



Grand Lodge Bulletin

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THE WORLD NEEDS HOPE

BRO. REV. W. A. (BILL) SAYERS

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Easter means resurrection. All members of the Masonic Order whether of the Christian faith or not, understand deeper meanings of resurrection. Carl H. Claudy in his books on "Introduction to Freemasonry" has written, "For those who are happy in a belief in the resurrection of the physical body, the Sublime Degree has comfort. For those whose hope is in the raising only of that spiritual body of which Paul taught, the degree assures of all the longing heart can wish."

Easter is celebrated around the world but its beginnings are identified with a small geographic location. Pilgrims make their way to the holy places of Palestine to share the mystery and sense the message of it all. Once such traveller wished to worship at the Sunrise Service on Easter Morning at the Garden Tomb. As he waited through the night restlessly he could not sleep. It seemed that time became eternity. Impatiently he turned to his Arab guide and asked if the night would never end. Clarence Hall writes, "Abdul's face in the candlelight rebuked me, 'Never fear, my friend. The day will come. You can't hold back the dawn.' Two hours later at the Garden Tomb the Service began. The minister read from the Bible with the aid of an electric torch and the choir sang Easter anthems. Then, with dramatic suddenness, the sun burst over the horizon, banishing the gloom and flooding the sky with light. I remembered Abdul's phrase: 'You can't hold back the dawn.'"

Hope is a basic word. No one can live without it. In its simplest sense it suggests looking to the future with anticipation. Without it a man would not be human. However hope is only one way to face the future. Fear and anxiety expect the future too with uncertainty of what is to come.

The dark discouraging face of the future needs to be confronted by men of hope, men with positive convictions concerning the meaning of resurrection. To young people the future is uncertain—why get an

education if there is no job when you graduate. Of course young people hear an older generation talk in a discouraging way. People see their savings depleted by inflation and their security shattered through no fault of their own. Last week I heard a retired mason say to a retiring mason, 'Welcome to the ranks of the financially out-distanced.'

Life-style is a new phrase in the vocabulary of change. For some it is exciting and full of promise. For others it is disturbing and full of uncertainty. I hear masons concerned about the place of the craft in relation to the many choices and demands of the new life-styles. Do men have time for the meetings? Can we foster fellowship in an impersonal community and amongst people whose humanity is being polluted and dehumanized. Of more pressing importance some Masons in Eastern Canada are uneasy because candidates for the entered apprentice degree are not being found amongst the young men who are rising to lead the coming generation.

For the future, the name of the game is "planning for action." The future of Masonry belongs to those men in the craft who will plan with these convictions in their souls, that

1. when things are blackest, possibilities are greatest,
2. life has purpose even when the world is going nowhere,
3. and it is those who see and live for the best things in the worst times that hold promise for mankind.

These are convictions that are rooted and have been nurtured in the experience of resurrection.

It is important to remember that an uncertain future can be either a tomb or a prelude to new life. The message of resurrection is in Masonry and is for all Masons. Men of the craft, "the world needs hope."

MOVIES AND SLIDES

The use of projected images on a screen from film is a well established method of giving information to a reasonably large group. The two methods we will discuss this month are **movies** and **slides**.

Prior to using either of these, a clear decision must be made on the purpose of presenting them. We can use them to show certain procedures or techniques and thus enable others to gain knowledge. We are all aware of the value of both movies and slides for giving entertainment and showing events which may be of interest such as the home movie and the slides of a vacation. They may show a visit to a particularly interesting building, or perhaps the coverage of a special event.

The use which is perhaps of greatest interest to us would be as an aid to another form of presentation. This could be a discussion or lecture which requires the audience to visualize what is being talked about, or it could be the presentation of controversial material to stimulate discussion after the visual presentation has ceased.

