



Grand Lodge Bulletin

VOL. 51, NO. 3

Editor, R.W. Bro. NORMAN SENN

NOVEMBER, 1985

PROCLAMATION

FOLLOWING THE GOOD TRADITION SET IN OUR JURISDICTION, I HAVE PROCLAIMED NOVEMBER AS "HIGHER EDUCATION BURSARY" MONTH. I AM REQUESTING THAT DURING THE MONTH ALL MASONS IN THIS JURISDICTION MAKE CONTRIBUTIONS TO THIS FUND. EVERY BROTHER SHOULD GIVE AS HIS CIRCUMSTANCES WILL PERMIT. SOME WILL BE ABLE TO GIVE MORE THAN OTHERS, BUT WE SHOULD ALL EXERCISE THAT GREAT ATTRIBUTE "CHARITY" THAT WE ALL PROFESSED TO DO IN THE N.E. CORNER ON OUR INITIATION. REMEMBER BROTHERN, THE FRANK MILLING FUND IS ALL GONE, NOW WE HAVE TO GIVE UNTIL IT MAY HURT A BIT. THOSE APPLYING ARE IN GREAT NEED. BROTHERN, I URGE EACH AND EVERY ONE OF YOU TO PRACTICE "CHARITY" AND "EXTEND THE HAND OF MASONRY" TO THOSE IN NEED. LAST YEAR WE GAVE OUT \$72,000.00 IN BURSARIES. THIS YEAR WE WERE ONLY ABLE TO GIVE \$54,000.00. A LITTLE ARITHMETIC SHOWS WHAT WE NEED FROM OUR 13,500 OR SO MASONS IN ALBERTA. THERE IS A NEED FOR THESE BURSARIES AND THE MONEY COLLECTED IS EFFECTIVELY USED. THE SUCCESS RATE OF STUDENTS ASSISTED HAS BEEN EXCELLENT SO LET US KEEP UP THE GOOD WORK AND IMPROVE OUR EFFORTS THIS YEAR.

The Most Worshipful Grand Master of the Grand Lodge of Alberta, Most Worshipful Bro. W.C. Graves, has proclaimed November 1985 Masonic Higher Education Bursary Month and requests all Masons of this Jurisdiction to donate to this most worthy cause.

The Masons of Alberta last year donated \$35,743.89. This was a healthy rise from the previous year. This may appear a considerable amount, however, with 13,623 members, it only averages to \$2.62 per member (1984 \$2.15 per member).

I must thank the Past Grand Master, M.W. Bro. C.R.A. Green, for the publicity he gave the fund during his travels, to the District Deputies for their efforts, especially R.W. Bro. Ed Hunter and R.W. Bro. Norm Senn who challenged each other as to which of their Districts would contribute most per capita to the fund. R.W. Bro. Ed Hunter enjoyed his dinner for a job well done and congratulations to District No. 1 for their support. To all the Brethren who took the time and effort to donate, the Committee extends its thanks and asks that these brethren keep up their support in the coming year.

It has been said that some members will not give, and it is thought that perhaps an explanation of some of the functions of the Committee is required to clarify some misconceptions. It has been said that we should only give to people with Masonic connections. If we did, the National Revenue Department would not allow deductions for income tax purposes. The Committee must be very careful not to favour Masonic applicants over others, in order to be able to maintain this tax advantage.

It has also been noted that we have very few children of members applying to the fund. It is important to remember any Lodge or member who may know of a Masonic family whose child or children may need assistance, this would also include widows with children who need assistance to go to university, could apply to the Benevolent Fund for aid.

The Committee reviews all applications as to financial need as the basic requirement, and their ability to get into secondary school. Each application is scrutinized and a point system used. This is based on family income, number of dependents, does the applicant have to live away from home, are there other members of the family at secondary school, is the family a one-parent family, and is the applicant in receipt of any other bursary or scholarship, eg. The Alexander

Rutherford Scholarship from The Heritage Foundation.

The applications this year were processed through the computer, which really saved the Committee hours of work. Applications which scored less than 25 points were eliminated and the candidates were informed of our decision. Those applications which scored over 25 points were sent for investigation to check the facts submitted. Any discrepancies discovered during investigation were noted and all these applications were reprocessed through the computer to verify final points. These applications were then presented to the Committee who made final decision on disposition of funds and recipients. A list was printed in last months bulletin.

