



Grand Lodge Bulletin

Vol. 62, No. 8

Editor: MWBro Robert E. Juthner

October 1997

Our Charity, The Bursary

Although instituted in 1958, it was in the October *Bulletin* of 1962 when, for the first time, the Grand Master of the day, MWBro W. Lloyd McPhee officially declared "the month of November to be Higher Education Bursary Month for the Masons of Alberta." Thus began a long list of such annual proclamations, seldom omitted, which eventually gave preference to the month of October as "The Bursary Month." Whether this or that month may not be important, as any month and all months may equally well appeal to our generosity, although it is conceded that receipts for income tax purposes gain appeal to some as the taxation year nears its end.

The November 1963 *Bulletin* carried a letter from the progenitor of our Bursary programme, MWBro Ross Sheppard, which read: "In 1958 you entrusted me with the honour of being Chairman of the Higher Education Bursary Committee and I may say that I have appreciated the support that has been given us... The more we see of the vital need for education in the world today, the more we, as a Committee representing all members of the Masonic Jurisdiction of Alberta, appreciate the opportunity of assisting those whom we select. We see tremendous opportunities for service to mankind in this field, service of a most practical nature. When we are considering the applications, we find ourselves faced with the

problem of selecting some twenty outstanding students from a group of from thirty five to forty deserving young people who would have great difficulty in achieving their ambitions without help. Last year you provided the sum of \$12,600 to forward our work and we trust that you will open your hearts again this year. Individually we can accomplish little, as a group we can really make our presence felt and we can leave a mark that will rebound to the credit of our Grand Lodge for years to come."

Thirty four years later, every one of these words is still valid. Figures have changed, of course, there are many more applicants nowadays and the dollar figures are much higher as is the number of bursary recipients selected each year. What has not changed is the very genuine need of the student population, particularly in light of the ever increasing tuition fees throughout post-secondary institutions in this province. During the 1996/97 term, the Brethren of Alberta have made very generous contributions, enabling their committee to select more worthy recipients. Let this be an indication that this time around the financial support of this, our first "visible" public charitable endeavour will be at least as good if not better. Let us continue to open our hearts along with our pocket books. We do it for the future of Canada.

Editor

High Holidays

The Hebrew month of Elul, which immediately precedes the High Holiday period, is seen as a month of preparation. The period begins with Rosh ha-Shana on October 2, 1997 of the Common Era and culminates ten days later with Yom Kippur. Emotionally and psychologically it is intended for introspection, review of the year and preparation for repentance. During this period it is customary to visit the graves of relatives and teachers — to remember the sanctity of their lives and to gain inspiration for the coming year.

Rosh ha-Shana is the Day of Judgment, a solemn time of reconciliation and confronting the year past. It is also New Year's Day, the Birthday of the World and a joyous remembrance of the creation. On the afternoon of the first day it is customary to walk to a flowing river or spring to recite penitential prayers. This is the Tashlikh service where breadcrumbs are cast into the water, symbolic of our casting off our sins and beginning afresh. During this period it is also customary to ask forgiveness of other people whom we have slighted or hurt during the year, since the atonement of Yom Kippur is between man and G-d alone. It is difficult to make spiritual return when shackled with unresolved guilt and resentments. To shake us from the year's reverie and to call us to penitence, Rosh ha-Shana is marked by the Biblical precept of the blowing of the shofar, or ram's horn, reminding us also of the shofar sound at Sinai.

Yom Kippur is the culmination of the entire High Holiday

period and is marked by physical abstinence. This total fast begins before sundown on the evening before Yom Kippur and continues until after sundown the next evening. Some say that the fast is for physical mortification and purgation, while others say that one is so close to G-d on this day that food is not needed. The conclusion of Yom Kippur is marked by a single long blast of the shofar. Following Yom Kippur, preparations for the festival of Succot should begin.

Succot

Succot means "tabernacles" or "booths" or "temporary huts" and refers to the temporary dwelling places used by the children of Israel in the desert during the forty year period of their wandering following the exodus from Egypt. This festival emphasizes the faith that somehow G-d provides for man's needs, as in the manna and water and that man in turn must be grateful. It is symbolized by the succah, the hut with its exposed and insecure roof into which the Jew is bidden to move for the week. Many observant families build their own succah in their back yards, while many others merely take a meal in the community succah which is built at the synagogue.

This spiritual motif was given additional emphasis by the Torah in that the date of its observance was fixed to coincide with the spirit of thankfulness and gratefulness to the Lord for providing for people's needs is more naturally forthcoming. It

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Editorial

Masonic Travels

The operative “free” masons were distinguished from the cowans (a term of Scottish origin for a “dry-diker” or one who builds without mortar) by, among other things, their freedom of movement from place to place. To this day we regard Masonic visitation as an inalienable right and encourage the Brethren not to limit their support to their own Lodge but to go out to visit other Lodges as much and as often as the proverbial “cabletow” will permit. It is felt that when this happens, both the host and the visitor benefit. Fortunately many Brethren of our jurisdiction feel and act that way, which, on a number of occasions, has saved some of our Lodges in areas subjected to a population drain from extinction. More power to them.

