



Grand Lodge Bulletin

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

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A CENTENNIAL



On January 1, 1884, the Grand Lodge of Manitoba, which claimed jurisdiction over the Northwest Territories granted to Bow River Lodge No. 28 G.R.M. a dispensation to erect a Lodge in the yet unincorporated town of Calgary. A District Deputy Grand Master of the Grand Lodge of Manitoba, Dr. N.J. Lindsay was named as the first Worshipful Master. This was the second attempt of the masons in the frontier town to form a Masonic Lodge. The first effort had failed because of a lack of masons and a poor prospect for candidates. Conditions changed when the Canadian Pacific Railway completed the railway line into Calgary with the resultant influx of settlers. The first meeting of the new Lodge was held on January 6, 1884 and instituted on January 28th. At the Annual Communication of the Grand Lodge of Manitoba held in February 1884 granted Bow River Lodge No. 28 a charter. Incidentally, at the same meeting, Dr. N.J. Lindsay was elected Junior Grand Warden of the Grand Lodge of Manitoba.

It would be an error to say that Bow River Lodge was the first Masonic Lodge to be established in Alberta because there had been masonic activity previously in Fort Edmonton. The Grand Lodge of Manitoba had granted a dispensation to Saskatchewan Lodge No. 17 on January 13, 1882. This Lodge was instituted on February 13, 1882 and consecrated on April 23, 1883. The residents of the Edmonton area were not permanent and it became increasingly difficult for the Masonic Lodge to function. Saskatchewan Lodge voluntarily surrendered its charter on February 13, 1889 after seven uncertain years of existence.

It is correct to report that Bow River Lodge No. 28 G.R.M., which later became Bow River Lodge No. 1, when the Province of Alberta and the Grand Lodge of Alberta were formed, is the first Masonic Lodge in Alberta to record one hundred years of continuous history.

Bow River Lodge actually was erected before Calgary was incorporated as a town in the Northwest Territories. The Incorporation of Calgary as a town, after some delay by Lieutenant Governor Dewdney and the need to raise the \$100.00 Incorporation Fee, was proclaimed on November 12, 1884. George Murdoch, whose shack was the scene of the first Masonic Meeting and who was elected secretary of the meeting, was elected the first Mayor of the town of Calgary.

Exactly one hundred years after its Institution, conscious of a rich history, the present members of Bow River Lodge No. 1 celebrated the Centennial on the weekend of January 28 and 29. A luncheon, Lodge meeting, a Service of Thanksgiving, Remembrance and Rededication, and a banquet were held on Saturday, January 28. The next day the Lodge attended Divine Service at Riverview United Church. M.W. Bro. Gordon D. Thompson, Grand Master and other Grand Lodge Officers were in attendance. W. Bro. D.P. Westgate is the Centennial Worshipful Master, R.W. Bro. L.D. Jeater was Chairman of the Centennial Committee. M.W. Bro. W.J. Collett, P.G.M. conducted the Service of Remembrance and preached the Centennial Sermon at Riverview United Church.

THE SCHAW STATUTES — 28th DECEMBER 1598 — EDINBURGH

From an address given by the late Bro. Harry Carr, P.J.G.D. (E.C.) at an Exhibition of Historic Documents at the Lodge of Sir Robert Moray No. 1641 and published in the Yearbook of the Grand Lodge at Scotland, 1982.

In 1598 and 1599 William Schaw, Master of Works to the Crown of Scotland and Warden-General of the Mason craft, issued two codes of Statutes, the first to the Lodge of Edinburgh, and the second to the Lodge of Kilwinning. If you can imagine a Grand Master of the craft who was at the same time the King's Master Mason, in charge of all his palaces, castles and defence works, that was William Schaw. The 1598 code addressed specifically to Edinburgh, but it was "to be observed by all the Master Masons within this realm".

There were twenty-two regulations in all, covering the daily life of all men in the mason trade, both inside and outside the Lodge. Offenders were punished by fines ranging from £10 to £40, Scots money, roughly three weeks' to three months' wages of a trained craftsman in those days.

