



# Grand Lodge Bulletin

VOL. 51, NO. 8

EDITOR, R.W. BRO. NORMAN J. SENN

APRIL 1986

## 100 YEAR CELEBRATIONS

Alberta Lodge No. 3, Fort MacLeod

The History of the Lodge will be given at the Regular Meeting of the Lodge on April 16th, 1986. R.W. Bro. A. Mackay will be looking back over one hundred years of Masonry in Fort MacLeod and would invite Masons from far and wide to be present. June 20, 21, and 22nd are the dates for the major centennial celebrations in 1986.

### HARD TO TOP

Fort Macleod's Alberta Lodge No. 3 has something to be proud of in having, with a current District Deputy Grand Master, five living brethren who have held this position.



From left to right in the picture above are R.W. Brothers, R.E.(Bob) Reach, 1985-86; L.E. Leighton Buckwell, 1957-58; R.E.(Bert) Patterson, 1946-47; A.E. Mackay, 1973-74; and Tom Story 1980-81. It should be noted that R.W. Bro. Bert Patterson is 98 years young and his father was a charter member of Alberta Lodge No. 3, one hundred years ago. R.W. Bro. Patterson is now present in the Centennial year- just two generations for a hundred years is a record in itself.

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North Star Lodge No. 4

The first Lodge to be formed in Lethbridge was instituted in 1888 and will be holding its centennial celebration in 1988.

Cascade Lodge No. 5

On May 25, 1888 Cascade Lodge No. 42 was instituted at Anthracite, North West Territories, District of Alberta under a letter of dispensation from the Grand Lodge of Manitoba to the Deputy Grand Master in Calgary. At that time Anthracite was a small mining town on the Canadian Pacific Railroad main line, a short distance from the present location of the town of Banff.

To commemorate and celebrate this historic event a "Centennial 1988 Committee" has been struck within Cascade Lodge and this group is already planning for the centennial.

In 1888 the Province of Alberta had not yet been formed and Cascade Lodge was originally instituted under the register of the Grand Lodge of Manitoba. When the Province of Alberta was formed in 1905, the registration was transferred to the new Grand Lodge of Alberta and became Cascade Lodge No. 5. It is of interest too that the Lodge was moved from Anthracite to Banff on July 7, 1892 and then back to Anthracite in 1897. Consideration was given to moving to the Town of Bankhead when the mine at Anthracite closed in 1901, but this was not undertaken. The Lodge was again moved back to Banff in 1905. The Superintendent of Mining for the C.P.R. promised to supply a team of horses and a democrat to transport Bankhead members to Lodge meetings. The towns of Anthracite, Bankhead and Banff, were all within a ten-mile radius, in Canada's first National Park in the Canadian Rockies.

### SPECIAL NOTICE

The Masters, Wardens and Deacons Association of Calgary are organizing transportation to Grande Prairie for those wishing to attend Grand Lodge in June. The charter bus cost would be \$50.00 return. The bus would leave the morning of June 13 and return immediately following Grand Lodge.

The P.W.A. Charter plane would be \$175.00 return. The plane departure depend on the wish of the brethren.

For more information and bookings contact W. Bro. Jim Kenny by phone: H. 248-3358, B. 258-0458.

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Mailing Address:  
330 - 12 Avenue S.W., Calgary, Alberta, T2R 0H2

## THE MAILBAG

There are four Lodges joining in two sets of amalgamations in Southern Alberta in the near future. As a result of this there will be two Masonic Temples vacated and either might be more suitable for Heritage Park than the present simulated Lodge Room above the bank. Is this the sort of activity that a group like the Masters, Wardens and Deacons could take on? I think that Edmonton has a Lodge Hall in their historic park in which they can hold meetings. It would be worthwhile if Calgary could have the same.

L.D., Lethbridge

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Re: The letter from R.S. in the January issue.

Should not R.S. be giving his support, suggestions, comments and encouragement to the committee ably chaired by our Junior Grand Warden rather than conducting a separate forum on the pages of the Grand Lodge Bulletin?