There is, however, yet another aspect to Masonic Travels, the one that takes us beyond our borders into other Provinces or States of our neighbours to the south, or even farther across the seas. Some such travels had been organized Masonic tours, such as MWBro Costigan’s tour to Australia, MWBro Harbin’s to Hawaii, MWBro Oslund’s to Scotland, MWBro Juthner’s to Germany and Austria, MWBro Costouros’ to Greece and the Middle East, and now, in October of this year, MWBro Young’s Masonic visitation of his home land, Scotland. What has been so positive about these endeavours was the notice taken of us by those visited, the appreciation shown by them and, on the other side of the coin, the rich experiences gained by our Alberta participants, in most cases the Brethren accompanied by their ladies.

Masonic visitations need not be limited to grand tours under the auspices of our Grand Lodge because each individual Brother Mason is apt to emerge as a goodwill ambassador of the Craft in Alberta. It is the purpose of this editorial to see this being continued, not begun, because it has already happened many times. The writer has often been contacted for addresses and meeting times and places abroad, and could advise, enabling individual members to gain richly from “foreign but familiar” experiences when they carried with them the message that on a return visit our friends from abroad will receive a royal, Masonic treatment on our turf.

In this context, and to make a potential visitor feel more comfortable when venturing out into the multicoloured world of Freemasonry, an excellent publication is recommended:

is often called the Festival of the Ingathering.

The concluding eighth day of the Succot festival is a special day unto itself. It is called Shmini Atzeret and relates to when one takes leave of the succah and returns to his permanent dwelling, there to complete the festive week. Since on this day the annual cycle of the weekly Torah reading is completed, it is also known as Simhat Torah, Rejoicing of the Torah.

VWBro Graham R. Gale, PGR, Edmonton Lodge No. 7

Yellowknife



June 28, 1997 was the day when the Brethren of Yellowknife Lodge No. 162 celebrated their 50th Anniversary — in style. Some twenty visiting Brethren from southern and central Alberta and even from Saskatchewan, had driven or flown in to show their support to their northern Brethren who valiantly serve Masonry on that outpost which is not all that far south of the Arctic circle. Many of the visitors had been accompanied by their wives and all were accorded a great, sub-Arctic welcome by the Yellowknife Brethren and their ladies.

The Grand Master, MWBro Hugh Young, accompanied by PGM Robert Juthner, DDGM of Northern Lights District, Jim Fraser and Grand Steward Ken Bibby (of Yellowknife Lodge and organizer of much of what made this a success) were received in form to what became a brief but meaningful celebration of fifty years of Freemasonry on the shores of Great Slave Lake. WBro Rob Moore, the Worshipful Master, presided and Bro John Anderson, JW, delivered an interesting retrospect of the Lodge’s past with a view to the future from which the following excerpts are taken:

What eventually led to the formation of Yellowknife Lodge, had its beginnings on August 28, 1938, another 600 km north when a group of miners held a Masonic meeting in the Anglican Mission at Coppermine. Then Bro E.J. Walli, the manager of Eldorado Mines, was initiated and later that

Masonic Travels, Continued.

Masonic World Guide, a guide to Grand Lodges of the World for the Travelling Freemason, by Kent Henderson, published by Lewis Masonic in 1984 (ISBN 0 85318 139 X). The DOs and DON’Ts outlined on 416 pages, along with many other valuable pieces of advice, make this book a “must” for any Brother planning to set out into the far reaches of the world and of Freemasonry.

Bon Voyage!



evening the possibility of establishing a permanent Masonic institution in the Northwest Territories was discussed. Years passed until the dream neared realization. By 1945, when new businesses were springing up in Yellowknife, with an influx of fresh, enthusiastic new residents, the time seemed right to Bro J.G. McNiven to carefully plan Negus Hall in a manner that would accommodate a Masonic Lodge. In fact, the preparation of a suitable building proved to be one of the least obstacles; it took more of an effort to dispel grave reservations about forming this Lodge on the part of some Grand Lodge Officers. The Grand Master of the time, MWBro G. Crane-Williams was however, sympathetic and on receipt of a petition, signed by twenty-two Masons in good standing from various regions of Canada and the United States, in January of 1946 he issued a dispensation, appointing WBro J. Griffith as the first Worshipful Master. On February 13, 1946, with 29 Brethren present, RWBro Garnett instituted the Lodge and MWBro Crane-Williams addressed the gathering.

