



Grand Lodge Bulletin

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

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BEAUTY FOR ASHES

An ancient legend tells the story of a fabulous bird called the Phoenix. This bird is said to have lived until it was about five hundred years old. It was the size of a large eagle. When the Phoenix decided that it had lived for a sufficient length of time he would build his own funeral pyre of wood and aromatic gums. Then he would light it and fan the pile into a great blaze with his wings. At this point he would fly to the top of the funeral pyre and bed himself down for his cremation. The great bird would not disappear for out of the ashes of its destruction a new bird would be resurrected and fly into a new life.

It is thus that down through the ages the Phoenix has served as a symbol of immortality and of the dawn of a new and glorious age. As the Phoenix rose from the ashes of the funeral pyre it ascended into the beauty of a new morning where life would be found fresh and vigorous.

When Augustine, the great Theologian of the Early Christian Church, lay dying in the Fourth Century A.D., the barbarian hordes from the northern part of Europe were pounding on the gates of the dying Roman Culture. These barbarians were to sweep over the Roman Empire and cause its collapse. It seemed as though civilization was doomed, for the Dark Ages followed. Augustine, as he died, knew that out of the burnt ashes of a once glorious civilization a new culture would arise. He had written a book which he called "City of God". In this book he pictures the rise of a great and holy city out of the ashes of a dead civilization. His faith was, that out of the ruins of the world would rise the beauty of the City of God.

Centuries have passed. Augustine's City of God has never arisen. Other cultures have grown up and perished on the funeral pyres that they themselves have piled up through error, hatred and selfishness. Out of their ruins have come new civilizations that have been proclaimed eternal and the most advanced of any age in the history of man.

Today great cracks are appearing in the culture that modern man has built. His economic framework has been seriously weakened in the past few years. His vaunted technology that has put man on the moon has not been able to create a system whereby man might stabilize his advances. His science has created monstrous weapons with which entire nations can be erased in the space of a few minutes. Is it the old story of the Phoenix being repeated again? Is modern man building his own funeral pyre? What now will rise from the ashes?

Is there some hope of salvation? Does the funeral pyre have to be built? Of course not. Man has within his own nature the moral resources to withstand all the onslaughts of destruction. The hope lies in the building of better men whose hearts are sensitive to the demands of charity, love and brotherhood. Surely this is our faith. The beauty for ashes lies in a system of morality veiled in allegory and illustrated by symbols.

MEASURING UP AS A FREEMASON

A paper presented by W. Bro. I.B. Mallett, Red Deer Lodge No. 12, at Beacon Lodge No. 190.

We live in an amazing world that is full of surprises, contradictions, challenges and opportunities. It is certainly a rapidly-changing world, and the changes we have seen in our lifetime baffle description. These changes are placing a tremendous stress on many of our traditional ideals, morals, and values. Alvin Toffler, a modern writer and analyst, in his book, "Future Shock" states, "— the individual in today's society suffers from his inability to keep pace with the rate of change, and thus experiences 'future shock'." We all find it difficult to keep abreast with new developments be they social, moral, political or sociological. The Freemason, like everyone else, must try to come to terms with this ever-changing world, and hopefully, cope successfully with it.

In 1972 the Alberta Government received a learned report entitled, "A Choice of Futures." It was prepared under the leadership of Dr. Walter H. Worth of the University of Alberta for the purpose of providing guidelines for planning for the future of education in Alberta. It began with some forecasts about trends that could be expected in the last three decades of this century. Seven of these forecasts are:

- (1) Declining influence of marriage and of the family.
- (2) Declining influence of religious institutions or churches.
- (3) Declining belief in or adherence to the work ethic.
- (4) Decline in the influence parents have on their children.
- (5) Increasing divorce rates, desertion, and common-law marriages.

(6) The quest for genuine religious meaning in life will intensify in our society. There will be a widespread seeking for better goals and values and a rebirth in concern for one's fellowmen.

(7) There will be a growing emphasis on generosity, sincerity and service in the field of human relationships.

