



Grand Lodge Bulletin

Vol. 56, No. 3

Editor, W. Bro. Kingsley Dean

March 1991

Easter Message — 1991

The joyful news of the Easter proclamation of life's victory over death equips us to live with that unavoidable reality. If we were to take the fact of the Easter victory out of our lives, the bottom would fall out of the universe. So, during these weeks of Easter, we celebrate the victory of love over hate, life over death, joy over despair, and we give thanks to the Great Architect of the Universe for the promise of eternal life which has come to us through the Resurrection of the One we in Masonry call the Great Exemplar. At the same time, we cannot help but think of all the turmoil that goes on in the world, and we wonder if there will be peace in all those troubled areas this year or next year.

This century has been one of dashed hopes. It was ushered in by a great belief in progress, and many marvelous advances have been made. Yet almost everywhere there is widespread disillusionment. What has happened is the replacement of old problems by new ones — problems are with us still and they always will be: that is the feeling down below the thoughts of men. You can't have anything new or anything absolutely different. You may change your government, your fashions of art, the moods and manners of your ways of life — still, everything will be much the same just below the surface. In one year there will be a wave of permissiveness, next your puritanism, or as near as may be. Up and down. Backwards and forwards. In and out. Yes, the scene is constantly changing but the stage of which the play is enacted changes very little. This is what the writer of the book Ecclesiastes wrote: "What happened will happen again, and what has been done will be done again, and there is nothing new under the sun." (Eccles. 1:9)

But there is. That is what Easter Day is all about — a new thing under the sun. And it all took place in a skeptical world with the poisoning of hopes that the One labelled Messiah might be new: and then he hung dead and was buried and the tomb sealed. But, the **new thing** was that he was **seen again** alive and strong; the new thing that had never happened before, a resurrection on to life on the other side of death. What does the new thing indicate? It simply means that death is not the end; there still exists, as there always has existed, and still will exist for ever more, the creative power of God available for all mankind of whatever colour or creed. Easter happened so that we might know the source of power beyond the mortal.

The whole countryside cries out aloud the Easter mes-

sage. Soon new leaves on the trees; soon new flowers in the garden. That is why, even when we come to the utmost end of man's resources and nothing else seems to be left but an overriding skepticism, we still do not abandon hope. Our faith in eternal life is strengthened, not so much by argument, ritual and ceremony, as by the practice of treating all people as the children of God — in short, to love one another whatever our colour, creed, or religion.

Have a happy Easter and may your joy be complete.

Bro. The Rev. Canon W.R. (Bert) McQuaid

The V.W. Grand Chaplain

Easter and Freemasonry

The Encyclopædia Britannica lists **Easter** as "the most joyous of Christian festivals, observed annually throughout Christendom, in commemoration of the resurrection of Jesus Christ, on the first Sunday after the full moon following the vernal equinox." But whence the name? Bede derives the word Easter, or eastre in Old English, from Eostre, better known as Ostara, the Teutonic goddess of the spring whose festival was celebrated at the vernal equinox. When Christianity has reached the Teutons, it took advantage of their rites and customs associated with observance of the arrival of spring and the rebirth of nature after a long winter, and so the death of winter and the return of the sun were aptly used to celebrate and explain the doctrine of the resurrection as taught by the church.

M.W.Bro. W.J. Collett, in his paper *The Mists of Antiquity* (VOX LUCIS, 1:2, 1981) reminds us of the death and resurrection of the Goddess of Fertility in primitive religion. In Babylonian mythology, the great Mother Goddess, Ishtar (Astarte), "embodied all the reproductive possibilities and energies of nature. If Adonis died, Ishtar was without a lover, and she would not be fertilized and consequently would fail to reproduce." Ishtar would search for him in the Underworld where the Queen of the dead "would refuse to release Adonis until the messengers of the gods arrived, to sprinkle the Water of Life on both Adonis and Ishtar. When this was done they were raised from the tomb of death to the upper world. When the raising was complete the wonderful world of nature was revived and hope reborn for the fertility of the world. This legend is significant because it embodies several facets of the Christian Religion. The sprinkling of water, the descent of the hope of the world into the realms of darkness, the revival of life

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and hope for the world. It also has within it elements of the legend of Hiram Abif."

