



Grand Lodge Bulletin

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

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HAPPY NEW YEAR!

M.W. Bro. T. Gordon Towers, P.G.M., M.P.



I am grateful for the kind and generous invitation to extend a new Year's Message to my brothers in the Order.

Masonry is a living testimony to the good that man can do when brotherhood and Christian charity prevail. It has always been a source of pride and inspiration to me that Masons "get involved" despite the countless other responsibilities imposed by family and job.

We live in times when the principles of our Lodge are all so relevant and all so essential for the coexistence of ideas and the brotherhood of man.

Governments and individual elected public servants could do well to take a leaf from the Masonic book and apply it to their thinking in the discharge of their public duties and responsibilities.

Unless we deliberately choose not to be, we are called upon, at some time, to be our brother's keeper — to exercise understanding and charity.

Each of us, from time to time, for various reasons during a lifetime, needs help, physically, morally, economically. Helping each other should be a partnership among government, community institutions and individuals.

I derive the greatest satisfaction from my job as Member of Parliament for Red Deer when I am able to help a constituent who has been frustrated by the system. The range of problems which cross my desk is far-reaching, and I am able to see, first hand, the stresses and strains on people in our society.

To me, one of the great privileges in life is to be of service to our fellow beings.

The one fear I have is that the individual may become insignificant in the scheme of things, that the system may lose sight of the fact that it is made up of individuals and receives its power and authority from a collection of individuals.

I do not want to see a system where people become ciphers, digits, or SIN numbers. I want a system where there is concern and caring for the whole person as a person.

I want to see a system where people receive humanity and social justice because they are individuals. I want to see a system free from red-tape and bureaucratic labyrinths.

That's what the brotherhood of man is all about.

That's what government should be all about.

But, we should neither expect nor want government to do everything for us. We, too, have responsibilities as individuals to reach out to the less fortunate. We, too, have responsibilities to make our communities better places to live.

Free Masonry is the embodiment of this philosophy.

Being a Mason means being prepared to give, to share. Being a Mason means caring and doing for others. Being a Mason means getting off the sidelines and getting involved.

Where there is fraternal kinship and brotherhood, there is charity. Where there is charity, there is concern and love, reason and good will. Where there is reason and good will, there is harmony and accord.

As a nation we have much to be grateful for. As individuals we can expect to share the legacy that this bountiful nation has the potential to provide.

But it just won't happen unless men and women of good will make it happen.

As a nation, we are the sum total of our parts. We are the aggregate of all our individual hopes, dreams, and aspirations.

If we work together and for others we cannot but succeed.
We cannot but enjoy more fully the serenity and contentment that giving brings.

My wish for 1981 is that all Canadians, everywhere, re-dedicate themselves to the fundamental principles of charity and justice, the Masonic way.



RESEARCH AND EDUCATION

(M.W.Bro. Wm. N. Love, P.G.M.)

If I were backed into a corner and forced to name any committee or Board of Masonry as the single most important one to the health of the Craft, I would have no hesitation whatsoever, in naming the Research and Education Committee of Grand Lodge.

Jurisprudence, The Work, Fraternal Relations, Bursary . . . even Finance, all have very important contributions to make, but for me, the Committee on Masonic Education is the only one that concerns itself entirely with the fundamental objectives of Freemasonry; that is . . . to turn our members into Masons!

Are we not, after all, an educational institution striving to teach and instill into the characters of our Brethren eternal principles such as integrity, truth, brotherly love, charity, temperance, fortitude, justice or prudence . . . all those age-old virtues that have been the inspiration and goal of civilized men through the centuries?

Because its name Research and Education (in fact I might say, — in spite of its forbidding name) encompasses the very fundamentals of the Craft, we should be giving it far more attention than we do. Unfortunately, its role has never been clearly explained for many Brethren. Perhaps I can remedy this oversight by attempting to define its purpose in the following four points . . . in order of importance:

1. To somehow inspire the Brethren with a desire to improve their character.
2. To guide Masons to sources of educational material and in the techniques of teaching Masonry.
3. To serve as a communication link between educators and to coordinate the exchange of successful Masonic programs.
4. To produce educational programs, but only in a supporting capacity to that done at the individual or Lodge level.

That there is a need for instruction is succinctly underscored by Dwight L. Smith, Past Grand Master of Indiana, who made the following comment:

“Few indeed are the Master Masons who know what Freemasonry is; even more rare is the species with a comprehension of what Freemasonry is not. Seniority and rank seem to have little relationship to our ignorance. The number of Masters, Past Masters and Grand Masters who are hazy as to what our Craft is all about is appalling.”