If these forecasts are somewhere near the mark, we, as free men in a democratic society, will have to recognize and adjust to significant changes in moral values and standards. To recognize these changes may not be so difficult, but to reconcile them with our own religious convictions and our views on virtue and morality may be somewhat more difficult.

At the Grand Communication held at Calgary in 1975, Worshipful Brother, The Honorable Justice W.J.C. Kirby delivered an address entitled, "The Freemason — A Pillar in Society." He reported that during the 1965-75 decade our Canadian society was exhibiting a marked increase in violence, permissiveness, and challenge to established authority and the rule of law. He further said, "Permissiveness has undermined our accepted standards of morality. The result has been sexual promiscuity, with all its attendant consequences, marriage infidelity, desertion, an increasing resort to abortion-on-demand, illegitimate births, and an alarming increase in social diseases." Mr. Justice Kirby went on to give further evidence of the apparent breakdown of morals and the decline in respect for common decency and the rights of other people. The trends he reported have continued into the 1975-85 decade in which we find ourselves.

Brother Kirby emphasized that today the saving influence of good people was never more needed for the restoration and maintenance of sanity and stability in all facets of our society. He then said, "Therein lies the challenge to us as Freemasons." He urged all of us to resist any force or idea that seeks to undermine or weaken those great moral principles and values upon which our civilization has been built. Mr. Justice Kirby said further, "If we respond to the challenge, we as Freemasons will truly be 'Pillars of Society'." In other words we are being challenged to 'walk tall' as individuals and as brother Masons.

Most Worshipful Brother Jack C. Calvert, Past Grand Master of the Grand Lodge of Saskatchewan, addressed the Grand Communication of Alberta in 1977. He held that, "In Freemasonry the individual is all-important." In his address he pointed out that God works through individuals rather than groups of individuals, and that the strength and influence of Freemasonry depends in part on the strength and quality of the Freemason's input into his Fraternity.

At the Grand Communication of Alberta, 1982, M.W. Bro. S.H. Hardin, quoted another Past Grand Master, M.W. Bro. Albert Pike, who said, "We (referring to the World-wide Fraternity of Freemasons) fear nothing from without. All our danger

is from within. Masonry has stood the test of ages, and the waves of persecution that have beat against her have only established her on a surer foundation. Our strength depends not on the quantity but on the quality of our members. One unworthy member casts a blot on the whole Fraternity. As you love Freemasonry, whatever betide, come prosperity or adversity, adhere with unflinching tenacity to the Ancient Usages of the Craft." These quotations speak for themselves and require no further elaboration on my part.

The obligations and vows we take in the various degrees of Freemasonry are taken by individuals, rather than by groups. The obligations are very personal, solemn and binding. Measuring up to these obligations is no mean accomplishment, and I, for one, know that I fall far short of the mark. But it is also true that the warmth of fellowship and brotherly love that should exist within a Masonic Lodge provides that support and encouragement that every member needs. Measuring up means helping to keep that fellowship alive and growing within the Lodge. Measuring up means practising in our daily lives those high ideals and moral duties to which we as Freemasons are bound.

This appeal to the individual Freemason was the main topic at a Banff Masonic Spring Workshop held some time ago. I believe that our Past Grand Master, M.W. Bro. Norman MacIver, was the chairman. The theme was entitled "Walking Tall." Many excellent discussion groups were held and some fine addresses were given. The man who 'walks tall' tries to live up to the Golden Rule in all his dealings with mankind. Freemasons can add their good influences to all the other uplifting influences operating in our communities, and in so doing work for a happier, better and fruitful life. It was pointed out that the ideal Freemason doesn't go about trying to impress on anyone how good he is. He is not high-minded but he has high ideals and stands openly by them. He quietly but firmly stands with his brethren on the side of the virtue, temperance, prudence and justice. This in essence is the true meaning of 'measuring up'.

It seems reasonable to me that, if a Freemason is to take his obligations seriously, he must try, within his ability and circumstances, to be an active member of his Lodge. He should be ready to support his Worshipful Master and his officers in the ongoing business and programs of the Lodge. Here are a few suggestions aimed at the individual Lodge member — suggestions as to what he may do to gain greater satisfaction from being a member, as well as helping his Lodge to have a successful program. None of these suggestions need interfere with his duty to God, his neighbor or himself.