M.W.Bro. E.J. Thompson (GLB, 33:8, 1969) said, "Easter is the celebration of belief in the existence of life beyond the experience we call 'death.' Easter is the symbol of hope, hope not only for this earthly life but hope for life in a new dimension beyond the grave." Another of our Past Grand Masters, M.W.Bro. F.G. Fox, had addressed this topic (GLB, 36:8, 1971), stating "...remember that the Masonic Order is not an exclusively Christian order, and that we have many thousands of Brethren devoted to other faiths. Masons, then, would do well to think of the qualities of the man, Jesus, in a secular as well as religious sense, and to consider some of the special qualities displayed by him that can be revered and sought after by every man of every faith, and especially by every man who seeks to become better than he is."

The Hiram legend of our Master Mason's Degree, though symbolic, is a legend of the victory of man over all that is base in himself, and over death. Masonry symbolically initiates us into the eternal life here and now. The catch is that we have to live and act according to the precepts taught to us to earn such immortality. The faith in a resurrection to future life is inherent in the philosophy of Masonry, as it has been among almost all nations of antiquity: the Egyptians, the Zoroastrians, the Brahmans, the Buddhists, the Skals of Scandinavia and the Druids. Eventually, the doctrine was taught by Christianity. Christ exemplified it, by his own resurrection, to his disciples and the Christian church echoes it, to this day, to teach men that they can experience a new life and rebirth through faith in God. Every Mason has passed through the conscious experience of being raised from a dead level to a living perpendicular, the knowledge of immortality while being mortal. The Master Mason knows of Easter!

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St. Patrick's Day, March 17th

As long as there are Irishmen
And Irish wit and laughter,
I'll be wishing Irish luck to you
That long — and even after!

Grand Master's Itinerary, March 1991

- March 4 Pembina No. 126, Sangudo
- 5 Elbow River No. 180, Calgary
- 6 Granite No. 127, Blackie
- 8 Sentinel No. 16, Frank
- 12 Canada No. 165, Calgary
- 14 Coronation No. 72, Coronation
- 15-17 All Canada Conference, Winnipeg
- 18 Astra No. 179, Cold Lake
- 20 Hand Hill No. 98, Delia
- 25 Hussar No. 130, Strathmore
- 27-28 A & A.S.R. Rose Croix, Edmonton

Masonic Bursary Awards

The following event was also covered by the Rocky View / Five Village Weekly.

The Annual meeting of the Masonic District No. 15 was held in Three Hills, November 9, 1990. Following the banquet, two Masonic Higher Education Bursaries of \$1,000.00 each were presented to two students in School Division No. 60.

R.W.Bro Calvin D. Shaver, DGM, congratulated both girls on their achievements in public school and on their desire to continue to reach higher educational goals. He briefly explained how these bursaries are funded, and that application forms are available through most of the Alberta High Schools, Colleges, Universities and the Grand Lodge office in Calgary.

Last summer sixty-nine Bursaries were awarded. The Fund is still gathering money for 1991 Bursaries.



Pictured (l. to r.): R.W.Bro. Wayne Sommerville, DDGM, District 15; Lisa Gagy, Huxley; R.W.Bro. James R. Crawford, SGW; Joanna E.M. Philipsen, Acme; R.W.Bro. Calvin D. Shaver, DGM.

An Irish Blessing on St. Patrick's Day

May the road rise to meet you
May the wind be always at your back
May the sunshine warm upon your face
May the rain fall soft upon your fields
And, until we meet again
May God hold you in the palm of his hand.

Character

By R.W.Bro. J.R. (Jim) Crawford
SGW, Grand Lodge of Alberta

Continuation of paper began in February's Bulletin

Masonry has, in this 20th century, been accused of inactivity. It has been a century noted for great improvement in services to humanity. It has been described as the age of Service Clubs. Many of our members propose similar Service-Club type programs for the Craft. They accuse their fellow Masons of being inactive. They want to do something spectacular that the public can see and applaud.

