



# Grand Lodge Bulletin

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

## Happy 1978

That rich, rare, centuried compound of hope, faith, prayer, and self-evaluation, a new twelve-month, is at hand in all its millennial awe.

In every celebration of ending and beginning there is both the remembrance of tribulation and the anticipation of good. There is, too, the knowledge that suffering must make both a people and an individual more certain of the right, while triumph brings with it the command to respect the right.

This is the hard wisdom of the centuries, marked again with the turning of each new season. We in Canada have found our way as a free people because we have gathered in our own traditions the experience of many peoples and lives. We have found that tolerance and co-operation are the ways to true national strength.

We say another year is on the way out in the march of time. But it is really man, not time, that is on the march. It is man who moves in time, who sets the tempo, the direction and the character of the times. Hence, we must meet the New Year in a spirit of introspection, of repentance and of self reconsecration.

The closing year has seen man moving in a world of growing fears. We are living in dangerous times. It is not time, however, that is dangerous; it is man. It is not that "time is out of joint;" it is man. It is you and I. It is every one of us. Each of us has the individual responsibility to set the times right.

Two world wars have written, with the life-blood of millions, the lesson that not in mere military rearmament, but in moral and spiritual rearmament, can

humanity find salvation and security. Each of us can make his contribution. Each is in daily contact with areas where he can strengthen the cause of justice and fairness and freedom.

We mean well, but we keep on postponing. Some day we'll get around to it; some day we'll have more time; some day we'll be in a stronger position to tackle it. The New Year reminds us that the days at our disposal are constantly dwindling, and that time is something that we can never save. We use it or abuse it, but we cannot save it. We use it constructively or foolishly, but we cannot save it.

"If not now, when?" The New Year reminds us that we have a year less in which to do the things we still left undone. If not now, when?

I greet my fellow Masons and their families with profoundest wishes for a good year. May your prayers, Dear Friends, and the hopes that well up in your hearts and in the hearts of all your loved ones, be fully and happily realized in your daily lives.

May you prosper in your undertakings and richly succeed in your enterprises. May all your paths lead upward—to personal ennoblement: serenity of the spirit, joy of the soul, quickness of the mind, and vibrancy of health. And so, may God bless you with

A HAPPY NEW YEAR!

—Rabbi Lewis N. Ginsburg  
The V.W. Grand Chaplain

### RESEARCH & EDUCATION

"Whys and Wherefors"

The Grand Lodge Research and Education Committee consists of six members appointed by the Grand Master, plus the Grand Master, Deputy Grand Master and the Grand Secretary. Each year two members are appointed for three years, by the Grand Master, following the Annual Communication. They serve on a rotation basis so that two member's terms expire each year, and continuity of work and projects

is assured. The Committee reports directly to the Board of General Purposes, and its purpose is to initiate, foster and nurture Masonic research and education in the Grand Jurisdiction.

Research and Education is designed to add interest, increase attendance and improve fraternal relations in our local lodges. Needless to say, it is beamed at all Masons, be they tyros or those of many years and much experience. The Education portion is designed primarily for the relatively new Masons, while the

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Research usually appeals more to the Mason of more experience.

The Grand Lodge Committee is primarily an organizational and guiding body to aid the various districts and lodges in setting up their own programs. This is done by the appointment of District R. & E. representatives working with the District Deputies and the Lodges in each district. The Grand Lodge Research & Education committee holds several meetings each year to formulate plans, receive district reports and initiate new projects.

Some of the many projects undertaken by the Research & Education Committee over the years have included:

- (a) Preparation of and distribution of Lodge Starting Libraries.
- (b) Publication and distribution of the "Little Brown Book", or Lodge plan for Masonic education.
- (c) Mini Workshops encouraged in various centres in the Province.
- (d) Creation of sets of Audio Visual tapes and slides for use by Lodges.
- (e) Publication of Lodge Officer's Manual or Guide, and distribution of this booklet to lodges.

There were many other activities too numerous to mention, and we are planning now for some special projects for our 75th anniversary coming up in 1980.

