



Grand Lodge Bulletin

VOL. 44 NO. 9

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

CALGARY, MAY 1979

THE GRAND LODGE OF ALBERTA A.F. & A.M. SEVENTY-FOURTH ANNUAL COMMUNICATION CALGARY INN, CALGARY ALBERTA JUNE 8 and 9, 1979



I asked the Editor of the Grand Lodge Bulletin to print the above picture in the May Issue of the Bulletin which is to be devoted to news about the Grand Lodge Communication in June. It shows W. Bro. M. P. Anderson, Worshipful Master of Hand Hill Lodge No. 98 and W. Bro. W. K. McGuire of Craigmyle Lodge, No. 132 together with myself and the D.D.G.M. of District No. 14, R.W. Bro. E. Todd. The picture was taken following their installation at a joint ceremony in December. I spent much of my childhood in that area and it was a pleasure for me to be at the Installation. The picture means much more. Hand Hill Lodge, as are many of our small rural lodges, was having difficulty carrying on and was considering amalgamation or the surrendering of their charter. Then some of the young men of the Lodge, personified by their new Worshipful Master, decided to work on reviving interest and attendance at Lodge meetings. Now the Lodge is growing and showing a strong interest in the basics of Freemasonry and, once more, has become an important part of a small community.

This illustrates an increasing ground swell that I have detected in my travels throughout the Jurisdiction. When the younger masons take hold of a Lodge with determination to return to the basics and to forget the frills the life of the lodge becomes effective. I sincerely believe we are about to rise above the lethargy that has gripped some of us in the past few years. Once again we are about to go from strength to strength, not relying on gimmicks, but building on the firm foundation of the ancient truths of our craft.

There remains one thing more. That is to make the coming Communication one of rededication and power. To do this we will need representation at the Communication from every Lodge in the Jurisdiction. Will you make plans now for attendance from your Lodge. If this happens it will be the high point of my year as Grand Master and I am counting on your support. The more young masons we have in attendance the greater our strength will be. I pray to the Most High that you all will accept this responsibility and make this communication one of the most outstanding we have had in the past number of years.

Please let me have the pleasure of shaking your hand in Calgary in June.

R. L. Costigan
Grand Master

GRAND LODGE 1979

When the Grand Lodge moved its time of meeting from the middle of the week to the weekend some problems regarding the Grand Lodge Banquet arose. First of all it came on Saturday evening following the Installation of the new Grand Master and of the former Junior Grand Warden to the position of the Senior Grand Warden. This really meant that the Immediate Past Grand Master and the Immediate Past Junior Grand Warden were in charge of the Banquet and the new Grand Master was forced to take a minor role. The second problem was that, after the Installation, out of town members were anxious to get home and left immediately without waiting for the Banquet.

In 1979 there is to be a change. The Banquet will be the first event of the Communication. It will commence at 5:00 p.m. to be followed by the opening of Grand Lodge. The Junior Grand Warden and the Grand Master will be in charge. Tickets may be ordered through the Grand Lodge Office. The guest speaker will be M.W. Bro. Clarence L. Chamberlain, Past Grand Master of Manitoba. Every Mason planning to attend the Grand Lodge Communication should make plans to attend.

**NOMINATIONS FOR
GRAND LODGE OFFICES**

GRAND MASTER:

R.W. Bro. William Neil Love
- Renfrew Lodge No. 134
(By Acclamation).

DEPUTY GRAND MASTER:

R.W. Bro. Walter Edward Foster
- Mountain View Lodge No. 16 and Kenilworth
Lodge No. 29.
(By Acclamation).

SENIOR GRAND WARDEN:

R.W. Bro. Murdo Norman MacIver
- Eastgate Lodge No. 192
(By Acclamation).

JUNIOR GRAND WARDEN:

(One to be Elected)

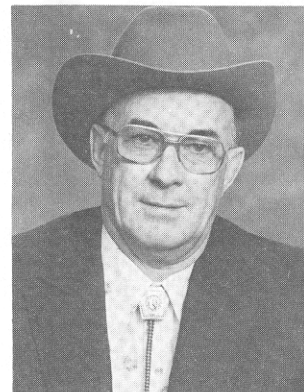


R.W. Bro. Robert James L. Borland - Born, Winnipeg, Manitoba, May 5th, 1925, is married and has two children. Initiated Zetland No. 83, September 29th, 1955. W.M. 1963. Grand Pursuivant 1969-70, D.D.G.M. District No. 6, 1975-76. Board of General Purposes, 1976-77, 1977-78. Member Jurisprudence

Committee 1976-77, 1977-78, 1978-79. Appointed Grand Representative of the Grand Lodge of Arizona in 1977. General Chairman Banff Spring-Workshop, 1972. President of Whitney, White & Borland Limited Insurance.



