



# Grand Lodge Bulletin

Editor: A. M. Mitchell, P.G.M.

## A SPECIAL MASONIC EFFORT

Brethren:

Just a little explanation regarding the Grand Master's War Defence Fund, which I have instituted since Grand Lodge met and of which you have all received notice. At the District Meetings recently held I spoke about the need for such a fund. So many had approached me with the idea that Masonry in this province should have the opportunity of contributing to a purely Masonic fund in aid of Canada's War Effort, that will be a credit to the Order.

The main thing at the present time is for all of us to generously support our Masonic Fund to make it a worth while effort—one to which we can point with pride.

It has been suggested that an objective should have been set, but I felt that in the case of a fraternal gift such as ours will be, we should all remember our entry into Masonry—when we were requested to give but could not, our reply was that we would give were we able. The opportunity is here now, Brethren, to make the fund a success; so give as your dictates and circumstances will permit, and no matter how large or small the amount, it will be thankfully received and faithfully applied. Surely our eleven thousand members can make a contribution worthy of their numbers.

A separate account in the Grand Lodge office will be kept of all contributions received and a report made to Grand Lodge at its next Annual Communication. The members present will then decide how this fund can be used to best advantage for war purposes. In other words, those who have contributed shall decide where their donations are to go.

I am sure my District Deputies will consider themselves as being responsible in their respective districts for keeping this Masonic Fund to the fore, and the active assistance of the Master and officers in each constituent Lodge will be greatly appreciated by them and by myself. I trust that all members will support the fund generously. The duty is ours. Give, Brethren, and be thankful that your circumstances are such that you can give. The assistance is required NOW—not later, and I have been much encouraged by contributions that have already been received.

It has been a great pleasure and privilege to be able to meet so many of you at the District Meetings. The best of good fellowship and friendliness has been in evidence everywhere. That is as it should be and my thanks and appreciation are gratefully extended to all of you for the many kindnesses and courtesies shown my Grand Officers and myself, which have made our visits to you most enjoyable. I hope that you have also derived benefit and enjoyment in the contacts made.

With best wishes to every one of you,

Yours sincerely and fraternally,

*Sam Harris.*

Grand Master.

## THE FREEMASON IN WAR

NEWS comes that Freemasonry in Norway and France has been suppressed. Without doubt the same thing has happened in Belgium and Denmark and may have in Sweden. Masonically, Europe, with the exception of the British Isles, is dark and the fate of the Ancient Craft made desperately clear should totalitarianism reach its ultimate.

Freemasonry as a band of brothers based upon principles of individual freedom of political, social and religious conscience cannot survive in a totalitarian state. The ideals of the swastika and the square and compass are as black is to white. The issue is clean cut. As citizens we must fight for our country, as Freemasons we must fight for the continued development of the system of government, the social, religious and political freedom loosely described in the term "Democracy."

Our duties as citizens in the Dominion of Canada are clear and to the thinking Freemason his duties as such should be equally clear. Truly they have been wrapped in high-sounding phraseology by orators and writers "from time immemorial" but stripped of the trappings they stand and will stand clear as day.

Freemasonry stands for life "on the square." It makes every man a free man, head up facing the sun, marching in the van of progress of the race of which he is a leader. The true Freemason need bow to none; he translates the Golden Rule into action in his vocation and avocation, his conduct and his example. He need not cringe, hat in hand, before any dictator, civil or religious, begging for the right to his belief. He is a "Free" Mason, a builder in his own individual right.

In his vocation he serves honestly, ready to add just a little more than he is paid for. He does not misrepresent his skills, neither does he attempt to disadvantage his fellow man by false report, or plot, or secret use of unworthy influence of any kind. "Pull," except the "pull" of individual merit, is to him anathema. When he loses in a fair fight he binds his wound quietly and harbors no malice, but prepares for the next encounter. He does not believe the world owes him living or preferment, but by honest service earns them.

In his avocation he finds rest for his individual spirit. He sees the medals and the honors fall upon the unworthy and envies them not, knowing that time, the fine sifter of judgments, will separate the chaff from the grain and honor the men who have performed the lasting service.

In the present stress he realizes that all his kind are in the battle, that as a Mason he can and must act as a Mason to build the courage, weapons, wealth and drive to beat the menace of the dark. He will not rush from one movement to the next, he will not listen to every hysteria which beats upon his senses nor waste his substance on the innumerable causes

of self-appointed beggars. He will use his reason and his skill, refusing to be led away into the blind alleys of sectionalism, pettiness and the all too human desire for personal glorification at the expense of his fellows.

He acts within the limits of his capacity and of his philosophy, secure in the knowledge of his own ability and that right is might and truth will conquer.

The world's stress is his stress brought to the level of the individual. He knows that in union is strength and that in the true performance of the demands of brotherhood, set before him in stark reality by his obligation as a Freemason, he will add his weight to the forces of truth and justice which must and shall prevail.

