



Grand Lodge Bulletin

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

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THE FEAST OF ST. JOHN THE EVANGELIST

During the month of December 1978 the Grand Master M.W. Bro. R. L. Costigan attended twenty-one ceremonies of Installation and gave messages of congratulations and inspiration to the newly installed Worshipful Masters. We regret space does not permit us to print all of the pictures. Below are some samples showing the wide area the Grand Master covered.



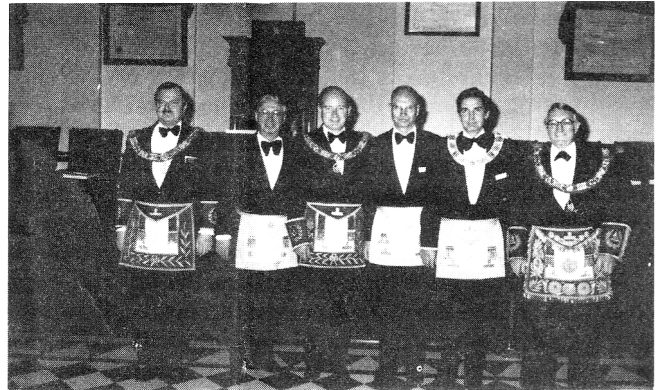
Medicine Hat Lodge No. 2
and Quarry Lodge No. 70



Corintian Lodge No. 22



Renfrew Lodge No. 134



Concord Lodge No. 124



Evergreen Lodge No. 166



Temple Lodge No. 167

WHY AM I A MASON?

By Bro. G. M. Blair - Kenilworth Lodge No. 29 presented to Innisfail Lodge No. 8

Several years ago, I was invited to a Masonic evening in a small town in Southern Saskatchewan. I was rather mystified by the interior of the Lodge and by the apparel of the men involved in the ceremony. This mysticism remained with me until I petitioned to become an initiate in Kenilworth Lodge No. 29 in Red Deer. As an initiate, I remained in this "state of darkness" until I was tutored in the meaning of this symbolism and ceremony by my mentor. Although many of the mystical signs, letters and practices have been explained, there are many facets of Free Masonry which are still unknown to me. Then, one might ask, "Why am I involved in the Masonic Lodge?"

To answer this question, I think that these four reasons are paramount. Firstly, the Lodge membership reaffirms my faith in a Supreme Being. I may not verbally reveal that I am a witnessing Christian in my daily work, but my petition to the Lodge verbally and visibly states to other members that I do believe in God. In a world fraught with woes and poverty as well as crime and conflict, we need men who have a profound faith and belief in God. It is our hope that many of these perplexing problems, which face mankind daily, will be solved peacefully and in an harmonious manner rather than by the sword. Being a practicing Christian gives me the strength to face the obstacles in my life. This faith is a guide when all else seems lost. The witnessing of fellow members in the Lodge rekindles my spirit and strength to carry on my daily endeavours.

Secondly, the bond of brotherhood exemplified in the Lodge membership helps me to live a satisfying life. The commitment that all brothers are in accord within the confines of the Lodge sustains me in coping with any difficulties which may exist outside its environs. The Lodge provides a solace for us all and furnishes the added encouragement we may need in our lives. As a brotherhood, the added encouragement we may need in our lives. As a brotherhood, we can assist the less fortunate and we can console others when they are stricken with illness or despair. Our visit to their home and a word of comfort will show that we care. A smile, a friendly face or a word of empathy may be the better medicine to a disconsolate soul. In spite of our marvellous technology, there is no substitute for "a warm and encouraging word" to one of our fellowmen less fortunate than we.

Thirdly, the free mason's tools emphasized in my Masonic obligations are the very guide to a Mason's life. The square, the level, the plumb rule and the compass, just to name four of them, which were the free mason's 'stock and trade', have another connotation. These tools measure the character of every Mason. They mark or evaluate my character as a man as well as my fair dealings with others. Whenever I deviate from the straight and narrow path, the precepts inherent in the qualities in the free mason's tools, guide me to the honourable path which I have professed that I follow as a member of the Masonic

Lodge. Just as these instruments guaranteed that the workman would build a solid foundation in his craft, they assist me to retain my faith in myself as well as faith in others in our society.

The compass points which measured my breast remind me of the heart within which is vital to my being. Similarly, it measures the warmth I exude toward others in my daily work and life. Am I acting in a Christian manner in the decisions I make or am I merely paying lip-service to my beliefs and Masonic obligations? The compass points pierce my conscience so that I am not neglectful of my duty and obligation as a Mason.

