



Grand Lodge Bulletin

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

PROCLAMATION

Be it known to all Masons in the Jurisdiction of Alberta that, I, Anton Oscar Aspeslet, Grand Master of Masons in the Jurisdiction of Alberta, do hereby declare and set aside the month of November 1976 as Masonic Higher Education Bursary Month. Moreover I request all brethren in this Jurisdiction to observe this month and to make contributions to the Masonic Higher Education Bursary Fund either through a Lodge Secretary or through the Grand Secretary. Let all who read this proclamation accept responsibility for the benevolent activities of Grand Lodge and act accordingly.

ANTON O. ASPESLET
Grand Master.

The Most Worshipful Grand Master of the Grand Lodge of Alberta. Most Worshipful Brother Anton Oscar Aspeslet, has proclaimed November 1976 Masonic Higher Education Bursary month and requests all Masons to donate to this most worthy cause.

Last year the Masons in Alberta donated just under Fifteen thousand dollars. This may seem to be a considerable amount, but if we take into consideration that there are approximately sixteen thousand five hundred Masons in our jurisdiction donations for last year are less than an average of One Dollar per member.

During my time in the craft I have often heard how generous masons are and of course some members really are, but too many seem to say "let George do it" or prognosticate and say I will do it later but never quite get around to it.

This year your committee have decided to give Thirty Bursaries of Six Hundred Dollars each, and on the donations received it would be impossible. However, there have been some bequests etc. which have helped us to meet this amount.

It has been suggested that we should increase the amount of the bursaries that we give because of the pressures of inflation and the rising cost of education. Without your support this would be impossible without decreasing the number of bursaries we give. I believe we should try to give more as there are quite a few people that we have had to reject for lack of funds.

I would ask each member to obtain a copy of this years Grand Lodge Proceedings. Your Secretary or Worshipful Master have copies plus all Grand Lodge officers. Look up your Lodges donation to the Bursary Fund between pages 110-114. Now look between pages 166-169 to see how many members you have in your Lodge. A quick division of members into the amount donated and you will see just how much was donated per member. Are you proud of your lodges

donations? It would seem that many lodges are not making any commitment whatsoever.

I would like to ask every Master to make a commitment for his lodge and work towards that goal. Remind the members every now and again that we of the Bursary committee need their support, and at the end of the year assess how well their lodge has done.

Let each brother make his own commitment as to how much he is willing to give. You know brethren we don't think that we are asking for the moon, but if every brother in Alberta gave at least Two or Three cents per day your committee would have the money it needs to proceed with this wonderful work, without worrying if we are going to be able to give the bursaries that we think we should give. I don't think there are many members who could not donate this amount or at the very least give Five Dollars.

To those dedicated members who in the past have given generously thank you very much and we hope you can keep up the good work.

To end this appeal for YOUR donations to the "Higher Education Bursary Fund". I would ask every member to recall his passing through the first degree and to think back and remember that the whole degree was based on Charity and that we would make it our way of life, are we forgetting these basic teachings? Also most members are giving less than Fifty Dollars a year to masonic causes and that includes lodge dues. Are we not selling Masonry cheap? Many times I have heard it said "Its Better To Give Than Receive".

Think On These Things and let us all try to make this a banner year.

L. D. JEATER
Chairman
Masonic Higher Education,
Bursary Fund Committee.

**THE MASON AND HIS
RESPONSIBILITY TOWARDS
SOCIAL PROBLEMS**

**Worshipful Brother L. M. Blumenthal
Saskatchewan Lodge No. 92**

(The M.W. the Grand Master has chosen for his theme this year RESPONSIBILITY and has used the Charge in the E.A. Degree as the basis of the theme. We have asked W. Bro. Myron Lusk of Evergreen Lodge to ask members of the Research and Education Committee in Edmonton and District to write some research papers on Responsibility and W. Bro. Lusk, as usual, has accepted with enthusiasm this assignment. The first of these papers is published below.)

Social problems are problems which have always been with civilized man and only in the past several centuries have different societies become more aware of these problems and sought solutions. Social problems might be termed as being those problems which affect the whole fabric of society and are usually very broad in nature having to do with man's inability to live with other men within the boundaries or laws these men have set out for themselves. Examples of social problems would be poverty, mental illness, family and marital breakdown, crime and addiction, just to name a few.

