



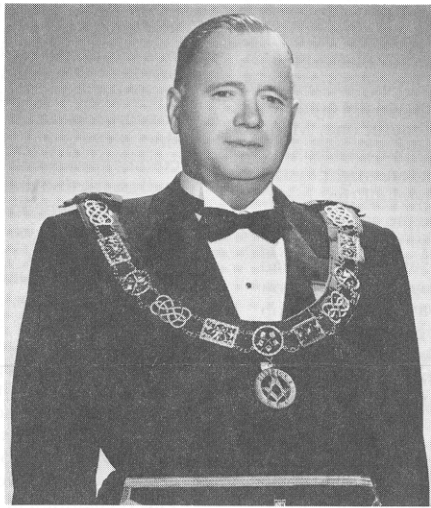
Grand Lodge Bulletin

VOL. 48, NO. 10

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

JUNE, 1983

M.W. BRO. WILLIAM LLOYD McPHEE



M.W. Bro. William Lloyd McPhee, Grand Master of the Grand Lodge of Alberta 1962-63 passed to the Grand Lodge Above on April 15, 1983. With his wife, Doris, he had spent much of the winter in the warmer areas of the United States and was taken ill there a few weeks ago. He was brought home to Calgary and admitted to the Intensive Care Unit of the Holy Cross Hospital but never did recover.

M.W. Bro. McPhee was well known in Masonic circles. He was initiated, passed and raised in Bow Island Lodge No. 57 in 1924, affiliated with Perfection Lodge No. 9 and in due course became W.M. of Perfection Lodge. He was a charter member of Foothills Lodge No. 174. In 1955 he served as D.D.G.M. for District No. 1. At the Grand Lodge Communication in 1959 he was elected Junior Grand Warden and was installed as Grand Master in the Grand Lodge Communication in 1962. During his years as an officer of the Grand Lodge he travelled widely and, as Grand Master, he was effective in visiting many Lodges throughout this Jurisdiction. After his term in that high office he continued his Masonic work as Chairman of the Committee on Finance where his experience in the business world helped him to serve the Order exceptionally well. For one year 1972-73, he was our Grand Treasurer. His friendly and good humoured personality endeared him to Masons wherever he went.

His Masonic interests were evident in the Concordant Bodies in the Scottish Rite where he became a member of the Supreme Council. In addition he was a member of the Royal Order of Scotland.

M.W. Bro. McPhee took a great interest in the Order of Demolay and was a founding member of the Calgary Demolay Club which sponsored the organization of the Calgary Chapters. His work was recognized when he was the first person in Calgary to be awarded the Honorary Legion of Honour.

His community work in the City of Calgary was outstanding. He served on the Board of Governors of Mount Royal College and was Chairman of the Board of the Dr. Geo. W. Kerby College. The Alberta Motor Association, the Calgary Chamber of Commerce and the Society of Industrial Accountants were all beneficiaries of his efforts.

M.W. Bro. McPhee was born in Long Beach, P.E.I. and came to Calgary in 1907. He was employed by the Canadian Western Natural Gas Company and when he retired after forty-nine years he was Secretary-Treasurer of that Company. He is survived by his wife Doris, three sons and one daughter, all married with twelve grandchildren. The funeral services attended by the M.W. the Grand Master and many other Masons were held in Wesley United Church, Calgary on Monday, April 18 with the minister of that church, Rev. C. Leighton Streight officiating. Interment was in Burnsland Cemetery. At the time of his passing M.W. Bro. McPhee was 81 years of age.

THE BIBLE

The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of the rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state, in the long run, depends upon the righteousness of the citizen, so strongly laid down. The Bible is the most democratic book in the world . . . Thomas Huxley.

THE BIBLE IN MASONRY

(From "The Master's Blueprint" — Bro. Rabbi Sheldon Gordon — Ionic Lodge, 186, Duluth.)

In an ancient collection of Jewish Literature appeared a statement by a teacher who lived some 2000 years ago; who was not very well known, and about whose real identity there appears to be some doubt. His statement was made with reference to the parchment scrolls of the Holy Bible, and he said: "Turn it and turn it again for everything is in it. And contemplate it and grow gray and old over it and stir not from it for you can have no better rule than it." What this almost anonymous teacher said some 2000 years ago is of deep meaning in Masonry, for he described one of the Great Lights of Freemasonry — the Holy Bible which is our rule and guide of faith.