Finally, the grand principles, namely: brotherly love, relief and truth, are a guide and measure of a Mason's life. These principles form the cornerstones upon which a Mason's reputation rests. To be a loyal Lodge member, you do conduct your daily life in the professed manner when you follow these principles. True concern for your brother does demand the highest moral expectations from a Masonic brother. To walk a mile in your brother's shoes may not be easy, but it does mean that you are concerned about him.

Remember that none of this is possible unless you are actively involved in Lodge matters as well as visiting member Lodges.

I think that Shakespeare expressed what I have tried to say in this paper in a succinct manner. In a scene from the tragedy, *Hamlet, Prince of Denmark*, Polonius, the Lord Chamberlain, was advising his son, Laertes, before Laertes embarked for France. He said to Laertes:

"This above all: to thine own self be true.
And it must follow, as the night the day,
Thou canst not then be false to any man."

BENEVOLENCE AND CHARITY

By W. Bro. Keith Johnson, Handhill Lodge No. 98 -
given at the meeting of District No. 14 Delta

During our initiation into the Masonic Fraternity our sense of Charity was put to a test. Later as a newly initiated candidate we were charged to "be especially careful to maintain in their fullest splendor those truly Masonic Ornaments of benevolence and charity."

For the next few minutes let us each give some consideration as to what those ornaments mean to us. An ornament is usually thought of as an unnecessary embellishment or frill, but it is also defined as a quality which adorns. So benevolence and charity are truly Masonic qualities. Benevolence and charity appear to go hand in hand and rightly so. Benevolence is an act of kindness. The first definition for charity in Websters dictionary is Christian Love. Charity is often given condescendingly. Thinking of it in terms of Christian Love we realize that charity given with condescension is not charity.

There are several aspects to benevolence and charity. As Masonic Higher Education Bursary Month approaches the first which comes to mind is monetary.

1976 was the first year that contributions to the Higher Education Bursary Fund averaged one dollar per member. I note with gratification that last year donations increased 25% which would indicate \$1.25 per member a year. In a recent publication a certain church spokesman was quoted as saying, concerning church contributions, "we must break the one to five dollar a week syndrome." It would appear that we as Masons must break the one dollar a Year syndrome.

We have all been present when a discussion has begun such as - "We should support more community projects as a Lodge - make our presence felt" and so on. There may be some validity to this argument but the Masonic Fraternity was not formed as a service organization and should not be made into one now. It has certain financial commitments within its own framework, but we should be wary of any pursuit which resembles fund raising outside of our own Membership. Any appeal which is deemed worthy by a Lodge should be answered with personal subscription by the brethren, rather than by adding our name to the many already belaboring the public for money through numerous projects for a worthy cause.

Personal poverty such as was known even forty or fifty years ago seldom occurs now, as we live in a society which allows no one to go without the necessities of life. The poor of today, in Canada, are those individuals with a disease for which there is no cure, the handicapped for whom there are no special facilities, some of our elderly citizens attempting to live on a fixed income, etc. It is areas such as these that funding is needed from the public at large. To me it is a paradox that in a society where the luxuries of yesterday are fast becoming standard equipment that medical research must go begging for funds, hospital services are reduced, and so on. We sit in our air conditioned offices and tractors, take our recreation vehicles and boats on vacations, cruise the winter countryside on snow mobiles - and give our dollar and a quarter to the Masonic Higher Education Bursary Fund. This generalization is no doubt unfair to many, but the point is there and we all could examine the proportion of our income designated to charity. By educating its members to the true meaning of charity, who then support each appeal as the individual sees fit, the Lodge is accomplishing far more than by zeroing in on one or two areas in particular. It is here that Masons as individuals should lead the way.

While giving of our resources is important, perhaps even more so is giving of ourselves - be charitable with our time. As we are all well aware there are ample opportunities for personal involvement in the community. It is only too easy to become over involved to the detriment of all your interests, but too often individuals with both the time and talent decline to accept any responsibility. We have an unquestionable responsibility to our family and our Lodge. The precepts of Free Masonry state that we must look after our own and this was one of the original purposes of the craft. I doubt if it was intended we stop there, but should also look farther afield. There are few of us who do not have the time to select one or two

avenues of volunteer service, beyond the Lodge, which interests us, be it civic government, a service organization or a regular schedule of visits to a nursing home.

IF this challenge to leadership and participation is accepted, let it be done, not with flag waving in the name of Masonry, but simply because it needs to be done. Remember, it is Christian Love which we are practicing, and practised as it should be cannot help but reflect honor on the Masonic Fraternity.

