



Grand Lodge Bulletin

VOL. 48, NO. 2

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

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GRAND MASTER'S MESSAGE

It is a privilege to be able, as Grand Master, to contact the Brethren of this Jurisdiction through the Grand Lodge Bulletin and to have the opportunity of reinforcing the intent of my theme "COMMITMENT TO THE CRAFT".

As I travel from District to District and Lodge to Lodge I look forward to meeting many of you as individuals. I want you to feel free to speak to me whenever possible, and with your support and commitment I believe the Craft will continue to progress and prosper. My greatest wish is that at the end of my term we can all look back and say with satisfaction "It was a good Masonic year" — one of which we can be proud. But my Brethren, none of this will come to fruition unless we commit ourselves to work, work, work! And that is where COMMITMENT TO THE CRAFT will pay us back tenfold.

Most of my thoughts and objectives surrounding this theme are inseparably tied to our obligations. If each one of us took the time to carefully review the three basic obligations, and we should frequently, our duties to God, our Country, our neighbour, ourselves and our beloved Craft would be indelibly etched on our minds as a daily reminder to practice Masonry to its fullest glory. Remember, once you become a Mason, you are a Mason for life!

Our obligation can best be put into everyday practice by personal, individual COMMITMENT TO THE CRAFT. You, as Masons, have tremendous potential in our grand scheme of progress. To do something efficiently through the medium of Masonry, here and now, is a true mission for all of us, and the Mason who thoroughly understands his Obligations and lives up to the ideals therein contained will have no difficulty in fulfilling his mission.

In closing I wish you all well and I extend my sincere thanks for the honour you have bestowed upon me. May we all have a happy and harmonious year. I know that it will live long in my memory as a highlight, both Masonically and personally.

Stan Harbin,
Grand Master

THE BASIS OF THE CRAFT

(A part of the Address delivered by H.R.H., the Duke of Kent, at the 1982 Investiture of the Officers of the United Grand Lodge of England)

Two years ago I spoke about the basis of the Craft and about how we might be applying the Grand Principles on which our Order is founded. I believe the problems we have seen in a Lodge in Italian Freemasonry during the past year should have reminded us all of the importance of remaining true to our principles and of adhering firmly to established and conventional Masonic practices.

Misconceptions about Freemasonry do die hard and I am not convinced that we in the Craft are always as active in dispelling them as we might be. For this reason it seemed to me that it might now be worth exploring why people become Freemasons and what it is that the Craft offers to them, because doing so may help us to clear our minds for the next time that we encounter a potential candidate for initiation, or when we meet a sceptic about the Craft who is prepared to be openminded.

I hope that we can ignore 'mercenary or other unworthy motives' as reasons for seeking initiation, and concentrate on more optimistic possibilities: a favourable opinion pre-conceived of the Institution, a general desire of knowledge, and a sincere wish to make ourselves more extensively serviceable to our fellow creatures.

Many of us become Freemasons because we know that someone whom we admire is both in the Craft and proud of it. Others become Freemasons primarily to satisfy their curiosity. They have perhaps discovered, as people quite properly can, enough about Freemasonry to intrigue them, and have then found that they can only discover more by joining.

Most of us, I suspect, would find it difficult to identify what we thought we could contribute when we joined the Craft, beyond a general readiness to take a full part in whatever was involved. A candidate embarks on his initiation physically blindfold, but mentally open to learn and observe.

If we accept that men become Freemasons because, among other things, they have an idea that they may have something to contribute, we should also be able to say what the Craft can do for them. Here, of course, I do not speak in a material sense, because we start from the basis that Freemasonry is not for personal gain or advancement. One answer — and I do not suggest it is the only one — is that it enables a man to add something to life as an individual which he might not have done if he had not been a member of the Craft. The ritual, for example, teaches him humility among others who know more about our system than he does. Later he learns to act as part of a team and eventually perhaps to lead it.

Taking part in ritual is itself also a challenge and a discipline — and I should be surprised if there were many Masons who did not derive satisfaction and considerable pleasure from our beautiful and ancient ritual, properly performed. It goes without saying that in belonging to a Lodge he gains friends — his brethren — and a wider circle of potential friends. But above all, by precept and example he will learn and be impressed by a code of life that puts true care for others, generosity of heart, and humility of spirit before other qualities — we are back, of course to our three great principles: — that in short a Mason is expected to do his duty to God, through his faith and practice; to his neighbour, through charity and service; and finally to himself, which includes his family and those dependent on him.

None of these ideas is exclusively Masonic, but the Craft does expect that they be followed, and I believe it is this influence for good, and its ability to develop the better aspects of human nature, which continues to attract men to Freemasonry and makes it valuable in the world today.

