



Grand Lodge Bulletin

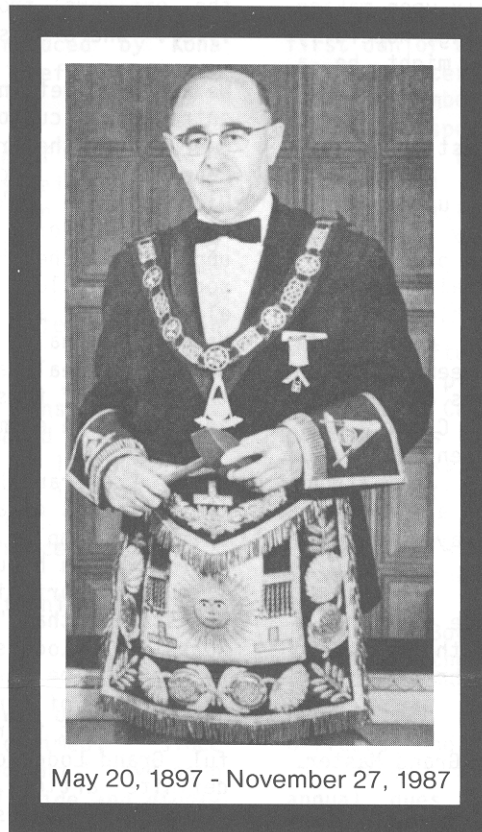
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EDITOR, R.W. BRO. NORMAN J. SENN

JANUARY 1988

M. W. BRO. SAMUEL HERSCHEL HARDIN

Samuel Herschel Hardin, affectionately known as 'Sam' was born on May 20th, 1897, at Libav, Latvia, and came to Alberta with his parents as a child. He was educated in Queen's Public School and Strathcona High School at Edmonton, matriculated from Alberta College, and proceeded to the University of Alberta and McGill University in Montreal. He graduated in 1925 in Dentistry. He took postgraduate work in Swedish Hospital, Minneapolis, Minn.; Dr. Winter's Clinic at Boston, Mass.; and Forsythe's Children's Dental Clinic at Rochester, N.Y. Dr. Hardin then opened his practice at Alliance, Alberta where he was initiated into Alliance Lodge No. 135 on April 3rd, 1929. He moved to Vegreville later and for fifty years conducted an extensive practice in that town and District. He wrote and published a well received History of Vegreville.



was very apparent during his term as Grand Master. He did not spare himself, distances meant nothing to him as he travelled the length and breadth of the Province to provide inspiration and instruction for all members of the Jurisdiction.

M.W. Bro. Hardin was interested in education, music, travelling and meeting people in all walks of life; his hobbies and recreation included reading, gardening, photography, skating and curling. He was an avid reader, as was evidenced by the paper he presented at the Conference of the Four Western Masonic Jurisdictions in Banff in 1961 on 'The Landmarks of Freemasonry'. This paper was referred to as 'an excellent short course in a field of inquiry that required a lot of research and he was complimented on the thoroughness with which it had been prepared.

Bro. Hardin affiliated with St. John's Lodge No. 25, Vegreville in 1940, served as Worshipful Master in 1948, as District Deputy Grand Master of District No. 10 (one of Alberta's largest Districts) in 1952-53. He was elected to the Board of General Purposes of Grand Lodge in 1956 and again in 1958. In 1960 he was elected to the office of Junior Grand Warden, progressing through the offices of Senior Grand Warden and Deputy Grand Master to be Installed as Grand Master on June 13th, 1963. He served on the Fraternal Relations Committee from 1965 to 1985.

M.W. Bro. Hardin attributed his success to an interest in worthwhile things. He had boundless energy for any task he set his hand to and this

M.W. Bro. Hardin was married to Marie Gurvin of Saskatoon on June 23rd, 1929, and they had two sons, Earl David and Herschel Richard both married and had four grandchildren. M.W. Bro. Hardin's religion was Judaism and he was Vice-President of his Synagogue. Since retirement his two interests had been Masonry and his Synagogue.

A very active Rotarian, he served as President of his Club and has also served as President of the District Dental Society.

M.W. Bro. Hardin joined the A.A.S.R. in February 1974 and received his 33rd degree in 1983 in Toronto. He was active in the Scottish Rite and was Director of the 24th degree.