The first three items demanded observance of the regulations, loyalty, and "the craftsmen to live together as sworn Brethren and companions".

4. No mason was to undertake work beyond his capacity to perform, under penalty £40, or a quarter of the value of the work.
5. When a contract had been agreed, verbally or in writing, between a master and his customer, no other master was allowed to take that work. Penalty £40.
6. No master was to take over another master's unfinished work until the first master's claim for work done was satisfied. Penalty £40.
7. The Warden (=Master) to be elected every year, and the Warden-General was to be advised.
8. No master was to take more than three apprentices in his lifetime without special permission of the Warden, Deacon and Masters.
9. No apprentice to be bound for less than seven years and, unless there was special permission from the Warden, Deacon and Masters, it was not lawful for him to be made "brother and fellow-in-craft" until he had served seven more years after the end of his indentures. (*This rule was regularly ignored from the start.*)

No Fellow Craft to be made without "sufficient trial" of his qualifications. £40 penalty against any Fellow Craft passed in breach of this rule, besides additional penalties levied by the Lodge.

10. No master was to sell the unserved years of an apprentice's indentures to another master, or dispense with those years by selling them to the apprentice. Penalty £40.
11. No master to take an apprentice without notifying the Warden so that his name with date of indentures would be properly "booked".
12. When an apprentice was entered (i.e. admitted Entered Apprentice) the date of his entry was to be properly "booked".
13. No master or fellow-of-craft to be admitted without six masters (including the Warden) and two Entered apprentices present: the date and names of his admitters to be "booked" with the names of two "intenders" (=instructors) to be chosen by every candidate.
14. No master was to take any work under the charge of a man of any other trade (e.g. a mason doing mason work under a carpenter).
15. No master or Fellow Craft to allow a cowan to work in his company or permit his "servants" to work with cowans. Penalty £20.
16. No (time-expired) Entered Apprentice was to take any work above £10 on his own account. That job done, he could take no more without permission of the Warden and Masters.
17. Strife or disputes between "servants" and/or Entered Apprentices to be reported within twenty-four hours for an amicable settlement: any who are "willful or obstinate" shall not enjoy the privileges of the Lodge or be permitted to work until they submit to reason.
18. Dealt with the F.P.O.F.
19. No master to receive a runaway apprentice or "servant". Penalty £40.
20. All persons of the mason craft to convene at time and place, when properly warned. Penalty £10.
21. Masters assembled, are sworn "by their great oath" not to hide or conceal any "faults or wrongs done" by any man to the owners of work they have had in hand. Penalty £10 against the concealers.
22. All fines thus levied, to be collected by the Officers of the Lodge where the offender dwells; the money to be put to "pious uses".

FAITH, HOPE AND CHARITY

by Bro. T.D.F. Hubbard

FAITH

The 11th Chapter of Hebrews, reads — "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld, for by means of this the men of old had witness borne to them. By faith we perceive that the System of things were put in order by God's word, so that what is beheld has come to be out of things which do not appear."

By Faith, Abraham when he was called, went to a place he did not know, he was accompanied by his nephew Lot. Strife broke out between Abraham's and Lot's herdsmen and they decided to separate, here Abraham did something remarkable, something almost unheard of in those days, for as the older man he had prior claim to everything, but, in the spirit of high-minded generosity he gave Lot first choice. Lot took advantage of his uncle, and chose the land which seemed to be far richer and greener, but he overlooked one thing, the presence of certain people nearby, who lived in a city called Sodom. These people eventually ruined Lot, who became a fugitive. Abraham on the other hand prospered, because he had the faith to be generous to Lot. We must never forget this. Also we must never forget that the spirit of the Supreme Being — T.G.A. of T.U. can rescue us from any of our mistakes and failures, and help us honourably and nobly to part company with our 'Lot-like' thoughts.

