



Grand Lodge Bulletin

VOL. 46, NO. 8

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

APRIL, 1981

WAR AND PEACE

A novel by Count L.N. Tolstoy, written in 1868

The heroine of War and Peace is the whole nation of Russia — the beautiful, strange, tormented land. We see its lights and shadows, its wide expanse, and its quiet hamlets; its people at work and play, in peace and war — now hovering like a shadow on the heels of their enemies, now fleeing in terror in the glare of their burning cities. War and Peace is a picture of the tumult of a nation, and the vicissitudes of life, in the light of the Napoleonic invasion.

One of the arresting figures of the story is Count Pierre Bezuhov — in whom Tolstoy has shown us one side of his own soul. Pierre is the richest man in Russia, owning vast estates, including both the land and the serfs on the land. Like so many young noblemen of his day, he has lived a wild, sensual, dissolute life, careless alike of the rights and wrongs of his fellows. He was married to a beautiful, bewitching, sensual woman, whose paramour he has just killed in a duel. On his way to St. Petersburg he falls in with an old man, simply dressed, but with the light of a great peace in his face. The stranger addresses the Count and tells him that he has heard of his misfortune, referring to the duel resulting in the death at his hands of the lover of his wife. He is aware, too, as he goes on to say, of the wild sin-bespattered life the Count has lived, of his way of thinking, of his pride, indolence, and ignorance. The Count listened to these severe words, he hardly knew why — perhaps because he heard in them an undertone of sympathy, the accent of a great pity, and what he heard in the voice he saw in the kindly face.

On the hand of the old man the Count noticed a ring, and in it an emblem. He asked the stranger if he was not a Mason. Whereupon the old man, looking searchingly into the eyes of the Count, said that he belonged to that order, in whose name he extended to him the hand of a brother man, in the name of God the Father. At the mention of the name of God a smile curled on the lips of the Count, who said:

"I ought to tell you that I don't believe in God." The old Freemason smiled as a rich man, holding millions in his hand, might smile at a poor wretch.

"Yes, you do not know Him, sir," said the stranger. "You do not know Him, that is why you are unhappy. But He is here, He is within me, He is in thee, and even in these scoffing words you have just uttered. If He is not, we should not be speaking of Him, sir. Whom dost thou deny? How came there within thee the conception that there is such an incomprehensible Being?"

Something in the venerable stranger, who spoke earnestly, as one who stood in the light of a vision, touched the Count deeply, and stirred in him a longing to see what the old man saw and to know what he knew. Abject, hopeless, haunted by an ill-spent life, with the blood of a fellow man on his hands — his eyes betrayed his longing to know God. Though he did not speak, the kindly eyes of the stranger read his face and answered his unasked question:

"He exists, but to know Him is hard. It is not attained by reason, but by life. The highest truth is like the purest dew. Can I hold in an impure vessel that pure dew and judge of its purity? Only by inner purification can we know Him."

Finally, the old man asked the young nobleman if he would not like to look into the mysteries of Masonry. Not so much what the stranger had said as what he was — his gentle, austere, benign spirit, that had in it something of the Fatherhood of God — made the Count say, "Yes." The stranger asked him to report at a certain room in St. Petersburg, where he would be introduced to those high in authority among Freemasons. Meanwhile, what the gently stern old man had said sunk into the soul of the hitherto heedless young nobleman; and when he reported at the lodge room and was asked, as every man is asked, the one indispensable question: "Do you believe in God?" — something deeper than his doubts, something higher than his skepticism spoke within him, and he answered, "Yes."

There follows a detailed description of the Count's initiation, which those who are not Masons may be curious to read. It tells them nothing of what takes place in a lodge room on such occasions; but it does show them the spirit that lives and glows on the altar of Masonry. No one but a Mason could have written it; and while the chain of evidence is not quite complete, it is safe to assume that, as with Count Pierre in the story, so with Count Tolstoy himself, it was Masonry which first lifted him out of the pit of atheism and sensualism, set his feet upon the Rock of Ages, and started him toward the city of God. Does this not suggest to us the deeper meaning of Masonry, its higher ministry, and the service it may render to the inner life of man?