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The Grand Lodge Bulletin is published by the Grand Lodge of Alberta on each month of the year excepting July and August.

NEW YEAR'S MESSAGE A REFLECTION OF THE PAST - A PLAN FOR THE FUTURE

The beginning of any new year can provide each one of us with the opportunity to reflect upon the successes and strengths of the past year in order to develop a plan or mission that gives direction for the future. Through the development of a Mission statement - a long term commitment to do something - one can focus more clearly upon making an impact upon society and in so doing, hopefully insuring that the world of tomorrow might be a much better place in which to live.

In Freemasonry rests the greatest of all principles, Brotherly Love, Relief and Truth. Through focusing more clearly upon these principles and through the regularity of our own positive behavior, as a model, we can provide, for others, a pattern for a sound moral and well balanced life. By reinforcing the chief point of Masonry - To Be Happy Ourselves and Communicate That Happiness to others - we as Freemasons can make a positive impact upon the lives of others. With enthusiasm for our beloved Craft, with renewed confidence in its many strengths, with effective teamwork coupled with a strong commitment to service we can present a vision for the future that will never fade away but will continue until time shall be no more.

May 1988 be the year that will provide each one of us with the time for reflecting upon the past, and for focusing toward and acting on the important Mission of Freemasonry.

R.W.Bro. D.A. Bruce, Deputy Grand Master.

QUESTION OF THE MONTH

What does the word "Lewis" mean?

EDITOR'S NOTE: We thank those brethren who send answers to the Question of the Month. The Editor would prefer to always print answers from the members rather than his own. Should you dispute any answers, send your comments to the "Editor".

ANSWER TO THE NOVEMBER QUESTION OF THE MONTH

The question was 'who are eligible for bursaries'? The bursaries, which are based on need, are available to any person entering post-secondary education. There is no restriction on this charity which is, therefore, able to maintain a "tax deduction" number. Closed charities cannot have such status.

FACTS AND OPINIONS

There appeared a letter to the editor in the Grand Lodge Bulletin of October 1987, written by W.Bro. Fred Allan of St. Mark's Lodge which, I believe, merits comment. In his opinion the designations "The Most Worshipful the Grand Master" or "The Most Worshipful Grand Master" are equally erroneous, and that "Most Worshipful" should only be used in conjunction with the person's name and not with the title of his office.

He further stated that "Most Worshipful" and "Grand Master" are synonymous terms, which of course they are not. Section 6 of our Constitution states that the official designation is "The Most Worshipful the Grand Master" and so also "The Right Worshipful the Deputy Grand Master" all the way to "The Very Worshipful the Grand Chaplain" while omitting the article "the" in the case of the officers, from Senior Grand Deacon to Grand Tyler. Where does this usage come from?

We are here getting into an area of old and firmly entrenched customs. To wit: "The Right Honourable the Prime Minister of ...", "The Most Reverend the Archbishop of ...", "His Royal Highness the Duke of ...", "His Excellency the Ambassador of ...", and so on. One must understand the habitual intricacies of these social circles to appreciate that these elaborations are not redundancies but, as in our Masonic rituals, serve to emphasise, just like "hele, conceal and never reveal" - would we say that two of these three are redundant? You can add many more examples from the ritual.

Unlike the Grand Lodge titles, those pertaining to the officers of a Lodge are according to Section 501 much simpler, e.g. "The Worshipful Master." - W.Bro. Allan brought up another point and in that I must support him, albeit for different reasons. He stated that "... since no one refers to the Worshipful Lodges, why do we find it necessary to refer to The Most Worshipful (The) Grand Lodge? In the case of our own Grand Lodge it would indeed be incorrect to refer to it as "The Most Worshipful Grand Lodge of Alberta", with or without the definite article, but not because we do not say "Worshipful Lodges". The reason is that according to Section 1 of the Constitution the style and title is "The Grand Lodge of Alberta, Ancient, Free and Accepted Masons". This is also laid down in the Act of Incorporation assented to March 5, 1908. I am sorry that I cannot explain why the letters "M.W." slipped in on the covers of the Proceedings of our Annual Communications. One should know, though, that there are Grand Jurisdictions elsewhere which had adopted the prefix "Most Worshipful" with the names of their Grand Lodges and they would be remiss if they omitted it. Not so, however, in Alberta.