I hope this short report sheds a little "light" on the doings of your Research & Education Committee.

Yours fraternally,

H.L. Kalbfleisch, Chairman

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### A MASTER'S MESSAGE

(The following message appeared in the November Lodge Notice of Eastgate Lodge, No. 192 and was written by the Worshipful Master, W. Bro. J.G. Forbes. The simplicity and sincerity of the message is self evident.)

Brethren:

Freemasonry has been called a beautiful system of morality, veiled in allegory and illustrated by symbols. Allegory is from two Greek words and means, "story within a story" — a story told as a fact, but here expressing the doctrine of immortality. Allegory, parable, fable, myth, legend, tradition, are correlative terms. The myth may be founded on fact; the legend and tradition more probably are founded on fact, but the allegory, parable, fable, are not. Yet they may be "true" if "true" is not taken to mean factual. "In the night of death hope sees a star and love can hear the rustle of the wing" is beautifully true allegory, but not factual. All allegories may contain truth, without being fact.

The allegory of the Master's Degree is not true in any factual sense, except the historical background from the Biblical account of the Temple. There is no evidence that Solomon and the two Hiram's were

Grand Masters; that the workmen on the building were Entered Apprentices, Fellowcrafts and Master Masons; that they met in various apartments of the Temple, with different numbers required for various quorums; that the tragedy occurred; that the events delineated in the ceremony actually happened.

Yet the allegory is true in the best sense of the words. For the story of Hiram is the story of the dearest hope of mankind. It is a tale told in every religion. It is affirmation, by picture, drama, story, of man's rugged faith that Job's immortal question, "If a man die, shall he live again?" must be answered in the affirmative. It is a Mason's observation that truth, slain by error, will be born again; it is the story of Isis and Osiris; it is the crucifixion and the resurrection of the Carpenter who died between two thieves. The Legend of the Third Degree is true in the deepest sense of truth.

To all the Brethren who assisted in portraying this allegory and raising our new brothers to Masonic light through our three degrees, I extend sincere thanks and appreciation.

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### I AM SICK . . .

The following article is the concluding statement made at an awards breakfast held recently in Oakland, Calif. There is much food for thought in these words and we are including them in this issue.

I am sick . . . And there are those who claim that ours is a "sick" society. That our country is sick, our government is sick, that we are sick.

Well, maybe they're right. I submit that maybe I am sick . . . and maybe you are too.

I am sick of having policemen ridiculed and called "pigs" while cop killers are hailed as some kind of folk hero.

I am sick of being told that religion is the opiate of the people . . . but marijuana should be legalized.

I am sick of being told that pornography is the right of a free press . . . but freedom of the press does not include being able to read a bible on school grounds.

I am sick of commentators and columnists cannonizing anarchists, revolutionists and criminal rapists but condoning law enforcement if it brings such criminals to justice.

I am sick of paying more and more taxes to build schools while I see some faculty members encouraging students to tear them down.

I am sick of decisions which turn criminals loose on society — while other decisions try to make the means of protecting my home and family futile.

I am sick of being told policemen are mad dogs who should not have guns — but the criminals who use guns to rob, maim and murder should be understood and helped back into society.

I am sick of being told it is wrong to use napalm to end a war overseas . . . but if it's a bomb or molotov cocktail at home, I must understand the provocations.

I am sick of not being able to take my family to a movie unless I want them exposed to nudity, homosexuality and the glorification of narcotics.

I am sick of pot smoking entertainers deluging me with their condemnation of my moral standards on late night television.

I am sick of riots, marches, protests, demonstrations, confrontations, and the other mob temper tantrums of people intellectually incapable of working with the system.

I am sick of reading so-called modern literature with its kinship to what I used to read on the walls of public toilets.

I am sick of those who say I owe them this or that because of the sins of my forefathers — when I have looked down both ends of a gun barrel to defend their rights, their liberties and their families.

I am sick of cynical attitudes toward patriotism. I am sick of politicians with no backbones.

I am sick of permissiveness.

I am sick of the dirty, the foul mouthed, the unwashed.

