



Grand Lodge Bulletin

VOL. 44 NO. 6

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

CALGARY, FEBRUARY 1979

FOURTEENTH MASONIC SPRING WORKSHOP

Banff Centre, Banff, Alberta
Friday, Saturday and Sunday
April 27th, 28th and 29th, 1979

1979 THEME-

"WHAT IS OUR MASONIC PURPOSE?"

The Workshop Committee have reviewed the past assembly and we feel that last year's agenda was excellent with one small change, an additional discussion period has been added. The program in detail is shown elsewhere in the Grand Lodge Bulletin.

The Theme "What Is Our Masonic Purpose?" should stimulate a great deal of discussion, both in the group assemblies and, I hope, later in the evening throughout the rooms. I need not dwell on the workings of the discussion groups but let me point out that the group discussions should allow all points of view to be expressed. I ask only that we be broad minded, keep our discussions within the Masonic frame work and all be ready to participate.

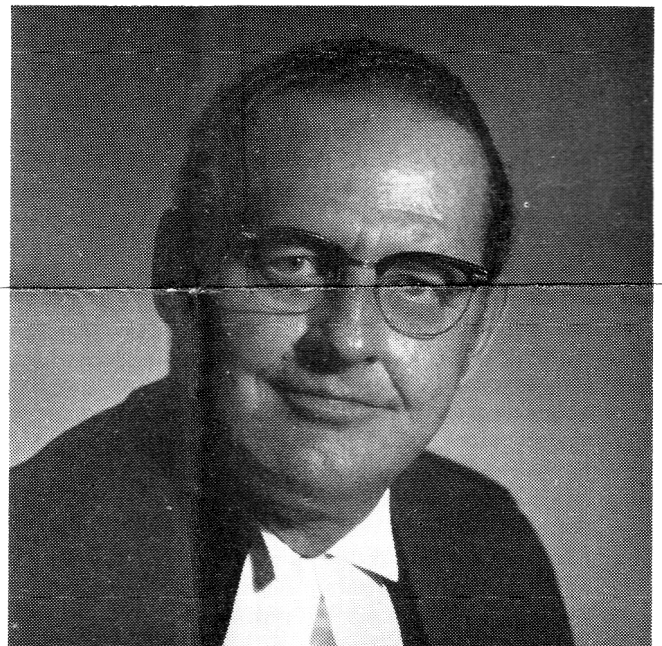
Our theme speaker is a brother well known to many Masons in the jurisdiction and I can assure each and all who attend, they will not go away disappointed in the message. R.W. Bro. Justice J. H. Laycraft will deliver. We are indeed fortunate to have such a busy man to give of his time to the Workshop.

The rising cost of inflation has forced us to increase the registration fee to \$53.00 for the weekend. Most I am sure realize that this is still a reasonable cost and one gets a good return for his dollar. Registration will again be limited to 500 Masons. Those who plan to attend should register early so that they know accommodation is reserved for them.

We hope that our weekend will provide some inspiration which will enable us to return to our homes and in turn be able to pass on to the brethren of our lodge the ideas which were discussed at the Workshop.

One has often heard the expression "Plan Your Work - Work Your Plan". Well the weekend of April 27th to 29th is planned. Our theme "What Is Our Masonic Purpose?" allows you to prepare for your participation. - We will see you in Banff.

R.W. Bro. T. S. Walker,
General Chairman.



A dedicated Mason and a distinguished Jurist is to be the Theme Speaker at the Fourteenth Masonic Spring Workshop to be held at the Banff Centre the last weekend in April. He is R.W. Bro., the Hon. Mr. Justice James Herbert Laycraft.

R.W. Bro. Laycraft hardly needs to be introduced to the craft in Alberta for he is already widely known. He was initiated into Zetland Lodge No. 83 on March 20, 1958 and became the Worshipful Master of that Lodge in 1964. From there he moved into Grand Lodge and became the Grand Registrar in 1967-68 and served on the Board of General Purposes from then until 1972. When the Constitution needed revision he became a member of that committee. In 1970 he was the General Chairman of the Masonic Spring Workshop and he was the guest speaker at the banquet during the Annual Communication of 1971.

Not only has R.W. Bro. Laycraft had a notable history as a member of the Craft but he has earned an outstanding place in his chosen private avocation.

He was a well known lawyer in Calgary for a number of years until he was appointed as a member of Alberta's Supreme Court a few years ago. He became especially well known when he was appointed to head the Alberta's Government investigation into the affairs of the Royal American Shows and the police activities in connection with them. This has become widely known as the Laycraft Commission.

