



Grand Lodge Bulletin

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

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CHRISTMAS DRAWS ALL PEOPLE TOGETHER

Once again we enter upon that holy season, Christmas, when we celebrate the remembrance of God's greatest gift to the world — the birth of His Son. This birthday is wonderful because of the fact that it is the only birthday amongst those of all the notable, powerful and influential leaders of the last two thousand years to have escaped oblivion. The birth of the Promised One still brings deepest joy to peoples of all races throughout the world, and in this we rejoice.

How very fortunate mankind is to have had the experience of a loving Creator coming into the world as He did in the Person of His Son Jesus Christ; coming to show us the full measure of His love for His children. In the realization that 'God is with us' let us show our love for Him and for all people by sharing the joy of this great treasure not only at Christmas but daily in our lives throughout the coming year.

The world is so much in need of Love, Joy and Peace, and the celebration of Jesus' birthday gives us a renewed opportunity to cultivate and exercise those qualities in our daily lives. Let us, then, look at our attitudes to those around us in an endeavour to follow these precepts not only in the fellowship of our brother masons but amongst all people.

My prayerful wish for all who read this message is that the peace and love of God, which passes all understanding, may abide in all your hearts and minds throughout this Christmas season and the coming year of 1984.

The Rev. Canon W.R. (Bert) McQuaid
V.W. Grand Chaplain

The Tabernacle of Moses

by Bro. R.J. Witham

Senior Warden, Elbow River Lodge No. 180

In all the rich symbolism of Ancient Craft Masonry two themes predominate. One is the search for light; the other is the labour of building. The source of light is the Volume of the Sacred Law; and the grand representation of the builder's art is King Solomon's Temple.

But how was this Temple conceived? We know through Masonic teaching that King Solomon commenced the building at his father, King David's wishes, and his own like desires, and that Hiram Abif was the great Builder that detailed the plans for construction, and was the overseer and trainer of all craftsmen. Yet the predecessor to this magnificent structure was the Tabernacle of Moses.

What was this Tabernacle that the Hebrew people lugged throughout their nomadic journeys? Was it just some kind of tent? Well, it was a portable tentlike structure, but it surely surpassed any definition of a tent! The materials used were gold, silver, brass, iron, precious stones, acacia wood, linen and other fabrics, skins, precious dyes of purple, blue, and scarlet, and rare spices. The value of the gold and silver alone amounts to \$30,000,000 in today's value.

Moses appears to have visualized the form of the Tabernacle, the system of worship, the structure of government, as well as the Ten Commandments while under divine guidance, during his stay on Mt. Sinai. These divine inspirations not only bonded his people more closely, but have impressed the whole of mankind ever since.

A thorough understanding of the details of the primitive Tabernacle is essential to grasp the fundamental principles involved in the construction of King Solomon's Temple. A knowledge of the Tabernacle's contents and their relationship is to comprehend the ritualistic system developed by Solomon and his priests. Solomon's rituals, therefore, had a strong historical background.

This portable temple was so designed that it could readily be dismantled, moved from place to place and be easily re-erected, being constructed on geometrical and scientific principles. It consisted of an outer rectangular court 100 feet by 200 feet and 10 feet high. The eastern end had a forty foot wide entrance which was covered by a gate curtain of twined linen beautifully embroidered in purple, blue, and scarlet shades. The eastern half of the court contained the sacrificial altar, while the western half contained the tent within which was the Sanctuary of the Holy Place and the Most Holy Place. The outer Court and the Sanctuary were always situated due east and west.

The outer wall of the Court was a series, of 60 brass pillars, set in 60 sockets of brass, with 60 capitals of silver; each with two hooks, to which were attached the iron rods which spaced and secured the pillars about the perimeter. The rods supported an outer canvas and an inner linen covering and the whole wall was further supported by guy ropes attached to pins driven into the ground on each side of the court.

