



Grand Lodge Bulletin

M.W. Bro. W. J. COLLETT, Editor

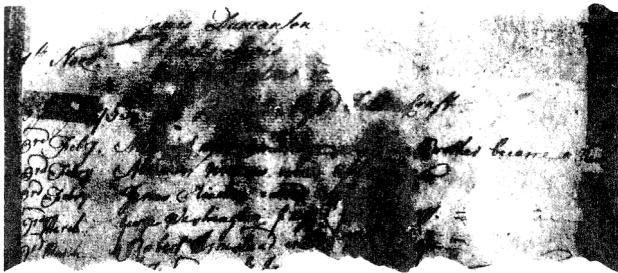
THE BICENTENARY OF THE UNITED STATES

Many of the Masonic Lodges in the United States are planning special events to mark the Two Hundredth Anniversary of the Independence of their Country. Since George Washington, the first President of the United States was a practicing Mason and to send our best wishes to our Brethren South of the Border we publish photostats of some interesting records of Washington's Masonic Career. These records were taken from "The Lodge at Fredericksburgh" a digest of the early records of that lodge compiled by R. E. Heaton and J. R. Case.

The Record of conferring the three degrees of Masonry on Washington.

Cash		
Received from Mr. Substant M. Duncan, M. M. Williams		
& Mr. M. Williams at their Entrance 2 photostats each	8.00	
26th Quarters dues		
27th Quarters dues		
28th Quarters dues		
29th Quarters dues		
30th Quarters dues		
Received from Charles Lewis	1.00	
Received monthly dues for 9 Members	3.00	
Received from Mr. Geo. Washington for his Entrance	2.50	
1st 1/2 1800	2.00	

Mr. Geo. Washington paid his Entrance Fee.



... of 1800 ... Log being presented for ...
 Transactions of the ...
 George Washington raised Master ...
 James James Ent ...

Page from the Proceedings of the Grand Lodge of Virginia for 1800,
 reporting the death of Washington.

DEATHS.

In Lodge No. 1.

Reuben Long
 James Crawford
 Samuel S. Harrison
 John Hutchings

In Lodge No. 3

John Maben

In Lodge No. 4.

George Washington
 Robert Brooke
 Joseph Berry
 William Wiatt

OUR MORAL RESPONSIBILITY

We are all aware of the quotation "Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life." How many of the citizens of this country successfully endure temptation? And of greater importance to us is the question, how many Masons successfully endure temptation? This question is of vital importance because the strength of our fraternity depends upon the degree of morality practiced by its members.

The following comment was made recently.

"Morality is one of the more perplexing and controversial problems facing this nation because of individual and collective moral cowardice in society. We do not have the courage to stand in conflict with the mad rush for material wealth, indulgence and social prestige. Many persons are so preoccupied with selfishness and greed they no longer know — nor care for that matter — where honor stops and dishonor commences. Others are simply confused. Rationalization and double standards have so clouded some moral principles that right and wrong are no longer clearly distinguishable."

The same citizen who expresses outrage at police corruption will slip the traffic cop on his beat a present in the belief that his automobile will not be ticketed for traffic violations. The son of the nice woman who lives next door has a habit of stealing money from her purse. Students admit cheating at exams because in too many instances it has become a common occurrence.

Without this connivance of moral passivity this cancer which is riddling our society could not be spreading as swiftly as it is. Slowly but surely, the resistance to and immunity against wrong that a healthy social society builds up by ethics and law and the dictation of conscience have broken down. And instead of the proper indignation of a citizenry outraged by those who prey upon them, we only hear the usual admission of impotence, "They all do it."

Failure to uphold the law is no less corrupt than violation of the law. The abiding shame of this country is the growing number of people who fail to uphold and assist enforcement of the law simply out of fear. Fear of involvement, fear of reprisal, fear of trouble. A city official is aware of a colleague's bribe but does not report it. A pedestrian observes an automobile strike a citizen but leaves the scene of the accident to avoid an appearance in court. Such instances occur each day.