All of us are familiar with the well-worn criticisms that are not infrequently heard of Freemasonry's secrecy, of the undue influence it is alleged to exert or of the supposedly scandalous conduct practised by Freemasons. I have no intention of entering the lists in defence against these accusations, except to say that those aspects of our Order that are veiled in secrecy are not the most important.

The true essence of Freemasonry, as governed by the three great principles I have mentioned, lies in our conduct among ourselves and towards our fellow men, and I believe that by far the most telling counter to attacks on the Craft from outside is to try to ensure as far as possible that such conduct is above reproach. In that way we can be confident of having nothing to hide and can proclaim the value and the strengths of Freemasonry to the world without either shame or self-consciousness.

SYMBOLISM IN FREEMASONRY

by W.Bro. S.E. McVittie
Redwood Lodge No. 193

We all know what a symbol is, an illustration would be "the white flag", which every person knows means "truce". Beyond the meaning of truce when the two parties meet could mean, I surrender, you surrender, let us discuss surrender, or this is a trap. As you can see, many interpretations can come from one symbol with one meaning.

The dictionary, after consulting four, came up with these definitions of a "Symbol": 1. A material object representing something, often something immaterial; 2. A letter, figure or combination of letters used to represent an object or idea; 3. A thing that stands for something else; 4. A mark or object which has a definite meaning; 5. Something that stands for, represents or denotes something else, (not by exact resemblance, but by vague suggestion or by accidental or conventional relation). And of "Symbolism"; 1. The practice of representing things by symbols; 2. A set of symbols; 3. Symbolic meaning or character; 4. System use, meaning of symbols.

Symbology is a very difficult and confusing undertaking because symbols conceal rather than reveal. A symbol is a visible representation of an object employed to convey a certain idea, and there is usually no apparent connection between the symbol and the thought represented. Brother Albert Pike said: "The symbolism of Masonry is the soul of Masonry . . . and that each symbol is the embodiment of some great old rare truth". To quote from "Introduction to Freemasonry", Freemasonry is "veiled in allegory and illustrated by symbols" because these are the surest ways by which moral and ethical truths may be taught. It is not only with the brain and the mind that the initiate must take in Freemasonry, but also with the heart. The first question asked of an entered apprentice is "Where were you first prepared to be made a mason?", answer "In my heart."

Mind speaks to mind with spoken or written words. Heart speaks to heart with words which cannot be written or spoken. Those words are symbols; words which mean little to the indifferent, much to the understanding.

In the prayer of the E.A. degree we ask the G.A.O.T.U. to help the candidate hear with his heart. His senses initially are hearing, touch and smell. With these he is intended to feel the symbolism of masonry before he actually sees the symbols.

Symbolically he is brought to a birth in Masonry with the words "Let there be light". If masonry is "veiled in allegory and illustrated by symbols", we dare not attempt to decipher the symbol itself but we must search beneath and beyond for its real and true meaning.

In the first place, the drama of Hiram Abiff did not come down from Heaven — made as we know it today. It used two or perhaps three streams of legend which were adapted and tailored to form the main theme of the third degree of the early days of our craft.

Secondly, Hiram Abiff is not described as an architect in either of the two Biblical versions of the building of King Solomon's Temple, neither is there any mention at all of his death. Our Legend of H.A. is evidently legendary.

Thirdly, if we allow that the death of H.A. is pure legend, the details of his burial are scarcely to be trusted, even if they were comprehensible.

In Freemasonry we use the Hiram Legend in the same way as Christ used parables, i.e., to teach moral and spiritual lessons. But we do not require that our Candidates accept these legends as Truth. They are legend — and we do not claim any more than that. Therefore, although our legends are about Solomon, Hiram King of Tyre, and Hiram Abiff, they would have been equally valid for us if they had been about Mohammed, or some other prophet.

Since the Drama of H.A. is ritualistic, it is a mistake to accept it as history. There was a H.A. in history, but our Third Degree is not interested in him. Its sole concern is with H.A. who is a **symbol** of the human soul.

As Masonry is veiled in allegory and illustrated by symbols, we must raise the veil, study the symbol, then apply the meaning of the symbol to our lives. As the operative masons have used the symbols of their trade and their beliefs to conceal their moral and spiritual meanings from cowans and intruders (or disbelievers). We then must search with our heart as to what our early Masons had in mind.

When heart, mind and spirit feels the tenets of Freemasonry which are brotherly love, relief, and truth combined with devotion and belief in the Supreme Being, much of the symbolism will be revealed, and what our Masonic predecessors concealed in the ritual with symbols, will be unveiled, then Freemasonry will be ours.