The first special ceremony took place on April 1, 1946 when, responding to a specific request by Ivanhoe Lodge No. 142, Bro James Doan Mason was raised to the Third Degree. On July 10, 1947, Yellowknife Lodge was constituted and consecrated. By 1949 the Lodge was bustling with activity: numerous Brethren affiliated or were initiated, passed and raised and "non-residents" were welcomed. (A "non-resident" was defined as one living over 100 air miles from Yellowknife, whose occupation does not bring him there more than once a year.) That year also the Brethren purchased the Con Mine theatre building for the sum of \$2,000. It has remained the home of the Lodge ever since. In the years since, numerous Brethren have painted and patched, repaired and replaced various parts of this building. Regardless of their occupations, men from the mines, businessmen, hoteliers, doctors, trappers, lawyers, politicians, policemen and pilots - all are pleased to regard this old theatre building as their "Mother Lodge".

So much for history. The present looks good and allows us to expect a sound future for Yellowknife Lodge. The visitors to this year's three-day celebrations were treated to a welcoming barbecue, a formal banquet, to sight-seeing, a midnight-sun cruise on Great Slave Lake and the hospitality of the private home. The Worshipful Mas-



ter, WBro Rob Moore, arranged and conducted a tour of the Giant (gold) Mine, an experience which did not classify as routine for any of the visitors.

The accompanying pictures show an exterior view of Canada's most northerly Lodge building; a group photo taken following the festive meeting; and the Grand Master and his companion, properly attired as gold miners, in the hope of finding riches for the Grand Lodge coffers. Oh well, one cannot be blamed for trying!

Letters

Israel

It was enjoyable to read about the Grand Lodge of the State of Israel in our April *Grand Lodge Bulletin*. On one of many UN/AMF tours of duty, in 1976 I served seven months in the Golan Heights, when I met fellow Brethren from Israel who took very good care of me. In the Lodge of Tiberias on the Sea of Galilee, my very good friend, CSM James (Jimmy) Jackson was initiated and received his 2nd degree before returning to Canada, where he was raised to the 3rd degree. The Tiberias Lodge was small but the doors were always open. On 14 September 1976, I had the privilege of presenting an 800 pound sterling scholarship to a 17 year old student, to enter Military College. His father, a Brother, had been a Colonel who was killed in the 1973 war. I was also requested to give a talk on "Canada from Coast to Coast", which was well received. On my two visits to Jerusalem, along with two other Brothers, I missed no part of either the old or the new city. There I was given a beautiful white stone from King Solomon's quarry and, as all other visitors also, wood carvings. On all of my tours of duty, I always took my apron with me, and there are Masons in Egypt too.

Bro D.C.M. (Duke) Winchester, Calgary, Alberta

An Open Letter to Members of the Masonic Order

I write to express my deepest gratitude for your show of strength at the May 30th Memorial Service for my father. There were so many of you that I was overwhelmed and I hope this feeble attempt at a thank you will let you know how very much you helped soften the terrible blow. To say I loved my Dad pales in comparison to what you, his closest friends, showed both by your presence at the service and the many offers of assistance and support to Mother in this most unwanted of times. When he was hospitalized and formally advised of his terminal condition, your visits, cards and phone calls were sources of comfort and strength to Dad. Your outpouring of sympathy when he passed away, and expressions of a personal loss have helped lessen the sting.

Although suddenly cut short, Dad's life was full. It could not have been considered complete were it not for his work in the Masonic Order and its concordant bodies. Dad was loyal to those organizations he embraced and that, in turn, embraced him. Thus, Dad was a dedicated Mason — his health was secondary to the good of the order as witnessed by his attendance (at the May meeting of the Board of General Purposes) in Red Deer, just before God called his name. He would stop short of nothing to further the work of the Order,

to bring in new people and to make it a better body for those already on the membership rolls. Words cannot adequately describe how much he looked forward to being (invested as) your DDGM (of Alpha District). It was not the thought that becoming DDGM would set him on a higher plane that appealed to Dad, but rather the knowledge that he would be in a position to serve you, his fellow Masons, better, that filled him with joy and expectation.

Regrettably, Dad died before he could correct two of his setbacks, and one, my friends, involves me. Dad lived his dream of bringing me into the Order. But I am my father's son — I'm stubborn. I refused to join because he steadfastly refused to answer my questions on what being a Mason meant. He would simply say "Join, son, and you will learn." His other setback involved a member of the Order and that hurt him deeply, but I know Dad is helping to prepare him a room and will be there to welcome him when that man's time has come.

