

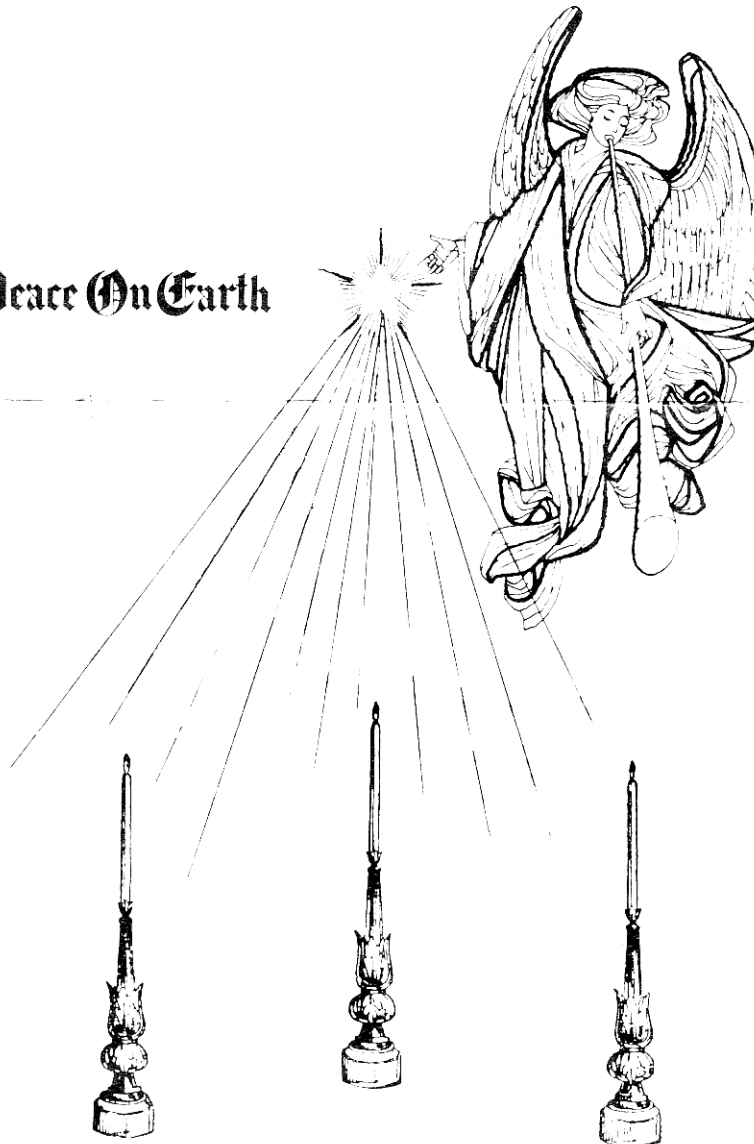


# Grand Lodge Bulletin

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

# Christmas 1977

Peace On Earth



CHRISTMAS SYMBOLISM BLENDS INTO LODGE LIGHTS

**FACE LIFE WITHOUT FRETTING**

AN ADDRESS GIVEN BY

BRO. THE REV. STANLEY NOBLE P.G.C.

At the 1976 Masonic Spring Workshop  
and recommended for reading by our Grand Master  
who says

"This message is too precious not to be preserved"

Life is a tough problem for most of us, and for some it is positively terrifying, but our lessons this morning tell us — fret not, that is don't get all hot and bothered about something you can do nothing about.

Human nature is capable of big achievements but not small ones. It can face the dreadfulness of eternal things but not the irritation of trifling things. It can brace itself to endure cancer, but it cannot put up with a headache.

There are millions today who cannot face life. Secretly they are afraid of it, though of course they would never admit it, even to themselves. But they live in a state of fear, as though bad news must be always on the way and tomorrow full of troubles that are lying in wait to pounce on them.