**CALGARY CITY POLICE DEGREE TEAM
AND COLOR PARTY VISIT
KING HIRAM LODGE, DIDSBURY**



At the regular meeting of King Hiram Lodge, Didsbury, on Thursday, February 9, 1982, members of the Calgary City Police Degree Team and Color Party were present and enjoyed a pre-meeting supper with 40 other Brothers, including R.W. Bro. D. Bruce, D.D.G.M. After the Lodge was opened, the Degree Team and Color Party, under command of W. Bro. Hugh Young, Serg't. and D.D.G.M. elect of Dist. 18, entered the Lodge to the strains of the Pipes, played by W. Bro. Campbell. The Party was welcomed by the Worshipful Master, V.W. Bro. Thomas and W. Bro. Young was invited to the East and assumed the Gavel.

Bro. Mervin Hehr was examined as to his proficiency in the F.C. Degree — to which he responded in a very creditable manner. After a short recess to prepare the Lodge and candidate, Bro. Hehr was raised to the Sublime Degree of a Master Mason by the Degree team in a very impressive ceremony. The Worshipful Master then thanked W. Bro. Young and his Degree team and Color Party for an excellent job. The Degree Team then closed the Lodge in the Third Degree — and with the Color Party retired, again to the strains of the Pipes.



W. Bro. John Campbell James was presented with his Fifty Year Jewel at Cascade Lodge No. 5 when five members of Mystic Tie Lodge made the trip to Banff for the presentation. The picture shows W. Bro. James receiving the Jewel from R.W. Bro. J.A. Drinkwater. W. Bro. James was raised in Edson Lodge on June 30, 1930. He affiliated with Mystic Tie Lodge in 1963 and served as its Worshipful Master 1970-71. When he retired he moved to Canmore and affiliated with Cascade Lodge in 1975. In 1981 he served as Worshipful Master of Cascade Lodge. W. Bro. A.L. Park of Mystic Tie Lodge presented W. Bro. James with a gavel with an inscription noting his service as Worshipful Master of both Lodges.

THE PORT OF MISSING MEN

The Secretary of Cascade Lodge No. 5, Bro. P.J. Tobolski, Box 733, Banff T0L 0C0, would like to locate the following:

- | | |
|----------------|-------------|
| D.S. Boumphrey | J.F. Patten |
| R.B. Erickson | W.W. Wilson |
| W.F. McCallum | |

IT HAPPENED

As most of our readers know the Editor, from time to time, feels its necessary to remind you that the deadline for the printing of an issue is six weeks before the Bulletin is sent to the various secretaries for inclusion in their Lodge Notice mailings. In other words the material for the September issue should have been ready for the printers by July 15.

The Editor had a particularly hectic and confused summer even commencing in June when circumstances forced him to cancel arrangements to attend the Grand Lodge Communication. The days drifted by very quickly and at the beginning of August it seemed that the September issue needed to be readied for the press. Finally the benumbed brain functioned sufficiently for him to realize that the deadline for the September issue had passed nearly three weeks before. Then followed a frantic call to the Grand Secretary and more calls to the printer of the Bulletin. It was agreed that if everyone got to work it might be possible to salvage the September issue. The material was prepared and submitted and in a short time the printers had the September issue in proof form. It was quickly returned for printing and we hope that it got to the Secretaries in time for their mailing. If it didn't the fault lies entirely with the aging editor.

We regret that we had to omit the traditional front page of the September issue which, quite rightly, should carry the picture and message of the newly installed Grand Master. Our apologies to M.W. Bro. Harbin.

The real reason for this little story is to express appreciation to our printers who rallied to the emergency and did everything possible to make up the lost time. We thank them very much. Our thanks also go to R.W. Bro. Dunford, the Grand Secretary, who was more than equal to the emergency.

In the future the deadline for material is six weeks before the printing about the 15th of the month. It is very good to know that we are all human beings and fallible ones at that.

A CREED

I wish I were big enough to honestly admit all my shortcomings;
Brilliant enough to accept flattery without it making me arrogant;
Tall enough to tower above deceit;
Strong enough to treasure love;
Brave enough to welcome criticism;
Compassionate enough to understand human frailties;
Wise enough to recognize my mistakes;
Humble enough to stand by my friends;
Human enough to be thoughtful of my neighbors and righteous
enough to be devoted to the love of God.
Eastgate Lodge No. 192

PERSEVERANCE

We must not hope to be mowers,
And to gather the ripe gold ears,
Unless we have first been sowers
And watered the furrows with tears
It is not just as we take it,
This mystical world of ours,
Life's field will yield as we make it
A harvest of thorns or flowers.

— Goethe
Ashlar Lodge No. 28

The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All therefore that need aid have a right to ask it from their fellow-men; and no one who has the power of granting can refuse it without guilt.