In short, he will do his share, as a man and as a Mason without guile.

A.M.M.



## THE NUMERAL THREE

The number Three, is one of the interesting numbers in Freemasonry. It is a symbol representing three units, each separate and distinct. The number Three is of greater interest and more important to Masons than any other class of persons. The first steps within a Masonic Lodge reveal the universal use of the number Three, in fact Three is deeply interwoven into Masonic symbolism. Every Mason learns early in his masonic career that a Masonic Lodge is under the direction of three principal officers, the three principal officers symbolize the three principal stages of human life, which are youth, manhood and age.

In youth, like the sun, we arise in the east in the newness and morning of life; in manhood, like the sun at noon we attain the meridian heights of life; finally, in age as in the evening of life. The three principal stages of life are emphasized again and again. The three steps on the Master's carpet, the three degrees of Ancient Craft Masonry, the three Greater and Lesser lights; the three working tools and three charges, the three virtues, Faith, Hope and Charity.

Three also represents the three principal characters, The Entered Apprentice degree represents the physical man; the Fellowcraft degree represents the intellectual man, and the Master degree symbolizes the spiritual man. From this symbolism we perceive the three duties which man owes; the first to his God, the second to his neighbor and the third to himself.

We also have the three great pillars which are wisdom, strength, and beauty; we may associate these three virtues with the three builders of the Temple—Solomon, King of Israel; Hiram, King of Tyre; and the other Hiram known as the builder, who was the widow's son. These three distinguished members of our Craft were our first Grand Masters.

## THE ANCIENT LANDMARKS OF MASONRY

By V. W. Bro. WM. R. DAVIS, Calgary

*Editor's Note.*—Opinions expressed and speculations advanced in articles of this kind are the writer's own. Official approval of Grand Lodge is neither expressed nor implied.

### THE FIRST OF FOUR SECTIONS

**T**HE Ancient Landmarks of Masonry. What are they? And why do we use the prefix "Ancient?" To answer these questions we must go back to the time when man first became conscious of his powers of observation, deduction and induction, and of his capacity to adapt himself to his environment. We must examine those qualities of which he alone of all the animate creation is possessed.

Instinct taught him to mate, and there arose the first of the social units in the family. His great preoccupation was defence, not only against the attacks of wild animals, birds and reptiles, but against hunger and the inclemency of the elements. Compared with other animals he was very inadequately equipped by nature for this purpose. He was not furnished with claw or fang, nor was he furnished with a coat of fur, hair or feathers. He suffered from the additional handicap of having a longer period of helpless infancy than did the lower animals. This was a double burden, for not only was the child helpless but its care added to the burdens of the parents over a long period of time. On the other hand he was furnished with natural endowments in his powers of observation, the ability to adapt himself to his environment, and skill to fashion weapons for defence from natural objects about him. His food consisted of the flesh of the wild animals and birds he could capture, and of the wild fruits, nuts, seeds and roots that he found growing naturally at his hand.

He observed that as his children grew the power of the family to defend itself increased in inverse proportion to its numbers, and to his intelligence this suggested a union for defence among his relatives. So developed the second of the social units in the tribe or clan. Clans roamed over certain areas of the earth's surface in search of food and weapons, and in time claimed a prescriptive right to these areas to the exclusion of all others. This was probably the cause of the first war with all its devastating effects, but again intelligence asserted itself, showing the futility of war and the advantage of agreement. Agreement between enemies required that boundaries be established between the areas allotted to each tribe.

It is interesting at this point to observe how we are almost compelled to use geometrical terms, for a boundary is a *line* drawn between two *points*, which lines enclose an area or *superficies*. It is obvious that the first detail to be settled would be

the points between which the lines should be assumed drawn. With their limited knowledge natural objects would be chosen such as the top of a hill or the point where a river entered a lake or the sea. It is probable that such points would be additionally attractive by reason of their immovability since it is obviously impossible for an enemy to remove these points with the ease with which a tree could be cut down or uprooted, or a large stone removed.

From the hunter stage man next entered the pastoral stage. His intelligence and intellectual powers taught him how to tame and domesticate the wild animals, ensuring and regulating his supply of food. In this stage he probably used natural objects as his landmarks surrounding larger areas of land. Then he became an agriculturist and learned that he could destroy all the natural vegetation on a given area of land and resow it with the seed of a desired grain, grass, root, nut or fruit. Thus by directing all the capacity of the land to one end he would add to the quantity and regularity of his food supply.