OPPRESSION

(From the Grand Lodge Bulletin, April 1937)

It is common knowledge that in certain European countries Masonry has been made the victim of vicious and stupid persecution. Grand and subordinate Lodges have been dissolved and individual Masons threatened with loss of business, of liberty, even of life. It has been (and is) a campaign of attempted annihilation, a chapter torn by present day dictators from the history of the Dark Ages.

I have read many letters from these over-seas brethren, and they have told simply and vividly their own story of oppression. While they voice a profound regret over the loss of fraternal contact, their messages reveal an undercurrent of confidence in the enduring vitality of Freemasonry, and a hope that they may live to see it resume eventually its rightful and honored place. And it will be so; an eclipse is not destruction.

Was it not Emerson who said that if humanity were permitted to view a glorious sunrise but once in half a century, it would be an event of transcendent importance? And is it not a fact that we must lose our greatest privileges before we realize how rich we were in their possession?

Picture our state of mind if we were to be suddenly deprived of all our Masonic rights and privileges — temples closed — fraternal bonds broken — the ministrations of Masonry alive only in memory.

Yet the values are in no degree lessened because they are actually and securely ours. We do live in a country founded upon liberty, justice, and equality of opportunity, free thought, free speech, a free press; Masonry in our nation is not threatened. But have we not seriously discounted our own usefulness and our own rewards by taking all this too much for granted?

One serious problem is that of attendance. Far too small a proportion of the resident membership avail themselves of the fine privilege of attending the various meetings. They unthinkingly cut themselves off from the influence of Masonry as it is always found in the Lodge room, and from the fraternal associations likewise possible. Furthermore, the inspiration of their presence is needed, first, by the officers who have, for the time being, the chief responsibility of a constructive administration; second, by the one who is crossing the threshold of Masonry, who may naturally wonder why degrees which are so impressive and significant to him have aroused the interest of so few of the membership.

These over-seas brethren who have had their Masonry so ruthlessly cut from under their feet (but not out of their hearts) would be happy to have restored to them the privilege of attending Lodge. Let us feel a deeper sense of loyalty, and cease magnifying a slight inconvenience into a valid excuse for absence. Furthermore, it is squarely up to the Worshipful Master and his associate officers to inject a note of Masonic interest, in addition to the degree work, into every meeting. A wealth of material is available. Attendance will be better when the membership understands that there is an intelligent and persistent effort to make the Lodge meeting not merely an incident, but an event.

— Burton H. Saxton, P.G.M.
Ohio

A MASON

(From The Trestle Board
of Redwood Lodge
No. 193)



A Mason is a man who professes a faith in God. As a man of faith, he uses the tools of moral and ethical truths to serve mankind.

A Mason binds himself to like-minded men in a Brotherhood that transcends all religious, ethnic, social, cultural, and educational differences.

In fellowship with his Brothers, a Mason finds ways in which to serve his God, his family, his fellowman, and his country.

A Mason is dedicated. He recognizes his responsibility for justice, truth, charity, enlightenment, freedom and liberty, honesty and integrity in all aspects of human endeavor.

A Mason is such a man.

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IOWA COMMITTEE ON MASONIC EDUCATION
Cedar Rapids, Iowa

**“THE TEN COMMANDMENTS
OF A MASON”**

(From the Trestle Board of Redwood Lodge No. 173)

1. BELIEVE IN GOD
2. PRACTICE BROTHERLY LOVE
3. RELIEVE THE DISTRESSED
4. SEARCH FOR TRUTH
5. BE AN EXEMPLARY CITIZEN
6. BE PURE IN LIFE AND CONDUCT
7. BE TEMPERATE
8. BE COURAGEOUS
9. BE PRUDENT
10. BE JUST

— By John R. Nocas, P.M.
Southern California Research Lodge

THE GRAND LODGE OF GREECE

Pythagoras Lodge No. 8 on the register of the Grand Lodge of Greece, is celebrating its One Hundredth Anniversary this year. The Lodge was actually constituted on January 21, 1881 and named after Pythagoras, one of the most celebrated Grecian Philosophers. On Sunday, February 1, 1981 they held a memorial service for the founders of the Lodge. The next Saturday a Centenary Convocation took place with the M.W. the Grand Master Mason of Greece and his

officers present. On Sunday, February 8 they held a ceremony of Adoption of the Lewisses, sons of the Lodge's brethren. The Grand Secretary General of Greece forwarded an invitation to our Grand Lodge to attend these ceremonies. Unfortunately the invitation arrived too late for our Grand Secretary to make the invitation known to our Lodges. Should any of our world travellers have opportunity to visit Pythagoras Lodge during 1981 we would be very glad to hear from you.