SCHOOLS OF INSTRUCTION

Chairman - R.W. Bro. R.E. Juthner

Following is a list of the Schools of Instruction, together with brief resumes:

- (1) **MASONIC CONDUCT AND PROTOCOL**
Do's and Don'ts - inside and outside the lodge room - will be discussed. Reception of a Grand Officer. When to tender the gavel - when not to. Other courtesies traditionally afforded to Masonic rank. Who speaks last?
- (2) **THE INTERESTING MEETING**
Especially for those preparing to become Worshipful Masters. Topics include parliamentary procedures; taking the "ho-hum" out of the business meeting; Providing Masonically enlightening alternatives to both business and degree work.
- (3) **IMPRESSIVE AND MEANINGFUL DELIVERY OF THE WORK**
Memorizing hints; how to bridge the memory lapse; modulating the voice: when and how; emphasizing and de-emphasizing, etc.
- (4) **SCHOOL OF DEBATES**
(Although all schools afford opportunities for audience participation, this one will largely depend on questions, answers and comments from the participants.)
Topics include: the sponsors; education of the Candidate; the investigating committee; the sick and visiting committee (including how to handle the visit to the recently bereaved); benevolence; the General Purposes committee.
- (5) **LODGE ADMINISTRATION**
Record keeping; writing minutes; preparing returns; the deadlines; dispensations; lodge notices; contacting the delinquent member; etc.
(The morning session is designed for Secretaries and Treasurers. The afternoon session is not a repeat, and will be of special interest to Worshipful Masters and Wardens in addition to the Secretaries and Treasurers.

FOURTEENTH ALBERTA MASONIC SPRING WORKSHOP BANFF CENTRE BANFF, ALBERTA

April 27th, 28th and 29th, 1979.

THE AGENDA FOR THE WEEKEND

FRIDAY, APRIL 27th, 1979

3:00 P.M. Onwards - Registration, locate Discussion Rooms,

6:30 P.M. - Book Sales in the Auditorium of the Administration Building.
6:45 P.M. - Supper (Cafeteria Style)
9:00 P.M. - Announcements - Eric Harvie Theatre
9:30 - 10:00 P.M. - Theme Address - Eric Harvie Theatre (R.W. Bro. Justice J. H. Laycraft)
10:15 P.M. - Discussion Groups (Get Acquainted)
Bookstore - Administration Building Auditorium
Discussion Group Leaders and Chairman Meet
Schools of Instruction Leaders and Chairman

COFFEE WILL BE SERVED

SATURDAY, APRIL 28th, 1979

7:00 A.M. - Breakfast - (Cafeteria Style)
9:00 - 10:00 A.M. - Discussion Groups
10:15 - 12:00 Noon - Schools of Instruction
12:15 P.M. - Lunch
2:00 - 4:00 P.M. - Schools of Instruction
4:15 - 5:15 P.M. - To be Announced
5:30 - 7:00 P.M. - Supper
7:15 - 7:45 P.M. - Theme Address - Eric Harvie Theatre (R.W. Bro. Justice J. H. Laycraft)
8:00 - 9:30 P.M. - Discussion Groups
9:45 P.M. Onwards - Bookstore - Auditorium, Administration Building

COFFEE WILL BE SERVED

SUNDAY, APRIL 29th, 1979

7:45 A.M. - Coffee in Eric Harvie Theatre
8:15 A.M. - Chairman's remarks
8:30 A.M. - Devotional Service (Bro. Rev. D.J.H. Cook, Grand Chaplain)
9:30 A.M. - Breakfast

REGISTER EARLY FOR THE FOURTEENTH MASONIC SPRING WORKSHOP. REGISTRATION IS LIMITED TO 500. THE FEE OF \$53.00 MUST ACCOMPANY YOUR REGISTRATION. FORMS ARE AVAILABLE FROM THE LODGE SECRETARY.

THE MOSAIC PAVEMENT

R.W. Bro. O. P. Thomas and W. bro. R.C. Simpson - Sherwood Lodge No. 183

In "The Builders" Newton opens with these words: "Two arts have altered the face of the earth and given shape to the life and thought of man, Agriculture and Architecture." It is difficult to tell which has been more intimately interwoven with the inner life of humanity. Man is not only a planter and a builder, but a mystic and a thinker. On further thought into the origin and initial force which carried art forward two fundamental factors appear - Necessity and spiritual aspiration.

The first great impulse of all architecture was need - a home for its shelter, but no less it included a Home for the Soul. When you think of the pyramids of Egypt, or the mounds of the Druids (such as Silbury Hill), it can be something which carried it beyond the provisions for the body. Again, quoting Newton: "Man has been always a builder, and nowhere has he shown himself more significantly than in the buildings he has erected. When we stand before them - whether it be a mud hut, the house of a cliff-dweller stuck like the nest of a swallow on the side of a canyon, a Pyramid, a Parthenon, or a Pantheon - we seem to read his soul."