Here a new problem presented itself. The small area of the farm required the constant attention of the same individual and of his family. Private rights began to appear. The produce for some time may have been communal or tribal property, but better attention to the cultivation of the land required uniform supervision so that an intimate knowledge of its capacity could be acquired and the maximum production be obtained. To determine the bounds of each individual's responsibility brought up again the question of boundaries. Natural landmarks were not abundant and resort was had to artificial ones. These were made as solid and immovable as possible. Travelling in the older countries even now one cannot help observing the boundaries even of small fields consisting of sunk fences, with earth piled up and thorn and other trees planted on the mound or boundary line. Occasionally one comes across great boulders set deeply in the earth by artificial means. These are called "march stones" and were placed there to mark the line where one person's estate "marched" with that of another.

As time went on and civilization advanced the ownership of land by the individual rather than by the clan or tribe became acknowledged and the right to devise land by will became established. This necessitated the use of written records and registers wherein the boundaries of such lands were described. It is of great interest to observe, on reading old titles and conveyances, how the idea of natural and immovable objects is retained. In those documents we come across such expressions as "where wind and water shears," used to describe the boundary where two estates marched along the top of a ridge. Lawyers wishing to express the idea of perpetual possession used such expressions as "while winds blow and the sun shines." Thus the idea of permanence and immovability is most intimately associated with land marks throughout all the stages of man's development.

### PATRIOTISM

Let our object be our country, our whole country, and nothing but our country. And, by the blessing of God, may that country itself become a vast and splendid monument, not of oppression and terror, but of wisdom, of peace, and of liberty, upon which the world may gaze with admiration forever.

—Daniel Webster.

### THE SILENT MASON

The silent Mason is one who lives and acts out his principles in all his intercourse with his fellowman. We believe in Masonry that acts silently. We want no loud cry in the market place, or vain pomp and show. The Mason who tries to live our principles without any ostentation will be a pillar of strength to the noble Institution. The humblest Craftsman who has been made a Mason in his heart is worth more than any number of distinguished members to whom its teachings are mere verbiage.

—The Freemason, London.

### THE STEWARDS

There is no office in the Blue Lodge more important than the Stewards, when you take into consideration the impression made on the candidate, and preparation for his entrance into the lodge. First impressions are lasting, therefore the Stewards should be very careful how they meet the candidate. A wrong impression can very easily be conveyed by one remark made by the Stewards while on duty in the ante room. Many a brother has gained a wrong impression of Masonry just before he went into the lodge room to take his first degree from a thoughtless remark made by a Steward.

—The Masonic News.

### RESPONSE OF LORD CORNWALLIS AT HIS GRAND LODGE MEETING

In responding to a toast at a meeting of the Provincial Grand Lodge of Kent, in England, the Provincial Grand Master, Lord Cornwallis, referred to a remark he made to the brethren at the previous annual meeting of that Grand Lodge. He asked them "to travel the road" with him, and not only pave the "great highway of Masonry" with good intentions, but to lay a mile or so of it with endeavor and, he hoped, with achievement.

He said he believed that they had done what he asked and added: "The road they had travelled had been metalled and cemented with something that the world was struggling to get hold of; something that was the foundation of all peace—friendship. Masonry was founded on friendship and co-operation. Religion instilled the ideals of friendship. How true were those words—'Greater love hath no man than this, that a man lay down his life for his friends'. Masonry meant friendship, not fair-weather friendship, but a desire to give a helping hand, or to extend a kindly word, when so badly needed in all walks of life."

### CHIPS FROM A ROUGH ASHLAR

Gathered by "The Tyler"

Happiness in the fellowship of Freemasonry is found, as always, now, and not in any speculative future.

The pearl of price in any situation is a sense of humor. Laugh *at* yourself but *with* the other fellow.

What is more thoroughly enjoyable than a good time at the Lodge meeting to which you reluctantly dragged yourself?

There is a peculiar gentleness in the charity which comes from having truly loved and deeply suffered.

Selfishness is the unpardonable sin, but true brotherhood a prime taste of Paradise.

Prophets of good and evil are common today as ever but as little able to change character or events now as then. Consider then Isaiah in T.V. O.S.L.:

"Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever:

"That this is a rebellious people, lying children, children that will not hear the law of the Lord:

"Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits."

Mighty few honors go to those who seek them on their own terms.

One may profit by bad example as well as good. When another is offensive, you can be agreeable; when he is feeble and self-seeking, you can be constant and generous; when he is unspeakable, you can practise common decency.

Benevolent thought cannot be cultivated by good resolution, but by translating every day the lesson of the north east corner into that searching question: "Who am I to sit in judgment?"

"Post-mortems" on good Lodge meetings are pleasant. They remind us of great events past.

Freedom from responsibility seems a stronger urge than that for wealth. Ergo most of us get the freedom while a few get the pelf.

The mind of man discovering helium in the sun nearly ninety million miles away, plans to destroy its neighbor an hour distant on earth.

Prophets, pulpiteers and exhorters to the contrary, there can be no mass production of the things of the spirit.

In the promotion of its noblest purposes, Brethren of the Craft can seek for each other the hieroglyphic bright, grandest of all visions.