R.W. Bro. Stanley Harbin - Born, Lloydminster, Saskatchewan, February 19th, 1928. Initiated, Friendship Lodge No. 165, Fort Garry, Manitoba May 20th, 1954. Affiliated Carlton Lodge No. 465, G.R.C. in 1959 to 1965. Charter Member Redwood Lodge No. 193, January 7th, 1965. W.M. 1967-68. Grand Director of Ceremonies, 1969-70. D.D.G.M. District No. 20, 1974-75. Board of General Purposes, 1970-71, 1971-72, 1978-79. Appointed Grand Representative of the Grand Lodge of Ohio in 1977. Served for many years as W.M. for the R.C.M. Police Third Degree Team. Member Edmonton Scottish Rite Bodies. Active member of Grace United Church, Edmonton, for several years. Member of the R.C.M. Police from November 2nd, 1948 to retirement November 1st, 1975. Following training he served nine years in Manitoba, four years in Ontario and thirteen years in Alberta. Currently serving as Camrose District Officer, Alberta Disaster Services. Married and has five daughters.



R.W. Bro. John Franklin Rogers - Born, Empress, Alberta, October 12th, 1924. Initiated, Empress No. 161, April 29th, 1948. W.M. 1954-55 and 1965-66. D.D.G.M. District No. 14, 1967-68. Appointed Grand Representative of the Grand Lodge Do Para (Brazil), 1970. Attended Agricultural Course at Olds College, Committee member Alberta Wheat Pool. President Jones Rogers Realty Ltd. specializing in Farm and Ranch Properties.

GRAND TREASURER:

R.W. Bro. Walter Elmer Bright (134)
(By Acclamation)

GRAND REGISTRAR:

(One to be Elected)

- X W. Bro. Murray Alexander Robert Cliff (87 & 173)
- W. Bro. Kenneth Gordon Lawrence (90)
- W. Bro. Herberito Carlos Enrique Prager (101)

BOARD OF BENEVOLENCE:

(Three to be Elected)

- X W. Bro. Lloyd Chester Barnes (4)
- W. Bro. Robert Davidson (125)
- X W. Bro. Gordon Melvin Leadbeater (36)
- X V.W. Bro. Alexander Frederick McIntosh (124)
- X W. Bro. Elmer Winston Paul (165) X
- R.W. Bro. Walter William Permann (107)

MASONIC HIGHER EDUCATION BURSARY COMMITTEE:

(Two to be Elected)

- W. Bro. John William Eno (146)
- X R.W. Bro. Leslie Donald Jeater (1)
- W. Bro. Ralph Henry Ohm (193)
- X W. Bro. Donald Thomas Rigby (124)
- X W. Bro. Neal Wilbert Warner (36)

BOARD OF GENERAL PURPOSES:

(Eight to be Elected)

- W. Bro. James Manson Bremner (168)
- X W. Bro. George Alfred Brown (166)
- W. Bro. Ross Howard Cawley (101)
- X R.W. Bro. David Herbert Cooke (87)
- W. Bro. Charles Thomas Cork (90)
- X R.W. Bro. Edward Albert Demers (170)
- R.W. Bro. Edward Graham Ferguson (136)
- W. Bro. Edward Henry Ficht (166)
- R.W. Bro. William Charles Graves (2)
- X W. Bro. William Sinclair Hodge (28)
- V.W. Bro. Cecil Douglas Holmes (12)
- W. Bro. William David Hughes (15)
- X R.W. Bro. William Andrew Irwin (77)
- W. Bro. Laurence Edwards Lacombe (67)
- W. Bro. Donald Charles Maskell (142)
- W. Bro. Harvey Nelson Millar (193)
- X R.W. Bro. Ralph Ofeigon McKinnon (48)
- X W. Bro. James Ross (17 & 19)
- X W. Bro. Norman John Senn (176)
- X R.W. Bro. Jerome Kingsley Williams (187)

THE IMMOVABLE JEWELS

Contributed by Redwood Lodge #193

"They are called the 'Immovable Jewels' because they lie open in the Lodge for the brethren to moralize upon." According to Webster's dictionary, 'to moralize' means 'to explain or interpret morally, or to improve the morals of'. The purpose of this paper will be to interpret the significance of these symbols as generally accepted by masonic scholars. It is incumbent on every Mason to search through the symbolism of Freemasonry, and the interpretations placed on them by Masonic scholars, and to apply these interpretations to his own personal situation to improve his morals and to strengthen his character.

