



# Grand Lodge Bulletin

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## EASTER

### BRO. ARCHDEACON C. C. SWANSON, P.G.C.

Easter! And what are you going to do with your Christmas tree? It stood in your house as the centre of your Christmas family jollity and happiness, and now stands derelict waiting for its final disposal. But why did you have one? Did you ever realize that it is a link with your heathen ancestors who worshipped Thor and Odin and Balder under those evergreen trees? They saw the sun losing its power, falling lower and lower in the sky, and were terrified that it might finally disappear, and the whole earth die in the icy grip of the sunless cold. So, led by their priests they sang and chanted their songs to the sun, lit their great bonfires to help the sun regain its warmth . . . and drank great draughts of mead to give them some inner warmth. And lo! the miracle happened and slowly the sun began its upward climb in the skies and slowly, so slowly, its warmth returned to break the grip of the frost and cold. What more natural, when the Christian gospel was preached and accepted by those rugged folk, they baptized their old practices into Christ, and began to celebrate the manifestation of Christ to the world at the season of the equinox and the return of the sun's power? There is a lot of ancient tree lore still in the back of our minds. If you kissed a girl under the mistletoe you were doing just what the old Druids did, thousands of years ago, even if you didn't know it!

But the foundation of the Christian gospel is not on the birth of Christ, but on His resurrection out of death. St. Paul seems to have known nothing of any virgin birth; it was the risen Christ whom he saw and in whom he believed, and the work of the Risen Christ was his gospel. Death and resurrection! And the death of Christ was associated with the passover meal in the Spring of the year. So once again, by a happy coincidence . . . or was it a coincidence? . . . the resurrection of Christ became associated with the coming of Spring, and our Saxon forefathers called it Easter, Eostre, the old name for the goddess of Spring.

Life out of death, that's resurrection. Drive along the Bow or Elbow today, and see the emblems of death in the trees, black and stark and leafless, but you know that when May comes, the buds will be alive with new life, and in June you will see the glory of the Spring greens, the most beautiful sight of the year. No wonder those old Saxons and Danes called it Easter when the change came!

Our Masonic Craft uses symbols and allegories to illustrate our teachings of the good life, the good death and the good life after death, or what has come to be called "membership in the Grand Lodge Above". All our science and art is dedicated to the realization of new life, the life of purity, brotherhood, charity and service. Better than materialism is spirituality; better than prosperity is peace of mind; better than orgies of sin is depth of contemplation; better than death is life.

"If the deathless dwell not in the heart of death,  
If glad wisdom bloom not bursting the sheath of sorrow,  
If sin do not die of its own revelation,  
If pride break not under its load of decorations,  
Then whence comes the hope that drives these men  
From their homes like stars rushing to their death  
in the morning light?  
Shall the value of the martyrs' blood, and mothers' tears  
Be utterly lost in the dust of the earth, not buying  
heaven with their price?  
And when man bursts his mortal bounds, is not the Boundless  
revealed at that moment?  
That is Rabindranath Tagore the Hindu mystic,  
that is his deep, but Jesus Christ  
the Risen Lord said "I am Resurrection and Life".

Editor's Note: This Easter message was published in the Bulletin in March 1970 and as tribute to a great man and great mason, whose wit and humour left its mark in our beloved fraternity, we restate his Easter message. The Great Architect claimed him but we remember him still. Rest in Peace "Swannie".

## THE ORGAN OF THE MASONIC TEMPLE, CALGARY

### I. Historical:

The Casavant Organ which occupies the south gallery of the "Blue Room" in the Calgary Masonic Temple, is listed thus in an early order book of the firm of Casavant Freres, Limited, Organ Builders of Saint-Hyacinthe, Quebec: #398; Calgary, Alberta; "Perfection Masonic Lodge"; 2 claviers, 11 stops, 19 registers; 1910.

Around that date it was installed in the auditorium of the Perfection Lodge, located upstairs in the old "Alexander Block", a turreted sandstone structure on the north-east corner of Eighth Avenue and First Street West, where the present Bank of Montreal stands. Reports indicate that because the air intake for the blower was in a stairwell leading from the street, and therefore subject to very cold air in winter, it was difficult to maintain in tune.

Nevertheless, here it served till about 1928 when the Alexander Block was razed and the organ relocated in the (then new) Masonic Temple on Twelfth Avenue South West where it is today.