When we think of the pyramids we find that the men of that time, or earlier, had constructed in the form of a right angle. The pyramids were laid out as man thought the shape of the earth. They were laid on a slab the shape that man thought the earth was, a sort of flat slab more long than wide, with the sky a ceiling or vault supported by four pillars. The pavement represented the earth, the ceiling corresponded to the heavens. Around the pavements grew the vegetation we find on the earth, in the ceiling were stars of five points on the dark blue with which the sky was painted. So the sun, moon and constellations were, on occasions seen floating on the ceiling. There was a far withdrawn holy place, small and obscure, approached by a succession of courts and columned halls, all arranged on a central axis as to point to the sunrise. Whether we look at the sun worshippers of Egypt, the Druids, or any other, and also the early people who had other gods they worshipped, their predominant idea was stability, as the heavens, so the temples.

Among most early people when building, the symbolic followed the actual. By nature an Idealist, and living in a world of radiant mystery, it was inevitable that man should attach moral and spiritual meanings to the tools, laws and materials of building.

Having this background in our minds, it is easier to see that the earliest builders, whether they were organized group of temple builders, or groups got together for the completion of this one work, attached moral or spiritual significance to that which they practically built. There are many of these symbols which are found in the buildings of early times.

In this paper we are going to consider one of these symbols. The Mosaic Pavement. From the name we can see where it came into existence - Moses. For a long time this was thought to be the origin of the term. However, this has been denied very generally by etymologists. They maintain that the word comes from the Romans, who called it 'musivum,' the Italians called it 'musaico', and the French 'musaique'. So we get 'mosaic'. This in all cases referred to uniting many little stones of different colours into patterns to imitate a painting. While we have no historical evidence of the Temple of Solomon having a floor made of white and black stones, Samuel Lee in his diagram of the Temple, represents not only all the floors of the building, but also the courtyards having this kind of a floor. The Masonic idea might have been suggested by the passage in the Gospel of Saint John, chapter 19, verse

13, "When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgement-seat in a place that is called the Pavement, but in Hebrew, Gabbatha." The word here translated 'Pavement' is in the original writing Lithostroton which is the very word used by Pliny, the Roman writer, to denote a mosaic pavement. There was, therefore, a part of the Temple which was decorated with a mosaic pavement. From the Talmud we learn that there was such a pavement in the Conclave where the Grand Sanhedrin held its sessions.

From this came the idea that the Temple had the mosaic pavement on the ground floor, hence the Lodge floor should also be of the same pattern. It is an old symbol of the Order, and is met with in the earliest rituals of the 18th century. It is classed among the ornaments of the Lodge and is in combination with the indented tessel and the blazing-star.

We learn from Philo-Judaeus that "Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals." He also tells us that Moses was "learned in all the wisdom of the Egyptians". Other traditional writers tell us that he was trained as a priest at Heliopolis, where he was trained in all the literature and science which an Egyptian priest had to learn. Thus, it can be seen, that when he led his people out of Egypt and began in the wilderness to establish his new religion, he gave a holy use to those symbols that he had learned in his ecclesiastical education on the banks of the Nile. In fact, Moses, in his mysteries, and after him, Solomon, adopted a great part of the Egyptian symbols and still later we Masons have preserved in our own.

You will recall that you were told "to remind us of the uncertainty of all things here below: to-day we may tread in the flowery meads of prosperity; to-morrow we may totter on the uneven paths of weakness, temptation and adversity". This idea of opposites was not restricted to the Jews or the Egyptians. About the middle of the 6th century B.C. one of the first of the Greek philosophers, Anaximander, disagreed with Thales, who had said that all things were made from water. He said that all things were made from an Indeterminate and Boundless Something, which he never did further clarify. However, he did answer a question which Thales had never done when he said that all things came from water. Anaximander said that this something gets itself transformed into a world so unlike itself because pairs of opposites such as hot and cold, wet and dry, etc. are continually generated and destroyed within the boundless, yielding their place to one another out of deference to a kind of cosmic equity, which ordains for each its turn at existence. It is interesting to note that this was the first time in Greek philosophy an attempt was made to fuse the natural and moral law.

"The Leaves from Georgia Masonry" has the following comments: "The Temple of Solomon is a symbol to teach, among other lessons, that no labour or care is too great to fit our hearts and minds as living temples for the dwelling place of the Most High.

That we must not profane the Holy of Holies of our own heart by bad thoughts or improper desires, but must keep it pure as He is pure."