What is the cause of such behavior? What stated this blurring of what was once a thick black line between the lawful and the lawless? We have become conditioned to headline exposures of massive corruption in private endeavors and in governmental affairs. What capacity for dismay still exists must surely be aroused by the picture of competitive sports corrupted by bribe taking and the involvement with criminal elements. Yet, when it is all exposed, only the bribers and the fixers are condemned. The athletes who took the bribes are first deplored and then pitied. Statements such as "He is a nice boy. It is a shame," are commonly uttered. Let us consider the

activities of such young people, the core and the reason for the fading of the thin gray line between right and wrong.

Now we have an arsenal of excuses to absolve the individual from responsibility for his actions. A person commits a crime because he is basically insecure. A boy takes a bribe because it is said his mother did not love him or his brother was a bully. A policeman loots a store because his salary is not sufficient. A city official accepts a bribe because it is the customary thing to do. Members of minority groups, racial or otherwise, commit crimes because they are socially estranged or economically deprived. The words, right and wrong; are foreign to such language. So is the definition of ethics as a moral philosophy or responsibility. So is conscience as an inward monitor of our actions. In today's type of behavior conscience has an outmoded or archaic sound.

This indifference to morality is a most serious matter. It concerns the welfare and future of our nation. It involves all of those previously mentioned, the examination cheater, the expense account padder, the undercover lobbyist, the delinquent who steals, the seller of pornography and many others. They may be a minority. But when the majority of our citizens exempt themselves from responsibility by accepting graft and corruption as something natural to society, our nation is bordering on chaos. If the line between right and wrong is finally obliterated, there can be no defense against the anarchy of evil. Before this occurs, it might be well for the schools of our nation to require a daily lesson in ethics and responsibility that would fortify the conscience of our children. It might be well for every Master Mason to advocate the principles of our Order in every daily endeavor. We must realize that corruption is not something to be read in the papers and left to the courts of our land. Every citizen is a defendant.

The usual definition of a "hypocrite" is a person who pretends to be better than he really is. But there is another kind, persons who are better than they pretend to be. They are people who dislike to be observed with their virtues showing. As a consequence they pretend to agree with thinking of those with whom they associate. They let themselves to be influenced, instead of attempting to do some influencing themselves. It has been truthfully said that men are more often bribed by their loyalties and ambitions than by money.

To show your true colors it is not necessary to be unkind or create dissension. But we find that there is tremendous strength in decency, fairness and honesty. It sometimes requires backbone and tact to take advantage of this strength, but people who recognize and utilize this power, can truly be themselves, and can look their conscience and fellow citizen in the face without lowering their lids.

We are the agents of Freemasonry. Our Order can only show true strength and influence in proportion to the efforts we exert to practice morality. Our greatest challenge is to actually practice Freemasonry.

TIPS ON PREPARING AND DELIVERING THE WORK

(A paper delivered and written by Myron Lusk, P.M. Evergreen No. 166 G.R.A.)

We will break this topic into two categories: (A) Preparation; (B) Delivery.

(a) Preparation: The basis for committing anything to memory, is to understand what it is that you are trying to memorize! Unless you understand the subject, you will have difficulty with the fundamental memorization. You will find coordination and continuity of paragraphs confusing.

To come to understand the subject, read it over many times. Have a dictionary close at hand and consult it. Verify the pronunciation of those words.

Now, having done these things, you will have established two major items in your mind: (1) what the person who wrote the ritual intended it to mean; (2) what it means to you.

I would suggest that you always use the same printed copy to refer to so that your mind photographs the physical structure of the piece.

Always speak aloud when practicing. This will help imprint the sound pattern of the work. The flow and continuity will become natural.

If there are certain words which become troublesome, pronounce them repeatedly, but do so by using the complete sentence so the word fits into your speech comfortably and does not become a stumbling block.