It is likely that the dismantling, removal and re-assembly in the new temple were undertaken either by Gedeon: Pavin of Edmonton, an Alberta agent for Casavant, or possibly E. Mansfield Harvey, an organ technician and cellist who resided in Calgary. During the fifties, the organ was overhauled by Robert Blanchard who represented Casavant Freres, and at that time a new French type Clarinet was substituted for the original Vox Humana rank of pipes.

Historically, this organ is of extreme value, as it was the sixth Casavant organ to be installed in Alberta. Except for it and Alberta's first, opus 143, 1901 in Saint Michael's Church, Pincher Creek, all the others have been significantly modified or destroyed. It was also one of the earliest organs in Canada, and the very first in Alberta to employ electro-pneumatic action, being developed by the Casavant brothers who were world pioneers in the use of electric action.

Apart from the Clarinet, the organ of the Masonic Temple is in its original state and exhibits the mellow voicing characteristic of the instruments of the period. It is worthy of recognition by the "Organ Historical Society" of North America. Article II will describe the organ in detail.

### II. Descriptive:

A detailed description of the Casavant Organ in the Blue Room of the Calgary Masonic Temple might be regarded as something of a "tour". As one enters the gallery by the narrow stairway, the organ itself, with its decorated facade of pipes is to the left, and the small compact console in oak, to the right. The visible pipes, none of which are actually functional, only decorative, have been painted to suggest a pastoral country scene, replete with blue sky and stars.

The console or key-desk, is the control centre, and when the roll-top is raised and the music rack extended, reveals an interior of highly polished mahogany, two 61-note (CC to c) keyboards, (claviers), 20 drawknobs, (registers), and a Pedal keyboard of 30 notes, (CCC to F). Of these drawknobs, ten control the actual speaking "voices" of the organ, two are used to couple the "Chimes", (in reality "Gongs"), to each of the two keyboards, and the rest control the couplers and tremulant. A balanced Swell Pedal controls the Swell shutters, and four combination pedals activate pre-set stop selections.

The Specification of the Organ reads as follows:

PEDAL:		GREAT:		SWELL:	
Bourdon	16'	Open Diapason	8'	Stopped Diapason	8'
Great to pedal		Dulciana	8'	Viola di Gamba	8'
Swell to pedal		Wand Flute	4'	Vox Celeste	8'
		Chimes to Great		Traverse Flute	4'
		Great Super		Oboe	8'
		Swell to Great		Vox Humana	8'
		Swell to Great Sub		Chimes to Swell	
		Tremulant		Swell Super	

Immediately behind the display pipes, if one enters from the right door, one finds the wind chest for the Great Organ, with its three rows of 61 pipes, corresponding to the three stops of the Great Organ. The "Diapason" provides a fairly loud fundamental sound, the "Dulciana" is

similar but much softer, and the "Wald Flute" pipes of wood, sounding an octave higher, provide a sound similar to that of an Orchestral Flute.

To the right of the car-walk or passage board can be seen the shutters of the Swell-box, a large wooden chamber containing the "Swell" division. These shutters can be opened or closed by the Swell-Pedal at the console, thereby enabling the organist to vary the dynamics of this division. Inside the Swell-box will be found six ranks of 61 pipes each. Those of the "Stopped Diapason" are of wood with stoppers, giving a dark flute like tone. "Viola di Gamba" and "Vox Celeste" are two ranks of narrow-scaled metal pipes, giving an imitative "String" tone; the "Celeste" being tuned slightly sharp, gives a warm undulation when used with the "Gamba". The "Traverse Flute" is another Orchestral Flute, and the "Oboe" and "Clarinet" are reed stops, giving tones imitative of the Orchestral Oboe and the Clarinet. The "Vox Humana" which the Clarinet replaces, gave a quiet "whispery" tone much beloved by the theatre organists of yesteryear!

Across the east end of the organ chamber are ranged the thirty pipes of the Pedal "Bourdon", large stopped wood pipes giving the deepest bass tones of the organ.

Returning to the console, the remaining drawknobs, (bottom row), enable the organist to couple the two keyboards together at various octaves. The "Tremulant" imparts a gentle "vibrato" to the tone of the whole organ.

Next, we will consider the present condition of the instrument, and what might be undertaken to restore it to its original beauty.

### III. Future Preservation:

The Casavant Organ, opus 398, 1910 in the Masonic Temple has served faithfully for three quarters of a Century and has come to the stage where it merits thorough and painstaking restoration. While most of it still works, there are dead notes and slow action which render it somewhat difficult to play.