Keith Johnson P.M.
Handhill Lodge No. 98

A BEAUTIFUL SYSTEM OF MORALITY, VIELED IN ALLEGORY, AND ILLUSTRATED BY SYMBOLS

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Original Masonic Temple 345 West Monroe, Phoenix Arizona 80003

THE FRATERNITY OF FREE AND ACCEPTED MASONS: WHAT IS FREEMASONRY? Fundamentally it is a voluntary organization of men who support morality in public and private life. It requires a belief in a Supreme Being, endorses free public education and free choice of religious and political preference. It endeavors to improve society by self improvement of the individual, promotes patriotism and respect for the Constitution, equal rights under the law and practices good will toward all men. Its moral doctrines include the basic tenets of Brotherly Love, Relief and Truth and the cardinal virtues: Temperance, Fortitude, Prudence and Justice. It is a teacher of morality in its highest sense. There is no conflict between Masonry and Religion. It does not pretend to take the place of religion, nor serve as a substitute for religious beliefs of its members.

IS MASONRY A SECRET ORGANIZATION? Contrary to the claims and beliefs of many it is not a secret society. In all free countries it neither hides its existence nor its membership. Its philosophy, history, symbolism, aims, and principles are published in periodicals and books, many of which are found in public libraries. Its meetings and meeting places are advertised in public newspapers. The Temples are well marked for identification by visitors. It is a well Known, world-wide fraternity whose members proudly proclaim their membership. It is true that Masonry has modes of recognition and ceremonies with which the world is not acquainted. In this regard, all family groups and institutions have private affairs.

HISTORY. It is impossible to accurately trace its origin. Some eminent scholars have attempted to trace it back to biblical times and beyond. The craftsmen of Operative Masonry were the cathedral builders of the middle ages. However, Masonry as we know it to-day, dates from the formation of the Grand Lodge in London, England in 1717. While its ceremonies are of fairly recent vintage, its teachings and symbolism dates back into antiquity. It is the oldest and the largest fraternal organization in the world.

MEMBERSHIP. Its membership is limited to men of good character and reputation, each of whom has voluntarily sought admission. No one is solicited. The applicant must be recommended by two members of the Lodge to which he is seeking admission. A unanimously favorable ballot is required and, in Arizona, the two sponsors must have been personally acquainted with the candidate for a minimum period of six months.

GENERAL INFORMATION. The basic tenets of Freemasonry are taught in three degrees, namely, Entered Apprentice, Fellow Craft and Master Mason. The ceremonies are of a serious and dignified nature, without levity or horse play. Each candidate takes part with dignity and solemnity and is required to memorize portions of each degree through the assistance of some member of the lodge, usually at the candidates convenience. The lessons are taught, not by the direct method, but by the use of symbolism. This provides an interesting course of study for those who are industrious and are so inclined. An entire life time can be occupied in its pursuit. Toleration toward the beliefs of others is one of the important lessons of Freemasonry, but it seeks no armistice with bigotry or dictatorship. It teaches love and kindness in the home, honesty and fair dealing in business, courtesy in human contacts, help for the unfortunate and needy, resistance to evil practices, forgiveness toward those who are penitent, love for one another, all under the cover of a faith and reverence for the one Supreme Being. In short, it is a splendid way of life.



Bro. Charles McBrien was 100 years old and Bro. Harry Brayne was 101 years old. They are long time brothers in Masonry and close friends. There was a reception for Bro. McBrien at the American Woman, Club in Calgary and the Grand Master, M.W. Bro. R. L. Costigan and the D.D.G.M., R.W. Bro. Williams dropped in on the happy event to offer congratulations. He is a member of Nanton Lodge No. 17 and lives in the Bow Crest Nursing Home in Calgary. Bro. Brayne had his party on New Year's Eve and received a number of friends. He lives with a daughter in Calgary. M.W. Bro. Costigan was in attendance and had his picture taken with Bro. Brayne. The Grand Master offered to both of these brothers the congratulations of the craft throughout all Alberta.



The Installation of W. Bro. Ian Rothnie as Worshipful Master of St. Mark's Lodge No. 118 was colourful as the picture indicates and abounded in tradition.



Although the Lodges in the northern part of this Jurisdiction install their officers on St. John the Baptist's Festival in June and the above picture was taken in June 1978 we thought it would be interesting to publish this as the officers approach the end of their year in office. The Grand Master, M.W. Bro. R. L. Costigan attended the joint installation of five Lodges. W. Bro. G. B. Halldorson was installed as Worshipful Master of Wahpun Lodge No. 88, W. Bro. G. Astle as Worshipful Master of Lake Saskatoon Lodge No. 106; W. Bro. D. Bryon as Worshipful Master of Spirit River Lodge No. 116; W. Bro. R. W. Harris as Worshipful Master of Hythe Lodge No. 156 and W. Bro. F. Ganzeveld as Worshipful Master of Sexsmith Lodge No. 160.