We are all going to die someday, but why fret about it, why prepare yourselves for the worse. Why torment yourselves with imaginary ills. Doctors have known for years that one cause of ulcers is worry. We fret about what people will think of us, what they are saying about us behind our backs.

I wonder how many people there are about whom you would say that "you simply cannot get on with them"? If they are few, you are to be congratulated. If, on the other hand, they are many, you must face the fact that a lot of folk cannot get on with you. In any case it is a question worth asking, for this ability to get on with people is no small part of the art of living. I suppose that really it all comes to this - that you can get on with the people in whom you are interested. There are men who have an intense interest in almost everybody they happen to meet, and who show that interest plainly. As might be expected, they are men with lots of friends.

There must be a few, of course, whose companionship is so uncongenial to us that we could never find it easy to live or to work with them. There is no reason to be bitter or spiteful about it. Since we differ, let us agree to differ with some attempt at courtesy and mutual respect. There may be right and common sense on their side as well as on ours. Why should we resent the failure of others to understand us, when quite obviously we are unable to understand them. Anyway, why fret about it.

It does become a bit of a problem when a man finds that his friends are trying to avoid him, when he finds himself left out of things more and more, or when he desires to be by himself in preference to being in the company of others. The solitary life may be good for some, but certainly it is not good for most. Out of the silences have come the great ideas, the great discoveries, the great reformations. But, out of the silences, too, have come the cries of souls that felt themselves forsaken.

In the rough and tumble of the great business world, it is obvious that we can only get on together by the

rule of give and take. Among small boys it is possible for a spoilt child to sulk if he can't be the pitcher on the baseball team, or quit and go home because he can't have his own way. This is true of some nations, for example, the use of the veto at the U.N.

But with men and women who have to earn their bread and butter the case is different. They must take the rough with the smooth. They must give as well as take. It is no good fretting about it, its the way the cookie crumbles. It may be said that there are some who seem to be always giving and some to be always taking. Doubtless that is so, and it will remain so until religion succeeds in changing people within themselves, which of course, is the main task of religion.

In the long run no man can take out of life more than he puts in. How many friendless people there are who have never received affection, simply because they have never offered it. Life is not exactly an entertainment, but we do pay as we go in. The rule is - we must give before we can expect to take.

All this holds good whether we are dealing with friends or with foes. The highest friendships are those where both parties are eager in their giving, and thankful in their receiving. Home life on that basis is a foretaste of heaven. But in the rough and tumble of the business world we must be prepared to take hard knocks as well as to give them.

There must be a sense of appreciation of others, of what they do for us and what they are to us. Hundreds of people nowadays cannot bring themselves to say "thank you." They may feel it, but they don't say it. It makes us feel that acts of kindness are not worth a hoot because they are not appreciated, that friendliness and generosity are just taken for granted. But we ourselves quite possibly have received the same kind of goodwill with the same show of indifference.

It is a great pity. We are becoming blunt in our speech, which may be good, but we are losing many of the little courtesies that sweeten life and deepen year by year the trust and affection that we have one for another. Perhaps we do not realize how much courtesy, even of the formal sort, can do in helping us to get on with our neighbors.

Some of us have never grown up. That is one of our troubles. Our real selves are still childish, afraid of the dark, terrified of the unknown, unsure of ourselves and of other people, looking round always for someone to protect us and to guide us and to be kind to us. We have never learned to stand on our own feet. And some of the rest of us have never looked deeply enough into life to find any meaning in it. There is only one meaning that makes any sense, and that is the conviction that, we are within the good and wise providence of God. To believe that does not mean that life will be suddenly transformed and made easy. Indeed, it may turn out to be quite the opposite. But it does mean that in the long run nothing can hurt us except by our own will and consent, and that in the same long run we shall find all things working together for our good. If we can be sure of that, you and I, we can face life without fretting.

SCIENCE AND FREEMASONRY

By V.W. Bro. A.R. Ninnes, B.A., Dip. Ed.  
Past Grand Lecturer (S.A., Const.)