I am sick of the decline in personal honesty, personal integrity and human sincerity.

And most of all, I am sick of being told I'm sick. And, I'm sick of being told my country is sick — when we are citizens of a great nation. Fully 50 percent of the people on the face of the earth would willingly trade places with the most deprived, the most underprivileged amongst us.

Yes, I may be sick. But, if I am only sick, I can get well. And, I can help my society get well. And, I can help my country get well.

Take note, you in high places. You will not find me under a placard. You will not see me take to the streets. You will not find me throwing a rock or a bomb. You will not find me ranting to wild eyed mobs.

But you will find me at work within my community. You will find me expressing my anger and indignation in letters to your political office.

You will find me cancelling my subscription to your periodical the next time it condones criminal acts or advertises filth.

You will find me speaking out in support of those people and those institutions which contribute to the elevation of society and not its destruction. You will find me contributing my time and my personal influence to helping churches, hospitals, charities and those other volunteer agencies which have shown the true spirit of this country's determination to ease pain, eliminate hunger and generate brotherhood.

But, most of all, you'll find me at the polling place. There, you'll hear the thunder of the common man. There, you'll see us cast our vote . . . for a country where people can walk the streets without fear . . . for a land of brotherhood and understanding.

(The above article appeared in the Northwest Washington Masonic News and was forwarded to the Bulletin by our Grand Master who calls it timely. We acknowledge our indebtedness to the publishers.)

## AS A MAN THINKETH

An editorial appearing in "The Tracing Board" G.R.S.  
R.W. Bro. J.H. Young, Editor

"As a man thinketh in his heart so is he", is indeed a thought-provoking fact which is recorded in the V.S.L. This thought is supported by a poet who expresses it thus: "It is much less what we do than what we think which fits us for the future." This problem of words really produces vastly different reactions, as well as differing experiences. So many of us are prone to use words like honour, love and freedom to stir within our inner-most being feelings which we so often look upon as praiseworthy and uplifting. However, how often do we ask ourselves whether the experiences to which we apply these words are truly honorable, amiable or liberal in the original meanings of the words. Perhaps what most of us really do when we say "I think", is clothe with our language those feelings which are uppermost in our experiences. Hence a greedy man thinks greedily; a benevolent man thinks benevolently and a real Craftsman thinks instructively.

That sentence: "As a man thinketh in his heart, so is he", may not only embrace the whole of a man's being, but is so great as to reach out to every condition and circumstance of life. A man is literally what he is — his character being the complete sum of all his thoughts. Just as a plant springs from seed, so every act of man springs from the hidden seeds of thought and could not have been possible without them. While actions are the blossoms of thought, joy and suffering are its fruits. Thus does a man garner in the sweet or the bitter fruitage of his own actions.

But some may say — "What has all this to do with the Craft?" Suffice to say that Masonry's great tenets of morality and brotherly love are universally significant words which suggest a dramatic demonstration of personal and individual integrity for 'the good and welfare of mankind', as well as a sturdy hope for the improvement of society by means of a genuine brotherhood of man. Again, does everyone who has knelt at the Altar of Freemasonry really believe that his personal standards of morality are so important to the world as a whole?

If it is true that 'as a man thinketh in his heart, so is he', may we not be touching on one of the most important problems facing the fraternity today? Freemasons must know that their society has a purpose whose aims are much higher than mere sociability. And if this is true, then what we think is far more important than what we do in determining our future usefulness and influence. Hence should we not re-examine the articles of our faith and evaluate our thinking concerning them? Every speculative mason has promised to conform to the principles of the Order, but does he sincerely translate into action those fundamental tenets which he has been charged to support and maintain?

Let us examine just one of these which could be designated the cornerstone of Masonic philosophy. Is it not the design of the Institution to make its members better men by teaching them the moral nature of life

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in this mysterious universe of ours and by arousing in them the positive principle of benevolence through brotherly love and friendship in all the activities of our daily life? To teach others loyalty to the principles of freedom, to convince others that honesty is a necessary policy, to persuade that brotherly love can win more victories than missiles requires first of all, a fully-revealed conviction that man is a moral builder whose purpose is to carry out the designs of the G.A.O.T.U. Freemasons must convince others as well as themselves that they seriously believe in and energetically work for the practical Brotherhood of man.