The double-chambered sanctuary in the western half of the Court was 60 feet long, 20 feet wide, and 20 feet high. It was constructed of acacia planks 20 feet long and overlaid with gold. The bottom of each plank had two tenons which set into silver sockets, to form each side and the western end of the structure. At the upper outside surface of each plank were two rings through which bars were passed to span several planks and lock them together. As well, special corner boards in the N.W. and S.W. were so cut as to further brace the structure and form a perfect right angle for each corner. At the eastern end of the Sanctuary were 5 pillars of acacia sheathed in gold spaced at regular intervals, tied into the north and south walls, and securely braced.

Forty feet along a set of 4 pillars sheathed in gold separated the Holy from the Most Holy Place. Thus, the Most Holy Place was a perfect cube, 20 feet by 20 feet, by 20 feet.

Fabric dyes of rare colours were extremely expensive in ancient times. History has recorded trades of entire caravans of salt for a small quantity of azure dye. Dyes of scarlet and purple were equally rare. You can therefore appreciate the expenses incurred to drape the Sanctuary in such finely coloured fabric.

The pillared entrance to the Holy Place was draped with a beautiful tapestry of blue, purple, and scarlet. The pillared entrance to the Most Holy Place was draped with an even more sumptuous tapestry of blue, purple and scarlet. A most beautiful covering of splendid blue, purple and scarlet fine linen formed the canopy for the whole sanctuary. All of these drapes were formed from curtains dyed in individual colours. Loops were then sewn along one edge and taches along the other so that a whole series could be buttoned together. As well, hooks were placed along the top of the wall and along the friezes of the pillars to support these fabrics, and other strategically placed hangings. To complete the visual effect, exquisite embroidery in gold abounded throughout. Gold and brass chimes and bells were then attached to these fabrics.

To protect these delicate fabrics, an outer curtain of wool and goat hair was pulled over and firmly anchored. To protect from inclement weather, a huge tent of badger and ram skins was then supported over the whole sanctuary by a system of ridgepoles and timbers and anchored to the ground by pins and guy ropes. The space between the outer wall of the Sanctuary and the edge of the tent was then divided into rest areas, change rooms, and living quarters for the priests.

The inner gold walls and pillars of the Sanctuary were polished to a mirror finish and other highly polished gold mirrors were strategically placed to diffuse and reflect the light. Fine, gorgeously coloured rugs were placed throughout the structure.

The furniture of the Holy place was the Altar of Incense, the Candlestick, and the Table of Shewbread, all sheathed or finely wrought in gold. The furniture of the Most Holy Place was the Ark of the Covenant; that breathtaking object that was both a chest containing the stone tablets, and a throne with golden angels on each end to form a canopy with their wings over the seat. All of these gold objects were also highly polished, and each had gold rings attached through which staves could be passed for carrying.

Can you imagine the overpowering awe these people felt on those Holy days, when gathered in the eastern Court at sunrise, hearing the breeze play an ethereal symphony on the chimes, smelling the heady perfume of burning incense, the Court gate-fabric was drawn back to allow the sun to shine into the hidden recesses of the Holy and Most Holy Places? The structure must have lit up in a dazzling kaleidoscope of colours and hues. It must have veritably glowed as with its own illumination! Is that not someone sitting on the throne of the Ark of the Covenant? Was it a trick of the light?

Is it any wonder that King Solomon used a similar layout and an alignment of due east and west for his Temple? Is it any wonder that he used similar rituals within His temple? Why would he do otherwise when his people talked of the Tabernacle with such awe and reverence? Is it any wonder that Masonic Lodges have used an azure blue, and aligned their lodges due east and west, ever since? Why would we do otherwise?

A GOOD SUGGESTION

In the October issue of the Grand Lodge Bulletin there was an article called "First Impressions". The initiates of Concord Lodge sought to decide what their reactions were to their Initiation into Freemasonry. It was a very good paper and we are indebted to Concord Lodge for sharing it with the masons throughout Alberta. The deepest impression seemed to be the haste with which the degrees were conferred. The Candidates did not have sufficient time to absorb one degree before the next degree was presented to them. They felt that they would have liked to restudy the Junior Warden's lecture in the First Degree but time was not available.