E.J. Murray, P.M., Carstairs

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Editor's note: We are pleased to publish responses to any letters or articles which are published.

The "Duties and Responsibilities of Lodge Officers" column, begun in Vol. 51, No. 6 of February 1986, is a welcome addition to the topics dealt with by the Bulletin. However, the "as I see it manner" referred to in the preamble makes it all too clear that much of what follows is based on customs practiced in some lodges - certainly not all - and not necessarily sanctioned by our Constitution, the authorized rituals, or other pronouncements of Grand Lodge. The articles mentions all kinds of duties assigned to the Tyler and to the Inner Guard of a Canadian Rite lodge which may work for some lodges and may not go with the customary procedures of others. This does not worry me because this obviously belongs into the "take it or leave it" department. What I object to is the following statement: "...the Tyler is to provide the Senior Warden with a list of all visitors..." etc., implying that the Senior Warden should usurp the Director of Ceremonies' sacred duty to introduce all visitors! According to the "Ceremony of Investing the Officers of a Lodge", page 29, it is he, assisted by the Stewards, who is "...to introduce visitors and see that they are properly accommodated ..." and, colloquially speaking, my dear Brother Senior Warden, this ain't none of your bizniz!

I am aware of these widespread practices but, at least, if the Bulletin is to serve Masonic information and education, then let us endeavour to do it correctly, and not to perpetuate flagrant transgressions such as, in this case, the introduction of visitors by the Senior Warden. Surely, the brethren can think of other such instances of non-compliance with our installation charges.

R.W. Bro. Robert E. Juthner (81 & 1980)

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I noticed with interest the duties of the Lodge Tyler in the February 1986 issue of the Grand Lodge Bulletin and I quote in part:

"another duty which often falls on the Tyler is to provide the Senior Warden with a list of all visitors etc."

My question is: Should he not provide the director of Ceremonies with the list? It is the duty of the D.O.C. to introduce the visitors as per his investiture. See the of Ceremony for Investing the Officers of a Lodge.

R.W. Bro. R.E. Gordon, D.D.G.M. No. 3

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The historical article in the September 1985 Bulletin showed the Masonic symbol at Fort Prince of Wales near Churchill. This was a Hudson Bay Fort. I found an interesting follow-up to this article in a recent book entitled COMPANY OF ADVENTURERS by Peter C. Newman, published by Penguin Books in 1985.

On page 163 it refers to Moose Factory, an important transportation hub for the Hudson's Bay Company. There was considerable trouble at this fort and a strict disciplinarian, James Duffield, was sent to correct the problems. He failed to resolve the problems but in his diary he blamed this on "being dropp'd down amongst a nest of free and accepted Masons, without being initiated by ye brethren, but an intruder on their laws, by virtue of the Compys authority: and therefore at all events I was to be hoodwink'd and kept from discovering their secret measures... such a scandalous society"

Trevor Morris, Mosaic Lodge No. 176

## LODGE NOTICE EXCERPTS

What Has Masonry Gained by Your Membership?

Have you been permitted to enjoy its privileges and to drink at the fountain of knowledge it has provided for you? What have you contributed in return? Is there a single heart happier today because of some good deed you have done in the name of Masonry?

K.A. Roberts, W.M. York Lodge No. 119, Lethbridge

**DUTIES AND RESPONSIBILITIES OF LODGE OFFICERS**

(Continued from March Bulletin)

In this issue of the Grand Lodge Bulletin the duties and responsibilities of the office of the Deacons, Chaplain and Secretary, Treasurer or Secretary-Treasurer will be discussed.