The Committee has occasionally received some "flack" for refusing an application from a candidate presented by a lodge or member. The reason is usually late filing. Any member who may know of a candidate and wishes to forward an application, obtainable from the Grand Lodge Office, with a letter of support must remember the deadline is April 30. The Committee is standing firm on this point in order to do its job efficiently.

I hope many foregoing will clear up a few problems members have had. Perhaps all members will now have a better understanding of the Higher Education Bursary Fund, which will prompt them to support the fund and join the 10% who give every year.

What a wonderful feeling we would all have if 90% gave! If every member had only donated \$4.00 each last year, we would have had sufficient funding to have supported more than the 60 bursaries of \$900.00 we donated this year. Remember brethren we do not get bequests every year.

Brethren, the fund needs your support, each year we request your help but we only reach 10% of our members. What do we have to do to reach the other 90%? Masons of Alberta, this is your Bursary Fund and the most important factor is your participation.

The Grand Secretary is now awaiting your donations by cheques, money orders or cash. Please send either directly or through your Lodge Secretary. Do it now, don't delay. The youth we support today would well be the leaders of tomorrow.

L.D. Jeater, Chairman
Higher Education Bursary Fund

EXCERPTS FROM THE NOTICES

Your Lodge has good officers, good committee members, excellent degree teams, and we actively promote Masonic education. We take our Masonry seriously, and vigorously work towards building a better Lodge.

Every organization requires goals and objectives. Modern Masonry is no exception and we can use management skills to improve our Lodge. For the coming year, I have a simple objective for the officers and members. I believe unequivocally the merit of visiting other Lodges, both within and outside District No. 10. It may seem like a frivolous objective, but it can pay dividends for both Norwood Lodge and the fraternity as a whole. It was no accident that we had 81 visitors at our installation ceremony, because during the past few years a dedicated group of Norwood members have actively visited other Lodges.

It is a great learning experience to visit other Lodges. We not only strengthen our own Lodge through visiting, but we build stronger Masonic Districts by mixing and sharing ideas with one another. We learn Masonry, including ritual and ceremony, and we build Brotherhood. We develop friendships which will last a lifetime. Finally, when visiting other Lodges - please don't forget to attend your own Lodge. We value your faithful attendance.

Elmer Bly, W.M.
Norwood Lodge No. 90

GRAND LODGE LIBRARY

The hours of operation of the Grand Lodge Library are:

Weekdays regular office hours 8:00 a.m. to 4:30 p.m.
Wednesday evenings 7:00 p.m. to 9:00 p.m.
Saturdays 1:00 p.m. to 3:00 p.m.

Use your Library.

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The Grand Lodge Library at Calgary is matched by a similar one at Edmonton in the Central Masonic Temple. Work is presently being done to catalogue the Edmonton library under the guidance of R.W. Bro. Stan Mottershead. Those Brethren who live in the Edmonton area should drop into their library and see what is available for the winter evenings ahead. Brethren outside the Edmonton and Calgary area should check the catalogue which is in the hands of their Secretary and send in for books from the Grand Lodge, which will arrange to have them mailed.

UNIVERSAL SCIENCE

From an address delivered by W. Bro. Dr. F.C. Sood of Jubilee Lodge Calgary at the District Grand Lodge of East Africa, United Grand Lodge of England.

Masonry brings together people who must have otherwise remained at a perpetual distance and welds them in bonds of true Brotherly Love; for the true Freemason can think no evil of anyone, far less of his fraternal brother.

Two personal experiences of this show its existence. During the last War, when the South African Air Force was based in Kisumu, I was one morning, contacted by the Officer Commanding this Squadron, who was a Mason, and I can never forget the memorable talk we had that day without the least stiffness of an ordinary acquaintance and that too on the very first contact. Ever since that time we have continued to be great friends despite our differing nationalities and religions. The same applies to his next-in-command, whose friendship I still fondly cherish. The second is that of a brother who was Initiated and Passed in Alaska and was Raised by us in Kisumu.