"As a man thinketh in his heart, so is he."

### CORNERSTONE LAID

M.W. Bro. K.L. Crockett accompanied by a number of Grand Lodge Officers, on a windy afternoon in early November, officiated at an Especial Convocation of Grand Lodge when he laid the cornerstone of the new Masonic Temple in Medicine Hat. In the early days of Alberta Masons laying a cornerstone for a public building was a common occurrence but latterly the ceremony has fallen into disuse. The ceremony was efficiently performed with the V.W. Grand Chaplain, Bro. Rabbi Ginsberg in attendance. The new building is located near the Medicine Hat Airport and will be used by Medicine Hat Lodge No. 2, Mizpah Lodge No. 35 and Quarry Lodge No. 70. These three Lodges will hold a joint meeting on November 22nd to mark the first Lodge meeting to be convened in the new building. Following the laying of the cornerstone a banquet was held with M.W. Bro. A.O. Aspeslet P.G.M. as the guest speaker.



The picture above is one submitted by R.W. Bro. T.P. Smith D.D.G.M. District No. 7 of a cornerstone that was laid in a Masonic Ceremony at Central School, Lethbridge on July 9, 1908. M.W. Bro. Rev. G.H. Hogbin was the Grand Master of that year and officiated at the ceremony. Recently Central School was demolished and a new Public Library was built on the site.

### VULCAN LODGE NO. 74

Vulcan Lodge No. 74 held its annual Wild Game Supper at its meeting in November. The supper was up to the standard that has been set for a large number of years. The special guest was the Grand Master. M.W. Bro. K.L. Crockett was the guest speaker.

### FRATERNAL VISIT TO CRANBROOK

Zetland Lodge No. 83 paid a Fraternal Visit to Cranbrook in October and exemplified the Third Degree in an afternoon meeting of the two Lodges. The Lodge meeting was followed by a dinner and entertainment. On the Sunday morning the visitors enjoyed a breakfast in the Cranbrook Lodge Room and then began the journey back home.

R.W. Bro. W. Love, who is the Chairman of the Seventy-Fifth Anniversary Committee hopes that there will be many Fraternal visits within the Jurisdiction of Alberta where Lodges in the South travel north for a Lodge meeting and the Northern Lodges go South. It is not too early to start planning for there are a large number of details to be arranged.

### CRESCENT LODGE NO. 87

Crescent Lodge No. 87 recently organized a campaign to visit every member of that Lodge who lives in Calgary. The Worshipful Master, W. Bro. W.D. McLaren reports that the members were asked some very specific questions. He says there were very few complaints about the Lodge; that non-attendance could not be attributed to what the Lodge did or did not do. The general response was that the members would like to come more often than they do. The disturbing factor in the whole undertaking was that there were many cases of illness and distress amongst the membership that had not come to the attention of the Lodge.



The picture shows R.W. Bro. Ben Robinson receiving his Fifty Year Jewel from R.W. Bro. E. Bates. R.W. Bro. Robinson is well known throughout the jurisdiction for his long service to Freemasonry and is a member of both Ivanhoe Lodge No. 142 and Saskatchewan Lodge No. 92. The Grand Master, M.W. Bro. K.L. Crockett was in attendance at the meeting of Ivanhoe Lodge when the presentation was made and paid tribute to R.W. Bro. Robinson. R.W. Bro. Bates said "All of us are better masons from knowing R.W. Bro. Ben Robinson."

### TWO NEW YEAR'S RESOLUTIONS

1. To contribute to the Higher Education Bursary Fund before the end of the Grand Lodge Fiscal Year... that means right away.
2. To set aside a weekend in the Spring to attend the Masonic Spring Workshop in Banff. Watch for the program in the next issue of the Bulletin. There is a surprise coming.