Brethren, the Masonic design is the development of character and the improvement of life and conduct. Freemasonry deals with principles rather than with projects; in the dissemination of ideals, rather than in programs or self-advertisement. Open Masonry to service projects and you will have disunity in its ranks. As we all know, beauty and harmony of the structure must be maintained at all costs. Freemasonry cannot deviate from the great design on its Trestle Board: the making of Masons, the making of better Men. There is no more urgent work today and certainly no greater work than this, the building of character. It must be our prime goal!

To live your life purposefully, you must discipline it. You must not fritter it away in unfair purposes, erring acts or in constant willfulness. You must make your thoughts, your words, your acts, all work to the great end and that end is not self, but God. That is what we call 'Character.'

The circumstances amid which you live determine your reputation; the truth you believe determines your character. Reputation comes over one from without; character grows up from within. Reputation is what you have when you come to a new community; character is what you have when you go away. Your reputation is learned in an hour; your character does not come to light for a year. A single newspaper report gives you your reputation; a life of toil gives you your character. Reputation is what men say about you on your tombstones; character is what the Angels say about you before the throne of God.

People talk about building character on personality, but how is this accomplished? Every impulse acted upon, every resolution carried out, every fine emotion that gets us somewhere weaves itself into the pattern of our character. It is not the product of lectures or sermons but of well-directed effort. Character takes in the whole man. Big men become big by doing what they don't want to do when they don't want to do it. This wise saying explains why today we have so many great problems, yet so few great men.

Great characters were built in days when men and women travelled in covered wagons. They drove back the frontiers and carved homes out of the wilderness when food and clothing were of the coarsest; when school children walked two and three miles to school and sat on benches hewn from logs; when a preacher traveled long distances in covering his circuit; when men and women provided their own entertainment and the Bible formed a major part of the family reading; when there was a greater belief in the power of prayer than in the power of self. Great

characters were built in overcoming trials; in surmounting great obstacles; in hurdling obstructions that others said could not be overcome; in achieving great ends against great odds. We can build character by doing things that others have done, but we cannot build character by doing things merely because others have done them.

In the Volume of the Sacred Law we oft find the concept of human life and conduct likened to a building — something that is raised and fashioned gradually, stone by stone. So it is with each individual Mason. We are all builders in our thoughts, our emotions, our words and our actions. We are constantly working away at a house not made with hands, namely the 'House of Character.'

There can be no doubt that character determines destiny. The future of the world certainly depends far more on the development of character than on anything else. Without it, no plans that Statesmen lay down for a better world can possibly succeed. We can build more and better houses, thus raising the level of citizenship, but the 'creation of peoples' does not come about that way. We do not build citizens from bricks, mortar and lumber, but from stones of Honesty, Truth, Love, Beauty, Courage and Industry.

As Freemasons, let us, in the years that lie ahead, apply ourselves to the task of building a Temple worthy of the Great Architect of the Universe; always keeping in mind that every man is the Architect of his own Temple in which he has to spend eternity.

My Brethren, Freemasonry is founded upon the dignity of the individual; upon the Brotherhood of Man under the Fatherhood of God. Let us continue to dedicate and rededicate ourselves to the attributes of character and standards of conduct which enable us to live the way of life befitting a skilled Craftsman. A man can only reach as high as his ideals. What a wonderful thought to be able to say before you travel heavenward, "My life is my message."

My Brothers, so long as you and I continue to strive for lofty ideals, then, indeed, will Freemasonry have built its Temples in the hearts of Men.



In recognition of his outstanding contribution to Masonry in general and to Ivanhoe Lodge No. 142 in particular, R.W.Bro. Donald C. Maskell (left) was presented with a Life Membership in Ivanhoe Lodge on December 6, 1990 by W.M. Neil Shiedow.