These two examples will show how wide is the circle of Freemasonry, which encompasses the four quarters of the Globe and how universal is the appeal it has for mankind in general. To call our Order the panacea for all human misery is, therefore, no exaggeration: for if the whole world accepted and above all practised the great principles preached by our Order, forever would be banished those hard and selfish feelings which distract and divide mankind and fill the world with unrest.

As a Hindu professing Vedic religion, I wish to explain how Freemasonry fits nicely and admirably into the Hindu belief and practice of religion, which enjoins four stages or Degrees in man's life.

Soon after birth, the eldest in the family or the priest writes with a thin gold rod and honey, the word OM, the Sanskrit name of God, on the child's

tongue and whispers the same into its ears, to impart the first impressions on the new-born child that it should love God with that purity of heart and sweetness of purpose as are inherent in gold and honey. His childhood and youth should, as he grows be devoted to the acquisition of literary, scientific and spiritual knowledge to enable him to steer the barque of life over the rough seas of passion. The second stage is that of householder, when he marries and discharges his duties towards his family and the society in general, still guiding his progress by the principles of moral truth and virtue and acquiring plenty by lawful and righteous means to sustain himself and his family. Having done this he should now enter the third stage by leaving his worldly possessions to his family, who by this time should be able to stand on their own and thus begin to retract himself from all attachment to enable him to serve disinterestedly all human and animal life and thereby prepare himself for the fourth stage, by contemplation, for the closing hour of his existence. This is the stage of Renunciation or Desirelessness. These four stages are enjoined equally on both sexes.

An explanation is necessary of these last two words which can wrongly be interpreted either as fatalism or despair leading to personal indifference, passivity and even stagnation. They actually mean acting without attachment whilst renouncing interest in the fruits of action and are thus the best road to success, for he who broods over results often loses nerve in the performance of his duty, becomes impatient, gives vent to anger and thereby begins to do unworthy acts. He who broods over results is like a man committed to objects of senses, is ever distracted, says good-bye to all scruples; everything is right in his estimation and he, therefore, resorts to all means to gain his ends. For such a one it is tersely said in the Bhagvad Gita or the Song Divine:-

"The man who dotes on things of sense,
For them he soon attachment forms,
From this attachment springs desire,
And anger from desire is born.

From anger comes delusion next,
And loss of memory in its turn,
From memory's loss, the reason is lost
And them is lost the man himself."

Renunciation, for those who are capable of it, creates the inner peace and poise so necessary to achieve real and lasting results unattainable by ugly means. For such an exceptional practitioner of self-denial a special prize is always in store. His highest recompense is to become so firmly united with God, that he attains the Bliss Supreme. This lesson is very nicely afforded to us Freemasons by the Cs. which teach us to limit our desires in all stations in life so that we may live respected and die regretted.

To conclude, the whole teaching of Hinduism and Freemasonry and indeed of all religions, is summed up by an old Persian couplet, translated by Sir William Jones in the 18th century as follows:-

"On parent knees, a naked new-born child,
Weeping thou sat'st while all around thee smiled,
So live, that sinking to thy life's last sleep,
Calm thou may'st smile, whilst all around thee weep."

MASONIC SALES

Ideas: THE MYSTERY OF FREEMASONRY
from the stone masons to the present day.

(CBC Canadian Broadcasting Corporation)

This three volume set of cassettes contain the total 4 hours presentation originally aired in the spring of 1984 on CBC Radio.

Broken into four programs originally, the tapes trace the history, legends and beliefs of our Fraternity right from the basic legend of the building of King Solomon's Temple through the Order of Knights Templar, the Papal Bulls, the enemies of Freemasonry and on to the political involvements of the Craft including the P2 scandal in Italy.

Both the Mason and the non Mason will find this set extremely interesting. It does not always show Masonry to be as pure and just as we would like to believe but rather does give a fairly good idea as to how the world at large sees us. Masons listening to this set might be well advised to pay careful attention to the public image that we have created and what we should be doing to change it.

A most worthwhile series. CBC is to be congratulated for the fine research.

Available at the Grand Lodge Office for \$21.50.

QUESTION OF THE MONTH

On an unknown visitor from outside this Jurisdiction, requesting admission to one of our Lodges, two books are essential for the investigating brethren.

What are the books?

A randomly selected correct answer will be published in a future Bulletin.

