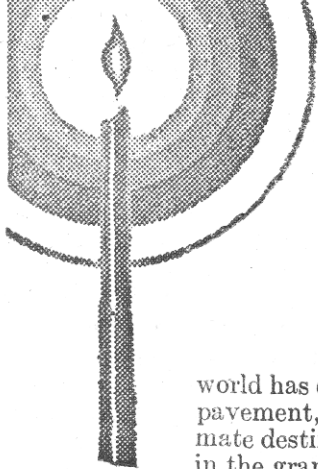




Grand Lodge Bulletin

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

GREETINGS



Grand Master's Christmas Message

Red Deer, December 1, 1942.

Brethren:

It is my privilege to send you Christmas Greetings and to wish for you and yours, Health and Happiness during the coming year. It is more than usually desirable that these old and time tested wishes be exchanged this year, the fourth of the greatest war the world has ever seen. Wars come and go. War and Peace alternate in forming the pavement, chequered in black and white, over which Man moves toward his ultimate destiny. Four years or forty years or even four hundred years are as nothing in the grand design of Eternity. With our own flesh and blood in daily physical contact with the most ruthless enemy the world has ever seen it is difficult for us to realize this fact.

Once more we come to the celebration of the birth of the Prince of Peace. We come to it this year with a deep sense of humility and gratitude: gratitude for the sacrifices of that noble band of men and women who stand between us and the common enemy and humility because of the weakness and apparent futility of our efforts so far to back them up. These are proper sentiments. But it is also proper to look ahead. Winston Churchill has told us that we are now at "the end of the beginning". It might be that by the grace of God another twelve-month will bring us within sight of victory. "'Tis a consummation devoutly to be wished."

Whether that hope is realized or not our own duty is clear. It is for us to act as the dictates of right reason prompt us, to cultivate harmony and practice charity so that, in God's good time, we may once more live in peace with all Mankind. "Glory to God in the highest, and on earth peace, goodwill toward men."

Yours fraternally,

F. P. Gallenarth



Grand Master.

MEN, MIND AND MATERIAL

THE history of man is the history of the conquest of his thinking over the raw material of his universe. In grim experience man has learned to bend the flora and the fauna, the rocks and the rivers of his world to his will, easing his lot and changing his economy from scarcity to plenty.

With the conquest of the material came realization of the non-material, the world of the spirit upon which no hand could be laid and man's thinking turned to the search for a Common Good. Many times he thought he had found that Common Good and gave It a Name above all names.

The wheel turns full cycle and to defend his search for the Common Good, free man must needs stake his all, his very life upon the spinning fate of his universe. Common Evil attacks Common Good, Reaction drives Freedom into Armageddon and the future of this planet hangs in the balance of time.

The daily demands of destruction and devastation strip man of his wealth and cast it into the fiery furnace of war, and he is left with little save resolution, his power to think and to transform thought into action new and effective against his enemies. Some of that thought must be of the spirit, of the things no hand can shape, the Common Good. In his struggle for Victory he must research for Truth.

For freedom of active expression of thought in shaping things to come—we fight. For freedom to seek the Common Good, each according to the clues afforded him—we sacrifice. For tolerance to recognize the chequered pattern of good and evil in the lives of all men, and ourselves—we labor. These three are the Eternal Triangle of Freedom, the lives and angles of our patient Hope.

At this season more than any other the power of the Common Good pours out in flowing measure. Goodwill abounds and its common expression is a prayerful wish that it might last the year round. That it will last the year, and every year, is Excelsior for humanity in the midst of appalling catastrophe.

We are the men. We have the wealth of the earth. It is unthinkable that the powers of our minds are inferior to the devilish forces of evil loosed upon us. Long and bitter the struggle may be, but victory is certain shall we weary not in well doing. Then will come that great day when indeed our Faith may be lost in sight, our Hope end in fruition, and Love of the Brethren extend over the face of the earth.

The Christmas Season is but a lightning flash of what peace with Victory can mean to free men. We catch a glimpse of what Goodwill to all men can really compass. Toward the goal we must struggle and sacrifice, pouring out men, material and mindstuff to shape that new world when every day will be Christmas Day in the hearts of long suffering humanity.