Memorize complete sentences. Never stop in the middle of a sentence. Then, memorize a complete paragraph or portion thereof which completes a thought.

Next, put it all together. Read the whole piece aloud before reciting, and go to work. Whenever there is a portion which sticks you, go over it time and time again until you erase the failure.

(B) Delivery: When the time draws near to your turn to deliver your part of the ritual; if the "butterflies" start to flutter in your stomach; a perpetual "frog" clogs your throat; and the "cat" has got your tongue; you are perfectly normal. So you feel like you can't breathe! Don't panic!

My best advice to you, is to take several very deep breaths. It will relax your tensions and prepare your breathing functions to continue normally without causing you to go "husky" and gasp for breath. You cannot phrase properly when choked up.

Stand comfortably. Speak out audibly from the diaphragm. Everyone can project his voice with practice.

Something I wish to stress strongly is that what you have to say is important! Do not rush. Speak slowly enough for everyone to understand. Your audience cannot comprehend as quickly as you can speak.

Pronounce each word clearly and distinctly. Do not ignore the short words, the prepositions, the conjunctions, the articles and the pronouns. Without them there is no meaning to the sentence.

A word mispronounced can destroy the credibility of the speaker. He is delivering a high planed, noble work of wisdom. When he mis-uses a word it can change the meaning of a sentence and/or give the impression that of which he speaks is really beyond his understanding and makes a travesty of the ritual.

Here are a few examples: Do you know what a state of helpless indigence is? Indigence, according to the dictionary is "a state of poverty" How about baneful and malignant passion: "baneful-destructive or poisonous; malignant-disposed to cause harm, suffering or distress deliberately". Some improperly pronounced words I might allude to are; "transitory", which means, "not lasting or eternal". When it is pronounced "transistory" you can judge the effect for yourself. There is nothing electronic about it. Or how about the presidents or prefects? To call them "perfects" is something less than that. A prefect was a person appointed to a position of authority or command. Sublunary is a word which means, "situated between the earth and the moon, or characteristic of the earth; terrestrial". So often you hear it pronounced subliminary, which I do not believe is a proper word. However, there is a word, "Subliminal", which means "existing or operating below the threshold of consciousness".

There are always certain words in a sentence or paragraph which are the key to the message and emphasis you wish to convey. Underline them and exercise them to good effect. Make it sound like you talking in your manner.

On particularly lengthy work you might consider the use of a tape recorder. I read the work onto tape, after having studied it and giving some thought to the expression. Then I carry the tape recorder in my car and play it as I drive. The sound becomes more and more familiar and when I commence to commit it to memory I find I am well on my way.

If it is possible, recite your work in the room where it will be done. Getting used to the environment will reduce nervousness.

However, all of the suggestions here will be of little avail without exertion. You must work at it, and above all, concentrate!

Change the tone and pitch of your voice and the meter or pace at which you speak. You can also make valuable use of the pause. It will focus attention on what you are about to say.

Look your subject or subjects in the eye. Let them know you are addressing them and the message is theirs.

Some gestures are good, but do not gesticulate excessively or you will distract from your speech.

Remember, you are among your Brothers! They want you to succeed. They are mutually interested in the subject. Masonic work is certainly to be ranked high among the greatest literature ever conceived. It is a privilege to recite it. Treat it with the respect it deserves. You will gain great pleasure from it.

THE MAILBAG

In the April Issue we published a letter from Bro. James Peapell who expressed alarm about the lack of monetary charitable activities in the Masonic Lodges in Alberta. This letter has brought considerable reaction by mail and in personal conversations. It is not possible in our limited space to publish the replies and a summary is all that we can offer. Our thanks go to the brethren who took time to reply or to express concern in conversation. The position of Bro. Peapell found practically no support. The following points have been made:

1. Each Lodge has a Benevolent Fund and should be using that fund for the purposes intended. If it is not then the Worshipful Master needs to take action.
2. The Grand Lodge has a Board of Benevolence which meets monthly and considers cases that are referred to it. If Lodges are not making use of the Grand Lodge Fund then they should examine their procedures. The grants made by the Board of Benevolence are, in proper masonic tradition, kept confidential. A Mason does not proclaim, for public approval, his works of charity.
3. The Masonic Higher Education Bursary Fund distributes each year about \$30,000.00 to help some 50 students in Post Secondary School. The Higher Education Bursary Committee works faithfully every year to attempt to place this money where it is most needed. The finances for the Bursaries are derived from direct contributions from the brethren of the Jurisdiction.
4. Probably the most important and significant reaction is the fact that many brethren are becoming increasingly disturb about the tendency of Masonry in Alberta to resort to a public proclamation of its activities and traditions. A number of masons are of the opinion that we are departing more and more from the basic philosophy and traditions of the order which we undertake to support in all our obligations. This basic philosophy is that the task of the Lodge is to instil in the brethren a concern for his own attitudes and for mankind. He then goes from the Lodge into the community to put into practise the philosophy he has learned in the Lodge. Thus the works of charity, benevolence and good citizenship are done in the community because he is a mason. However it is not essential the Masonic Lodge get credit for this work. It is reward enough that the work is done. Should some person notice the good works, realizes the man is a Mason and decide he would like to be a Mason, too, then he may apply for admission without solicitation and of his own free will. The public parade of Masonic virtues and rank is not in accord with the ancient traditions and landmarks.

Polaris Lodge No. 186 sums up the issue very well in a recent Lodge Notice which says,

"You are a Mason. Masonry is on display when you talk, when you play. Your every act

will be weighted, sifted and catalogued until someone forms an opinion of you and Masonry."

LIFE MEMBERSHIPS

Jasper Lodge No. 14 has conferred Honorary Life Memberships on R.W. Bro. R. A. Crowle and V.W. Bro. J. A. McMaster. This is a part of the Jubilee Celebrations of Jasper Lodge.

GRAND LODGE COMMUNICATION

The Seventy-first Communication of the Grand Lodge of Alberta will open in the MacDonald Hotel Edmonton on Friday, June 11th at 8:00 p.m. Registration will commence at 7:00 p.m. The Installation of Grand Lodge Officers is scheduled for the afternoon of Saturday, June 12th and the banquet at 6:00 p.m. Saturday evening. The Grand Master is expecting every Lodge in the Jurisdiction to be represented. Master Masons are welcome to attend the sessions.

THE SPRING WORKSHOP

The Eleventh Annual Banff Spring Workshop was held on April 30th, May 1st and 2nd at the Banff Centre. The attendance was well over five hundred taxing to the limit the accommodation at the School. The program was of the usual high order and the fellowship unparalleled. The eleven years of the history of the Workshop has not seen any dulling of the enthusiasm for this unique experience. Plans are underway already for the Twelfth Workshop.

CONCORD LODGE NO. 124

Concord Lodge revived this year a tradition that it followed for many years but which was discontinued for a while. On April 24th a chartered bus travelled from Calgary to Lethbridge where the Concord Degree team raised two brethren to the Sublime Degree at a meeting of Lethbridge Lodge. The Lodge meeting was held on Saturday afternoon followed by a banquet to which the Ladies were invited. On Sunday morning the members of the two Lodges and their wives had breakfast together after which the members of Concord Lodge returned to Calgary.

STRATHMORE LODGE NO. 53

At the April Meeting of Strathmore Lodge Bro. H. Stewart was presented with a Fifty Year Jewel. This meeting also marked the Official Visit of the District Deputy Grand Master, R.W. Bro. John Scheer.

AMALGAMATION

In April Milo Lodge No. 74 and Vulcan Lodge No. 74 held a ceremony of Amalgamation. New officers for the amalgamated lodges were elected. Present at the occasion were the Grand Master, M.W. Bro. W. A. Milligan and the Grand Secretary R.W. Bro. M. P. Dunford.