Sir Walter Scott
From Jasper Park Lodge No. 143

**MASONS OF ALBERTA
FRIENDS AND RELATIVES
VISIT HAWAII
JANUARY 12th, 1983**

COST — \$1,050.00 Canadian Funds. Includes: —

1. Return Flight with Wardair.
2. 13 nights hotel accommodation, Princess Kaiulani Hotel.
3. Lei greeting upon arrival.
4. Transfers to/from hotel.
5. Baggage handling.
6. Welcome breakfast.
7. Al Herrington, Dinner show.
8. Sightseeing tour of Honolulu.

Arrangements can be made to visit another Island or for a longer stay than two weeks. **HOWEVER THIS MUST BE IN WRITING WITH YOUR APPLICATION AND DEPOSIT.** For members of the Craft a Lodge meeting is being arranged for Friday, January 14th, 1983. A Luau is also being arranged for members of the Craft, friends and relatives. Day and cost will be announced at a later date.

Mail your deposit of \$150.00 per person to University Heights Travel, Masons' Group, 1901 Uxbridge Drive N.W., 4-A Stadium Shopping Centre, Calgary, Alberta T2N 2W2. Cancellation, Baggage and Medical insurance is extra and will be added to your final billing.

Costs are subject to change and are based on current rate of exchange.

QUEENSLAND, AUSTRALIA

The Commonwealth Games are to be held in Brisbane, Queensland in October. To mark this event Commonwealth Lodge No. 324 U.G.L.Q. will hold a special Masonic Meeting. The ceremony will be conducted by the Grand Master of the Grand Lodge of Queensland, M.W. Bro. F.J. Morgan. The meeting will be held in the Grand Hall which has a seating capacity of 1200. Overseas visitors will be welcome and will be given preference for tickets. Any Masons planning to be in Australia at that time should make appropriate arrangements through our Grand Secretary.

PORTAL HOUSE

Portal House in Calgary is a half way house for day parolees released from federal penitentiaries. The staff there is attempting to develop a language assistance program and are looking for volunteer help. Language difficulties arise in many languages. If anyone wishes to assist in this work he should telephone the Case Management Officer, George J. Keller at 231-5575.

CORINTHIAN LODGE NO. 22

Corinthian Lodge No. 22 held its annual church parade in June. After opening Lodge in the Masonic Hall at Okotoks the Brethren motored to Turner Valley United Church where Divine Service was conducted by Bro. the Rev. Paul Steeves. The families of the members of the Lodge were invited to attend the service. Following the service the Lodge and their guests travelled to the Battery 14 Picnic Grounds which is southwest of Turner Valley and enjoyed a barbecue and an afternoon of enjoyment.



On the afternoon of 5 July 1982 several Brethren of Patricia Lodge No. 91, G.R.A. and their wives were the guests of Brother Roy Ellstock and his wife Nurine on the occasion of a surprise party honoring his father, Bro. William Ellstock on his 90th birthday.

The Brethren present, including his son Roy, had all worked with Bro. Ellstock during his lengthy career with the former Northern Alberta Railways which has since become the Peace River Division of the Canadian National Railways.

Brother Ellstock was presented with a birthday cake and card from officers and members of Patricia Lodge together with a gift of wine from W. Bro. Stanley Hryniuk, the Worshipful Master, for a toast to the esteemed Brother.

Bro. Ellstock was initiated in Patricia Lodge on 26 March 1944 and was raised to the sublime degree of Master Mason 24 November 1944. The six Brethren present represented a total of 212 years of Freemasonry. However, this was exceeded by their years of railroad service which totalled 251 years.

While Bro. Ellstock is somewhat crippled with arthritis he still keeps mentally alert with a keen interest in current events. He was most appreciative of the recognition he had received and his delight was very evident by the happy countenance he displayed as he reminisced with his Brethren and railroad companions throughout the afternoon.

ANY STAMP COLLECTORS?

In September, the Masonic Lodge in Flensburg, Germany held an exhibition which was called, "Philately with Square and Compasses". It was a unique collection of masonic-philatelic exhibits. The exhibition was considered so outstanding that the German Post Office opened a special Post Office and a special Postal Stamp was used during the exhibition day. The Lodge had a Special First Day Cover printed. These are available to any stamp collector who would like to have one. The address may be obtained from the Grand Lodge Office.

NANTON LODGE NO. 17

Nanton Lodge No. 17 is one of the few Lodges that hold a meeting in July and then recesses for August and September. The July meeting was tyled sharply at 6:00 p.m. for a short business meeting. Immediately following the members and their ladies journeyed to Luther Park where a barbecue was held. Each Brother was required to bring steak for himself and his lady. The Junior Warden provided the remainder of the bountiful repast.