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In the ritual of the Three Degrees of Craft Masonry, the words science and sciences are used a number of times. The initial appearance is in the First Degree where the candidate is enjoined to study such of the liberal arts and sciences as lie within the compass of his attainment. In the lecture on the tracing board attention is directed to the vastness of the L., to show the universality of the science. The Second Degree has in its opening, the phrase — to enlighten us in the paths of nature and science, and in the investiture — to mark the progress you have made in the science. Then in the address after, the candidate is again recommended to make the liberal arts and sciences his future study.

Still in the Second Degree, he is informed that Freemasonry being a progressive science...He is placed in the S.E. part of the L...to mark the progress he has made and that he is permitted to extend his researches into the hidden mysteries of Nature and Science.

Subsequently he is urged in the charge to study amongst other things, the science of geometry and in the lecture on the Tracing Board, he is referred to the allusion to the Seven Liberal Arts and Sciences.

Finally in the Third Degree, there is reference to the paths of heavenly science to the mind thus modelled by virtue and science and again in the investiture, to the progress made in the science. The words science and sciences are used twelve times. There are few words mentioned more frequently in our ritual.

It is important to note that these words are joined with such others as arts, virtue, nature, heavenly - key words in the ritual. Why should the words science and sciences be used so frequently and the candidate urged so strongly to study science and sciences?

The most important contribution of science to this world has been the human components — the attitude and method of investigation. The scientific approach has been described as systematised intelligence and commonsense. Science learnt in this way is a potent stimulus to learning and training in integrity.

Science is bound up with the practical intention of changing the social habits of life. A few examples selected at random are seen in the control of heart diseases, reduction of weight, driving a motor car, comfort in our homes, using a refrigerator.

Many other examples could be given of how science has, and is changing our social habits. Until people acknowledge that the correct way to do things "is to do them better than they have ever been done, the ideas of progress and the intention of progress is unthinkable." Science points the way for this progress.

As indicated earlier, science is something accomplished by men. It is not something up in the clouds. It is an activity of man. Science is also the truths we acknowledge about the universe resulting from the discoveries by men.

In modern life each member of society must have not only an understanding of the integral parts of the physical, biological and psychological fields of science but also some appreciation of the working techniques to provide the information which may be useful to him as a human being and as a citizen. Dr. R.G. Ward, Director of Research for Broken Hill Proprietary Company Limited in "The Role and Function of Science in the Modern Community" said "The question facing us does not appear to be whether science is desirable, but rather how much, in what direction and how can it best be woven into the life and structure of the Community." Modern society of Western Civilization acknowledges the need for each and every member to understand and to use the methods and attitudes of science. There is need to have something different from the traditional science specialist. A new breed of generalists with an education "scientifically oriented" is required.

People who do not intend to become practising scientists, but rather ones who understand and appreciate the implications of science for the whole spectrum of public policies are necessary. Persons capable of conducting and thinking in serious open-ended discussions.

Sir Leon Baarit in the Reith Lectures speaking on "The Age of Automation" said "I want to see at the head of affairs basically educated men, science-oriented humanists. They must understand

the values of mankind. They must have a view of history and a view of the future. They should have a strong flavour of science about them, but not enough to turn them into scientists."

What standing does Freemasonry give Science.

After all this discussion on what is science and the place of science in modern society, we may ask what standing does Freemasonry give science in its teachings. In the first Degree the Freemason is enjoined to study such of the liberal arts and sciences as lies within the compass of his attainment. "In the Second Degree he is recommended "to make the liberal arts and sciences his future study."

These seven liberal arts and sciences, which include the sciences of geometry and astronomy, still form the basis of a modern general education. Our mother tongue, English, and the humanities, embody grammar, rhetoric and logic, mathematics incorporates arithmetic and geometry and modern science extends the studies wider than astronomy, the science of the classical Grecian and Roman eras. With the aid of these subjects, the modern seven liberal arts and sciences, the student receives a "liberal and virtuous education" which "renders one a fit member of civilized society." Such an education contributes to providing that "breed of generalists" of "educated men, science oriented humanists" so necessary for modern society.

