



# Grand Lodge Bulletin

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

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## *LOOK BOTH WAYS A NEW YEAR'S MESSAGE*

BY M.W. BRO. JAMES S. WOODS, P.G.M.

January 1st, 1983! the beginning of a new year! The first day of the first month of a new year!

January derives its name from Janus, in Roman religion the god of beginnings. The first hour of the day, the first day of the week, the first month of the year was sacred to him. His chief function was as guardian diety of gates and doors. Janus was usually represented with two bearded heads placed back to back so that he might look in two directions at the same time.

We too, the Freemasons of Alberta, might well emulate Janus and look in both directions. Reflect on the long path we have come and contemplate the road ahead.

Many of us will have fresh in our minds or will shortly hear again that magnificent summary of all that makes a true freemason contained in the general charge at the installation of officers of a lodge.

That great charge reminds all who attain rank, power and privilege in our beloved Order to exercise the same with humility and with a due sense of the great trust that has been reposed in them. They are to unite in the grand design of being happy and communicating that joy to others. And above all, we are reminded that there is no right without a parallel duty and no real liberty within the Order unless we acknowledge we are bound by the laws of it.

The conduct of a lodge as a haven of peace and harmony is pictured to us; a retreat for purposes of calm moral enquiry without any force or coercion. We are reminded that a mixture of moral instruction and mirthful social intercourse amongst the brethren is expected of us.

Finally there is the portrayal of the ideal of a Freemason. I will not dwell upon it other than to point out that it most emphatically reminds us that the Freemason teaches by example. That by his example and his example alone he demonstrates to the world what a Freemason really is.

All of this, like Janus, we must look back upon and ponder. It is our very heritage. What then, do we see as we look to the future?

We see an ever increasing pressure to adapt to the practices of modern society. This takes two forms: The first is an adaption to modern technology and the second an adaption to modern social mores.

The adaption to modern technology presents no real difficulty. We may experience an inherent cultural lag as our processes gradually become computerized. There may be serious soul searching before many brethren accept the rate of inflation plus the additional cost of modern technology but time will cure these.

Of far more serious impact is the pressure to adapt to modern social mores. It is here that the Craft is in real danger. The family unit in modern society is subject to phenomenal stresses. We are daily faced with single parents, unmarried parents, live-ins, homosexual unions, divorces, suicides — the catalogue seems endless. The Craft has not been untouched by these phenomena nor will it be in the future. The question is, how will we deal with it?

Like Janus, let us, in considering the future, look to the past. Let us draw on the wisdom that is built into the fabric of the Craft. The Craft is the very bastion of family life. Its moral teachings and principles are founded on accepted moral principals and family oriented. We must not compromise them in any way.

To preserve those principles we must resist with all our strength each and every assault on our ancient usages and customs, whether it be by solicitation for members or by dilution of the obligations taken by candidates or by turning a blind eye to any violations of those obligations.

This Craft has survived for centuries. Its rulers have acknowledged and sworn that it is not within the power of any man to make innovations in the body of Masonry. Therein has lain, and will continue to lie, its strength.

By drawing on the strengths of our past we can ensure that the genuine tenets of our time-honoured institution will be transmitted through our lodges, pure and unimpaired from generation to generation.

Thus, our children's children may wish each other, as I wish all of you

A HAPPY NEW YEAR

# BURNS, THE YOUNG FREEMASON

GRAND LODGE BULLETIN

(Address delivered by Brother John Weir in Lodge St. James Tarbolton Kilwinning, No. 135, on 4th July 1981 on the occasion of the celebration of the bicentenary of the initiation of Robert Burns into Freemasonry.)

Taken from the Year book of the Grand Lodge, AF and AM, of Scotland, 1982

5. He had an empathy with masonry. Hans Hecht got it right when

he averred that Burns was at heart a Freemason "before he saw the light". It could truly be said that he accepted what one might call "the Lessing Concept" — the basic concept of a brotherhood of man under the fatherhood of God.