Let us look more carefully at the **movie** and realize that there are very few which are directly related to the fraternity. This leaves us with movies for interest or controversy. The interest type movies may be of events which are totally unrelated to the craft but which have been requested by the members because of a general desire to be informed or entertained by a particular movie. When entertainment alone is being considered one must be cautious that this is not used often enough to become boring and is not totally unrelated to our aims. Home movies as a form of entertainment should be extremely limited due to similarities in the form of presentation, and in many cases, items being of personal interest to only one or two members of the audience.

Movies are available from a number of sources such as the University of Alberta, Department of Extension on controversial topics which should create considerable discussion on how an individual would resolve problems involving personal attitudes, approaches to morality, tolerance, concern, and generosity of spirit. These areas are well worth discussion and lead to a very meaningful exchange of ideas.

Slides, although they can cover areas of entertainment, are mainly used to show items which can be discussed more fully by a group seeing the object of discussion. We can for example consider a discussion of slides used in the degrees. Have you ever examined these critically and been absolutely sure you can define all the objects seen within these slides. Considerable artistic skill has often gone into the original drawings, including the backgrounds, and in many cases they are worth a review in other than the degree situation. Perhaps one could look at those of the other rite.

Slide sets are available which have particular interest for us. There are sets of slides on the Masonic Peace Memorial in London, England, which received Canadian contributions, and of the Masonic Museum incorporated in the Memorial. These are available through Masonic supply houses, or can be purchased by a member who is visiting that country.

Slides can of course be made by any member of your Lodge of items which are not normally viewed closely or in an isolated manner in their normal use. For example we could see close-up slides of the Lodge Jewels, showing the well defined figures on the surface. These slides could well be the basis for a lecture on the meaning of each of these symbols or for a discussion of the membership at large to determine the meaning of the symbols from the knowledge of those present. Photographs of the Lodge furniture or regalia could form the basis of presentations by slides on its form or perhaps its significance to your particular Lodge. The idea of course is the exchange of visits by Brethren who have developed such sets of slides with Sister Lodges so that there may be an exchange of the work and ideas of the Brethren.

Should you have any slides or movies that would be of interest to others or you know of a Brother who is willing to visit other Lodges to talk on a topic in which slides or movies are used, we would appreciate your informing the editor so that this can be brought to the attention of all Lodges.

THE MASON IN THE MODERN WORLD

By W. Bro. L. Campbell, P.M.

Evergreen Lodge No. 166

One man alone rarely radiates enough attraction to influence the actions of the masses of the people. Collectively though ~~Masons can hope that~~ as a group their adherence to the principles of moral truth and virtue will lead others in the same direction.

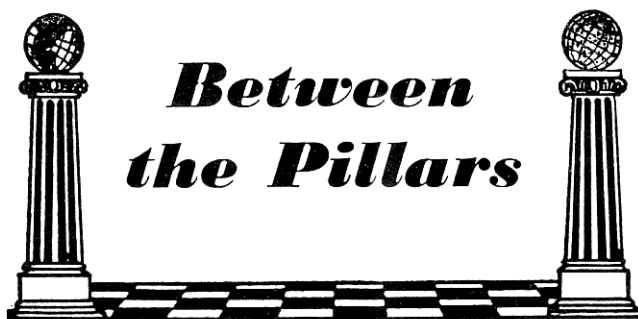
The first steps towards influencing our world of course lies in Family Life. The news media of today bewail the generation gap. Our affluent society with its large numbers of working mothers presents a different situation from the homes of preceding generations. How should a Mason react to the changed environment in which we live?

Too many parents today have renounced the responsibilities they owe to their family. Any number of reasons can be presented as to why sex and value of education has been left to outside organizations, to chance absorption from others, or to omission altogether. A Mason true to his obligation cannot abdicate these responsibilities.

Unlike many others, a Mason has chosen and established the moral system and values by which he means to live. Without this basis he might have nothing to pass on to his children. His relationship with the woman of his choice should be honest and sound. Unless marital life is healthy there can be no positive effect on what the children become. A home full of discord can have only one outcome—children with problems.