In support of this statement, consider the words of Most Worshipful Brother G.M. Davis, who put it this way at the Banff Interprovincial Conference:

“May I suggest that 90% of our Masons, including our officers, haven't the faintest idea what is the purpose of our First Degree, why the Second Degree differs from the First, and what the basic allegorical meaning of the Third is. Yet it is not so profound that it cannot be explained . . . we do some very efficient work in many of our Lodges, but we don't do it with a depth of understanding.”

On the basis of such authoritative opinions, it would seem that we have a wide-open field for constructive missionary work.

Here, perhaps, is where we come to the crux of the matter. We cannot retain a Brother's interest if he sees nothing but the same ceremonies, often indifferently done by the same people, year in and year out, without any explanation of their meaning, interpretation of their significance, or encouragement to study and search out the age-old lessons behind them.

Our folly is that we seem to think that we can cover this vast subject and build a man's character in an hour, on three evenings, a month apart. And this is to last him a lifetime? Nor are mere entertainments and social distractions suitable substitutes for the proper education of a Mason. The subtleties of the human mind and spirit are so obscure and profound that we cannot afford the luxury of wasting all our time on the frivolities of parties and service club projects. We must get back to the quarries of the Craft.

Certainly this is the area in which the Committee on Research and instruction labours. In defining its proper role, may I again underline the order of priority. The production of educational programs by the Committee is placed at the bottom of the list where it belongs because the proper place for such efforts rightly rests at the Lodge level, and ideally, with the individual Mason.

The highest priority, however, and the most difficult challenge, lies in the first point. We must somehow inspire our Brethren with a desire to learn and improve themselves; they must be infected with enthusiasm to put the teachings into practice; they must be taught the self-discipline needed to overcome shortcomings in their own character; and they must be induced to the habit of virtue by the encouragement and example of like-minded Brethren in the Craft. The Committee's objective is to help you help yourself!

In passing, may I say that instruction or education is not just a matter of preparing and reading papers. These have their proper important place, but the field is far wider, as suggested by Worshipful Brother Davies, who said:

“. . . Masonic education is more than just historical and philosophical addresses. Masonic education can include any information or activity affecting the welfare and smooth operating of our Lodges.”

I suggest that we all lend our full support to our Education Committee in every way we can, and that individuals with a particular bent or enthusiasm for Masonic instruction seek out opportunities to serve in this often exciting area.

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“In connection with our degrees and Grand Lodge's 'Lodge Plan For Masonic Education', the Mentor Committee Chairman will be choosing Committee members to assist them in the presentation of the papers which have already been prepared. This is an opportunity for those members who haven't attended regularly to become involved in Lodge activities. The papers only need to be read to the candidates . . .”

— W.Bro.R.L.Purdy.
(Elbow River No. 180)

BOWDEN LODGE NO. 42



At a regular meeting Bowden Lodge No. 42 presented two of its members, R.W.Bro. Roy Frederick Anderson and W.B. Donald Murray with Fifty Year Jewels.

R.W.Bro. Anderson was initiated into Masonry on August 14, 1929 in Hand Hill Lodge No. 98, affiliated with Bowden Lodge March 8, 1938, was W. Master of Bowden Lodge in 1941 and D.D.G.M. of District No. 4 in 1950.

W.Bro. Donald Murray was initiated into Masonry on December 10, 1929 in Bowden Lodge, was W.Master of Bowden Lodge in 1944. W.Bro. Murray is the only initiated member into Bowden Lodge to have attained Fifty consecutive years of membership in the Lodge.

In making the presentation of these Fifty Year Jewels, R.W.Bro. Walter F. Sick, D.D.G.M. of District No. 4, spoke of the many years of dedicated service by these Brethren to the Craft, these Jewels being in recognition of faithful and distinguished service to Bowden Lodge.

FOOTHILLS LODGE NO. 174

In December 1978 Foothills Lodge No. 174 received a letter from Mrs. Gladys Smith enclosing a cheque for \$150.00 in memory of her late husband Bro. Gordon Smith. She said, "Masonry was always a very meaningful part of his life, so I wish you to use this memorial in whatever way you deem best, in the interest of your order."

After some discussion it was decided in October 1979 that the donation be used as the beginning of a special altar cloth fund and that members be asked to make contributions towards it. A final design for the altar cloth was decided upon and the order was placed with the Grand Secretary. The altar cloth and accompanying cushion arrived in late June and was fully paid for from the special fund. At the Regular Communication of Foothills Lodge in September 1980 the altar cloth was put into regular service.