At a later stage the Freemason is permitted to extend his researches into the hidden mysteries of nature and science. This is really encouraging scientific research into new fields to discover fresh knowledge and information, only possible after experiencing a liberal and virtuous education.

Finally, there is the reference in the ritual to the great and useful lesson presented to the mind "modelled by virtue and science" and your attention is drawn to the significance of this combination.

Throughout the teachings of Freemasonry science takes its place alongside the Volume of the Sacred Law and the acknowledgement and influence of the Supreme Being.

Freemasonry by including science as part of a liberal education, by encouraging scientific research and the use of its methods and attitudes, and by coupling it with virtue acknowledges that it has much to contribute to life in general and has a basic place in our learning and conduct.

One cannot help but reflect that the authors of our Craft ritual must have had extraordinary vision and foresight to have included such concepts of science in our teachings. They urged the study and the use of science, at the time of writing in the seventeen hundreds, when modern science and its studies were in such an infantile state.

RESPONSIBILITY

BY R.W. Bro. Gordon D. Thompson, PDDGM  
West Edmonton Lodge No. 101

Responsibility is defined as the condition of being responsible, implying accountability and reliability. Masonically it infers that you and I are fit to be trusted, that we are able and ready to meet our obligations. By its very derivation the word requires from you and I an answer or reply, it requires some reaction from us; But to What? It is the answer, reply or reaction we must make to the sacred promises we gave in accepting our status as Entered Apprentices, Fellowcrafts and Master Masons.

There has been a great deal published regarding the responsibility of freemasonry to today's society, but the time is long overdue for us to face facts and admit that you and I are freemasonry in this jurisdiction, that you and I must reply and react. In the past we have all put forward various excuses for not responding, for not attending lodge, for failing to stand up and be counted when the occasion required it, for simply failing to be masons. The Volume of the Sacred Law teaches us that excuses are not acceptable. We are told that God gave Moses the responsibility of leading the Children of Israel out of Egypt and when Moses put forth various excuses he found that they did not relieve him of a God given responsibility. We are also told not to hear the message only but to put it into practice; otherwise we are merely deluding ourselves. The man who simply hears and does nothing about it is like a man catching the reflection of his own face in a mirror. He sees himself it is true, but he goes on with whatever he was doing without the

Responsibility

(Continued from Page 3)

slightest recollection of what sort of a person he saw in the mirror. But the man who looks into the perfect mirror of God's Law, and makes the habit of doing so, is not the man who sees and forgets. He puts the law into practice, he responds, and he wins true happiness.

Today we need masons who will honor their obligations, who are men of courage, energy, vision and unassailable character. They will provide the example, the light, and the leadership which is so urgently required. Humanity is built on the influence of one man over another and none of us realize the degree of our own influence; our most casual contact may have far reaching effects of which we are never aware. As masons we are duty bound to provide this example, this light, on a permanent and continuing basis. While displaying light to those in need we should also be diligent in our search for the means of strengthening that light. The candle is used to symbolize this theme in many of our lodges today. It should be stressed however that the light is not in the wick or in the candle, but in the burning. It is the reaction which provides the light and likewise it is the response which provides the responsibility.

If we will each study and accept the duties implied and imposed upon us by this simple word, freemasonry will burst upon Alberta like the rising sun.



W. Bro. Robert Hymas is shown presenting his father W. Bro. Howard Hymas with his Fifty Year Jewel. Several members of Rockyford Lodge No. 123 attended this ceremony in Sarcee Nursing Home in August. The Bulletin erred in a previous issue in reporting that it was Walter Hymas involved in the presentation.