Ask yourself, good Brother, as this fourth Christmas comes to the titanic struggle, whether you are giving of your best in body, mind and spirit to defeat Evil

and enthrone Good ere another year is added to the calendar of history.

In sober mood but highest hope we send the ancient greeting—a Happy Christmas to you all!

A.M.M.

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NEWS FROM ABROAD

Word About Greece

The death last year of Sovereign Grand Commander Aly Shawki Pasha of the Supreme Council of Egypt was a serious loss to Masonry in that country, but the brethren are carrying on as best they can. They have advised that the only way they can communicate with the Masons in Greece is through the Supreme Council of Turkey and that is not functioning, although its officers are prompt in answering correspondence, so far as the mails permit. It is very doubtful if even through this means much aid or assistance can be directed to our Greek brethren. The best procedure is through the Exiled Government of Greece in London, of which King George II. who is a Mason, is at the head. He visited Washington, D.C., some time ago on his trip to the United States.

The Egyptian brethren say they are doing their duty towards their Greek brethren to the extent of their ability, and the financial amount realized from their endeavors has been turned over to the Greek Minister in Turkey.

They also state that the Egyptian Government is complying with the agreements and engagements it has with Great Britain in the present difficult situation.

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Japan Strikes at Freemasonry

AFTER an existence of more than half a century in Japan, Freemasonry has been stricken down by the military of the Imperial Japanese Government, in the face of a gentlemen's agreement entered into by her leaders with the heads of the various Masonic organizations that had been functioning in that country for many years in the past. Not only has Japan blighted the activities of Masonry in her own country but she has extended her ruthless hand towards Masonry all through the far East.

In China she has sealed all Temples and places of operation of the various Masonic organizations in that country; ruthlessly taken and carried away files, furniture and lodge equipment from its offices and Temples, and still retains them. The members of the various organizations have been questioned and inquisitioned. Concentration camps and military prisons in China have been filled with reputable business and professional men, held for inquisition without just cause and brutally treated, many among their number being members of the Craft.

It is reliably reported that Japan instituted investigation of Freemasonry to determine whether or not

it was of a political nature and subversive to her interest. We understand that orders came direct from Tokyo, and the order has been carried out most carefully and thoroughly by her emissaries in both Japan and China. Nothing has been left undone or unseen by them within the capabilities of those in charge.

We of the Craft know that Masonry, as practiced by the recognized organizations of the United States, Great Britain and other countries in the world, does not permit religious or political subjects to be discussed in its various lodge rooms. Evidence of these tenets was exhibited to the Japanese representatives, but it was not sufficient to deter them from their most exacting investigation. One of their late peers, Count Tadasu Hayashi, while Ambassador to Great Britain, became a Mason and was made a member of the Grand Lodge of England. Many years ago he endeavored to introduce Freemasonry into Japan for the benefit of the leading and outstanding Japanese in that country, but this was turned down by the Imperial Government of Japan at the time.

There is no doubt but that the Japanese are fully aware of the main purposes of Freemasonry, through men in the past who have so advised them as to its general standing and purposes in society, and it is believed that the plan of investigation of Freemasonry in the Far East was not entirely originated by the Japanese, but through pressure brought by other members of the Axis of which they are a part.

It is noteworthy that the Japanese have evidently forgotten the most kindly act of the Supreme Council, 33°, Southern Jurisdiction, in 1923 when the fearful earthquake destroyed so much property and snuffed out the lives of so many Japanese, leaving many of their number deprived of the necessities of life. The Supreme Council appropriated and contributed \$10,000 to the relief of the suffering of Japan. They evidently have forgotten the past, or intentionally do not want to remember it, as they persist in treating badly members of our Fraternity in the Far East, disrupting the lodges, sealing the Temples, retaining the files and records, and pilfering the innermost secrets of the confidential files.

Japan will, no doubt, endeavor to make the world believe that this is gratitude, but the Masons of the world will not forget, and to all Masons her activities against Freemasonry are a blot on her escutcheon.

The destructive forces of the Japanese in the Far East toward Masonry most forcibly impress all of us that if we are to live as free men, such activities by those who seek to enslave mankind must be suppressed. Their actions are the antithesis of those great tenets which we are all taught to observe as Freemasons.