Let us look at the sublime degree of Master Mason. In the Book of Genesis, we are afforded an interesting insight into the theme found in the climax of our Hiramic drama when one is raised to that sublime degree and when we concern ourselves with the great Lost Word. Much has been written on this subject within and beyond the confines of our fraternity. Its symbolism is a deep and meaningful one. Many have been the scholars who have attempted to determine its origin. In the Book of Genesis, we are told that Jacob spent a lone night by the ford of the river Jabbok. Jacob wrestled with an angel all that night. Finally relinquishing the struggle, the angel said, "Let me go for the day breaketh." And he said, "I will not let thee go except thou bless me." And He said unto him, "What is thy name?" And he said, "Jacob." And He said, "Thy name shall be called no more Jacob but Israel, for thou has striven with God and with men and hast prevailed." And Jacob asked him and said, "Tell me, I pray thee, thy name." And he said, "Wherefore it is that thou dost ask after my name? And he blessed him there." (Gen. 32:26-30). The name, two names, play a great role in this drama. The name which Jacob can never learn, the name of the angel, the name of God; and the name which is conferred on him as he is reborn.

The Hebrew word for Israel is made up of two parts, the first coming from a verb which means to wrestle, to struggle; and the second, coming from one of the names of God; as it is explained that Jacob has striven with God and with man and has prevailed. Now there is a concept here which is of great meaning to us as Master Masons. The word which we seek and its great secret will never come to us through idle speculation. We must confront life, strive with it, and force it to yield us its blessing even as did the great patriarch Jacob. Our strength will lie in deeds of morality and righteousness, our tools, the skills of our craft. Thus, the means of achieving and recovering the lost word — the meaning of the lost word — is to strive with life with vigor, with firmness, with purity of intent.

We speak, in Masonry, of the quest for light, by which we mean understanding. We know that the creation of light was the first great act of God as recorded in the Bible. And the continuing source of light is God, as the Psalmist reminds us: "Thou coverest Thyself with light as with a garment, who stretcheth out the heavens like a curtain." (Ps. 104). It is the light from that celestial source which gives significance to our work as Masons. It guides and directs us in our labours as builders and designers of a better world. But as we strive for this better world, let us remember what was taught in the lovely Song of Solomon, preserved in the Book of Psalms, "Except the Lord build the house, they labour in vain that build it. Except the Lord keep the city, the watchman waketh but in vain." (Psalm 127).

Building with God, the true master of our Craft, building under His guidance and with His light is the purpose of Masonry. And if we so build, if we rear up and erect such a sanctuary for His spirit and for our brothers about the world, then will be said of what we have erected as was said of the great work of Moses, "For the cloud of the Lord was upon the Tabernacle." (Ex. 40:38).

The spirit of God inhabited that abode. If our Masonic work is truly dedicated, that spirit will inhabit the structure which we erect. This is our goal — that we may build a sanctuary by our deeds in which God may dwell. Then we may be sure that in the end of our days, we shall find our abode in that house not made with hands, eternal in the heavens.

(Taken from The Proceedings of the Grand Lodge of Manitoba 1982 — a part of the Memorial Address by the Grand Chaplain M.W. Bro. G.M. Davies.)

The Bible is the Symbol of the divine will of God. An open Bible (V.O.S.L.) often appears with a square and compasses, representing the Great Lights of the Lodge. An open Bible is also the jewel of the Chaplain.

MASONRY AND THE BIBLE

R.W. Bro. R.B. Burgman, D.D.G.M. District No. 8

Years of average attendance at regular communications, a casual perusal of several books on Masonry, and a working knowledge of its ritual, left me with no clear conception of Masonry as a unified system of moral instruction. After being elected District Deputy Grand Master, and, knowing that I would be expected to read some papers of Masonic interest, I started to do some studying. Much has been written on Masonic subjects and I wish now that I had done more reading about it years ago. A long time ago I was given a Masonic Bible and am ashamed to say that I had never really looked at it, but now can marvel at the preface to the Bible proper of the Masonic information supplied in it.

I make no pretence of scholarship. The following is a series of excerpts taken from a book entitled, "What Masonry Means", by William E. Hammond, and I commend it to anyone for further study.