Deacons

The Deacons are the "messengers" of the Lodge. As such they are to attend the Worshipful Master and assist the Wardens as required. As well as the duties set down in the ritual, it is the duty of the Deacons to escort the Worshipful Master on all his visitations. In both Rites it is the Deacons who make or break a degree. Their floor work, their voice, their knowledge of the progression of the degree, their handling of the Candidate is of vital importance and they should not think they can learn the duties of these offices by just learning the words; there is much more to it. The Director of Ceremonies must work very closely with the Deacons to be sure the floor work is performed with dignity and dispatch. Each of the Deacons, especially the Senior Deacon, must work very closely with the Junior Warden in all matters regarding the social and refreshment activities of the Lodge. The Senior Deacon, in both rites, is responsible for the preparation and presentation of the ballot box. This appears to be a simple function but the Senior Deacon must prepare for it, otherwise he will have difficulty in carrying out this function as required and will embarrass himself as well as the Lodge. The Senior Deacon, sometimes assisted by the Junior Deacon, is responsible for the presentation of the box of fraternal relief to the Brethren. This a duty that demands dignity and dispatch on the part of the Deacons and is not a time for levity or visiting with the members. The Deacons, in most Lodges, are responsible for setting out the regalia before the Lodge is opened and for putting it away when the Lodge is closed. In this they may be assisted by others. They are also responsible for its state of repair.

Chaplain

The Chaplain is responsible for the devotional portions of our ceremonies and this includes the blessing at the refreshment table. Chaplains must remember that Masonry is not just a Christian organization as we include all faiths, therefore he should refrain from finishing a blessing with the words "In Jesus name we ask it. Amen." Instead he should say "in the name of the Most High", or, "the Great Architect of the Universe", or whatever he wishes but remembering our Brethren from other faiths.

Some of our Brethren seem to be of the opinion that the office of Chaplain is not important within the Lodge structure and requires very little in the way of responsibility. This is not so. The first real piece of work the Candidate

hears is a prayer and if this is badly done his opinion of our Order begins to wane right from the start.

It must also be remembered that upon the death of a Brother, it is proper for the Worshipful Master to visit the family of the deceased to express his regrets and condolences on behalf of the Lodge. He should be accompanied by the Chaplain, who, if it is opportune, should offer up a prayer suitable for the occasion. This is a possibility for which a Chaplain must prepare.

The Chaplain is expected to give the invocation in all three degrees as well as "Ecclesiastes" in the Canadian Rite. It is his responsibility to set up visitations to sick Brethren and the families of deceased members. He must keep the Worshipful Master aware of all situations regarding sickness. This a very serious office and requires a great deal of dignity.

Secretary, Treasurer, or Secretary-Treasurer

In general, the Treasurer handles the financial transactions of the Lodge and keeps simple but complete records of them. The Secretary records the minutes, collects all monies, issues dues cards and notices and corresponds with the Grand Secretary as required. A Secretary-Treasurer does all of these things himself. It should be pointed out at this time that the Grand Lodge has a publication available entitled 'The Secretary's Handbook.' Each Lodge should have a copy as it gives a secretary guidance with regard to his duties and responsibilities and when to submit the various reports required by our constitution.

It is recognized that Secretaries are the backbone of a Lodge but often they are maligned for what they do or for what they do not do. It is often a "no win" situation. Secretaries must always remember that the Worshipful Master must run the Lodge his way; the secretary is a servant, he has his own duties to attend to and should leave the running of the Lodge to the Master. He should study the Constitution fully and dispatch his reports to Grand Lodge on time, prepare a worthwhile and informative summons for the assembling of the Brethren and learn to speak so he can be heard in the furthest corner of the Lodge Room.

His is a demanding and often thankless office requiring a sense of humor and a sense of duty. He is wished, Good Luck.

In the next issue of the Bulletin the duties and responsibilities of the three principal officers will be discussed.

**MASONIC HIGHER EDUCATION**

**BURSARY FUND**

Application forms for Higher Education Bursaries must be in to the Grand Lodge by April 30th to be considered for 1986-87 bursaries. Be sure you have not forgotten to nominate a needy young person in you area. Forms are available from the Grand Lodge Office.