The Masonic Foundation of Alberta

As a result of the deliberations of a special committee appointed by M.W.Bro. D.A. Bruce in June 1988 to investigate the feasibility of the formation of a Masonic Charitable Foundation, and the subsequent resolutions passed at the 1989 and 1990 Grand Lodge Communications, the Establishment of the Masonic Foundation of Alberta took place on Saturday November 24, 1990. This Foundation is a venture through which individuals, both Freemasons and non-Freemasons, may wish, by means of bequeaths, estates or other similar methods, to contribute financially to a charitable foundation whose funds will be eventually allocated for approved charitable purposes. Committees have been established to further investigate possible funding activities, as well as projects that are deemed worthy of the Foundation's involvement.

The membership of the Foundation comprise the original committee and representatives appointed by the District Deputy Grand Masters from each of the districts. Any Master Mason is eligible to become a representative.

The Executive of the Foundation is:

President	M.W.Bro. Dave Bruce
Vice President	W.Bro. Jim Cox
Secretary	R.W.Bro. Don Maskell
Treasurer	R.W.Bro. Brian E. Smith
Directors	R.W.Bro. Ken Stuparek
	R.W.Bro. Myron Lusk

The Executive Committee welcomes suggestions and ideas for either fund raising activities or charitable purposes from any member of the Craft. Please feel free to submit them to:

The Masonic Foundation of Alberta
130 - 8th Avenue NE
Calgary, Alberta T2E 0P5.

Your financial support for, and enthusiastic promotion of this Foundation will make it a most worthwhile and exciting endeavour. It is hoped the Foundation will contribute significantly to the betterment of society and the visibility of the Craft.

The Executive Committee looks forward with much anticipation to your continued patronage of the Masonic Foundation of Alberta.

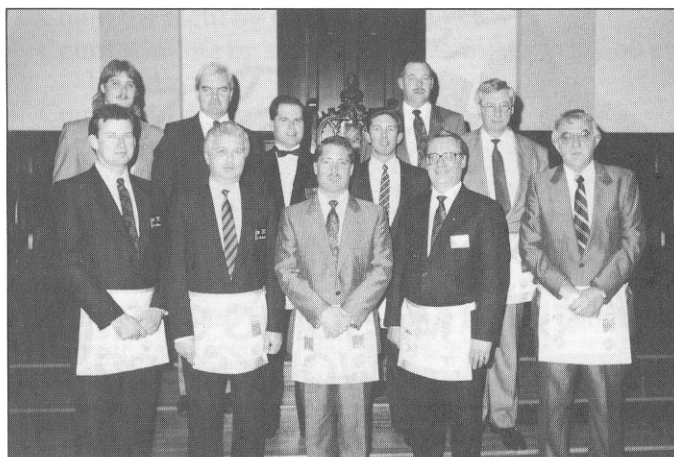
Editor Gets Letters From Far Away Places

Our Grand Secretary initiated the practice of mailing the Grand Lodge Bulletin to other Grand Lodges.

The current editor has received letters expressing appreciation of the quality of the publication and conveying warm fraternal greetings from:

Gran Logia De Cuba A.F. & A.M., Havana
Gran Logia De Guatemala A.F. & A.M., Guatemala
Grande Loja Do Rio Grande Do Sul, Porto Alegre, Brasil

Bro. Gerhard Irrittje, the former Secretary of Flensburg Lodge "Wilhelm Zur Nordischen Treue", Germany. He sent along a Forget-Me-Not Pin and an explanation of its symbolism to proscribed Freemasons in Nazi Germany.



Ivanhoe Lodge No. 142 welcomed 14 new members in 1990. *Back Row* (l. to r.): Bro. Fred Drew, Bro. Gerry Jacobson, Bro. David Lovatt, Bro. Ken Patton, Bro. Carl Reeves, Bro. Terry Strain. *Front Row* (l. to r.): Bro. Scott Mathieson, Bro. Lawrence Macdonald, Bro. Rodney Dempster, Bro. Ian Skogstad, Bro. Ron Schultz. *Missing*: Bro. Ken Degen, Bro. Harold Dingley (affiliated), and Bro. Doug Copithorne (affiliated).

