17 different Lodges of the South and Calgary areas.

They were honored by the presence of the Grand Master of Alberta, Anton Aspeslet and the Grand Secretary R.W. Bro. M. P. Dunford, accompanied by 10 Grand Lodge Officers and several Past Grand Lodge Officers. As well the Masters were present from five of the neighboring Lodges.

Following the installation of the new officers of the amalgamated Lodge an inspiring talk was given by the Grand Master on Masonry. The evening concluded with a refreshment period when the members and visitors had an opportunity to visit and to make new and renew old acquaintances over a feed of Kentucky fried chicken.

CHURCH PARADES

During the last three months the Lodge Notices reveal that there have been a large number of occasions when Lodges have attended Divine Worship. From all accounts these events have been well supported. District No. 18, for many years, has held a Church Parade, with regalia, and most of the Lodges in the district have given the event their support. This year was no exception. The service was held on April 24th in Crossfield United Church with the Grand Master in attendance. The V.W. the Grand Chaplain, Bro. Rev. Philip Mayfield was the guest speaker.