The haste with which degrees are conferred in this Jurisdiction has been the subject of comment for a number of years. It was said, formerly, that the candidates themselves were in a hurry to get through with the so called "lower degrees" in order that they might go on to the "higher degrees" and ultimately into the Shrine. This accusation brought a chorus of objections from many quarters in which it was insisted that there was no such a thing as "higher degrees". The three degrees of Craft Masonry are the highest degrees to which a mason can aspire and anything that comes after them is really an expansion of what already has been taught. While it was acknowledged that many masons who join the concordant bodies do not take interest in the Craft Lodge, it was essential that the emphasis be placed on the three degrees of craft masonry.

On the basis of the paper published recently and as a result of many other reactions it has now become apparent that the haste with which the three degrees are conferred is open to criticism from those who are seriously concerned about Craft Masonry and would like to learn more about it. While the Mentor Plan has great merit it just does not dig deep enough to satisfy the newly made Mason who really wants to learn what Masonry is all about. To rush candidates through the three degrees appears to be doing a disservice to the Craft. Why then do we insist on doing it? So that we may boast about the number of degrees we put on in a year? So that we can add members to a roll? Why not take at least one year before the three degrees are completed?

It is time that Lodges took stock of their educational programs and of their degree conferring timetable. The Jurisdiction of Alberta does not require a great influx of new masons. It does require the addition to its rolls of brethren who are well versed in the art and are willing to devote time and energy to a study of the system. This jurisdiction does not require a long list of individuals who never miss a word when reciting the ritual. It does need more and more masons who know what the ritual really means.

The recent article was a real boost for those who have, for a long time, been insisting that Research and Education is important. It is not enough to leave that job with Fiat Lux Lodge of Research or to the Grand Lodge Research and Education Committee. It must be brought effectively into each constituent Lodge. There is no magic about research and education. Any devoted mason can make his contribution. It is time we took the conclusions of the Concord Lodge newly made masons to heart.

NORWOOD LODGE NO. 90

At its October Meeting Norwood Lodge No. 90 conferred the Second Degree on Bro. George Khouri as a courtesy to Madawasca Lodge No. 196 on the register of the Grand Lodge of Canada in the Province of Ontario.

VISIT APPRECIATED

Bro. Leighton Moore is 95 years of age. He is a charter member of York Lodge No. 119 having affiliated with that Lodge in 1921. He was Initiated into North Star Lodge in 1916. W. Bro. K.A. Roberts, Worshipful Master of North Star Lodge, accompanied by the S.W., Bro. G.J. Matthews and R.W. Bro. E. Risler, P.D.D.G.M. visited Bro. Moore in his home on Sunday, September 18 to congratulate him.

York Lodge No. 119 at its October Meeting presented M.W. Bro. A. Aspeslet, P.G.M. with an Honorary Life Membership.

FORT SASKATCHEWAN LODGE NO. 13

Fort Saskatchewan Lodge No. 13 has been forced to vacate the Old Golf Clubhouse where it has held its meetings. The new location for Lodge meetings is Union Hall. This means the day of meeting has been changed to the second Wednesday of each month.

"The human race's prospects of survival were considerably better when we were defenceless against tigers than they are today, when we have become defenceless against ourselves."

— *Arnold Toynbee*

"Forgiveness is the fragrance the violet sheds on the heel that has crushed it."

— *Mark Twain*

"It is a duty to bear with other people, but first of all we must learn to bear with ourselves, and to have patience with our own imperfection."

— *Francis de Sales*

"Two things are bad for the heart — running up stairs and running down people."

— *Bernard M. Baruch*

"Never stand begging for that which you have the power to earn."

— *Cervantes*

Some people are like the bottom half of a double boiler — they create lots of heat but they don't know what's cooking.