It is abundantly clear that Masons have a responsibility to practice those principles upon which the Order is founded. We find ourselves at all levels of society with opportunities to go in favor with God and man. We are all blessed with varying degrees of talent. Service in community and state enables a Brother to use his talents to work within both points

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Between the Pillars

QUESTION — In raising a candidate in the Third Degree, the W.M. relates the traditional circumstances surrounding the death of our G.M.H.A. and the subsequent discovery of his body, etc.

Did this account originate from a specific writing such as the Bible or is it a fabrication purely to inculcate the purpose of Masonry?

ANSWER — The Hiram Legend in the Third Degree does not come from the Old Testament nor entirely from any other one written source that is at present known. It cannot be called a fabrication since it appears to be a collection of ancient traditions put together for the purpose of a Masonic teaching. There are references to Hiram, the widow's son, in the Old Testament (1 Kings Chapter 7; 2 Chronicles Chapters 2, 3, and 4). The widow's son, Hiram Abif, (Abif is not a surname but the transliteration of a Hebrew word meaning "wise counsellor" or "good father") was a skilled worker in metal. He is not referred to as the Chief Architect of the Temple and in this regard may have been confused with Adinirom (the "stone mason" or in Hebrew "giblom" of Masonic fame). All of this is fascinating biblical research that some of the brethren may wish to pursue further.

The Hiram Legend appears to have grown out of a number of very ancient traditions. The Old Testament infers that the widow's son returned home when his job in Jerusalem was done. However in the Jewish Rabbinical literature there is the following statement, "all the workmen were killed that they should not build another temple devoted to idolatry, Hiram himself being translated to heaven like Enoch." There were many stories in circulation about Hiram's death. These were very similar to the death legends of many other figures in ancient history. For instance a legend very similar to the one about Hiram was attached to Noah and, but for the wisdom of the authors of the Masonic ritual, we might have had Noah in the Third Degree rather than Hiram. In fact some concordant bodies have made use of the Noah traditions.

The originators of the Masonic Ritual needed some legend which would bring to a focus the basic teachings of Freemasonry and in their wisdom they collected the traditions about Hiram, wove them into the Hiram Legend and made this the climax of our art. Their decision seems to have more than justified itself. Space does not permit a detailed account of this process of the collection of the traditions. In the British Constitutions of 1723 the reference is "Hiram, the most accomplished mason on earth" and

there is no reference to the death of Hiram. In the second edition of the Constitutions in 1738 the beginnings of the legend appear when reference is made to "the sudden death of their dear master, Hiram Abif, whom they decently interr'd in a Lodge near the Temple, according to ancient usage." From these beginnings the legend in its modern form gradually took form and undoubtedly went through many revisions until it comes to us in the excellent rendition used in our ritual. Even in modern times there have been revisions, for example, the addition of the names of the ruffians, which is Modern American, and is used in the Ancient York Rite.

A study of the textual origins of the Hiram Legend would afford anyone interested many hours of fascinating study. There are many books in the Grand Lodge Library that may be used in this regard. In addition to Masonic writings, Old Testament research is quite detailed. Such textual studies do not touch upon the philosophical implications of the legend. Between the Pillars would be willing to explore the philosophical area if there are any readers of the Bulletin who are interested and would write in to let us know.

OUT OF THE PAST

From Grand Lodge Bulletin, Vol. 1, No. 7, April 1936.

ELECTIONEERING FOR OFFICE

It has been asked if it is proper for a Brother to solicit support for election to an office in the Grand Lodge or a subordinate Lodge or to allow Brethren to solicit for and on his behalf.

Having spent some time looking up and reading what has been said about this matter in other Jurisdictions, I found much comment on the subject in one place or another.

Without any hesitation, we must say that such practices are not Masonic and should not be countenanced. A Masonic office should come as a reward for merit and faithful service and not as a matter of political preferment or as a result of solicitation. The privilege of free, voluntary, and intelligent choice must always be the rule and guide without electioneering. To allow such practice to continue will tend to create discord and ill feeling.