6. He found that the fundamental truths which Freemasonry has embodied in its philosophy, its thinking and its ideals were precisely the same as the dynamic principles and humanitarian aims and ideals which permeated his whole being, hence throughout the whole range of his writings, letters, songs and poems we find innumerable examples of those basic truths which Freemasons recognize as flowing from the fountain-head of masonic philosophy and teaching.

"Many and sharp the numerous ills  
Invoven with our frame!  
More pointed still we made ourselves  
Regret, remorse and shame!  
And Man, whose heaven-erected face  
The smiles of love adorn —  
Man's inhumanity to man  
Makes countless thousands mourn!"  
Take the letter — one of our priceless possessions — sent to his brethren from Edinburgh: the letter in which he pleads for a sympathetic understanding and treatment of Lodge Debtors "crawling days", beginning with the salutation: —

"Men and Brethren,  
I am truly sorry . . ."  
Generally we concern ourselves with the sentiments expressed in the letter. I believe we should look anew at the salutation: —  
"Men and Brethren"  
I believe that this is more than a courteous greeting: I believe that in this phrase Burns is recognizing that Masons are human (men), creatures of their time, subject to all the pressures, all the yagarias, all the constraints of life, but as brethren they have obligations, that in their relations with their fellows they must be motivated and controlled by a spirit of true brotherhood.

Burns in this phrase underlines the Mason's obligation as a citizen. In the Farewell to his own brethren does he not take the concept a stage further and spell out the guidelines of community living?  
"May Freedom, harmony and love  
Unite you in the grand design  
Beneath the Omniscient life above  
The Glorious Architect Divine  
That you may keep the unerring line  
Still rising by the plumbert's law  
Till Order bright completely Shine  
Shall be my prayer when far awa."  
And do we not see a further extension of the concept in the oft repeated lines: —

"Then let us pray that come it may,  
As come it will for a that, etc."  
Many and varied have been the illogical and nonsensical interpretations of this stanza. Does the stanza not simply portray for us a vision, an expression of a world citizenship, a world where, in our relations with others, we are actuated by feelings of true fraternalism, tolerance, understanding, compassion? —  
Let me end on a note of repetition: —  
Burns found Masonry a moving and stimulating experience. I believe Burns found in Masonry something akin to his native genius.

He was a dedicated Freemason.  
He found pleasure and profit in this association with his fellows and in return he has given us equal pleasure and profit.  
He delighted in the Craft and in this respect he is a worthy example to us all.  
Indeed only a lover of the Craft could have written so freely and so unambivalently of the badge we are all so proud to wear: The Master's Apron.

"There's many a badge that's unco brow  
Wi' ribbon, lace, and tape on;  
Let kings and princes wear them a'  
Gie me the Master's Apron, etc."

In you we hoose that stanns doon by  
Masonic light fell frae on high  
Ae nicht in Auld Tarbowtin."

Indeed, masonically, Burns and "Auld Tarbowtin" are synonymous. But what kind of place was Tarbolton 200 years ago?

In 1781 Tarbolton was a small rural community with a population of approximately 450 inhabitants — a population comprising weavers, stocking-makers, rural craftsmen, stone masons, wrights, millers, farmers, small farmers, agricultural workers, tanners, dykers, etc., men and women in domestic service, coachmen, gardeners, gamekeepers, etc., and all the associated services — fisher, baker, general merchant, innkeeper. The professions were represented by the ministers, the dominate, the factor, and exercising a benevolent oversight were the country lairds.

It was a village whose people took a deep, active and intelligent interest in the political, economic and religious issues of the day; a village whose people were most articulate; a village which in addition to its annual elected Burgh Council could boast a Weavers' Guild, a Farmers' Society, a Universal Friendly Society and later a Reform Movement; a village whose people were deeply religious, strongly independent and decidedly radical.

Ten years earlier, in 1771, Freemasonry had come to this village, to this ancient Burgh or Barony. Between 1771 and 1781 despite internal friction, dissensions (mainly stemming from Kirk disputes) and schisms, Freemasonry had flourished. Indeed Tarbolton could be said to have become a stronghold of Masonry.