All of us receive 'calls' from God. Many are subtle, almost constant, and often undiscerned and unheeded. Occasionally, the calls are quite dramatic — sudden, powerful, life-changing experiences that point us toward our destiny.

I heard a story that seems incredible, yet is a fairly typical 'call from God'. The story is about another Abraham — Abraham Lincoln. It happened in New Salem, Illinois. Abe and his partner Berry were on the porch of their little store discussing their failing business. Berry asked — "How much longer do you think we can keep going?" Abe answered. "It looks like our business has about winked out". He continued, "You know, I wouldn't mind so much if I could just do what I want to do. I want to study law. I wouldn't mind so much if we could sell everything we've got and pay all our bills and have enough left over to buy one book, Blackstone's Commentary on English Law; but I guess I can't". About that time a strange-looking wagon came up the road. The driver drove close to the porch, and the man looked up at Abraham Lincoln and said: "I am trying to move my family West, and I'm out of money. I've a good barrel on here and I could sell it for fifty cents". Lincoln's eyes went along the wagon and came to the man's wife, who looked up at him pleadingly, her face thin and emaciated. Abraham Lincoln put his hand in his pocket and took out, according to him the last fifty cents he had, and said, "I reckon I could use a good barrel". All day long the barrel sat on his porch. Berry kept chiding him about it. Late in the evening Abe walked out, looked down into the barrel and saw something at the bottom — papers he hadn't noticed before. His long arm went down into them and rumpled them around, and he hit something solid. He pulled out a book and stood petrified. It was the 'Commentary on English Law' by Blackstone.

These are his words: "I stood there holding the book, looking up towards the heavens. There came a deep impression on me that God had something for me to do and He was showing me now that I had to get ready for it. Why this miracle otherwise?"

That day God touched the heart of Abraham Lincoln, and his life blazed out in glory to do the thing that God needed to be doing in the United States of America. That's the way spiritual journeys often start — from a book, an idea, an awakening.

He won because he had the faith to inspire him to hope. Of Hope, the poet John Masefield says:

The hope was theirs, the hope that ever wins
The hope that sways the tossed coin as it spins
The starry hope that ever makes men learn
That to the man who hopes and waits the luck
will surely turn.

Above all he was charitable, he gave his last fifty cents, and his reward was the gateway to a new world. He was faithful to these three great masonic virtues, FAITH, HOPE AND CHARITY.

We as masons must consider the physical as well as the spiritual aspects of Charity; the physical aspects refer more or less to our pockets, and are dealt with by each of us according to our economic circumstances. The spiritual aspects are adequately personified and portrayed in Philippians 4:8 —

'Whatever is true, whatever is righteous, whatever is noble, whatever is pure, whatever is chaste, if there is anything worthy of praise, think about those things.'

The relationship Faith, Hope and Charity to Freemasonry is aptly exemplified in the life of one man.

"He never wrote a book. He never held an office. He never had a family or owned a house. He didn't go to college. He never visited a big city. He never traveled two hundred miles from the place where he was born. He did none of the things one usually associates with greatness. He had no credentials but himself. He was only thirty-three when the tide of public opinion turned against him. His friends ran away. He was turned over to his enemies and went through the mockery of a trial. He was nailed to a cross between two thieves. While he was dying, his executioners gambled for his clothing, the only property he had on earth. When he was dead, he was laid in a borrowed grave through the pity of a friend. Nineteen centuries have come and gone, and today he is the central figure of the human race and the leader of mankind's progress. All the armies that ever marched, all the navies that ever sailed, all the parliaments that ever sat, all the kings that ever reigned, put together, have not affected the life of man on this earth as much as that One Solitary Life."