**MASONIC HIGHER EDUCATION****BURSARY FUND**

1. The Committee meets twice in each year to:
  - a) determine the amount of each Bursary.
  - b) determine the number of Bursaries to be given.
  - c) scrutinize the applications received in Grand Lodge Office.
  - d) arrive at a final list of recipients.
  - e) to discuss the promotion and operation of the Fund.
2. The Committees' prime objective is to give bursaries to matriculating Students, with surplus funds being given to others if thought advisable.
3. A bursary awarded in any one year does not obligate the Committee to further awards.
4. The Committee awards only one bursary within a family in any given year.
5. The Committee strictly abides by Department of Revenue regulations and awards not less the 80% of the total income to the fund annually.
6. All applications submitted for consideration to receive a bursary are investigated and the results reported back to the Committee.
7. Students meeting the requirements of the Committee for an award, but who will attend only one semester or a half year, receive one half of the award authorized for that year.
8. Applications are considered only if received in the Grand Lodge Office by April 30th. LATE APPLICATIONS WILL BE REJECTED.

**QUESTION OF THE MONTH**

Where is the letter 'G' in a Lodge room, other than attached to a ceiling, wall, or furniture?

**ANSWER TO THE JANUARY QUESTION OF THE MONTH**

This concerns two Masons arriving to visit your Lodge and seeking entry. One comes from Tijuana, Grand Lodge of Baja California and the other from Rapei, Grand Lodge of China. They say they have sat in Lodge together.

On reviewing the "List of Lodges", obtained from your Lodge Secretary you will find a very interesting fact. First you will have difficulty finding the Alberta Listing as this book is in an unusual alphabetical listing. In the 1985 edition we are listed on page 160-161. Here you will see that we do not recognize Baja California but there is no reference to China. Now if you look under the Grand Lodge of China (p.173) it lists fraternal relations with Alberta AND Baja California. So the two men could have sat in Lodge together elsewhere, but NOT IN ALBERTA. The brother from China can be admitted subject to his satisfactory examination but the visitor from Tijuana cannot be admitted under any circumstances.

**CORRECTION**

In the January issue of the Bulletin, the third part of R.W. Bro. Robert Juthner's paper entitled "Are We Our Brothers' (And Sisters') Keepers?!", incorrect proof reading led to the omission of words in the last paragraph. Apologies are extended to R.W. Bro. Juthner and the correct paragraph is printed below.

To conclude, let us ask, does the fact that since World War I, supposedly the "war to end all wars", and World War II which forty years ago ended in the also supposed triumph of good over evil, forty more wars have been fought in the world to this day, indicate to us that all hopes we may have as Masons to make this a better world, are in vain? Do we just have to accept as inevitable truth that we, individually and corporately, are just a bunch of toothless tigers, perpetuating an outdated system of morality, veiled in allegories which we ourselves do hardly understand, and illustrated by symbols which convey no uplifting meaning to the population at large? Must we be content with dressing ourselves in impressive regalia, attending meetings at which little, if anything, transpires to aid humanity to free itself from the vices which dwell in the gutters of this part of the universe we call the planet Earth?

Or is there a way that "lifts our eyes to the bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race?"

The final question is:

What encouragement can we give our Brethren to venture into the outside world, armed with the Excalibur of Masonry, to do good for the benefit of all humanity, and thereby become their brothers' and sisters' keepers in the true sense of the scriptures?

**FROM THE PAST**

Rural Lodges put City Lodges to Shame

Most of us may think of ourselves as City slickers and of our rural Brethren as "yokels", but for true, honest-to-goodness Masonry the Lodge in the rural districts very often is more truly "Masonic" than the social "clubs" we call Lodge in the cities.

Take for instance, the 75 year old Lodge No. 55, known as "Lake Magog", at Magog, Que. This year it celebrated with Church and Temple ceremonies its having reached the three-quarter century mark, but its routine work include the setting aside of fund for the purpose of putting through High School some deserving local boy who would otherwise be unable to secure secondary schooling.

Could anything be more practically human, more Masonic? Yes, we have much to learn from "the sticks."

Masonic Square 1949.