Masonry is built on certain fundamental assumptions of faith. These it finds vital to its system of morals. It makes no attempt, however, to define their content. The reason is obvious. Masonry is a discipline, not a creed. It assumes, for instance, the existence of Deity, but makes no attempt to explain how such a being came to be, nor to enumerate and define His divine attributes. It leaves its members free to their private views. Similarly, Masonry accepts the Bible as a trustworthy guide to conduct. It makes no attempt to interpret Scripture, nor is it concerned with the thousand and one questions of inspiration, authorship, history, textual criticism, etc., which continue, after centuries of commentaries and research, to be bones of contention and cause of endless friction and factions. It leaves its members free to interpret the Bible according to their private persuasion. It takes the position that the Bible contains sufficient self-evident truths to provide direction and guidance for those who will regulate their lives by the light of its teaching. For its own practical purpose of moral discipline nothing more is necessary. When we turn to the question of immortality, the same wise attitude is taken. It furnishes no elaborate arguments favorable to the belief; it avoids all description of postmortem life; it does not dogmatize regarding the fates of men after death; nor is there even an attempt to justify its position on scientific, philosophic or religious grounds. It simply accepts the concept of immortality as essential to all effective ethical discipline.

The Bible was honoured by our Masonic forebears with the central position in every well-regulated lodge as the Great Light of Masonry. This recognition of its supremacy among agencies of moral enlightenment was justified. To him who seriously seeks to order his life by its teachings it will prove a lamp unto his feet and a light upon his path. Whatever difficulties the Bible may present (and there are many, as witnessed by the innumerable cults, sects, disagreements and questionable engagements it has evoked and sanctioned), and whatever objections may be brought against it, it still remains unique in literature as a compendium of moral instructions and a source of ethical inspiration. No book is more valuable because of the light it sheds on life's manifold enigmas. It contains numerous universal truths which are peculiarly adapted to guide men on their journey from cradle to grave. It has a message for all our moods, an answer to our deepest perplexities and a response to our most pressing needs. It fits into every fold of the human heart. No book has proved more helpful in enabling men to rise above the vicissitudes of fortune and to nurture and exercise life's finest qualities. Whatever difficulties may be known in seeking to understand its many obscure passages, or whatever controversies may arise from attempts to interpret its message, the Bible contains abundant self-evident truths to inspire and guide men in their endeavours to translate their purest aspirations into life and action. No literature has so stimulated men with courage, patience and fortitude; has imparted meaning to their sorrows, disappointments and losses; has provided more satisfactory answers to life's enigmas; or strengthened their faith in themselves, their purpose, their fellow-men, and their future. When in search for answers which lie behind all human reasoning and intellectual effort — those vital questions regarding the universe, sin, sorrow, suffering, sacrifice, endeavor, destiny — it is to the Bible men most frequently turn. If a message of courage, hope, comfort and faith is to be found anywhere it is to be found in its sublime pages. The prominence and emphasis which our Masonic forebears gave the Bible bear evidence of their uncommon insight into intrinsic moral values.

THE BIBLE

If we abide by the principles taught in the Bible, our country will prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.

Daniel Webster

I have been a member of the masonic fraternity for many years and am now a professional Mason. But I have never knelt at the alter of Masonry and I do not like Masonary at all.

But, I do love Masonry and Freemasonry, as it is perhaps better known.

Have I contradicted myself? Not at all. I am simply calling attention to some of the all too common misspellings of two words that should have deep meaning to every Mason and should be so much a part of each Mason's vocabulary that no Mason would ever spell "Masonry" in the incorrect manner of "Masonery" or "Masonary."

Yet these spellings come before us every day in letters and even lodge trestleboards or newsletters. One might be given to wonder if these misspelling "Masonary" members actually know to what it is that they belong. Most of them do, I believe, but just are careless in that they write too hurriedly without checking up on their spelling.

Here's where the "alter" could well come in. "Alter" is not the piece of furniture commonly found in a lodge. "Alter" is to change. Look it up in the dictionary. So, Why not ALTER "Masonery" and "Masonary" to MASONRY and FREEMASONRY, and while you are at it alter "alter" to ALTAR, which is what it really is.

While you have the dictionary out, try to find the word "brethern". It will take quite a while, because there is no such word — although we hear it often in many lodges. BRETHREN is the word, brothers, not brethern. Let's alter that one, too.

Keith Arrington, Assistant Librarian
Iowa Masonic Library

A MASONIC CREED

As an expression of the simplest form of the faith of Masonry, not exhaustive, but incontrovertible and suggestive, the following is

THE MASONIC BELIEF

There is one God, the Father of all men.

The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice.

Man is immortal.

Character determines destiny.

Love of man is, next to Love of God, man's first duty.

Prayer, communion of man with God, is helpful.