**WE ARE SORRY BUT \*\*\***

Frequently a Lodge Secretary or some Lodge member takes time to write an obituary to honour the passing of a beloved brother and sends it to the Grand Lodge Bulletin for publication. We are sorry but we are unable to print these memorials simply because of space limitations. In addition we would be sure to miss the death of some brother causing distress and embarrassment. We think that a simple memorial printed in the Lodge Notice is sufficient. We attempt to keep up with the presentation of Jewels to long time members but this now is becoming an arduous task especially when Lodges do not send in accounts of the presentations.

**King Hiram Lodge No. 21**

In September a very special Communication of King Hiram Lodge was held in the Didsbury Hospital for the purpose of presenting to W.Bro. F.W.Ahlgrim a Fifty Year Jewel.

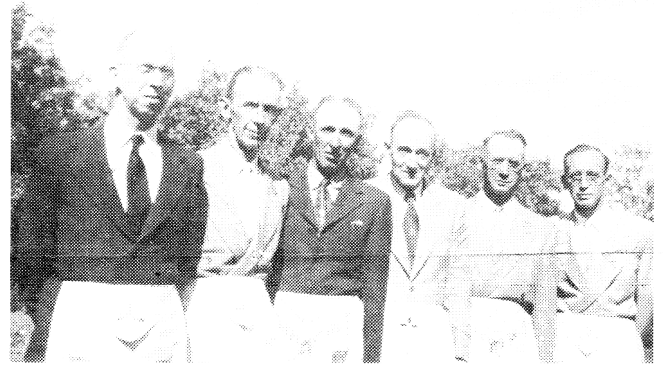
**INVESTITURE**

Rabbi L.N.Ginsberg was invested as the V.W.Grand Chaplain by the Deputy Grand Master R.W.Bro. R.L. Costigan at the Regular Communication of Concord Lodge No. 124 in September. Bro. Ginsberg was unable to be at the Investiture of Officers during the Grand Lodge Communication in June.

**CAMROSE LODGE NO. 37**

The M.W. the Grand Master, M.W.Bro. K.L. Crockett attended the Seventieth Anniversary Meeting of Camrose Lodge No. 37 in September. He was accompanied by a number of distinguished brethren. At the meeting the Grand Master presented to V.W.Bro. F.Laing of Eastgate Lodge No. 192 a Fifty Year Jewel. Bro. Laing was one of the first candidates raised in Camrose Lodge. During the years he has been a member of several Lodges and they all had representation at this interesting meeting.

**The Fuller Family**



An unusual picture of six brothers all of whom are Past Masters. This may be something of a record. Reading from left to right they are-

- W. Bro. W.A. Irving P.M. Symbol Lodge No. 93 Drumheller
- W. Bro. J.A. Irving P.M. Brooks Lodge No. 73
- W. Bro. J.S. Irving P.M. Beaver Lodge No. 56 Castor
- W. Bro. A.D. Irving P.M. Wetaskiwin Lodge No. 15
- R.W. Bro. R.H. Irving P.M. Beaver Lodge No. 56
- W. Bro. D.C. Irving P.M. Parkrose Lodge, Portland, Oregon

**WEST EDMONTON LODGE NO. 101**

The M.W. the Grand Master, M.W. Bro. K.L. Crockett, paid a visit to West Edmonton Lodge at its October meeting when the Lodge was observing the Sixtieth Year of its consecration. The Lodge meeting commenced with a Rededication Service and later heard from the Grand Master.

**CONCORD LODGE NO. 124**

The Annual Services Night featured the emergent meeting of Concord Lodge No. 124 in October. The Master Mason's Degree was conferred. Visitors were present from Carstairs Lodge No. 20, Calgary Lodge No. 23, Ashlar Lodge No. 28, Zetland Lodge No. 83, Renfrew Lodge No. 134, Jubilee Lodge No. 173 and Kelvingrove Lodge No. 187. A special degree team from the City of Calgary Police Force conferred the degree. The Chair of King Solomon was occupied by R.W. Bro. A. Little, M.L.A.