"MASONRY IN ACTION"

An address by W. Bro. J.W. Cormack,
Jordan Lodge No. 177

To the Master Wardens and Deacons Association, Calgary

When we talk about "Masonry in action" we are not restricting the term only to what is expected of us in the Fraternity. On the contrary; A mason is taught how to conduct himself in Lodge and in the Masonic Fraternity through the teachings of the several Degrees that he has bestowed on him. When he is in the public eye, he is an individual, who must convey that same image of High Ideals and Moral Duties without being High-minded about it, or attempting to impress anyone How Good he is. He must have the FORTITUDE quietly but firmly to uphold the other cardinal virtues of TEMPERANCE, PRUDENCE and JUSTICE; FORTITUDE being strength of mind in the face of adversity, TEMPERANCE, Calmness and Self-control, PRUDENCE, ability to exercise sound judgement and to be tactful, JUSTICE, the rendering of what is due or merited.

He should be possessed **with**, not by, these Fundamental Virtues and practice them in his daily life.

There are several methods of projecting to the public, **Masonry in Action**. An excellent example is the Masonic Hall in Heritage Park. There, the public can meet masons, ask questions, view a Masonic Lodge Room, or a Masonic Meeting place complete with furnishings, regalia, and other masonic paraphernalia and even be given an explanation of the room and artifacts, without revealing any of our secrets. When the Hall is manned by Masons from May through to September, in a matter of only a few months, several thousand visitors climb the stairs to satisfy their curiosity. (A very small percentage being masons). This is an excellent opportunity for us, as members of the Masonic Fraternity to tell them, we are Masons, to ask them if they know what Masonry is, and to inform them if they do not. Inquire if they have a masonic hall or temple in their town or city and if they know that the symbol of the Square and Compass is always displayed on the outside light above the Entrance Door of the Temple or on the wall or door itself, as is the Temple in Heritage Park. We were on an official visit by our District Deputy, R.W. Bro. Campbell to King Solomon Lodge in Cochrane. The District Deputy Grand Master of District #16 happened to be a visitor the same night. During the refreshment hour, R.W. Bro. Dougan was invited to say a few words. He told us of a very disturbing incident that happened to him.

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"MASONRY IN ACTION"

(Continued from page 3)

He had gone to Red Deer, for the Grand Lodge Masonic Research and Education Committee, and being unfamiliar with the city, didn't know the way to the Masonic Temple, but knew he was in the general vicinity. He asked several people, store clerks, gas station attendants, and people on the street, if they knew where the Masonic Temple was. Most of them didn't even know what masonry was, and none, of course, knew of a Masonic Temple. He finally ended up going to City Hall for directions. How sad it is, brethren, that a wonderful organization like Freemasonry is so far out of the public eye.

As an obvious example, I would like to read a poem from the Grand Lodge Bulletin: —

"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, it's 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."

The Constitution of the Grand Lodge of Alberta contains three well known Charges. As the candidate progresses through the three degrees of Masonry, he hears one of them at the end of each degree. Each one has a special message of how to act as a mason and how we should project "Masonry in action".

FIRST the newly initiated Candidate is congratulated on being admitted a member of our Ancient and Honorable society. An ancient society that has existed unchanged for centuries, by virtue of **SOMETHING**; Brotherly Love, Relief, and Truth; Faith, Hope, and Charity, Prudence, Temperance, Fortitude, and Justice. It is because of all of these virtues that the mysterious something preserves our honorable society, as long as we practice them in our daily lives. An honorable society because if we are strictly obedient to its precepts we will naturally become honorable. The Volume of the Sacred Law is first recommended for our serious contemplation, we are told to consider it the unerring standard of truth and justice and regulate our actions by the Divine precepts it contains; Reverence to God, Doing unto your neighbor as you should wish he should do unto you. By a prudent and well regulated course of discipline for ourselves, we may preserve our physical and mental capacities to enable us to exert our God-Given talents as well as to his glory as to the welfare of our Fellow creatures. Be a **GOOD EXAMPLE** in your community, be respectable and strive to be respected, preserve the peace and good order of society by paying due obedience to the Laws of your country, practice Benevolence and Charity, have Faith, Hope, and Courage in your convictions and never tarnish that image to where you will be ashamed to say "I AM A MASON".