- (1) He can make a resolution to attend his Lodge regularly.
- (2) He can visit other Lodges when the opportunity arises.
- (3) He can serve willingly on committees and also be a volunteer.

(4) He should gradually become familiar with "The Work" and count it a privilege to take part in degree work or such other work as the Worshipful Master or his officers assign to him.

(5) He can employ the common gavel and the chisel symbolically by chipping away some of the imperfections in his own life.

(6) He can work and pray for the good of all men and for the good of his Masonic Fraternity in particular.

(7) He can be benevolent and charitable by supporting those charities and humanitarian enterprises which he feels have a claim on his good offices. Every Freemason has an obligation in this area of life.

(8) Further to the last-named item I wish to remind all Brethren that November was proclaimed as the month for the Masonic Higher Education Bursary Fund. Your November Grand Lodge Bulletin gives a good report on the funds raised last year and manner in which they were spent. The recipients of bursaries are also listed. It is hoped that all brethren will read the Grand Master's proclamation and support the Bursary Fund generously. Brother L.D. Jeater, Chairman of the Masonic Higher Education Bursary Committee, stated in the above-mentioned bulletin, "Let us never lose sight of the fact that charity is one of the pillars or landmarks of our fraternity."

A Masonic brother who can carry out at least some of the foregoing suggestions will certainly be a real asset to his Lodge and a credit to his Fraternity. Every brother Mason is valuable as an individual but it should also be remembered that a Masonic Lodge is an association of friends and brothers who meet and work together for worthy purposes. Measuring up as a Freemason should make a good man an even better man. Developing and using one's talents and gifts for the general good of mankind fulfills the Masonic ideal of virtue and brotherly love. It is also one way of 'measuring up' as a Freemason.

A very fitting Creed was published in the November, 1982, Grand Lodge Bulletin. If we all can come anywhere near to meeting the ideal person referred to in this creed, we shall be able to say honestly that we are 'measuring up'.

A Creed

I wish I were big enough to 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.

"JUST FOR TODAY"

Just for today, I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would appall me if I felt that I had to keep it up for a lifetime.

Just for today, I will be happy. This assumes to be true what Abraham Lincoln said, that "most folks are as happy as they make up their minds to be."

Just for today, I will try to strengthen my mind. I will study, I will learn something useful. I will not be a mental loafer. I will read something that requires effort, thought and concentration.

Just for today, I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my "luck" as it comes, and fit myself to it.

Just for today, I will exercise my soul in three ways: I will do somebody a good turn, and not get found out. I will do at least two things I don't want to do — just for exercise. I will not show anyone that my feelings are hurt; they may be hurt, but today I will not show it.

Just for today, I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything and not try to improve or regulate anybody except myself.

Just for today, I will have a program. I may not follow it exactly, but I will have it. I will save myself from two pests: hurry and indecision.

Just for today, I will have a quiet half hour all by myself, and relax. During this half hour, sometime, I will try to get a better perspective of my life.

Just for today, I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

W. Bro. J. Twa, Britannia Lodge No. 18

The theme for the Master's Trestle Board this month is "Personal Commitment." This goes hand in hand with that old adage "That a man's word is his bond." I would like to remind the brethren and myself; as I think we have all been guilty at one time or another of the folly of saying "yes" too quickly without giving it due thought. As soon as you agree to do a particular chore, someone is counting on you to fulfill that commitment. Emergencies can come up and excuses are usually accepted. The problem that can arise is that the excuses are usually accepted by both parties. I conclude with this ancient writing. Twenty years before Christ, the Rabbis Shammai and Hillel were asked mockingly, by a Gentile, to teach him the whole of the law while he stood on one foot. Shammai, in great wrath, dismissed the fellow but Hillel replied, "Do not unto others what you would not have them do unto you." The man became his disciple.