THE MAILBAG

What Lodges are open during the summer months other than the 'Klondike Lodge' referred to in the last Bulletin? I know a number of masonic visitors come to Alberta in July and August and would like to attend Lodge but we seem to have no lists available.

T.N.

There are lists of meeting nights but these do not show months of recess.

There are no lodges operating in the Month of August, but Granite Lodge No. 127, Blackie and Nanton Lodge No. 17 both have regular meetings in July.

The editor would be pleased to hear of other Lodges which hold any meetings in the summer months.

The Grand Lodge is establishing a new computer program which will contain information on meeting months meeting nights and full Lodge addresses and this will allow the publication of such useful information in the future.

OTHER GRAND LODGE BULLETINS

Two excerpts from the message of M.W. Bro. Merlin C. Black, Grand Master of New Mexico as published in the New Mexico Freemason, strike a chord in every Mason's heart.

"Each of us took an obligation to "help, aid, and assist the distressed". This is where we as individual Masons need to change. We need to return to our basic principles and foundations. Change should and must come from the heart. We need to change and remember our Masonic obligations.

Charity comes in many different types of packages. Lend an attentive ear to a distressed Brother. A kind word, a helping hand, a friendly smile, a visit to the ill or shut-in. All of this is defined as Charity of Relief."

* * * * *

"Masons do need to change. We need to change and return to the fundamentals and principles of Masonry. We state in our degrees: "No institution was ever founded on a better principle or more solid foundation". Let us start living as Masons, and our Fraternity will grow and prosper as never before. We will return to the foundation and cornerstone of each Community."

FROM THE PAST

PROCEEDINGS OF THE BANFF CONFERENCE 1951

"Our greatest danger is that we become so absorbed in the mechanics of Freemasonry that we miss the reality. Our greatest enemy is the formalism that reduces all our work to the methodical fulfillment of its ritualistic demands. In bodies such as ours, devoted to spiritual ends, it is often said, "first the ideas were formulated in response to a human need. To serve that human need the principles created the form of Freemasonry." Are we losing sight of the human need we are supposed to serve as we become absorbed in perpetrating the form? Our Lodges should be centres of inspiration in the interest of good will, of brotherhood. They should be powerhouses for the generation of the spirit that will enable men to become more vital and constructive forces in the life of the Community. Freemasonry is challenged to stand as a bulwark of moral strength against the forces that would destroy us.

Freemasonry should stand as an island of morality in the sea of corruption. It offers a new way of life through Brotherhood. It calls upon each of its members to answer the challenge of the world's needs by living by the light we profess to have found. Thus the greatest activity of a Mason should be to give to his brethren this true Masonic light with whatever means God has blessed him."

M.W. Bro. Leroy Bond
P.G.M., Alberta

FREEMASONRY AND RELIGION

The Board of General Purposes of the United Grand Lodge of England presented the following statement to the Quarterly Communication of the Grand Lodge on June 12, 1985. It is an item which is most suitable for consideration by all Lodges in Alberta

INTRODUCTION

In the light of recent comments on Freemasonry and religion and inquiries to be held by various churches into the compatibility of Freemasonry and Christianity, the Board has decided to issue the following statement in amplification of that originally approved by Grand Lodge in September 1962 and confirmed by Grand Lodge in December 1981.

BASIC STATEMENT

Freemasonry is not a religion, nor is it a substitute for religion. It demands of its members belief in a Supreme Being, but provides no system of faith of its own. Its rituals include prayers, but these relate only to the matter instantly in hand and do not amount to the practice of a religion.

Freemasonry is open to men of any faith, but religion may not be discussed at its meetings.

THE SUPREME BEING

The names used for the Supreme Being enable men of different faiths to join in prayer (to God as they see Him) without the terms of the prayer causing dissension among them.

There is no Masonic God; a Freemason remains committed to the God of the religion he professes.

Freemasons meet in common respect for the Supreme Being, but He remains supreme in their individual religions, and it is no part of Freemasonry to attempt to join religions together. There is therefore no composite Masonic God.

VOLUME OF THE SACRED LAW

An open Volume of the Sacred Law is an essential part of every Masonic meeting. The Volume of the Sacred Law to a Christian is the Bible; to Freemasons of other faiths it is the book held holy by them.