Of what interest, however, is all of this to us as masons? Are these problems not the responsibility of the church? Or the Government? Are we not, therefore, to "abstain from every topic of religious or political discussion"? Are we obligated to stand idly by, letting others shoulder the responsibility for coping with and solving these problems because we **know** that we are not just "another" service club. After all, are we not concerned with more important, more philosophical, more uplifting tasks such as building the temple of the inner man? What answer do you give when someone asks you what you do as a mason? I must admit that I sometimes have to clear my throat, cough, catch my breath, "hem and haw" a bit and then usually come out with "We try to improve the inner character of ourselves." Sounds pretty abstract and selfish, doesn't it?

The church, until the past few decades, usually took the responsibility of looking after many of these problems. This is why there are such a great number of schools, hospitals, residences, and institutions of many sorts which were built, usually to meet the need which a problem of society presented at that time. However, with the waning influence of the church, dropping attendance, and the resulting decrease in finances, the task of looking after these problems fell to the government.

The government, through programmes of welfare, health, taxation, environmental control, rehabilitation and corrections, extended and enlarged the challenges posed by the myriad of problems which seem to evolve through man's inability to live with other men. We are now witnessing another change. Governments are finding that they can no longer afford to solve society's problems at the expense of stealing the individual's responsibility, and are throwing the ball back to us as individuals.

As masons, we should be in the forefront in dealing with these problems. After all, the "fundamental principles of Ancient Freemasonry are Brotherly love, Relief, and Truth". You are obligated "to your neighbour by acting with him on the square; by rendering him every kind office which justice or mercy may require, by relieving his distresses, by soothing his afflictions, and by doing to him, as in similar cases, you should wish he should do unto you", We are armed with all the tools. As masons, we could and should be leaders in combatting the social ills which will, if not checked soon, ultimately destroy society as we know it and perhaps even bring about the end of Freemasonry.

It could happen if we are not prompt to follow the teachings of the Entered Apprentice Degree. In retrospect we are told: "It instructed you in the proper exercise of universal beneficence and charity, to seek the solace of your own distress, by extending relief and consolation to your fellow-creatures in the hour of their affliction; it enabled you to free the soul from the dominion of pride and prejudice to look beyond the narrow limits of particular institutions, whether civil or religious, and to view in every son of Adam a brother of the just. But above all, it taught you . . . , to dedicate your heart . . . , as well as to his glory, as to the welfare of your fellow creatures."

This is our mandate, the task is before us.

**MASONIC HIGHER EDUCATION
BURSARY AWARDS — 1976**

UNDERGRADUATES

- Patricia A. BEACH, EdmontonU. of A.
- Shawn Ray GOLBY, MeadowviewN.A.I.T.
- Wendy Yvonne LICKACZ, CalmarU. of A.
- Betty SEMENOFF, Pincher CreekU. of A.
- Kim Gordon SMALLWOOD, Peace RiverU. of A.
- Elizabeth A. WERETILNYK, EdmontonU. of A.
- Sandra Gail WILLAS, St. AlbertU. of A.

MATRICULANTS

- Ray Vance ARLIDGE, High PrairieGrande Prairie
Regional College
- Christopher Brian CAMBRIDGE, Peace RiverU. of A.
- Pamela Dawn COULSON, CalgaryU. of C.
- Irene Huguette DANCAUSE, EdmontonU. of A.
- Robert Henry FOERGER, WainwrightU. of A.
- Carolyn JoAnne GLUCKIE, BruderheimU. of A.
- Audrey Lynne HERDER, RosalindU. of A.
- Monica HESSE, CalgaryU. of C.
- Ollie Marie HILLE, CalgaryU. of C.
- Wendy Marie HUTCHINS, CalgaryU. of C.
- Roy David JEFFERSON, EdmontonU. of A.
- Kandys Sudney Tremayne KALHS, DrumhellerU. of A.
- Clayton Lewis MAGYAR, TurinU. of A.
- Rosemary Patricia MARCELLUS, CalgaryU. of C.
- Monica Jean MATZELLE, CalgaryU. of C.
- Richard Lloyd NELSON, Grande PrairieGrande Prairie
Regional College
- Susan Dalcyce SMITH, CalgaryU. of C.
- Marny Louise SORKILMO, CalgaryU. of C.
- Leanne Joy THOMPSON, InnisfailU. of A.
- Beverly Jean WALTER, EdmontonU. of A.
- Laurel Anne WILLIAMSON, CalgaryU. of C.
- Albert WONG, CalgaryU. of C.