"If the only tool you have is a hammer, you tend to see every problem as a nail."

— *Abraham Maslow*

'Yesterday is a cancelled cheque; tomorrow is a promissory note; today is the only cash you have — so spend it wisely.'

— *Kay Lyons*
from *Aslar Lodge No. 28*

Frustration is — not having anyone to blame, but yourself.

Buffalo Park Lodge No. 44

"Fun is good, Truth is better, and Love is best of all."

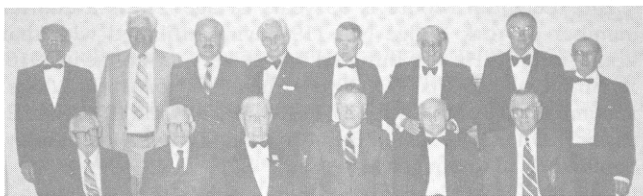
"With every rising of the sun, think of your life as just begun."

Mosaic Lodge No. 176

God gave us the Gift of Life, What we do with it is Our gift to Him.

Unity Lodge No. 57

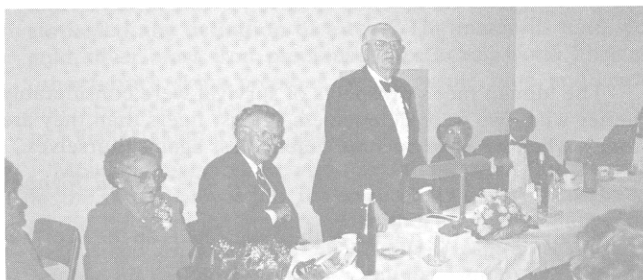
R.W. BRO. CANN WITH VISITING GRAND LODGE OFFICERS AND SOME PAST MASTERS OF QUARRY LODGE NO. 70 AF&AM



Back Row, L-R: W. Bro. B.E. Cameron, W. Bro. J. Ferguson, W. Bro. N.N.O. Bonin, W. Bro. J.C. Torgerson, W. Bro. B.A. Saniford, W. Bro. C.A. McDonald, R.W. Bro. M.E. Galloway, R.W. Bro. W. Cowan, DDGM District No. 2.

Front Row: W. Bro. M. Collard, W. Bro. W. Evans, R.W. Bro. J.R.W. Cann, R.W. Bro. M. Dunford - Grand Secretary, R.W. Bro. W. Graves - Grand Junior Warden, R.W. Bro. L. Smart.

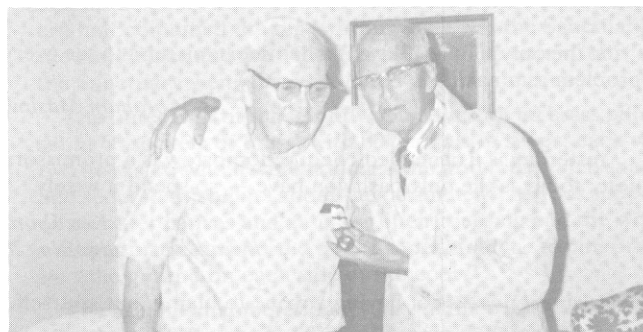
R.W. BRO. J.R.W. CANN ADDRESSING BRETHREN AND LADIES



Left to right: Mrs. Cowan, Mrs. Cann, R.W. Bro. M. Dunford, R.W. Bro. J.R.W. Cann, Mrs. Dunford (not visible), Mrs. W. Graves, R.W. Bro. W. Cowan, W. Bro. B.E. Cameron (barely visible).

A testimonial supper and social hour was held in the Masonic Temple, Medicine Hat in honour of R.W. Bro. J.R.W. Cann who has been Secretary of Quarry Lodge No. 70, AF & AM for the past fifty years. R.W. Bro. Cann was initiated on August 4th, 1925, passed on October 20th and raised on December 15th of that year. He was elected W.M. of his Lodge for the year 1931 and Secretary in 1935. R.W. Bro. Cann was appointed a Steward of Grand Lodge in 1949 and was elected D.D.G.M. of District No. 2 in 1950. After supper R.W. Bro. Cann reviewed his Masonic career to date, regaling those in attendance with many facts, observations and anecdotes from his diary.