The immovable jewels are the Rough and Perfect Ashlars and the Tracing Board, and from these many moral lessons can be learned. The word 'Ashlar' means 'a hewed or squared stone'. The term 'Rough Ashlar' would then mean a stone which has been taken from the quarry and roughly shaped. This would imply that a considerable amount of work has already been done. It would also imply that in selecting the material from which to hew the Ashlar, the Mason looked for stone of a certain character, -- not stone that would crumble under pressure, but that which was hard but workable. If we equate the Rough Ashlar to the man who first enters the Masonic circle, we see a man who has been deemed by Masonic brethren to be of good character, capable of reshaping to

take his place in the structure of a better society. The Craft must be genuinely concerned that the material is beyond suspicion for "the craft can do much in the transformation of character, but it cannot transform material".¹

As a Rough Ashlar, the man who is recommended for membership has already been shaped by many influences of society. He must be reasonably well educated, and must have achieved some social standing in his community. His education, his work, his association with friends and neighbours, and his business dealings have shaped a character acceptable to his future brethren in Freemasonry, and prepared for finishing to a more perfect form.

The position of the Rough Ashlar varies in different jurisdictions, but we place it at the north-east angle of the lodge, significant of the cornerstone of a building upon which a new and perfect temple is to be erected.

The Perfect Ashlar is for the more expert workman to try and adjust his jewels on. The Perfect Ashlar therefore is a gauge by which the Mason can judge himself. Our ritual implies that no-one actually attains this perfect state. Webster's dictionary defines 'perfect' as 'quality of a thing, frequently as an unattainable or theoretical state'. Reflect for a while on the qualities of the ideal Freemason as given in the general charge each year at installation. Can any one of us claim to have attained that ideal? Can we say that we have never erred from the ideal at one time or another?

Even though the ideal is unattainable, it is the duty of every Mason to strive for it. Rev. J. T. Lawrence in his book 'The Perfect Ashlar' Says: "Still we must do our best, undeterred by the impossibility of reaching a limit. So long as nature holds one undiscovered secret, we will go on learning the hidden mysteries of nature and science. So long as there is one grace of character yet not achieved we will press forward remembering that each step gained only seems to reveal more. So long as there is one baneful and malignant passion from which the heart is not yet purified, we shall continue to strive to extinguish it."²

Webster also gives as a synonym for 'perfect', the word 'entire' and goes on to add that "Entire suggests a perfection deriving from integrity, soundness or completeness. Completeness suggests that cultivation of a single virtue or study is not enough to qualify a

¹ The Perfect Ashlar: Rev. J. T. Lawrence, page 4.

² The Perfect Ashlar: Rev. J. T. Lawrence, page 10.

man as a perfect Ashlar. Not until a man has discovered the entire range of Brotherly Love, Relief, and Truth, can he claim the completeness or perfection of the Perfect Ashlar.

The Perfect Ashlar has six faces, each of which are of finished form, so that when viewed from any direction, its appearance is the same. The man who can liken himself to the Perfect Ashlar will present the same "undeviating line of conduct under whatever circumstance he finds himself".³ This suggests to us an absolute standard of conduct for the Freemason, rejecting the 'situation ethics' so popular today (i.e.)

what may be wrong under one set of circumstances may be deemed right under another. The more perfect the Ashlar becomes, the sharper are its edges, the more easily it distinguishes between good and evil, virtue and vice.

The position of the Perfect Ashlar in our Lodges is the S. E. angle of the Lodge, depicting progress as the Mason moves toward a state of perfection. In some ancient lodges, the Ashlar was suspended, indicative of its position between heaven and earth, and that only the G. A. O. T. U. will determine its position in the intended structure and that we must resign ourselves to His will.