W. Bro. D.R. Bosworth, Calgary Lodge No. 23

OPPOSITION TO FREEMASONRY

In the past few years there have been several instances of the Masonic Order coming under strong opposition from a number of sources and, in particular, some members of the clergy. The opposition is couched in theological terms and the order is criticized for its failure to align itself with definite statements of sectarian doctrine. Actually a deeper reason is that the Masonic Order is often viewed as taking from the church the services of men who, if they were not so involved in Masonic duties, would have more time to devote to work in the church. This, of course, is an erroneous view for the faithful mason never permits such a fallacy to appear. The list of men who serve on church committees is replete with names of those who devote much time to the work of the lodge.

Such an attitude is not novel and, historically, the opposition to Freemasonry arises when there is a decline in membership both in the church and in the Order. Competition for loyalty inevitably arises. Diocletian became Emperor of Rome in September 284 A.D. He was an efficient general but he was also regarded as a man to be loved because of his good disposition. Actually he retired from his position as Emperor in May 305 A.D. and retired to Salona where he was happy in the cultivation of his garden. He died eight years afterwards. In spite of all the good things that could be said about him, during his reign the Christian Church suffered through the most cruel and devastating persecutions. Why was this so? He hoped to strengthen the Empire of Rome by the revival of the old religions of Rome. The Christian Church stood in the way of the restoration of paganism and Diocletian decided it had to be wiped out.

So history repeats itself. Not so severely as it did in bygone years. Yet a number of our Lodges are subject to increased opposition.

During the reign of Diocletian, the Emperor decided that he should build a statue to the heathen God, Aesculapius and sought out five highly skilled stonemasons to do the sculpture for him. They were Claudius, Castorius, Nicostratus, Simporianus, and Simplicius. The five Masons refused to comply with the Emperor's demands and were condemned to death. They were sealed alive in leaden coffins and cast into the River Tiber. Nicodemus, a fellow Christian, recovered their bodies some forty-two days later. Diocletian was not to be denied and the image of the heathen god was finally erected. He, then, ordered the City Militia, to offer incense to the graven image. Four soldiers, who were Christians, refused to do this and were sentenced to death by scourging. Their bodies were thrown to the dogs, were rescued and they were buried with the other victims. The dates assigned to the martyrdoms were 298 A.D. and 300 A.D.

In 313 A.D. Pope Melchides built a Basilica on the Caelian Hill and dedicated it to the Four Crowned Ones and the Five Sculptor Martyrs. The Basilica was generally known by the first part of its name and the Five blended in with the Four. In 619 A.D. a church was built in Canterbury, England and called the Church of the Four Crowned Martyrs. They became the Patron Saints of the Building Trades and the Commemorative Day is November 8. Today they are commemorated by the name Quator Coronati and that name survives in Masonic Life as the best known Lodge of Masonic Research, No. 2076, London, England which received its warrant in 1884.

Despite the vicissitudes and trials, the Masonic Spirit has lived on through many more trials and much more opposition. The Order will continue to live, not by open conflict, but by a dedication to the principles for which our ancestors died.



On Dec. 12, 1982, friends and relatives gathered to witness the presentation of 70-year-bars to 50-year medallions to Bro. Walter Hill and Bro. Bill Ferguson of Unity Lodge No. 51.

Pictured are R.W. Bro. David Neill, D.D.G.M. of District 3; Bro. Ferguson, M.W. Bro. "Stan" Harbin (who made the presentation), Bro. Hill, and W. Bro. George Rogers, Master of the Lodge.

While this was a memorable day for these brethren it probably became more of a memorable day for Unity Lodge as Bros. Hill and Ferguson become the second and third recipients of this honor.

Last year Bro. Bob Paterson received his 70-year bar. He was Tyler for Unity Lodge for many years before having to retire because of health reasons.

Bros. Hill and Ferguson are 97 years young while Bro. Paterson is 98. Unity feels fortunate to have 3 brothers so decorated and wish the brethren continued health.