CRAIGMYLE LODGE NO. 132



Left to right: W. Bro. David Rees (Father) Worshipful Master; Bro. Bruce Rees, Bro. Brian Rees (sons); R.W. Bro. W.J. Smith (Grandfather).

At the December meeting of Craigmyle Lodge No. 132, Bro. Bruce Rees and Bro. Brian Rees were raised to the sublime degree. Assisting in the conferring of the degree was the Worshipful Master of the Lodge, M. Bro. David Rees, the father of the candidates and the grandfather of the two R.W. Bro. W.J. Smith. The meeting was a very happy occasion for Craigmyle Lodge.

CAMROSE LODGE NO. 37



W. Bro. Dick Clemens of Camrose Lodge No. 37, when he was in Vancouver, B.C., called at the home of Bro. L.F. Patterson to present him with a Fifty year jewel on behalf of Camrose Lodge. It was by coincidence that the jewel was presented on Bro. Patterson's eighty-fourth birthday.

CARSTAIRS LODGE NO. 20

The Seventy-fifth Anniversary of Carstairs Lodge No. 20 coincides with the Seventy-fifth Anniversary year of the Grand Lodge of Alberta. The Lodge was constituted on February 21, 1906 and consecrated on November 30, 1906.

To celebrate this double anniversary the Lodge held festival meeting on February 6. The meeting opened with a fellowship hour followed by a banquet and the usual toast list. At 8:00 p.m. the Lodge was tyled. Included in the program was a Service of Thanksgiving and an historical review. The very delightful and successful meeting concluded with an address by the M.W. the Grand Master, M.W. Bro. W.E. Foster. W. Bro. F. Wooffitt is the Worshipful Master of this Lodge.

The history of Carstairs Lodge is an interesting one. In 1928 the Lodge had \$3000.00 in a building fund and decided to build a Lodge Hall that would cost \$8,925.00. The costs rose to about \$10,000.00 by the time the building was opened and furnished. It was dedicated by the Grand Master, the late M.W. Bro. Canon Middleton. It took the Lodge twenty years to pay off the debt on the hall because of the depression years. The final payment was made in 1948.

The historical review concludes,

"The early seventies were trying years and some of the brethren were seriously considering giving up and surrendering the Charter. A visit from the Grand Secretary and the Grand Master brought new hope and the Grand Master granted permission for the officers to carry on until Spring and to have the election and installation of officers at that time. This was a good move as with the affiliation of several Calgary brethren plus initiations the Lodge has increased its membership from 39 to 47.

We are happy now to celebrate our 75th Anniversary. During the years 262 members have joined the Lodge. 172 by initiation and 90 by affiliation. Nine brothers have served as District Deputy Grand Masters, one as Grand Steward and one as Grand Pusuvant. We welcome this opportunity to thank all our visitors for joining us in commemoration of this mile stone in our masonic history".

THE CRAFT REMEMBERS

On Sunday, November 16, 1980, Brethren of Kenilworth Lodge No. 29, Red Deer Lodge No. 12, and Beacon Lodge No. 190 journeyed westward from Red Deer to the small town of Benalto. There they attended a Special Service at the Benalto Presbyterian Church, in remembrance of M.W. Bro. G.R. Sterling, and to present a Memorial Lectern and Bible.

The little church was full with Brethren of the three Lodges, the Eastern Star members, friends and family of our late Brother. The Scripture Lesson was read by the Worshipful Master of Kenilworth Lodge, W. Bro. A.N. Ljunggren. The presentation of the Lectern and Bible was made by M.W. Bro. W.E. Foster, Grand Master, in a moving and respectful address.

For myself, as I listened, a picture came into my mind of our late Brother, a kindly face, a compassionate view, and a voice that welcomed you to his presence. Also, a memory of my first Lodge meeting as a Worshipful Master, hesitant and fearful of making any errors, but, a kindly word from M.W. Bro. Sterling and all was well.