CENTURY LODGE NO. 100

V.W.Bro. Walter Ford has been a stalwart of Century Lodge for a number of years and is well known for his regular attendance at District and Grand Lodge Meetings. At a recent meeting of Century Lodge V.W.Bro. Ford was presented with his Fifty Year Jewel by W.Bro. Irvine Coover. W.Bro. Coover was the Junior Warden of Century Lodge when V.W.Bro. Ford was initiated. In attendance at the meeting was R.W.Bro. J. Moore, D.D.G.M.



The picture shows W.Bro. John Sheloff, W.M. of Century Lodge; V.W.Bro. Walter Ford, W.Bro. Irvine Coover and R.W.Bro. J. Moore, D.D.G.M.

PATRICIA LODGE NO. 91



On August 19, 1980, W.Bro. Gary Comrie, Worshipful Master of Patricia Lodge No. 91, G.R.A. together with several members gathered at the Good Samaritan Auxiliary Hospital in Edmonton with a large birthday cake to celebrate with the senior member of their lodge the occasion of his 89th birthday.

Bro. G. Lynnwood Tipp was born on August 19, 1891, at Sunderland, Ontario, the son of W.Bro. John L. Tipp who became the first master of Patricia Lodge when under dispensation and laterly when instituted on October 30, 1915. Bro. Lynnwood Tipp was one of a group of 35 candidates to join the lodge when chartered. He was initiated on October 30, 1915, passed January

24, 1916, and was raised to the sublime degree of Master Mason by his father on February 28, 1916.

Bro. Tipp was an active member and served in several offices until he reached the office of Senior Deacon at which time he left the city. He, nevertheless, remained a faithful member and received his 50 year jewel in 1966 followed by his 60 year membership bar in 1976. He was awarded a life membership in 1970.

Bro. Tipp lost a leg several years ago and is now confined to a wheelchair. However, despite his handicap and his advanced age he is still spry, alert and a real pleasure and inspiration to visitors. On his birthday he was required to wear dark glasses as protection of his left eye on which he had received surgery for a cataract removal only a few days previously.

FIAT LUX LODGE OF RESEARCH NO. 1980



Fiat Lux Lodge of Research No. 1980 was constituted and consecrated on September 27th by the M.W. the Grand Master, M.W. Bro. W.E. Foster at the Calgary Masonic Temple. R.W.Bro. R.H. Thornton acted as Installing Master and installed M.W.Bro. A.O. Aspeslet P.G.M. as the first Worshipful Master. Following his installation M.W.Bro. Aspeslet delivered a research paper "Why Two Rites" and established a tradition, that the Worshipful Master of Fiat Lux Lodge of Research, at his installation, will present a research paper. Pictured above are the charter members of the lodge together with the Grand Master.

NORWOOD LODGE NO. 90



Four girls, all members of Bethel No. 24 Order of Job's daughters decided to add to the symbolism of

Norwood Lodge No. 90 and volunteered to hook the above for the Lodge.

- Size - 3½' x 6'
- Time - 127 hours
- Hooks - 33,600
- Yarn - 8400 ft.
- Enjoyment - unlimited

They are all daughters of W. Brother Bernie Hiron of Norwood Lodge No. 90.

In order from left to right they are Gerry, Carolynn, Janis and Shelley.

MEDICINE HAT LODGE NO. 2



W.Bro. R. Lindsay, R.W.Bro. F. Rogers, Junior Grand Warden, V.W.Bro. McLaren Ewart, M.W.Bro. W.E. Foster G.M.

At a recent meeting of Medicine Hat Lodge No. 2, the M.W. the Grand Master, M.W.Bro. W.E. Foster, presented V.W.Bro. McLaren Ewart with a Fifty Year Past Master's Jewel. It was a gala occasion with an excellent attendance and a glowing tribute to an outstanding Mason.

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"Indifference on the part of its members to the great teachings of Masonry is painfully deplorable. Its moral purpose is seldom taken seriously. Hosts of Masons remain utterly insensitive to the need of translating its principles into terms of daily living. Masonry, when rightly understood, challenges its members to the highest reaches of noble living. The wealth of symbolic suggestion found in Masonry is virtually inexhaustable." — William HAMMOND"

— W.Bro.W.W.H.Hourie.
(Renfrew No. 134)

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"... The Brethren were asked for ideas on how to make our meetings more entertaining and informative . . . One of the suggestions that came out of the meeting with the D.D.G.M. was for the Lodges to put on short, light-hearted and educational skits. This proposal was well received and I was pleased to learn that this has been a tried and proven method of injecting fun into our meetings in the past and the idea is worthy of being revived. Material is being gathered and there will be more comments on the subject in subsequent notices."

— W.Bro.Len Crawford.
(Jasper No. 14)