Because it is the earliest organ in Calgary in nearly original condition, it is a valuable historic link with Calgary's cultural past, and is therefore worthy of the most conscientious care in restoring it to its original beauty.

A thorough restoration would involve complete dismantling of the instrument, inspection, repair and painting of the walls of the organ chamber; re-leathering the main reservoir; overhaul of the wind chests; re-leathering of the 570-odd pallet valves; replacing the 152 original, wood-mounted primary electro-magnets with modern plastic mounted ones; (a fire underwriters requirement); replacing the electric cables running from each key and each stop to the various parts of the instrument; a thorough cleaning and overhaul of all 570-odd pipes; a thorough inspection and repair of the console, refinishing and polishing of all the wood work, so that the finished organ would have a new lease on life, and with proper care and maintenance, it would serve for another seventy-five years.

Because of its extreme historic significance, the only modification contemplated, might be to replace the 1950's Clarinet with an original Vox Humana.

The replacement value of this particular organ, at today's price structure, is in excess of \$75,000.00 (This fact is significant for insurance purposes); and, depending on the extent of the restorative work done, would be put into original condition for less than half the original value, which is about the price of a fairly good electronic substitute on today's market, which at best, might last twenty years before becoming obsolete!

A similar "vintage" Casavant, Opus 492, 1912, in Saint John's Anglican Church in East Calgary, was fully restored a few years ago, and provides exemplary service in this historic church as it did when new. It is to be hoped that those responsible, will have the foresight to ensure that this valuable musical instrument in the Masonic Temple, is preserved intact for posterity.

Is anybody happier because you passed this way?  
Does anyone remember that you spoke to him today?  
Can you say tonight, in parting with the day that's slipping  
fast,  
That you helped a single brother of the many that you  
passed?  
Is a single heart rejoicing over what you did or said?  
Does the man whose hopes are fading now, with courage  
look ahead?  
Has today for you meant fulfillment or have you wondered  
where you went.  
Did you leave a trail of kindness, or a scar of discontent?  
As you close your eyes in slumber, do you think that God will  
say,  
You have earned one more tomorrow, by the work you did  
today.

## HOW CAN WE ATTRACT NEW MEMBERS TO OUR LODGE, OR SHOULD WE?

My answer to the second question is a resounding Y E S ! This of course poses a third question: How can we do that? Since we only accept candidates who come to us "Unbiased by improper solicitation of friends" we can rule out a direct approach. We can not ask any friend or acquaintance that he should join our order and become a mason. I would also rule out phrases like "you would be an asset to my lodge" or "have you ever considered to join the masons" because this would only mean circumventing the rules by tortuous phraseology.

So, what can we do? Well, Brethren, quite a bit.

The most desirable and also the most honorable way to attract people to Masonry is by practising those virtues which you learn from our lectures as well as you can, and consistently; that means all the time. In this way people you associate with will develop sympathy for you, they may even admire you. Naturally, they will become curious, they want to know more about you. Then it is only a matter of time until they find out that you are a mason — if you don't hide this fact.

This happened to me once, only the other way around. I once met a man who I thought would make a good mason — of course I did not say that to him. In the course of time I found out that he was already a mason; an active member of his lodge.

So what can we do in order not to hide the fact that we are masons? To let this fact be known to others in a decent and palatable way?

One way is to wear the masonic emblem — the square and compass — on your lapel or on a ring. This requires courage. You must always be sure your actions and your behaviour harmonize with the masonic philosophy of life.

Another way to let others know you are a mason is to display your Master Mason Certificate — tastefully framed — in a conspicuous way in your home.

Once I had to attend a masonic function requiring the tuxedo early in the evening with no time to go home after work. So I changed at noontime. This caused a few questions of my colleagues. I told them where I was going after work. The tuxedo showed my respect for the institution I belong to.

When someone wants to invite you for an evening, when the lodge has a meeting, you should say you are already booked out for that evening or, you may tell him you are going to a lodge meeting. Your choice of course depends on whom you are talking to, and whether you find it desirable to point this out to that person.

Another quite important point is that you are also well prepared to be able to explain to a worthy person — man or woman — what masonry is. When you do this to a friend it would be desirable if his wife would share in your explanation of masonry. It does not fit into the framework of this paper to include this subject. It should be a topic of masonic education at a future meeting, especially for our brethren who joined us not too long ago.

Remember, only our ritual is secret, all other things can be explained. Of course, you will exercise good judgement to whom you talk.

I remember well a certain embarrassment, when shortly after having been initiated, a close friend of mine asked me "What is masonry? What do they do?" I was looking for words and stumbled badly. About a year later I brought the subject up again, only at this time I was reasonably well prepared.