The Committee on the Work will, of course, have the final say in the matter, especially where it concerns a possible rewording of the proclamation at the end of the Installation ceremony.

FACTS AND OPINIONS CONT'D

I feel that this clarification was necessary because many readers of the Bulletin assume that anything published in it must be gospel truth or represent an edict of Grand Lodge. Not so, Brethren, not even if it comes from "The Most Worshipful the Grand Master of the Grand Lodge of Alberta, Ancient, Free and Accepted Masons."

Robert E. Juthner, G.M.

FROM THE NOTICES

PROCRASTINATION

Around the corner I have a friend,
In this great city that has no end.
Yet days go by, and weeks rush on,
And I never see my old friend's face,
For life is a swift and terrible race.

He knows I like him just as well,
As in the days when I rang his bell
And he rang mine. We were younger then,
And now we are busy, tired men.

Tired with playing a foolish game,
Tired with trying to make a name.
"Tomorrow", I say, "I will call on Jim,
Just to show that I am thinking of him."

But tomorrow comes and tomorrow goes,
And the distance between us grows and grows,
Around the corner - yet miles away; and then
there's a telegram - Jim died today.

And that's what we get, and deserve in the end,
Around the corner - a vanished friend.

THING ABOUT IT BROTHERS, AND THEN DO SOMETHING ABOUT IT.

W.Bro. Bryce Mitchell, Commercial Lodge No. 81.

THIS IS FREEMASONRY

It is sometimes alleged that men join Masonry for business advantage; "My boss is a Mason". Men join Masonry because they believe it will buy status or prestige; the wearing of a ring or an emblem to distinguish them from other men. Some join because they have friends in various other orders attached to Masonry and hope to join them, perhaps because they think it wonderful to be a Shriner. Some join because they believe they will be taken care of in their old age. Some join because their wives would like to belong to the Eastern Star. These are some of the reasons. There may be plenty more but these will be sufficient for this purpose.

Our object is to point out that Membership in the Craft is an honour. WE DO NOT JOIN FREEMASONRY. We are accepted as honourable men and prospective candidates and are MADE MASONS in a beautiful ritual, by honourable men and MASONS. Acceptance and initiation does not merely mean to belong to any particular lodge; it means one is part of that lodge and will give and use any talents he has for its betterment. Union Lodge No. 380, G.R.C

BURSARY BOOST

On September 24th, 1987 at the Board of General Purposes Meeting in Red Deer a cheque for \$300.00 was presented to the Grand Master for the Masonic Higher Education Fund. M.W.Bro. Phil Kendal is shown presenting this generous donation from the Sovereign York Rite College to M.W.Bro. Robert Juthner.



BURSARY RECIPIENTS

As a new approach, the Masonic Higher Education Bursary Committee have arranged for some of the bursaries to be presented at formal functions near to the residence of the recipient. Those who were present at the Grand Lodge Communication in June will have seen such a presentation. Another presentation was made on August 20th, 1987 at Medicine Hat to Miss Sharon Van Wieringen. This event was photographed and an article published in the local paper. The article outlined the number of bursaries offered annually and noted this activity as one of our Masonic charities. This is an appropriate image for Masons to demonstrate to the public.



M.W.Bro. W.C. Graves making the presentation to Miss Van Wieringen. Also present was R.W. Bro. A. Ratcliffe, D.D.G.M. District No. 2, and Bro. W. Webster, Worshipful Master of Medicine Hat Lodge No. 2.

QUOTATION OF THE MONTH

I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavour.

Henry David Thoreau (1817- 1862)

CONFERENCE OF GRAND MASTERS IN NORTH AMERICA

Much time and effort was put forth by many of our Past Grand Masters and other Past Grand Lodge Officers, in securing this conference. The 'Time and Place Committee', following many outstanding presentations, agreed in 1982 to hold the 1987 conference in Calgary.

The 1987 Conference of Grand Masters in North America was hosted by the Grand Lodge of Alberta, in Calgary, during the period February 15th - 18th, 1987. From the many reports and items of correspondence that have been received since that time, it would appear that the conference was an outstanding success.

M.W.Bro. M. Norman MacIver, Past Grand Master of the Grand Lodge of Alberta, who was instrumental in bringing the Conference to Calgary, was the Keynote Speaker. The following are excerpts from his speech.