"The two pillars at the entrance signify the principles of fixity and motion, attraction and repulsion, which hold the universe together and guide the stars in their courses."

"The mosaic pavement symbolizes among other things the most secret doctrine as to the constitution of matter, and teaches us that life is made up of bright and dark, good and evil, while the blazing star in the centre teaches among other things, that he who fixes his eyes on the heavens and guides his steps by the divine light will be little troubled by what goes on around him upon the earth."

J.S.M. Ward also writes on the carpet or flooring, and on the four tassels traditionally shown at its corners and which also appear at the corners of the first degree tracing board:

"The inner meaning of this carpet is the chequered way of life -- the alternations of joy and sorrow, of good or evil, of day and night, which we all experience in the course of our lives. Indeed, it may be said to stand for all opposites. But what probably strikes the initiate more than anything else about this carpet are the four tassels which are woven into the pattern at the four corners. We are told that these represent the four cardinal virtues, but this is a late gloss, probably invented towards the close of the eighteenth century, and there seems no particular reason why they should represent the four cardinal virtues more than the four elements, or any other particular four. We find the true origin of these tassels, as of many more obscure points in our ritual, if we study the mediaeval ground plan of a new building. The master mason, or architect, as we should call him to-day, commenced his work by striking the centre of the piece of ground on which the building was to be erected, and from it he plotted out the square or rectangle on which the containing walls were subsequently to rise. To do so, he extended ropes from the centre pin to the four angles, and pegged these down at the corners of the building: by a simple use of square and triangle he was able to check the four corners and ascertain if they were true. As the walls rose, from time to time a piece of wood was extended from the corner inwards, and a plumb line dropped down to make sure that the walls were perpendicular and the angle as true on its upper tiers as it was at the base. A dim remembrance of these corner plumb lines lingered on well into the middle of the nineteenth century in Speculative Masonry, for I have met several old provincial brethren who remember seeing, not merely woven tassels on the carpet, but actual tassels hanging in the four corners of the lodge room: and in the ritual used in the old days it is these hanging tassels to which the four cardinal virtues were attached - implying, of course, that the four cardinal virtues were guides to enable a man to maintain an upright life. Like many old and interesting customs, these tassels seem to have disappeared and we are left with a symbolic representation of the four ends of the ropes which crossed the ground plan of the building."

W.L. Wilmshurst saw more in the "square pavement for the high priest to walk on" which is the original of the lodge floor:

"It is not merely the Jewish High Priest of centuries ago that is here referred to, but the individual member of the Craft. For every Mason is intended to be the High Priest of his own personal temple and to make it a place where he and Deity may meet. By the mere fact of being in this dualistic world every living being, whether a Mason or not, walks upon the square pavement of mingled good and evil in every action of his life, so that the floor cloth is the symbol of an elementary philosophical truth common to us all. But, for us, the words "walk upon" imply much more than that. They mean that he who aspires to be master of his fate and captain of his soul must walk upon these opposites in the sense of transcending and dominating them, of trampling upon his lower sensual nature and keeping it beneath his feet in subjection and control. He must become able to rise above the motley of good and evil, to be superior and indifferent to the ups and downs of fortune, the attractions and fears governing ordinary men and swaying their thoughts and actions this way or that. His object is the development of his innate spiritual potencies, and it is impossible that these should develop so long as he is over-ruled by his material tendencies and the fluctuating emotions of pleasure and pain that they give birth to. It is by rising superior to these and attaining serenity and mental equilibrium under any circumstances in which for the moment he may be placed, that a Mason truly "Walks on" the chequered groundwork of existence and conflicting tendencies of his more material nature."

LODGE DUES

Many Lodge notices in the past few months have carried notices of motions to raise Lodge dues. The majority of the motions have appeared to have been passed and dues have been raised on the average of \$10.00 per year. The costs of operating Lodges and the up-keep of Lodge rooms have been going up as has the cost of living. The willingness of the majority of the brethren to look realistically on the increasing costs has been very encouraging to those responsible for finances.

AMALGAMATION

Empress Lodge No. 161 after a distinguished history but recently facing difficulties with a falling membership has decided to amalgamate with Mizpah Lodge No. 35 in Medicine Hat. A committee was established to look after the Lodge Hall in Empress and to allow it to be used at the discretion of the committee.

ST. JOHN'S LODGE NO. 25

St. John's Lodge No. 25, Vegreville, in common with a number of Lodges throughout Alberta held its installation night last December. The event that made the ceremony interesting was the arrival of a bus load of visitors from Edmonton under the supervision of M.W. Bro. P. J. Kendal. This visit had become quite a tradition with St. John's and the Edmonton Brethren.