THE OATHS OF FREEMASONRY

The obligations taken by Freemasons are sworn on or involve the Volume of the Sacred Law. They are undertakings to keep secret a Freemason's means of recognition and to follow the principles of Freemasonry. The physical penalties are simply symbolic. The commitment to follow the principles of Freemasonry is deep, and entirely appropriate to this form of obligation.

FREEMASONRY COMPARED WITH RELIGION

Freemasonry lacks the basic elements of religion:

- a) It has no dogma or theology (and by forbidding religious discussion at its meetings will not allow Masonic dogma to develop)
- b) It offer no sacraments.
- c) It does not claim to lead to salvation, by works, secret knowledge or any other means (the secrets of Freemasonry are concerned with modes of recognition, not with salvation).

FREEMASONRY SUPPORTS RELIGION

Freemasonry is far from indifferent to religion. Without interfering in religious practice, it expects each member to follow his own faith, and to place his duty to God (by whatever name He is known) above all other duties. Its moral teachings are acceptable to all religions.

**DISTRICT MEETINGS
NOVEMBER TO DECEMBER**

DAY	DATE	DISTRICT	LOCATION
FRIDAY	NOVEMBER 1, 1985	2	MED. HAT
SATURDAY	NOVEMBER 2, 1985	14	HANNAH
SATURDAY	NOVEMBER 2, 1985	12	EDMONTON
SATURDAY	NOVEMBER 9, 1985	20	EDMONTON
FRIDAY	NOVEMBER 15, 1985	4	RED DEER
SATURDAY	NOVEMBER 16, 1985	9	BASHAW
FRIDAY	NOVEMBER 22, 1985	7	LETHBRIDGE
SATURDAY	NOVEMBER 23, 1985	11	LETHBRIDGE
SATURDAY	DECEMBER 7, 1985	3	EDMONTON

SEEN ABOUT ALBERTA

The picture below was published by the Alberta Historical Resources Foundation and show the gable of a farm, northwest of Calgary.

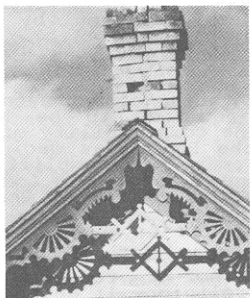


photo Allan Mogridge.

You will observe the symbol which shows up clearly as a shadow of the fretwork. Such symbols are not too uncommon but we often do not observe them. Have you seen any in your locale? Please send any photographs for possible publication.

ARE WE OUR BROTHERS' (AND SISTERS') KEEPERS?
by Right Worshipful Brother Robert E. Juthner

Senior Grand Warden
Paper presented at the 1985 Banff Conference
of the Four Western Jurisdictions

From the title of this paper it is obvious that it is paraphrasing a well known passage contained in the Volume of the Sacred Law, Book of Genesis, Chapter 4, Verse 9, in which the Lord calls Cain to account for his brother Abel's whereabouts. The answer, as we know, is one of defiance. In the words of the King James version of the Holy Bible it is the familiar response: "I know not: Am I my brother's keeper?" The more modern Living Bible puts it into these words: "How should I know?... Am I supposed to keep track of him wherever he goes?"

Certainly, if we were able to take our Bible literally and without bothering to search out its deeper, esoteric meanings, we would ascribe the cited passage to that particular event east of Eden, and possibly as a teaching not to commit fratricide or, if we are really enlightened, to a challenge to support our blood brothers, but not all that much more. That, of course, is not the subject of this paper, nor may it suffice to assume that, since we are a fraternity, our concern for the fellow member of our organization which we call the Ancient Free and Accepted Masons is all we have to bear in mind in order to honour the great and solemn obligations we had once voluntarily taken upon ourselves. Then what is this all about?