SECONDLY the newly passed candidate is informed that the internal not the external qualifications of a man are what masonry regards. What is in a man's heart is the main reason for accepting him into the Masonic Fraternity. He is now expected, not only to conform to the principles of the Order, but steadily persevere in the practice of every virtue. In other words, practice his masonic teachings, in his private as well as his Public Life and by his **GOOD EXAMPLE** project **MASONRY IN ACTION**.

THIRD AND LAST, the newly raised candidate is instructed that in the character of a Master Mason, he is to give Guidance to his younger brethren and guard them against any breach of Fidelity; To improve the morals and correct the manners of men in society should be the constant care. Only by regulating his own behaviour does he afford the **BEST EXAMPLE** for the conduct of others.

All three Charges stress the importance of Masons setting a good example. Church Parades, although expected of us, still project the good image of Masonry. How we conduct ourselves at Banff Spring Workshops or Grand Lodge Communications, particularly during hours of refreshments, is carefully measured by the public. At these strictly Masonic functions, we can hardly deny the fact that we are Masons, and **MUST** convey the **GOOD EXAMPLE** to society.

In conclusion, brethren, there is one way we can demonstrate "Masonry in Action" without even leaving the comfort and privacy of our Living Room Chair. NOVEMBER is Bursary Fund Month. All we have to do is write out a good sized cheque, slip it in the Bursary fund envelope and drop it in the mail, or simply take it to lodge and give it to the secretary. Either way you will be putting "MASONRY IN ACTION", and please, brethren, spread the **GOOD WORD**.



Left to right: Bro. A. Queen, Bro. Wm. Johnstone, Bro. Danial C. Brisbin, Bro. Thomas J. Brisbin, Bro. John Brisbin.

Bro. John Brisbin of Cornerstone Lodge No. 19, High River was present at a meeting of Jordan Lodge No. 177 when his two sons were initiated. This is the first time that an event like this has happened in Jordan Lodge. W. Bro. Wm. Johnstone is the Worshipful Master of Jordan Lodge which will celebrate its Twenty-fifth Anniversary this year. Bro. McQueen was also raised on the same evening.

THE SPRING WORKSHOP

The time is rapidly approaching for the Nineteenth Annual Masonic Spring Workshop at the Banff Centre in Banff, Alberta. The theme is "Responsibility to Your Obligation." The dates are April 13, 14 and 15. The cost is \$90.00. The registration is limited to 500 and the vacancies are few. There is time for late registrants to apply.

ATTENDANCE AT LODGES OVERSEAS

(This interesting note is taken from the report of the Board of General Purposes of the United Grand Lodge of England)

The Board is informed from time to time of members of Lodges who go abroad and become involved, generally through ignorance, with Masonic bodies not recognised as regular by the United Grand Lodge. The Board wishes to draw attention to this danger, and to point out that the best method of combating it is for Lodges to impress upon their members that they should not make any Masonic contacts overseas with members of other Jurisdictions without having ascertained by application to the Grand Secretary at Freemasons' Hall the existence of regular Masonry in the country concerned, and the address to which Masonic enquiries in that country should be directed. The Board recommends not only that this warning be given in the Lodge verbally, particularly to each new Master Mason when his Certificate is presented, but that it should be printed at least once a year on Lodge summonses.

Brethren must also be careful to remember that the lists of recognised Grand Lodges differ to no small extent between one Grand Lodge and another, so that it is always possible that when they visit a Lodge under another Constitution there will be present, quite legitimately so far as it is concerned, members of a Constitution not recognised by ourselves. Such a situation calls for tact and diplomacy on the part of our members in withdrawing without giving offence, particularly where the visit has been formally arranged; but it has to be borne in mind, that it is part of their duty as members of the English Constitution not to associate masonically with members of unrecognised Constitutions and that this duty transcends the more apparent calls of courtesy and politeness.

When visits are contemplated or being arranged it is therefore essential to ascertain in writing through the Grand Secretary's office whether the Lodge to be visited is fully alive to this complication, and is prepared to accept it.