Rules for Masonic Dates

Did you ever wonder what the various Masonic dates refer to, or how they came into being? The various Masonic Rites date their activities from a year of particular significance in their traditions. The general rules for Masonic dates are as follows:

Ancient Craft Masons

Commence their era with the creation of the world, calling Anno Lucis (A.L.), "in the year of light," 4000 years prior to the Christian era, thus 4000 plus 1991 = A.L. 5991.

Royal Arch Masons

Date from the year the Second Temple was commenced by Zerubbabel, Anno Inventionis (A.I.), "in the year of Discovery," 530 years prior to the Christian era, thus, 530 plus 1991 = A.I. 2521.

Order of High Priesthood

Dates from the year of the Blessing of Abraham by the High Priest Melchizedek, Anno Benedictionis (A.B.), "in the Year of the Blessing," 1913 years prior to the Christian era, thus 1913 plus 1991 = 3904.

Cryptic Masonry — Royal and Select Masons

Date from the year in which the Temple of Solomon was completed, Anno Depositionis (A.Dep.), "in the Year of Deposit," 1000 years prior to the Christian era, thus 1000 plus 1991 = A. Dep. 2991.

Knights Templar

Date from the year of the organization of the Ancient Order, Anno Ordinis (A.O.), "in the year of the Order," 1118 of the Christian era, thus 1991 minus 1118 = A.O. 873.

Scottish Rite Masons

Using the Jewish chronology, use the date Anno Mundi (A.M.) "in the year of the World." Add 3,760 to the common time, thus 1991 plus 3760 = 5751.

A.K. Dean



Take in this year's Masonic Spring Workshop

Pursuing the Theme
Grabbing the Future

M.W.Bro. W. Pellow

plus

Inspirational Guest Speaker — Alvin Law

April 19, 20 & 21, 1991 — Banff Centre

Schools of Instruction

1. History - Masonry and the Occult
 2. Masonic Etiquette
 3. Involving the Lodge
 4. Grand Lodge Panel - Finance
 - Benevolence
 - Bursary
 - Jurisprudence
 - Committee of the Work
 5. Masters and Senior Wardens*
 6. Junior Wardens and Senior Deacons
- * All Masters and Wardens should bring their Constitutions and Lodge Regulations to the session — if they are attending.

Register Early — Space Limited!

St. Patrick's Day

By Ruth Philp

This country's made of people
From all the older lands.
They came from plain and mountain
And from the desert sands.

They filled the empty spaces,
Norwegian, Swede and Dane,
Adventurers from British Isles
And the steppes of the Ukraine.

From every continent they came
With customs strange and new
And formed a great mosaic
As this vast country grew.

But on the seventeenth of March
A wondrous change is seen.
everyone steps to an Irish tune
And everyone wears green.

No matter where they came from
It's very safe to say
That everybody's Irish
On St. Patrick's Day.

From The Lodges

Griesbach Lodge No. 191

There are many in our population who haven't go a clue
about a Mason.

See them round you everywhere asking with a puzzled
stare,

Why can't the Masons teach their members how to tell —
Tell about their Order, so others may know as well.

If other folk, they say, were told just what one has to do,
Other folk might like to become Masons too.

We Masons have a secrecy that others find quite vexing.
The way we quietly carry on is to others most perplexing.
They feel if we have something we would really like to sell
then why can't the Masons learn to tell?

For there are many people who would really like to know
Just what we have to offer or what makes the whole thing go.
Instead of keeping it a secret, why not put it out on show?
Why can't Masons learn to tell you how to join their flock?
Other fraternities do so with much high pressure talk.
Their invitations for membership sound positively thrilling,
Qualifications don't matter actually, as long as one is
willing.

Some will take you in with the speed of summer lightning
And others charge right at you, which is absolutely fright-
ening.