In response to this question it must be made clear, at the outset, that it is not the intention of the writer to impose on his audience his own, preconceived notions of what "ought to be", but rather to ask questions which, he hopes, will be answered with candor and thoughtfulness. Thus the contributions of the audience should far outweigh the value and importance of the paper itself. It must also be emphasized that it is not intended to enlarge on the virtue of charity, or love, practised by the Freemason if only with his fellow Mason in mind. There is, of course, merit in that approach also, as evidenced by a short paper recently prepared by V.W. Bro. John Wild of Alberta, using the title "Am I my Brother's Keeper", in which he clearly stated that he wanted to limit himself to the application of the principle of brotherly concern to the Fraternity and recognizing that Albert Schweitzer's quotation, "You don't live in a world all alone, your brothers are here too" was undoubtedly referring to mankind as a whole. Ay, there's the rub! It is in concord with Schweitzer's admonition that the words "and sisters" have been inserted into the title, thereby making it clear that we are here talking about the concerns the Freemason may or may not have for all mankind!

Following this introduction indicating the approach used and the content to be investigated, we can move into the body of the paper.

No order of importance is implied by the sequencing of the following questions and statements but, as we have to start somewhere, why not with the question "Is the welfare of the human race of concern to Freemasons?" You know what Rhett Butler would have replied, namely, "Frankly, I don't give a damn". Do we, likewise, as a manifestation of our lives' philosophies agree that charity begins at home and that we should let the chips fall as they may? Be honest in your responses; that is, if you feel that members of the Masonic Order are powerless to go beyond

aiding, and caring for, their own members' welfare, then say so and, please state why. Again, remember, that the term "welfare", like the term "charity", is not to be understood in its narrow, modern day sense of financial support. Endeavor, instead, to analyze the term in a manner which keeps "communicating happiness to others" foremost in mind.

Can we think of any evidence of an absence of happiness anywhere around us, whether that be among the population of our country, a neighbouring country, or anywhere else in the world? It is not too hard to think of something, don't you agree? Quite the contrary, because we daily read in our newspapers and hear in the newscasts the unhappy events by which this world is plagued. When we were young we may have read some romantic books about pirates and treasure islands. This was not the real world but something out of the distant past to tickle our fancy. Today we read about air piracy, and there is nothing romantic about that. The perpetrators of these crimes have their own treasure islands alright, that is the serving of their own selfish needs by whatever means are available to them, and totally disregarding the right to "life, liberty and happiness", as our friends in the United States would put it. When we were young we did not even know the term "international terrorism"; now everybody does. What caused all this? What is the deep down reason for events like the hijacking of an airplane full of innocent travellers turned into hostages? Oh yes, it may be easy to say that the Lebanese incident of less than two months ago could only have happened in an Islamic country and that a jumbo jet flying from Canada with the destination of India could only have been blown out of the sky because of some East Indian religious fervor alien to us. After all, these people do not benefit from the teachings of Freemasonry ... or do they? Of course, none of this could occur in a country deeply rooted in Christian culture and religion. Therefore, let us not mention Ireland. Let us not mention certain devoutly Christian countries in Central or South America. The fact is that neither creed nor race have all that much influence on the actions of a determined few - if "few" is the correct word to use in this context. The fact is also that, not unlike an earth tremor, such incidents send tidal waves across the surface of the globe, causing further destruction in far off places.

True, isn't it, but how does it concern Rhett Butler or me as a Mason? We did not take any "great and solemn obligation" to counteract international terrorism. That is something far outside our jurisdiction. Right or wrong? Try and answer this one. If we agree that we are impotent in preventing the actual acts of terrorism, such as air piracy or the blowing up of a police station in Northern Ireland, can we not at least think and do something about the legitimate grievances these people have, and how to alleviate them? If we, as Masons, consider ourselves to be peacemakers who build the future, what are we in effect doing to prevent the troublemakers from tearing that future apart?

TO BE CONTINUED

RECOGNITION

At the May meeting of Lamont Lodge No. 94, Brother D.J.C. Elson was presented with his Fifty Year Jewel. Brother Elson was initiated in Corinthian Lodge No. 22 in 1932 and affiliated with Lamont Lodge No. 94 in 1943. Bro. Elson, who has a Doctoral Degree in Divinity has been associated with St. Stevens College at the University of Alberta from 1943 until 1982 and has been Dean for the later years. He has maintained active interest in both Masonry and in Lamont Lodge throughout these years.



Photo from left to right
R.W. Bro. R.E. Juthner; R.W. Bro. T.M. Gates,
D.D.G.M. District No. 20; W. Bro. R. Diwert,
Worshipful Master and Bro. D.J.C. Elson.