It was into this community, with all its associations, all its traditions, all its activities, that the Burns family moved at Whitsun 1777. It was in the activities of that the young, impressionable Burns began to participate. It was in this community that the young Burns began to meet and associate freely with Freemasons. It was in this community, among the Brethren of this community, that as the Minute records: "Robt. Burns in Locally was entered an apprentice."

Was it inevitable that Burns became a Freemason? Men come to Masonry from all walks of life, at different ages, and from different motivations.  
What moved Burns?  
1. His near neighbours, rural craftsmen, and farming associates, were Freemasons. Adam Griev of Boghead, John Rankin of Adamhill, John Lees of Millburn, John Andrew of Fall, Samson, 2. His minister, Woodrow, and his assistant, McMath, were Freemasons.  
3. His closest friends with whom he had formed the Bachelors' Club: Hugh Reid, Alex Brown, Walter Mitchell, Thomas Wright and Willie McGavin were active Freemasons.  
4. Burns was a social being. He craved companionship. He recognized and appreciated that his friends were enjoying a fellowship denied to him and he wanted to be part of it.

5. A more personal and perhaps selfish reason — he was about to embark upon the Irvine project (to learn flax-dressing) and he no doubt felt that among strangers "doors would be opened". On 4th July 1781 Burns was initiated in a Lodge which could boast three Charters: the Kilwinning Charter, the Grand Lodge Charter of St. James and the Grand Lodge Charter of (Burns was the only initiate of the recently combined Village Lodge.)  
Important though that step was, what was far more important was the fact that Burns stayed in Masonry and became an active, dedicated Freemason.

What were the salient features that rooted him to Free-masonry?  
1. For him masonry was a moving, stimulating experience.  
2. The basic principles of masonry appealed strongly to him.  
3. He valued the companionship of masonry. He found that masonic fellowship was intimately bound up with the company of his brethren and could in no way be disassociated from the Lodge room. Hence the frequency of meetings during his four years as our Depute Master. Hence the period of masonic missionaryary enterprises under his leadership.  
4. It brought him many influential friends — most important for an emerging poet. Indeed the masonic atmosphere strongly influenced his later life — so many of his patrons, associates, correspondents and companions were linked in our mystic chain, that bond of union, cemented here in Tarbolton.

## COMMITMENT TO THE CRAFT

(The Grand Master's Theme 1982-83)

The promotion of an Entered Apprentice to a Fellow Craft in the times of Operative Masonry was a very significant step. The Mason now became a fully accepted member of the craft. He worked as a mason and was supervised by his more expert workmates, the master masons. When the opportunity came he could work as a Master. It is important to remember that the Fellow Craftsman was the person that really performed the necessary labour and he was an expert at his task.

When Masonry became a speculative art in the Eighteenth Century the Fellow was an important figure in the Lodge. Actually he could become the master of his Lodge or a brother of high rank. It was the Lodges of the Antients that insisted that the Fellowcraft must first become a Master Mason before he was permitted to occupy the chair of King Solomon. In the Modern Lodges the Fellowcraft could become the Master of his Lodge and a Grand Lodge Officer.

There remain overtones of the importance attached to this degree when one asks himself, What are the Working Tools of a Fellowcraft? When you have listed them ask yourself, What tools do the Masters and their wardens wear on their aprons? In addition it should be remembered that, in the Installation of the Master of a Lodge, the ceremony commences in the Fellowcraft degree.

In the reconciliation that was brought about between the Antients and the Moderns in 1813 the Fellowcraft lost much of his standing and the degree was shorn of considerable of its ritual. It became a midway degree, superior to the Entered Apprentice and inferior to the Master Mason. It was referred to as the passing between the two more significant degrees.