"Let us assume that the application of the petitioner has been accepted and he has progressed through the three degrees. This process takes approximately three months, but in reality some six hours.

Technically he is a Master Mason, the Lodge having performed the required Ritual, and each degree being followed by the prescribed examination. But in truth is he a Master Mason? It is at this stage of his Masonic career that I feel many lodges let the candidates down, by not providing instruction covering the work and ritual of each degree and its significance in the order of Masonry.

From reports, I have noted that the need for a Mentor system was stressed and that the Mentor Plan should be used before, during and after degrees.

We are failing our Masons in not educating them in the great tenets and principles of our order; Brotherly love, Relief, and Truth or of the theological values, Faith, Hope, and Charity.

I am interested in a re-dedication to the basic tenets of our Craft, Brotherly Love, Relief and Truth, which I submit to you, constitute the Code of Ethics of Freemasonry.

[The] definition of [Brotherly Love] reminds us of our duty and the expression of Brotherly love we should exemplify to the whole human race. Let us as Masons treat all men as equal and oppose the concept of any barriers between races or religions. If we are to be true to our beliefs, then this is what we must do.

[The] Definition of the second tenet in our code of Ethics - Relief [states] "To relieve the distressed is a duty incumbent on all men, but, particularly, on Masons." Does this definition remind you of the 'Golden Rule', do unto others as you would have others do unto you? So simply stated, but so full of meaning.

If we are to be true to our beliefs as Masons, there can be no doubt as to the definition of Relief in our minds and in our actions towards those who may call out for our assistance.

The Masonic definition of Truth namely: "while governed by this principle, hypocrisy and deceit are unknown among us and, sincerity and plain dealing distinguish us" indicates to us as Masons, the example we are to show to others and, especially, to exemplify to each other. We must always remember that, by our actions in our day to day life, we will be judged by those with whom we come in contact and remember that sincerity and plain dealing will distinguish us as Masons.

We are reminded to practise Charity and to assist those who may call on us for assistance. I feel that in recent years we have as a Craft tended to concentrate rather too much on the purely financial aspects of Charity.

There are many ways in which we can exemplify love or charity to our Brethren. There are those who are confined to their homes or to hospitals, who would appreciate a visit from a brother, or, if they are able to attend Lodge, a ride to the Lodge Hall to meet with their Brethren and enjoy the Fellowship of Masonry. There are others who are sorely tried to keep medical appointments or even the chore of shopping for their needs. By providing transportation to such cases, a Brother would, indeed, be exemplifying the true meaning of Charity. I am sure there are many more examples that we can think of, where a helping hand can be extended to a Brother.

Finally, my Brethren, I would like to remind you of the great responsibility you have undertaken to your Brother Masons.

You are to uphold and respect the good name of your Brothers in their absence as well as in their presence. You are charged with the welfare of your Brethren in all respects, and this obligation you can never lay aside or repudiate. I urge you to review the Points of Fellowship, understand the great commitment from one Mason to another, and you will then be able to show the world how Masons love one another.

Yes, My Brothers, we must instil in our members a love for one another and a love for Freemasonry. This can come about only through continued Masonic Education and instruction. We are told that the purpose of meeting in a lodge is two fold, namely: Moral instruction and Social intercourse. It is up to the leaders of the Craft to bring about an understanding of these purposes among all Masons under their Jurisdiction."

CONFERENCE OF GRAND MASTERS CONT'D

"Remember - in every moment of your life - in public - at work - at pleasure- with your family - even when you are alone, you are a Mason. The non-Masons who know you will judge you as a Mason and Masonry itself, by the way in which you conduct yourself. You have, in trust, the reputation of every one of us. Moreover, and most importantly, you are to apply the teachings of Freemasonry in the world about you and give leadership to your community, to your country, to the nations of the world, as it may be in your power, thus, ever endeavoring to contribute to the betterment of mankind."

RESOLUTION HONOURS KING DAVID KALAKAUA

The House of Representatives of the State of Hawaii adopted a resolution commemorating the 150th anniversary of the birth of King David Kalakaua. The resolution, introduced by Kona Representative Virginia Isbell, refers to his Masonic activities;

..."Whereas, before construction of the 'Iolani Palace began, the cornerstone was laid by Masonic ritual on December 31, 1879, Queen Kapiolani's birthday" and "Whereas, King Kalakaua was the only King to ever become a Shriner and a 33rd degree Scottish Rite Mason, and his Masonic regalia is held in honour at the Scottish Rite Temple in Washington D.C...."