Recognizing the impossibility of confining the teaching of Masonry to any fixed forms of expression, yet acknowledging the value of authoritative statements of fundamental principles, the following is proclaiming as

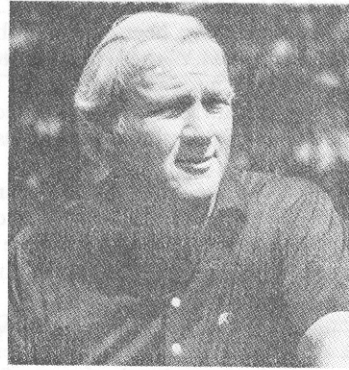
THE MASONIC TEACHING

Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His Mercy and hope for happiness.

Copied from "The Philaethes" April 1983

I dwell on days of old. I recall the years gone by. Choose instruction rather than silver and knowledge rather than rare gold.

Moffat



Arnold Palmer

Arnie Palmer — a name synonymous with golf and one of the most famous golfers of all time will be in Calgary for the Peter Jackson Golf Championship at the Earl Grey Golf Course on June 21.

Brother Palmer is a member of Loyalanna Lodge No. 275 F & AM in his hometown of Latrobe, Penn. He was raised to the Sublime Degree of Master Mason on December 17, 1959 at the height of his pro golfing career.

His first tournament win came in 1954 when he won the United States Amateur Golf Championship for men. It was just four years later in 1958 while he was a Fellowcraft Mason with many things on his mind that he won the coveted Masters Golf Championship.

He repeated as Masters' champion in 1960, 1962, and 1964.

In 1960 he won the U.S. Open Golf Championship and the following two years, 1961-62, he won the British Open Gold Championship. He was the leading money winner in 1958, 1960, 1962 and 1963. Quite a record for any athlete.

Even today, as he makes the rounds, he is always followed by "Arnie's Army," a devoted following of longtime fans.

Brother Palmer has visited many V.A. Hospitals and made lots of veteran patients forget their troubles with his friendly smile and genuine interest in those confined to wheelchairs and hospital beds.

IS THERE A BROTHER "X" IN YOUR LODGE?

In geometry "x" represents an unknown quantity, unfortunately, we have many "x's" in our Lodges. Brethren who have taken the Masonic Degrees, but never returned to their Lodge. Perhaps the only disgraceful aspect of Masonry is its number of inactive members.

In a day when Lodges are in separate need of Officers and new faces to man and reactivate its committees, is it not our duty to find out just who these "x's" are in our Lodges and to ascertain their potential in the community, leaders in business and industry, Officers in other organizations, Church leaders, school teachers and many others who could be a great asset to our Lodge and Freemasonry in general.

Might not it be a good idea for officers of our Lodge to sit down with some of our older members and go through a roster, name by name and, as symbolic geometers, ascertain the value of the "x's" in the Lodge? They could turn out to be a great untapped source of Masonic strength and leadership. It may even be that some of the "x's" have been waiting for years to be asked to participate in Freemasonry. Let's ascertain the value of the "x's" in the Lodge.

W. Bro. H.F. Wicke
W.M. Bowmont Lodge No. 181

The difference between men consists, in great measure, in the intelligence of their observation. It is the close observation of little things which is the secret of success in business, in art, in science, and in every pursuit of life.

Samuel Smiles

A RULING BY THE GRAND MASTER

All Constituent Lodges have been informed by the Grand Secretary of a ruling by the M.W. the Grand Master, M.W. Bro. Stanley Harbin, who acted under Section 901 of the Constitution which gives the Grand Master power to act where "no procedure suitable to the circumstances of the case is provided for in this Constitution."

The situation arose when R.W. Bro. John Franklin Rogers, the Grand Master elect, indicated that he would not present himself for Installation as Grand Master at the forthcoming Communication of Grand Lodge. Because of this the Grand Master has ruled:

1. R.W. Bro. Gordon Denchfield Thompson, the Deputy Grand Master elect will be installed as Grand Master.
2. R.W. Bro. Claude Rodney Austin Green, Senior Grand Warden elect will be installed as Deputy Grand Master.
3. The disposition of the office of Senior Grand Warden will be left to the discretion of the M.W. the Grand Master subject to the ratification of the Board of General Purposes.

Since all rulings of the Grand Master must be ratified by the Annual Communication of Grand Lodge the ruling must be presented to Grand Lodge at its opening session later this month.