The next day a letter arrived extending congratula-

tions on a well run meeting, with no mention of errors. Who else would take time out of a very busy schedule to pen a letter that warmed your heart when you read it?

I must confess, that as M.W.Bro. Foster was speaking, a tiny spot of tear appeared under my eyes, but, no shame to myself, I felt better for it, thankful for having known such a gentleman, friend, and Brother. God Rest Him.

The sad part is that this world is quite short of his kind.

— W.Bro. W.S. Ford
Secretary, Kenilworth Lodge No. 29

WEST EDMONTON LODGE NO. 101



W.Bro. J.W. Bate was presented with the 60 year bar to his 50 year jewel by his son-in-law W.Bro. E. Power on Oct. 29, 1980 at his home. Shown from l. to r.: R. Wor. Bro. H.C.E. Prager, DDGM; Wor. Bro. Bate; Wor. Bro. Power, and Wor. Bro. R.G. Crockett, W.M.

ST. MARK'S LODGE NO. 118



Left to right: R. W. Bro. J.A. Probert, W. Bro. E.C. Ross, W. Bro. C.A. Capper, W. Bro. H.W. Drummond, Bro. Ernest F. Sanders.

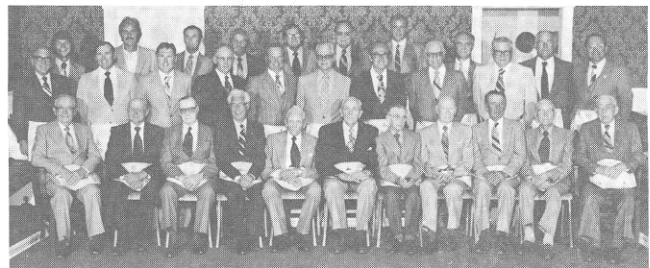
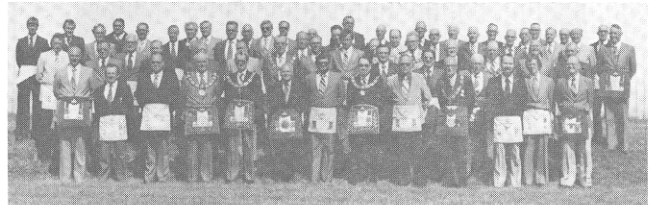
Bro. Ernest F. Sanders was born on March 24, 1893 and is the last surviving charter member of St. Mark's Lodge No. 118. Records do not show the date of his initiation but he affiliated with St. Mark's Lodge in 1921. The above group of his brethren visited Bro. Sanders in Sarcee Auxiliary Hospital, where he has been a long time patient, to present him with a sixty year membership bar to his fifty year jewel. In his younger years Bro. Sanders was not only a strong supporter of St. Mark's Lodge but he was also outstanding in his community and church work in the West Calgary area.

**DISTRICT NO. 12 MEETING ON
NOV. 8, 1980**



The brethren of District No. 12 were honoured to receive the Grand Master. M.Wor. Brother W.E. Foster, and some of his Grand Lodge officers. Shown here l. to r.: Rt.Wor.Bro. M.P. Dunford, Grand Secretary; M.Wor.Bro. W.E. Foster, Grand Master; Rt.Wor.Bro. H.C. Prager, DDGM, and Rt.Wor.Bro. M.N. MacIver, Deputy Grand Master.

CAIRO LODGE NO. 32



Cairo Lodge has sent three pictures which were taken as part of their Seventy-fifth Anniversary Project.

Picture number one shows members of Cresset Lodge No. 136 and Cairo Lodge No. 32 who attended a special church service in Barons to celebrate the Anniversary. Picture number two shows the members of Cairo Lodge. Those who are seated in the front row were members of Cairo in 1945 and those standing have joined the Lodge after 1945.

Picture number three shows the members initiated in 1980, they are, front row, left to right: Bro. Gary Tysowski, Bro. Allan McLellan and Bro. James Bor-thwick. Back row: Bro. Doug Gaab, Bro. Kevin Nor-dean, Bro. Stanley Gasior.