—Proceedings, Kansas 1935

The Mason in the Modern World

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of the compass for the good of others and himself. The Silent Majority may exert an impact on election day, however, communities and the world for that matter, are dependent on the individuals who give their time and energy to carry out the activities and policies that people have found desirable. Masons who so dedicate themselves, find opportunities to have some part, no matter how small, in the development of a better world. Are you doing your part as a Mason outside the Lodge—at home, in your community organizations, in your nation? You can't change the world without taking an active part in it. Mankind needs today, more than ever before, the guiding Light of members of our Craft.



Perfection Lodge No. 9 at a recent meeting must have set a record when M.W. Bro. James S. Woods, the Grand Master, presented three Sixty Year Bars to three members of Perfection Lodge all of whom attended the meeting. One so honoured was our greatly loved Senior Past Grand Master, M.W. Bro. William Ireland, long time President of the Board of Benevolence and pictured above in the centre. On his right is Bro. Dr. J. W. Richardson and on his left is Bro. Dr. W. E. Spankie.



Bro. Luther Leach was raised in Albion Lodge No. 97 at Chauvin in 1921. In 1953, he affiliated with Lamont Lodge No. 94, and has held membership there ever since. Bro. Leach is now retired and living in Bonnyville. On November 15th. 1971, he received his Fifty Year Jewel at a meeting of Astra Lodge No. 179 Cold Lake, who presented it on behalf of Lamont Lodge No. 94 and Albion Lodge No. 97.

The picture shows R.W. Bro. Jesse Bigelow presenting the jewel to Bro. Luther Leach. W. Bro. Austin Sager of Astra Lodge is seen in the background.



Carstairs Lodge No. 20 holds its regular meeting on the Second Thursday of each month in a Lodge Room located in the Carstairs Community Hall. It works in the Canadian Rite.

When R.W. Bro. C. A. Bailey, District Deputy Grand Master of the St. Laurence District in the Grand Lodge of Canada in the Province of Ontario wrote to England to the Quator Coronati Lodge for some research on the Third Degree he was referred to Alberta and the Banff Conference of 1969. Our Grand Secretary was able to send him the proceedings of that conference. He also requested that he be placed on the mailing list for our Grand Lodge Bulletin and this we were pleased to do. It is gratifying to know that some of the research being done in Alberta and the west is being noticed in other parts of the world.

Rudyard Kipling—Freemason.

Excerpt from a paper given in District No. 12 by Bro. Raymond Karter, P.M. Lodge Montefiore No. 753

When one commences the search for direct references and Masonic terms in Kipling's works, the treasure is easily found, indeed it is prolific. Of his poems, **The Mother Lodge**, **The Widow of Windsor**, **My New Cut Ashlar**, and **The Palace** are all purely Masonic in import. In his stories, the allusions and illustrations are also frequent, some of them 'heled and concealed,' and others quite direct and obvious. One of the best and finest of his short stories, **The Man Who Would Be King**, has an undeniable Masonic significance. Another—**With The Main Guard**—is subtly threaded with Masonic phrases and oblique references which are apparent only to a Master Mason. Slight references also occur in **The Dog Harvey** (A Diversity of Creatures) and **The Wrong Thing** (Reward and Fairies). Whereas **The Janeities**, a story of a Battery of Heavy Artillery in France during the First World War contains a most interesting Masonic Theme. There are also many other Masonic references worked into his stories—**In Captains' Courageous**, Tom Platt reveals himself as a Mason by what he describes to Harvey as 'sign talk'. In the curious story, **The Day's Work**, the locomotives are made human and the running shed becomes a Lodge Room.

Henry Sadler Williamson in his excellent paper on Kipling refers to some works never published here but existing in American editions **Abaft the Funnel** and **The Enlightenments of Pagett M.P.** from which he selects that gem which cannot but strike a shaft into many a Mason's conscience 'Here is Edwards, the Master of the Lodge I neglect so diligently.'