On December 21, 1982, V.W. Bro. C.C.G. (Cec) Duthie was presented with his 50 year Past Master's Jewel by M.W. Bro. C.E. Pinnell at Crescent Lodge No. 87 on the occasion of the annual installation and investiture of officers. A standing ovation was the recognition given by those present to this outstanding Mason. M.W. Bro. Pinnell, who had travelled from White Rock, B.C., advised that V.W. Bro. Duthie had been initiated on May 18, 1920 in Crescent Lodge No. 87, was Worshipful Master in 1932, received Life Membership in 1965, was named Senior Grand Deacon of Grand Lodge of Alberta A.F. & A.M. in 1968, was presented with his 50 Year Jewel in 1970 and received his 60 year Bar in 1980.

It was thought that V.W. Bro. "Duthie" might tire somewhat with the lengthy installation and investiture service and so for his comfort it was arranged to make the presentation to him first and immediately thereafter have someone take him home. After the presentation and his thank you's with a strong voice abetted by a keen mind that belies his 85 years, V.W. Bro. Duthie was being escorted to the door when he realized what was occurring.

"Where are you taking me?"

"Home."

At that point the brethren had a slight insight into the resolute manner of this Worshipful Master of the "Dirty Thirties" by seeing him turn, leave his escorter in the middle of the floor and with determined steps strut back to the East proclaiming that he was not yet ready to go home.

It was this resolute manner and the concern he had for Freemasons in distress that prompted V.W. Bro. Duthie in the midst of the Great Depression to implore at the Grand Lodge Communication that suspension for non-payment of dues be waived, an action that resulted in hundreds of Masons continuing to enjoy membership during a trying time in our history. This information was related to the brethren during the festive hour by R.W. Bro. M.A.R. Cliff.

It is with pride that we who have been privileged to meet and talk with V.W. Bro. Cec Duthie can state that our lives have been enriched by having known him.

A SEVENTY-FIFTH

On Saturday, May 28th, 1983, Star of The West Lodge No. 34 will celebrate its 75th year of being chartered. There will be a lodge meeting in the afternoon with a banquet and program in the evening. The annual Ladies Night will be part of the evening event. Visitors will be welcome. Bro. W.A. Bell, P.O. Box 1366, Leduc, is a member of the 75th Anniversary Committee.

MATERIALS AVAILABLE

The following is a list of regalia and furniture that was used by Milo Lodge before it amalgamated with Vulcan Lodge No. 74.

- One set of collars and jewels
- A number of white Gloves and aprons
- One triangle
- One setting Maul
- 3 Charts
- One Altar cloth
- One Masters and 2 Wardens pedestals
- 3 electric light holders
- One Altar
- 2 Deacons wands
- 2 Stewards wands
- One small secretary's table
- A number of proceedings
- One canvas

Vulcan Lodge No. 74 will donate any of the above articles to a Lodge in need of them. Please write to R.W. Bro. David Montgomery, Secretary, Vulcan Lodge No. 74, Box 246, Vulcan, Alberta T0L 2B0.

VULCAN LODGE NO. 74

The Officers for 1983 were invested and installed by Vulcan Lodge in January. There were twenty brethren who took part in the Installation Ceremony. Thirty-five members were present together with five visitors. The luncheon menu to celebrate the event was oyster stew. Vulcan contributed \$242.00 to the Higher Education Bursary Fund.

In the early days of Masonry the length of a cable tow was defined as a distance that could be comfortably walked to reach a Lodge, this distance being three miles. Brethren, in today's society with the transport available, can we honestly say that the lodge is **beyond** our cable tow? Today we should define this distance as twenty-five miles. Many Calgary Masons travel this far to country lodges in which they hold an office, and yet they still consider it **within** the length of their cable tow.

Brethren, let's re-define the length of our own cable tows and make a special effort to contribute to **your** lodge. **Even your attendance is a contribution.**

Canada Lodge No. 165

"We wrack our brains a lot these days with charts and plans and schemes.

To make the World a better place, if only in our dreams.
We gladly prate of world wide peace, of joys of men made free,

Of universal brotherhood and hands across the sea.

But while we plan this brotherhood to which we all aspire,
Too little do we realize, its simple to acquire.

To make the whole World better, here's all you have to do.
Start to be a brother to the man next door to you."

Unknown — York Lodge No. 119