King Kalakaua Daylight Lodge was constituted No. 838 G.R. California in 1986. David Kalakaua was made a Mason in Lodge Le Progres de l'Oceanie No. 124 in 1859 and installed as Master in 1875 when the lodge was under the jurisdiction of the Grand Lodge of the Supreme Council of France.

California Freemason.

FROM AFAR

The use of Ciphers in open lodge was banned by the Grand Master of Washington, who claimed, "Since that time, lodge work has improved and I have seen individual officers restoring the pride and dignity of the office they hold."

Printing is one thing, tape recording is another. The Grand Master of Kansas reported; "One of our lodges, which made a tape recording of the esoteric work for use with a candidate, was reprimanded, and admonished never to allow such a practice to occur in the future. He was directed to turn over the tape(s) immediately to my personal representative, and to get on with the conferral of degrees for those in waiting."

The Junior Warden of Florida lodge was convicted and given an indefinite suspension for making written copies of the Degree Work and making these copies available to other brethren.

Grand Lodge Bulletin of Iowa.

THE PERFECT 7

(Continued. Part 2 of 4)

The previous article on the coming of Masonry to Calgary pointed out the efforts of one Craftsman. We all know it takes seven times that number to form a Lodge. According to his diary, W.Bro. Murdoch worked very closely and tirelessly with his good friend and Brother, R.W.Bro. N.J. Lindsay, PDDGM of St. Claire District, GRC who was to become Junior Grand Warden in 1884, becoming the first Grand Officer elected from present day Alberta. Together these Brothers held Masonic communication and examinations which led to the following article appearing in the Calgary Herald on Friday, Nov. 30, 1883:

"Masonic - At a meeting held at Bro. Geo Murdoch's on Friday evening last (Nov. 23) W.Bro. Dr. "Ned" N.J. Lindsay ... was recommended and nominated as the first Worshipful Master, Bro. Geo. Murdoch as the first Senior Warden, Bro. Fred L Newman as the first Junior Warden of the New Masonic Lodge which will hereafter be known as Bow River Lodge. Quite a large number of Brethren have signed the petition for dispensation and others can become charter members by forwarding their names, Masonic Rank, Certificate of Good Standing, etc. to the secretary without delay and before the petition is sent to the Grand Lodge of Manitoba for approval. The next meeting will be held in the hall over McKelvie's store on Friday evening next."

Finally, after weeks of preparation, correspondence and plain hard work, the first Worshipful Master of a Calgary Lodge, R.W.Bro. N.J. Lindsay, brought his gavel down several times to produce those knocks we are all so familiar with and the words "Brethren, assist me... ." Thus Freemasonry arrived in Calgary on Jan. 28, 1884 with Bow River Lodge U.D.'s attendance record showing there were 17 members and two visiting brethren present.

The Minute Book recorded the business of the evening to be the reading of the letter of authority from the Grand Lodge of Manitoba for Bow River Lodge to work under dispensation, election of Officers and the setting of fees at \$50.00 for initiation, \$5.00 for affiliation and \$4.00 for annual dues. Several donations of Lodge furnishings that were acknowledged will be described in the next article.

This was an evening of firsts for Masonry in Calgary. Before the Brethren dispersed, the W.M. received a communication from Mrs. Reilly the "Hospitable spouse of Past Master Brother Reilly" inviting the Brethren to "sup" at her residence. "The Brethren disposed of a goodly portion of the abundant good things and did not disperse until the wee sma hours." Thus happened the first 'festive board' in Calgary.

Submitted by Bro. Don Jackson,
King George Lodge No. 59

The Editor would welcome previously unpublished material on Lodges elsewhere in the Province.