During my trip in mid-April and recent two weeks in Calgary, you showed why Dad held you all in high regard. Though this has not changed my opinion about joining, it has caused me to be thankful for the reasons I offer below:

*Thank you for being what you are, it meant so much to Dad.
Thank you for being who you are, you made him ever so glad.
Thank you for serving as his mentor, companion, best friend.
Thank you for giving him joy, purpose and self worth to the end.
But most of all, thank you for having him as one of your own.
Dad would have truly been humbled by the service you gave him.*

F.W. (Skip) Leary, Gloucester, Ontario

Alberta Miscellany

More excerpts from Lodge Summonses eyed by Bro Trevor Morris of the Bulletin Committee:

Mayerthorpe Lodge No. 148: Due to poor harvesting weather we are experiencing this year, there are no Birthdays in October.

Peace River Lodge No. 89: "Golf is a lot of walking, broken up by disappointment and bad arithmetic" and "The worst thing about being a good sport — you have to lose to prove it."

Chinook Lodge No. 47: I still have dues cards which have not been claimed. The PASSWORD to obtain these cards is one widely accepted by ALL Lodge Secretaries and is not considered one of the Masonic "Secrets". The word is "BUCKS" and does not require extreme caution in its use. It is accompanied by a distinct motion of the right (or left) hand to the hip pocket, a pleasant smile and a display of the virtue of patience while a receipt and card are being prepared.

Eureka Lodge No. 10: Meet at the Lodge at 7:00 sharp in casual dress. Open Lodge and then break for the span of 9 holes of golf at the Iron Wolf Par 3 course and then return to the Lodge for the remainder of the meeting.

Corinthian Lodge No. 22: WHAT ARE GOOD PUBLIC RELATIONS? Simply stated it is the public recognition of good performance. Masonry merits good public recognition. Public relations must start with the individual member. It is the daily application by each Mason of lessons taught by the several degrees... There are many misconceptions about Freemasonry (to be cleared up by us), the most prevalent of which is that it is a secret society. It must be admitted that this impression has been encouraged by an unduly secretive attitude by some members. It would be more correct to describe

it as a society with secrets, just as most organizations have certain matters which are confidential, so do Masonic ceremonies embrace some aspects which are "for members only."

Memory Boxes

Earlier this year our Saskatoon Brethren attracted considerable media attention, when Saskatchewan Lodge No. 16, GRS, entered into an ongoing program of contributing meaningfully to the Perinatal Crisis Support Program of Saskatoon District Health. The support team provides a hospital-based program to assist families who have experienced the loss of a baby through miscarriage, ectopic pregnancy, stillbirth and neonatal death by assisting in burial or memorial arrangements, photos of the baby, perinatal bereavement literature, footprints and memory cards. These types of memories are important because they help parents come to terms with the loss of their baby. To collect such tangible mementos in a suitable receptacle, the Brethren of the Lodge have begun handcrafting and donating "Memory Boxes" to help the bereaved families to cope with their loss.

This concept was first brought to the attention of the Worshipful Master, WBro Aziz Lakha through a television program about another Canadian hospital which has a similar bereavement program. "As members of the Masonic Fraternity, we stress the value and joy of our families," said Forbes Pomeroy, DDGM of District No. 5, GRS. "We realized how important it is to help parents and other children get through the grieving process. Saskatchewan Lodge felt they could assist these families by building memory boxes for the perinatal crisis support team."

From the fact that within a recent twelve-month period, approximately 110 clients who have experienced infant loss were supported by that team, it follows that the Lodge Brethren will be kept busy making these Memory Boxes for some time to come. The 18 cm square containers are made of wood, with a dark brown finish. Their contents, however, are more important than their composition. Maureen Wallace, a clinical development nurse at the Royal University Hospital, said "We're a culture that needs rituals to help deal with grief. This symbol helps people move through the grieving process and move on with life." Masons are at home with ritual and symbolism - who could be better qualified to put such to good use?

(We are indebted to WBro Len Clark, Jasper Lodge No. 14, for drawing this to our attention.)

Grand Master's Itinerary

October

- 2 Exemplar Lodge, Edmonton, 40th Anniversary
- 4-21 Fly to Scotland, Masonic Scotland 1997 Trip
- 22 Dinosaur District Meeting, Drumheller
- 24 King George Lodge, Calgary, Railway Night
- 25 Yellowhead District Meeting, Edmonton

District Meetings

October

- 9 Chinookarch District Meeting, Lethbridge Masonic Hall
- 18 Athabasca District Meeting, Acacia Hall, Edmonton
- 25 Palliser District Meeting, Oyen Lodge Hall
- 25 Yellowhead District Meeting, Highlands Hall, Edmonton
- 25 Beaverhills District Meeting, Freemasons' Hall, Edmonton
- 22 Dinosaur District Meeting, Drumheller Freemasons' Hall
- 30 Calgary-Highwood District Meeting, Nanton Masonic Hall