OUR DEPARTED BRETHREN

(The address delivered by Bro. the Rev. A. S. Noble, the V.W. Grand Chaplain at the Grand Lodge
Communication June, 1976)

This evening we remember our departed brethren, but we do not mourn - because they are not dead. There is no such thing as death. None of us can die. We are immortal spirits. It is true that for the time being we are tenants of a perishable house, but if we have to move out of that house we are still alive, still ourselves in every sense, still able to think, to love, to work, and to remember. It does seem as though life has stopped. We call and there is no answer. It looks like the end, the end of every activity, the end of every relationship, the end of every hope. But we are deceived. It is not the end. Our departed brethren whom we call the dead are still alive, still with us, still interested in us.

What is it that happens at death? The immortal spirit, which is the real self, the true personality, leaves this wonderful body in which for many years it has had its habitation and through which for all those years it has expressed itself in hopes and in fears, in sorrows and in joys. We do not see the spirit go. Our eyes are too limited for that. We only see the cold, motionless body that is left behind. But the spirit goes on. And it takes with it all that makes up human character, all that belongs to human relationship, all that is connected with human personality. The tenant moves out of the house. And the house is left strangely silent and desolate. But the tenant is still alive and not very far away.

Personality is independent of the body. That is obvious enough, if we only think it out. How often do we see a fine personality with a body that is weak and frail and altogether unequal to the tasks of life. How often do we notice in illness that personality grows bigger and sweeter and more vital even as the body dies. In the ordinary course of events the body begins to lose some of its powers soon after we reach middle age, but is it not just then, when the physical curve begins to dip, that the mental, moral, and spiritual curves show the most decided rise? Is a man of sixty less of a personality than a man of thirty? Yet in a physical sense there is no comparison between them. The body is not all, the essential self is independent of the body, and therefore death of the body cannot touch the spiritual personality which once lived within it. When death comes, that invisible person, the hermit that hides within each human body, will come forth for the first time. But no eyes like ours will ever see him come. That is the mystery of death.

How are we to think of our brethren who have passed on into the invisible? They will be busy. There is no place in this great world for idleness. God Most High is always at work. He has ordained work as a law of human life. That law must hold there as it does here. The world invisible must be full of activities.

What joys those activities bring we can only guess, but if we think of work at its very best, work into which a brother can put his very heart and soul, work done for the sheer love of the Great A.O.T.U. who gives it, work without fatigue, without illness, without the pull of the body and the weariness of growing old — we can get some idea of the blessedness that in the life beyond comes from being busy. There must be laughter over there, and gaiety, and life that is full of amazing interests.

Our departed brethren are able to see us and what we are doing. They are able to see our joys and our sorrows, and the heavy burdens we sometimes have to bear. But what seems to us big and crushing is to them small and temporary. They know we shall get over these troubles of ours, that out of apparent evil we shall get good, that we shall come surely if slowly out of the darkness into the light.

There is no such thing as death. What seems the end is only the beginning. Let us hold firmly to our faith, and refuse to let our eyes deceive us. The empty chair is not empty. The old friend is not gone. We remember our departed brethren this evening, but we do not mourn — because they are not dead.

FIFTY YEAR JEWEL

At its regular meeting on March 12th, 1976, Temple Lodge No. 167 presented Brother William Colin Ewing, of Thunder Bay with his Fifty Year Jewel in recognition of his long and faithful service to Masonry.

Brother Bill Ewing was born on September 30th, 1890 at St. John, N.B. He was initiated into Masonry at Albion Lodge No. 1, St. John G.R.N.B. on November 4th, 1921.

In the late 40's he moved to Alberta to work for the Federal Government as District Engineer for Alberta and the Northwest Territories. In 1952 when Temple Lodge was formed he affiliated with the new lodge as a Charter Member.

In 1958 he retired and moved to Fort Frances, and later, in 1960 to Fort William (later Thunder Bay) continuing his active participation in Masonry.

In 1965 when he was 75 years old, he was granted an Honorary Membership in Temple Lodge.

LODGE ROOM DRESS TO BE APPROPRIATE

Dress implies appropriate appearance. When we appreciate "the fitness of things," we will come to our Masonic Lodge — erected to God — dressed in respectful attire, just as we would come to our church. If we do not think Freemasonry is important enough for us to wear a necktie and coat, we can hardly expect our candidates to respect and venerate our Fraternity. Masonry regards no class distinction, lower or upper; and we can impress this peculiar characteristic of Masonry on our candidates with the dignity and dress evidenced in the lodge room.