The third immovable jewel is the Tracing Board. Of course in our lodges, we have three Tracing Boards, one for each degree. But according to Lawrence, this is a misnomer, since the Tracing Board is for the Master "to lay lines and draw designs upon". The Tracing Board is more properly the trestle board. The so-called Tracing Boards are permanent representations of the drawings of the Worshipful Master for the purpose of illustrating Masonic lectures. Originally, the designs of the master were laid out on the floor of the lodge, or on a floor cloth, and in order to examine the drawings, it was necessary to perambulate about the lodge, thus squaring the lodge.⁴ The earliest printed Tracing Boards came into existence in 1744 for use in the first and second degrees. The Tracing Boards contain a wealth of Masonic teachings, an entire subject in itself. Suffice it to say that in the center of the First Degree Tracing Board, is depicted the V. O. T. S. L., which is the basis for our belief. It is the book in which are revealed man's obligation to God, to his fellow-men, and to himself, and without an avowed belief in God, no man can be made a Mason.

³ The Perfect Ashlar: Rev. J. T. Lawrence, page 16.
⁴ The Freemason at Work: Harry Carr, page 322.

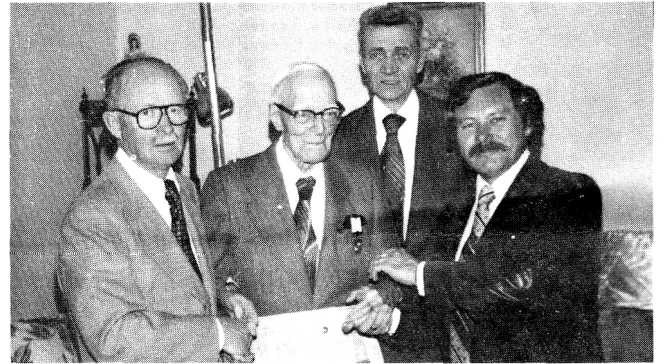
HINTON LODGE NO. 178

This little verse was composed by Bro. Bill Reid, Senior Warden of Hinton Lodge No. 178.

THOUGHTS

I never dreamed I could
 So disenchanted be
 With the Gift that God
 Has given to me
 I worked and strived
 For material wage
 And left my Life a book
 With empty page
 Until a true and faithful Friend
 Did subtly direct
 My wanderings to a group of men
 Both honest and select
 A group of men, who did
 Impress on me
 A life of Love, of Faith,
 Of Hope and Charity
 And now, by practicing The Craft
 I've found my identity
 And by studying The Science
 I gain a great Humility

And now, as a Member of The Guild
 I will, a useful structure
 Strive to Build.



"In a recent visit to the home of Bro. Alfred Pike Sr. a pleasant time was spent when a bar to Bro. Pike's 50 year Jewel was presented. Bro. Pike was initiated in Empire Lodge No. 63 on July 16, 1917.

The picture shows, from left to right, M.W. Bro. K. L. Crockett, P.G.M., Bro. A. Pike Sr., R.W. Bro. E.A. Demers, D.D.G.M. District No. 20 and W. Bro. G.B.E. Bennett, Wor. Master of Empire Lodge.

Those who joined in the visit but not shown in the picture were V.W. Bro. F. F. Ayriss, Bro. R. G. Aberdeen and Bro. H. VanDeelen, son-in-law of Bro. Pike, all members of Empire Lodge."



In January new officers were installed in Gleichen Lodge No. 36. Gleichen Lodge is now a strong and growing Lodge as the result of the amalgamation of Gleichen and Standard Lodge No. 152. At the Installation there was returned to the Lodge for safekeeping the Past Masters' Jewels of the first Past Masters of both of the Lodges. The picture shows the newly Installed Worshipful Master, W. Bro. W. H. Pollard receiving the jewels from P.D.D.G.M., R.W. Bro. A. C. Gunning with the Grand Master, M.W. Bro. R. L. Costigan looking on.

CHURCH PARADES

District No. 18 will be holding its annual Church Parade at the United Church in Carstairs on May 6. All brethren will be made welcome.

In April an area Church Parade was held at St. Matthews United Church in Calgary. St. Matthew's is the home church of the Grand Master and the minister of the church is the V.W. the Grand Chaplain, Bro. Rev. D. J. H. Cook.