INSTALLATION OF OFFICERS

The senior officers of a Lodge should be aware of all aspects of the election, installation and investiture of Lodge officers. Some know most of what there is to know but there are pieces of information in the Constitution and Book of Ceremony that are seldom noticed. The Grand Lodge Research and Education Committee has developed a set of questions which could challenge your knowledge but also give you additional information of value. The answers would be available only after you have answered the questions. If you are interested in expanding your knowledge of this aspect of the operation of your lodge, and all senior officers SHOULD do this, or if you wish to use the questions for Lodge Education, send a request to the Grand Secretary for "Installation Questions" and a set will be sent. After you have answered the questions, send for "Installation Answers". Your number of correct answers could be part of a competition in your Lodge.

1988

This is a special year for Alberta Masons through the Winter Olympics being run in the Province. For two groups of brethren it is even more significant.

North Star Lodge No. 4 and Cascade Lodge No. 5 are both celebrating 100 years of operation.

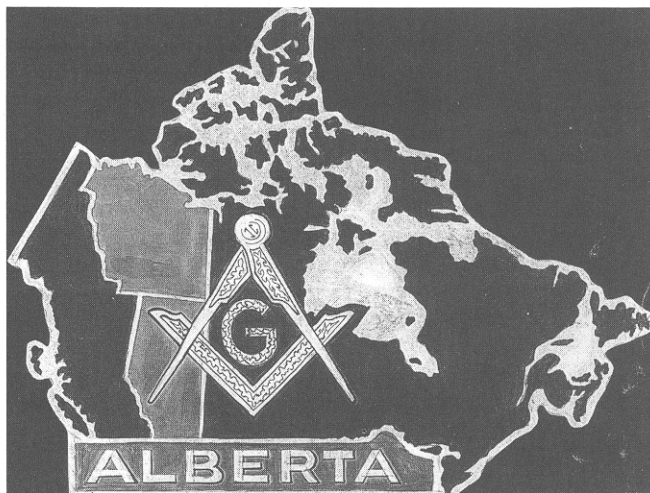
In these early days of 1888, seventeen years before the Province of Alberta was established, the lodges were attended by Masons who travelled on foot or by wagon. There were no cars, no T.V., no phones, no radio, no planes; roads were all gravel and yet those early Masons made a great deal of their lives. Some feel that there was a deeper meaning in the simplicity of life but without question the work was harder and the working hours were considerably longer than today. We must respect those who come before us for they started many projects that we have seen come to fruition.

We can acknowledge some of the efforts of those early Masons by supporting their lodges in this centennial year. The Bulletin will give dates and times of activities that you are asked to attend.

NEW YEAR'S LEVY

With regard to our Annual New Years Levy. Generally it is stated that it is the Grand Master's Levy which is not true. With all dues respect it is: SASKATCHEWAN LODGE'S LEVY IN HONOUR OF THE GRAND MASTER.

Neither the Grand Master or Grand Lodge take any part with the organization or operation of this event, nor does any member of any other Lodge take part in the operation. A few Lodges do however make a donation towards the expenses of the Levy, for which we give them our thanks for their thoughtfulness. This year the levy will be held on January 1st at the Central Masonic Temple from 12 - 2 p.m.

ALBERTA PIN

The Alberta pin which was approved by the Board of General Purposes is now available for purchase from the Grand Lodge office. This pin is ideal as a gift for visiting Masons and will be an interesting discussion point when you visit outside Alberta.

The current cost is \$4.00 each but discounts are available for bulk purchases.

Why not wear an Alberta Masonic pin?

MASTER MASONS INFORMAL REGIONAL MEETINGS

The Grand Master of the Grand Lodge of Alberta, M.W.Bro. Robert Juthner, has arranged for informal regional meetings to be held throughout the province. While the main focus of these meetings is being directed towards Master Masons (those Master Masons who have not served in a senior office in a constituent lodge), all Masons throughout the province are encouraged to attend.

The purpose of the meetings is to provide an opportunity for all Masons to bring forth ideas, questions and comments for the well-being of the Craft in Alberta.

The meetings have been scheduled as follows:

January 16th, 1988 - King George Temple, Calgary

February 6th, 1988 - Masonic Temple, Lethbridge

March 5th, 1988 - Central Masonic Temple, Edmonton

March 12th, 1988 - Masonic Temple, Red Deer

These meetings will commence at 10:00 A.M. with an informal lunch from 12:00 - 1:00 and adjournment at approximately 3:00 P.M.

As these meetings will not be tyled, regalia will not be worn.

The Grand Master looks forward to meeting you at these meetings.