Sources to help you in this respect are the Grand Lodge Bulletins and the charges in our book of the constitution.

The Veterans Northern Alberta Degree Team, under the direction of R.W. Bro. N. F. Oslund, S.G.W., bussed to Grande Prairie on January 12, 1985, and conferred the 3rd Degree on four Candidates for Lake Saskatoon No. 106. The bus from Edmonton carried 40 members representing 24 different lodges, St. Anthony Lodge No. 154 Scotland, Connought Lodge No. 511 Ontario, Ft. McMurray, Calgary, Lamont, Edgerton, Waskatenau, Elk Point, Carmangay, Edson, Sedgewick, Drayton Valley, Tofield and many Edmonton City Lodges. The Grand Master was accompanied by 12 Grand Lodge Officers, including 2 Past Grand Masters — (Armstrong and Thompson), four District Deputies, Districts 10, 12, 13 and 3, Senior Grand Warden, Junior Grand Warden, Grand Secretary, Grand Senior Deacon, Grand Steward (Hale), Grand Registrar.

The total lodge represented at Camp Tamerac totalled 44, where special dispensation was given for the Degree — total in attendance 141. Attendance from Lake Saskatoon 106 was 33 members, attendance from District 13, 32. The District Deputy Grand Master of District 19 G.R.B.C. was in attendance, together with 19 members from Lodges of District No. 4, B.C. (R.W. Bro. Ed Mcleod). After the meeting the Ladies arrived and a wonderful festive board was convened. It was a wonderful Masonic Day. The bus arrived back in Edmonton at 2 a.m. Sunday.

## LOOK IN THE MIRROR

Since the general tone of any organization reflects the sum of the members comprising it, the condition of Freemasonry, and of your lodge in particular, holds up the mirror to you . . . How do you look? Handsome, of course, but are you eager to combat the competition facing our Fraternity today?

*(British Columbia Masonic Bulletin)*

The Officers and Members of Bowmont Lodge No. 181 celebrated their 25th Anniversary in fine fashion in January and held a meeting on a Saturday in January at Bowmont Hall at which time M.W. Bro. J. Collett, P.G.M. presided at the rededication and memorial service and delivered a most inspiring address. The celebrations were capped off with a fine banquet and dance military style, at the Mewata Armouries.



Most Worshipful Brother Rev. J. Collett P.G.M. and former editor of the "Bulletin" delivered a most remarkable address at the Memorial Service of Bowmont No. 181's 25th Anniversary.



Officers of Bowmont and distinguished visitors at the 25th Anniversary of Bowmont No. 181, Calgary.

At a unique Emergent meeting held by Renfrew Lodge No. 134 David Brian Morter was initiated into Freemasonry. Present at the Entered Apprentice Degree was his father Bro. L.E. (Mort) Morter from Ivanhoe Lodge No. 142 Edmonton, his father's cousin Bro. Don L. Morter and his father's great uncle Brother Emory F. (Mort) Morter, (60 year Bar) both of Bow River No. 1, Calgary.



Left to Right: Bro. Don L. Morter, Bro. L.E. Morter, W. Bro. Cliff Henders, Bro. David Morter, Bro. E.F. Morter.

### A Master Mason's Wife

*(With apologies to Edgar A. Guest)*

Hers is the sacrificial life  
 Who is the Master Mason's wife.  
 For all alone at home she stays  
 While he is teaching Masons' ways.  
 While she sits waiting for her mate  
 The hour, it keeps on getting late,  
 And while the time goes dragging by  
 He helps someone to qualify.  
 And while, for him, she burns the oil  
 He sees it's done "accordin' to Hoyle."

The Master Mason's wife must be  
 As wise in many arts as he;  
 Must learn to stretch a meal for four,  
 At times for eight, or nine, or more,  
 When "brothers" drop in from out of town;  
 And never scold or never frown,  
 At midnight, when he brings them back  
 And asks for coffee and a snack;  
 And never sigh, when on the phone,  
 He says, "You'll have to go alone."

The Master Mason's wife must be  
 As fond of Masonry as he,  
 Although to her 'twill ever be  
 A thing of wondrous mystery.  
 But still she always seems to know  
 That with him, where he's went to go,  
 Are honest men, and clean, and strong,  
 And men too big to stoop to wrong;  
 Or never she's content to be  
 The wife of such an absentee.

—Mrs. Ruth L. Farrer