The affair was followed on the next day by a Masonic Church Parade at Garden Memorial Church in Redcliff at which W. Bro. Rev. Dr. Larry Anderson, Bow Island Lodge No. 57 was the officiating clergyman.



On the left in this photo is V. W. Bro. Harold Routledge and on the right is R. W. Bro. Ernie Risler and together they represent 121 years of Masonry in York Lodge No. 119.

This photo was taken on Sunday, Aug. 14th, 1983 on the occasion of Bro. Routledge being presented with his sixty year bar by Bro. Risler.

Bro. Routledge is 89 years of age and was initiated into York Lodge in 1923, served as Master in 1932, was a member of Grand Lodge (Steward) in 1948 and became a life member of York Lodge in 1958.

R. Wor. Bro. Risler is 88 years of age and was initiated into York Lodge in 1921, serving as Master in 1945 and DDGM in 1963. Bro. Risler attends Lodge regularly and is always ready to fill any chair on a moments notice should the need arise.



Pictured above, with cane is W. Bro. Freeman MacDonald of Calmar, Alberta on the recent occasion of being presented with his 50 year jewel as a Past Master of Star of The West Lodge No. 34, Leduc. He was confined to hospital at the time.

W. Bro. MacDonald was Master of Star of The West Lodge in 1932, six years after being initiated. He was a very regular attender of all meetings until recently when failing health at 89 years of age made it difficult for him to attend meetings.

Also included in the picture from left to right, front row is W. Bro. Peter Hudson - Master of the Lodge, W. Bro. MacDonald, W. Bro. Peter Wyllie. Back row, left to right, Bro. Jack Lake, Bro. Bruce Lammie - I.G., W. Bro. Adam Brown - P.M. and Treasurer, W. Bro. Ernie Lake; V.W. Bro. W.A. Bell, W. Bro. E.H. Mortensen and Bro. Dan Ferguson - S.W.

INSTALLATION OF OFFICERS 1983



On June 4, 1983, Jasper Park Lodge No. 143 was host to a triple installation. Lodges involved were Edson Lodge No. 68, Jasper Park Lodge No. 143 and Hinton Lodge No. 178. The photo is of the major officers of the installation.

The officers are from left to right: R.W. Bro. David Neill - D.D.G.M. of District No. 3, R.W. Bro. Charles Young - Installing Master (Hinton Lodge), W. Bro. Peter Cherman - Newly Installed Master - Edson Lodge No. 68, W. Bro. Garth Griffiths - Newly Installed Master - Hinton Lodge No. 178, W. Bro. Bill Fallow - Newly Installed Master - Jasper Park Lodge No. 143, W. Bro. Sandy Robinson - Director of Ceremonies (Jasper Park Lodge).

A most enjoyable Festive Table was held after the Installation Ceremonies by all.

NEW YEAR'S DAY LEVEE

Saskatchewan Lodge No. 92 invites all their Brethren, wives and friends to attend the annual NEW YEAR'S LEVEE to be held January 1, 1984 at the Central Masonic Temple, 10318 - 100 Ave., Edmonton, between the hours of 12 Noon and 2:30 P.M.

The Grand Master and other Grand Lodge Officers will be in attendance to receive and exchange greetings with their Brethren.

SEVENTIETH ANNIVERSARY

Strathcona Lodge No. 77 celebrated its Seventieth Anniversary in September. The M.W. the Grand Master, W. Bro. G.D. Thompson was present. The history of Strathcona Lodge was prepared and presented by W. Bro. R. Johnstone and R.W. Bro. Wm. Glover. Bro. Ivan Hall was examined in the Third Degree and received his M.M.'s apron.