But try to join the Masons — that's a secret guarded well,
So, why can't the Masons, why can't the Masons, learn to
tell

Of Unknown Origin

Lethbridge Lodge No. 39

The Right of Visit or Visiting

It is commonly believed that
"every affiliated Mason in good standing has a right to
visit any other Lodge, wherever it may be, as often as
it may suit his pleasure of convenience; and this is
called, in masonic law, 'the right of visit.' It is one of the
most important of all masonic privileges, because it is
based on the principle of the identity of the masonic
institution as one universal family, and is the exponent
of that well known maxim that 'in every clime a Mason
may find a home, and in every land a Brother.' It has
been so long and so universally admitted, that I
(Mackey) have not hesitated to rank it among the
landmarks of the Order... the admitted doctrine of this
subject is, that the right of visit is one of the positive
rights of every Mason, because Lodges are justly con-
sidered as only divisions for convenience of the Uni-

versal Masonic family ... but without the existence of some such good reason, masonic jurists have always decided that the right of visitation is absolute and positive, and insures to every Mason in his travels throughout the world."

The above is a portion of a paragraph on visitation from the book, *Freemasons' Guide and Compendium*, by Bernard E. Jones.***

A True Freemason will not waste his time, nor demean himself, by tearing down another's wall. He respects every man's temple, though it be erected to other gods than his own, and carries in his heart a reverence for every attempt made by anybody whatsoever to raise toward heaven the palaces of our human dreams.

H.L. Waywood

***Jones is quoting Mackey, *Encyclopedia of Freemasonry*. Ed.

Vulcan Lodge No. 74

Tomorrow's Opportunity

If we might have a second chance
To live the days once more,
And rectify the mistakes we've made
To even up the score.

If we might have a second chance
To use the knowledge gained,
Perhaps we might become at last
As fine as God ordained.
But though we can't retrace our steps,
However stands the score,
Tomorrow stands another chance
For us to try once more

Unknown

Westlock Lodge No. 114 &

Kitscoty Lodge No. 131

The Value Of A Smile

It costs nothing, but creates much.
It enriches those who receive without impoverishing those who give.
It happens in a flash and the memory of it lasts forever.
None are so rich they can get along without it, and none so poor but are richer for its benefits.
It creates happiness in the home, fosters goodwill in a business and is the countersign of friends.
It is rest to the weary, daylight to the discouraged, sunshine to the sad and nature's best antidote for trouble.
Yet it cannot be bought, begged, borrowed or stolen, for it is something that is no earthly good to anybody until it is seen and shared.
And if sometimes I am too rushed or too tired to give you a smile, may I ask you give me one of yours for nobody needs a smile as much as those who have none to give.

Temple Lodge No. 167

Count the campfire by glowing flames never by the ashes that fall.
Count the days by golden hours, don't remember clouds at all.

Count the night by stars not shadows.
Count your life by smiles not tears and with joy on every birthday.
Count your age by friends not years.

Rocky Summit Lodge No. 30

A Creed

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my temper break through unexpectedly and disgrace me.

I will remember that my neighbours have troubles enough without unloading mine on them.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will be a friend under trying tests and wear everywhere a goodwill face, unchilled by aloofness.

I will gladden my nature by smiling out loud on every fair occasion, and by outlooking optimistically.

I will pray frequently, think good thoughts, believe in my fellowman, and do a full day's work without fear or favour.

I Am Music

Servant and master am I;
servant of those dead,
and master of those living.
Through me spirits immortal speak the messages that
make the world weep,
and laugh,
and wonder,
and worship.

I tell the story of love,
the story of hate,
the story that saves
and the story that damns.
I am the incense upon which prayers float to Heaven.
I am the smoke which palls over the field of battle where
men lie dying with me on their lips.

I am close to the marriage altar,
and when the graves open I stand nearby.
I call the wandered home.
I rescue the soul from the depths,
I open the lips of lovers,
and through me the dead whisper to the living.

I know no brother,
yet all men are my brothers;
I am the father of the best that is in them,
and they are fathers of the best that is in me;
I am of them
and they are of me.
For I am the instrument of God.

I Am Music