VERMILLION LODGE NO. 24



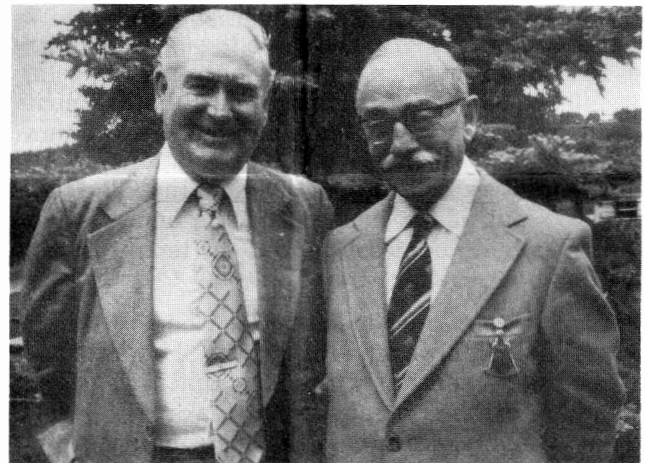
Bro. Sid Brass was raised to the Third Degree in Vermillion Lodge No. 24 on May 4th, 1926. Exactly Fifty Years later and in the same Lodge he was presented with his Fifty Year Jewel. During those years he has been a faithful member of the lodge and only ill health has recently curbed his activities. The Lodge recognized his service in 1973 when they made him an Honorary Life Member. W. Bro. Gerry Brass, the Worshipful Master of Dominion Lodge No. 117, Edmonton, was present for the presentation to his father.

APOLLO LODGE NO. 27



Brother James McKnight being presented with his 50 Year Jewel by R.W. Bro. P. Mel Quance, on right and the W. Master of Apollo. W. Bro. A. M. Apperley on left, May 20th, 1976.

BRO. HARRY CARR



Last May, Bro. Harry Carr, Past Junior Grand Deacon of the United Grand Lodge of Great Britain, a well known Masonic Scholar visited our Jurisdiction and delivered before groups of Masons both in Edmonton and Calgary a lecture on the Masonic Ritual. Pictured above is Brother Carr with M.W. Bro. W. A. Milligan P.G.M. who was Grand Master at the time of Bro. Carr's visit.

IVANHOE LODGE NO. 142



W. Bro. Norman B. Smith, the Worshipful Master of Ivanhoe Lodge No. 142 reports that the most important event of his year as Master of that Lodge was that he entered, passed and raised his twin sons Graham N. Smith and Donald A. Smith. Bro. William Fotty and Bro. Norman F. Gaelic raised the two boys on May 20th, 1976. M.W. Bro. W. A. Milligan, then Grand Master, R.W. Bro. K. L. Crockett then Grand Senior Warden, R.W. Bro. Gordon D. Thompson, D.D.G.M. District No. 12 and a number of other distinguished brethren attended the ceremony. The picture shows M.W. Bro. Milligan, Bro. D. A. Smith, W. Bro. Smith, Bro. G. N. Smith, R.W. Bro. G. D. Thompson and R.W. Bro. K. L. Crockett.

Life

Try to make the most of life,
 Loose no happy day.
 Time can never give thee back
 Chances thrown away.
 Leave no tender word unsaid.
 Love while love shall last,
 For the mill can never grind,
 With the water that is past.

A PERSONAL REMINISCENCE

At the Annual Communication of the Grand Lodge of Alberta in June 1965 the present editor of the Grand Lodge Bulletin was completing his term as Grand Master. One of his pleasant duties was to confer the title of Past District Deputy Grand Master on a number of brethren who had served him faithfully during his year of office. The District Deputy Grand Masters for 1964-65 were a fine group of devoted masons and it is doubtful if any Grand Master has been better served. Among that distinguished group was a long time friend and brother Orlough Paul Thomas. R.W. Bro. Thomas is a sound masonic scholar, an efficient organizer and interested in masonic research. No task has been too enormous and no journey too long for him to undertake for this fraternity. It was with considerable joy that we learned that his two Edmonton Lodges, Sherwood Lodge No. 183 and Gateway Lodge No. 164 were to join together in September for a Paul Thomas Night during which a Fifty Year Jewel was presented. The Fifty Year Jewel has been well earned and the special night was well deserved. This is another opportunity to say to R.W. Bro. Thomas that his support and work has been greatly appreciated.