FORESTBURG LODGE NO. 128

One of the last acts of M.W. Bro. Stanley Harbin during his term as Grand Master was to officiate at the laying of the cornerstone for a new Lodge Hall in Forestburg, Alberta on June 4. He was accompanied by the Grand Secretary, R.W. Bro. M.P. Dunford, many of the present Grand Lodge Officers and a number of Past Grand Officers.

CRANBROOK LODGE NO. 34 G.R.B.C. VISITS

On Saturday, April 23, the Worshipful Masters and Brethren of Lodges in District No. 6 joined with Zetland Lodge to confer an M.M. degree. A Lodge meeting was held in the afternoon when the D.D.G.M. of District No. 6, R.W. Bro. M.L. Foote was received and the Master Mason's Degree was conferred on Bro. Charles William Scott by the Worshipful Masters of District No. 6. Following the closing of the Lodge a Ladies' Night included a banquet and a social evening.

Masonry has no room for narrow mindedness, nor is it an educational horizon confined to the temple where we meet.

It is not a secret society for its aims and objectives are known throughout the world and no attempt ought to be made to conceal them. The only secrets attached to the craft are the modes of recognition and methods of identification. These are our safeguards against the admission of undesirables into our community of men who prize, honour and virtue above all else.

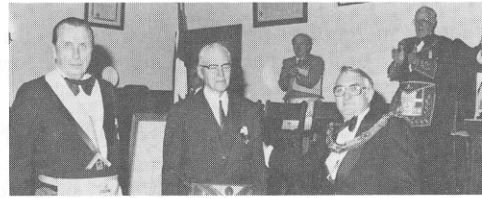
There are so many Brethren whose knowledge of the craft does not go outside the ritual, who have been given little or no instruction in the Masonic symbolism or the inner meanings of our ceremonies and have but a limited idea of the fraternity of which they are members.

A good knowledge of the ritual is highly desirable but it should be remembered that ritualism is only the outward and visible sign of a mason.

The modern man is above all a thinker and an enquirer. The age of unquestioning faith has long since passed. In every phase of life men are asking WHY? and expect to be answered plainly.

If the answers are not forthcoming, enquirers turn away and look for their answers in other areas.

Laurie Bruton W.M.
Saskatchewan Lodge No. 92



At the 75th Anniversary of Corinthian Lodge No. 22, R.W. Bro. Ralph L. Osborne, P.D.D.G.M., was presented with his 50 Year Jewel by M.W. Bro. R.L. Costigan, P.G.M. Tributes were paid to R.W. Bro. Osborne for the great contribution he has made to Masonry in the district and to his well known Masonic scholarship.



Last November when the Grand Master, M.W. Bro. Stanley Harbin attended District 11 Meeting in Champion some of the P.D.D.G.M.'s challenged the Grand Master and his Officers to curl against them in their Annual Bonspiel. The challenge was accepted and on March 12, 1983 the Grand Lodge Rink played at Barons and were the winners in a close 7-6 score. The Grand Master writes — "Although the victorious team received a nice little trophy, the real winner was Masonry, for brotherly love and fellowship abounded." The members of the Grand Master's Rink are pictured above, left to right: R.W. Bro. Sloan, D.D.G.M.; W. Bro. M. Anderson, Handhill Lodge No. 98; R.W. Bro. F. Rogers, D.G.M.; M.W. Bro. S. Harbin, G.M.



AGRICULTURE HALL OF FAME

W. Bro. Martin Daniels, a Past Master of Buffalo Park Lodge No. 44, Wainwright, was one of four Albertans inducted into the Alberta Agriculture Hall of Fame according to an announcement made by Hon. LeRoy Fjordbotten, Minister of Agriculture. The inductees were honoured at a banquet held in Calgary recently. The four new members join 52 others who have been similarly honoured.

W. Bro. Daniels has had a long and outstanding record in the agricultural industry. He has been a knowledgeable and progressive farmer in his district and a champion of the importance of high quality seed. He was the founding chairman of the Board of the Wainwright Seed Cleaning Plant which opened in 1952. This led to involvement in Provincial and Dominion organizations. The Credit Union movement was another interest and he was a long time President of the Board of Directors of the Wainwright Credit Union.

Bro. Daniels is a devoted mason and has served his Lodge well and Buffalo Park Lodge No. 44 wishes to acknowledge its pride in his accomplishments. His Community recognized W. Bro. Daniels at a Testimonial Banquet held in April which was attended by many of his brethren in the Craft.