Some very significant facts are taught in the Fellowcraft Degree:

1. How do you define Freemasonry? Where else do we get a better definition?
2. What are the names of the two pillars and what are their separate and united meanings? Where do we get a more significant explanation.
3. The names of Joshua and Moses are prominent in the degree. There are no better examples in the Old Testament of men who remained faithful to the sacred trust that was placed in them. Joshua led the Children of Israel into the Promised Land and called them to be faithful to their God. Moses led the Children of Israel out of captivity in the Land of Egypt. Despite many sufferings and setbacks, despite the disloyalty of some of his followers he remained faithful to his accepted task and he brought the law to the wandering people. Surely two examples of great commitment that we could all follow profitably.
4. Jephthah is a very fascinating character although we may shudder at the massacres that he committed. He was an able general dedicated to the task of saving his nation. This he did with determination and faithfulness. We would do well to pick up our bibles and read of his exploits.
5. Jacob's Ladder was the means of communication between earth and heaven. In order to maintain that communication there must be dedication and honesty.

The change in the meaning of the word "enthusiast" is a very interesting one. Today it means almost the opposite of the connotation in our ritual. In those days the enthusiast was somewhat of a bigot. Today it is a characteristic that we would welcome into many of our Lodges. The paragraph that contains the word enthusiast should be read very carefully.

The Fellowcraft Degree certainly is not a degree that is wedged between an inferior and a superior rank. It has an identity all of its own and deserves much more study than we are accustomed to give to it. The Moderns might well have made a mistake when they demoted the degree on the persuasion of the Antients. There is no doubt that, should we review it carefully and follow its precepts, it would increase immeasurably our commitment to the Craft.

## MAPLE LEAF COUNTRY

The beaver roams around his home,  
And people live so free,  
They can sit or stand on their own land,  
With a home by a maple tree.

From Newfoundland to Nootka Sound,  
Are many miles of fertile ground.  
Beneath the surface of our soil,  
Is where we find our coal and oil.

The goose and eagle both look fine,  
They never think of a boundary line.  
High above they wing and soar,  
I hope they fly forever more.

I cannot help but be impressed,  
When in the Rockies in the west.  
From there the mountain waters flow,  
When summer comes and melts the snow.

Artists dream of Lake Louise,  
Bride of the mountains, snows, and trees.  
They marvel when they see her face,  
There's so much beauty in one place.

The polar lights that dance and glow,  
Shine on the ice and the Eskimo.  
The deer and moose and buffalo,  
Are free to graze and come and go.

Our land yields bins of the finest grain,  
When our fields are moist with plenty of rain.  
From our herds of cattle comes the best of meat,  
And the bread on our table is made from our wheat.

When I go from coast to coast,  
I see the scenes I love the most.  
When any book is written about this land of ours,  
It will surely mention those, we owe for what is ours.

When my day is ended  
And the sun is in the west,  
I thank the One, who with His son,  
Has given us — the best.

L.F. Snyder  
P.D.D.G.M., District No. 16

## 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.



"On July 26th, 1982 several members of Medicine Hat Lodge No. 2 attended at the Cypress View Lodge on the occasion of Bro. Henry James FISHER's 100th birthday. Seen in the photo are R.W. Bro. Len Flynn and R.W. Bro. W. Graves presenting a birthday cake, made and decorated by June Standing, wife of W. Bro. F. Standing. Bro. FISHER still enjoys good health and recalled many interesting experiences from the past. Bro. FISHER has been a member of Medicine Hat Lodge No. 2 for 54 years."

### SIXTY-FIVE YEARS

We were very glad to receive a letter from W. Bro. George I. Burke of Brooks saying that on October 14 he was able to attend a meeting of Nanton Lodge No. 17 to mark the sixty-fifth anniversary of his Initiation. R.W. Bro. M.L. Foote, D.D.G.M. of District No. 6 was also present on his official visit. It was W. Bro. Burke's first visit to Nanton in about forty years. He says it was a pleasant evening with a lot of reminiscing "but there was not a single member present of my old gang."

### AN AMALGAMATION

Foremost Lodge No. 103 was amalgamated with Bow Island Lodge No. 57 on December 8. The M.W. the Grand Master, M.W. Bro. Stanley Harbin and the Grand Secretary R.W. Bro. M.P. Dunford conducted the ceremony. Foremost Lodge No. 103 was originally constituted in 1918. On March 2, 1977 Manyberries Lodge No. 133 amalgamated with Foremost. On January 16, 1973 Grassy Lake Lodge No. 57 amalgamated with Bow Island Lodge No. 64. Grassy Lake was originally instituted in 1910 and Bow Island in 1911. The new Bow Island Lodge will actually be a combination of four Lodges in Southern Alberta.

### A NEW LODGE HALL

Buffalo Park Lodge No. 44 at Wainwright opened its new Lodge Hall on November 11. The M.W. the Grand Master, M.W. Bro. Stanley Harbin was present for the ceremonies. Guests were received at a coffee hour in the afternoon followed by the tiling of the Lodge and the dedication of the Temple. The Service of Thanksgiving at 4:00 P.M. was open to the public. In the evening there was a Banquet in the Wainwright Communiplex of which the Lodge Hall is a part.

### NEW YEAR'S LEVEE

Saskatchewan Lodge No. 92 held its annual New Year's Reception in the Central Masonic Temple, Edmonton, on January 1 for masons, their wives and friends. The Grand Master, M.W. Bro. Stanley Harbin, was present with a number of Grand Lodge Officers. W. Bro. Douglas Troock was chairman of the Committee in charge of arrangements. He requested the Bulletin to extend a general invitation to all the brethren but, unfortunately, the December issue had gone to press before his letter was received.

### EDMONTON LODGE NO. 7

In October Edmonton Lodge No. 7 celebrated its Ninetieth Anniversary with a banquet and dance held in the Central Masonic Temple, Edmonton. At its regular meeting in October the Lodge received the M.W. the Grand Master, M.W. Bro. Stanley Harbin and a number of distinguished visitors. V.W. Bro. J. Hoyle, the Lodge's Senior Past Master, presented the Lodge with a new set of working tools. W. Bro. R. Grant gave an interesting history of the Lodge.

### EDMONTON MASONIC RESEARCH GROUP

The Edmonton Masonic Research Group is pleased to offer following speakers for your Masonic interest and discussion for the 1982-1983 season.

It meets on the fourth Monday of each month at 7:00 P.M. at Central Masonic Temple, 4th floor library.

Jan. 24, 1983	.....	M.W. Bro. Sandy Milligan
Feb. 28	.....	W. Bro. Denny Roberts
Mar. 28	.....	Bro. Bob Shaw
Apr. 25	.....	W. Bro. Chris Batty
May 30	.....	W. Bro. Orlan Weber
June - July - August	.....	No Meeting

All Master Masons welcome.

### THE GRAND LODGE RESEARCH AND EDUCATION COMMITTEE

A must for every mason's library.

"THE MENTOR PLAN GUIDE"

"LODGE PLAN FOR MASONIC EDUCATION"

Order yours through your Lodge secretary.

I hold no dream of fortune vast,  
 Nor seek undying fame.  
 I do not ask, when life is past  
 That many know my name.  
 I may not own the skill to rise  
 To glory's topmost height,  
 Nor win a place among the wise,  
 But I can keep the right.  
 And I can live my life on earth  
 Contented to the end,  
 If but a few should know my worth  
 And proudly call me friend.

— Edgar A. Guest  
 from York Lodge No. 119

You must give something to your fellow man, even if it is a little thing. Do something for those who have need of help. Something for which you get no pay, but the privilege of doing it. For remember, you do not live in a world all of your own, your Brothers are here too.

— Albert Schweitzer  
 Eureka Lodge No. 10

### FROM THE EAST . . .

Ralph Waldo Emerson once said that, "Nothing great was ever achieved without enthusiasm." I believe that no man has ever acquired an amazing fund of knowledge without being enthusiastic about doing so! Of course, no matter what they are selling, all great salesmen have one thing in common — enthusiasm for their product! To choose two words that would help every lodge member, I would choose "enthusiastic interest." This is needed to make our lodge more than the meeting of a few men who meet only to transact the business of the lodge and confer degrees because probably they feel it is their duty. "If it were as easy to arouse enthusiasm as it is suspicion, just think what could be accomplished."

Britannia Lodge No. 18