Freemasonry in the Far East has suffered and is suffering, and it behooves all of us first to gain victory and then to bear in mind the significance of that great legend so well known—*Ordo Ab Chao*.

EDMONTON LODGE No. 7 CELEBRATES ITS GOLDEN JUBILEE

MASONIC history in the Capital City was reviewed before a gathering of over three hundred Brethren when on Tuesday, October 10th last, Edmonton Lodge No. 7 celebrated its fiftieth anniversary.

A feature of the evening was the presentation of the Past Masters of the Lodge who were still active, and, while as might be expected, there were gaps in the ranks, a fine array of honored and highly respected Brethren answered the roll call at the altar. Indeed, the roll of Past Masters of Edmonton Lodge was a list of men prominent in the life of the City for half a century. Included were several Mayors, Members of the Legislature, prominent business and professional men, and many Brethren who had been active in the pioneer days of building the city and Freemasonry in Northern Alberta.

Representing the life of Grand Lodge, nine past Grand Masters were present, including Dr. E. A. Braithwaite, who was Grand Master of Manitoba at the time of the formation of the Grand Lodge of Alberta. The Doctor spoke briefly, but rather disappointed the Brethren by failing to indulge in the expected reminiscence of the pioneer days by one who had lived actively in them.

Some forty past and present Grand Lodge officers attended the Grand Master whose address was a stirring appeal to recognize the moment as a time to honor the debt we owe to Brethren of the past and accept our duty as Masons of today to gird ourselves for the future.

M. W. Bro. A. West occupied the chair during the ceremonies in the Lodge Room and Wor. Bro. Stanley Clark, Master of the Lodge, acted as Toastmaster.

A fine piece of work was presented by R. W. Bro. Frank Barnhouse, veteran secretary of the Lodge, when he read a review of the Masonic service and labors of Edmonton Lodge No. 7 over the half century. To the host of younger men present, the tale must have been an inspiration and an incentive to rise up and follow in the footsteps of the fathers.

Edmonton traces lineal descent from a still older Lodge, Saskatchewan No. 17, under the Grand Lodge of Manitoba. This Lodge of some twenty pioneers carried on precariously for several years in the early eighties, but had to turn in its Charter by reason of financial difficulties, vast distance, and lack of membership. It is significant, however, that in the Charter Roll of Edmonton Lodge No. 53, Manitoba, later Edmonton No. 7, Alberta, there was still a goodly sprinkling of the faithful from the defunct Saskatchewan Lodge No. 17. It seems almost a pity that No. 17, which would now be over sixty years of age, was unable to carry on.

Among the huge audience which participated in the celebration were men in the uniform of every branch of the services, including several from the

U.S. Army. The Grand Master was particularly felicitous in extending a special welcome to our Brethren in arms.

Altogether the celebration, in keeping with present day conditions, was a memorable occasion, and Edmonton Lodge No. 7 is to be congratulated not only in attaining a Golden Jubilee, but in gathering so many of the Brethren to join with her in re-affirming faith in the Order and in setting their faces toward the future of Freemasonry in Alberta.

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FREEMASONRY WILL SURVIVE

FREEMASONRY is more than just a fraternity among men, with its rituals, its form and its degrees. Back of these things, is the real spirit of Masonry, which gives to it life, vitality and power. Freemasonry is a vital force, with a mission to fulfill within the framework of the plans of the Great Architect of the Universe. The struggle of the human race through the confusing labyrinth of the centuries, ever upward toward the Light, has been marked from time to time by definite mileposts of progress. Freemasonry represents one of these and constitutes one of the distinct steps taken by mankind toward the goal of enlightenment, liberty and justice.

The ethical philosophy of our fraternity is broad and comprehensive, and yet so simple as to appeal at once to the common sense of every normal human being and to the natural instincts of every human heart. It is this that makes Freemasonry universal in its character and acceptable to all good men regardless of race or creed. The political philosophy of Masonry is soundly based upon the natural rights of man; the right to be free, the right to know justice, and the right to experience love and the respect of his fellowmen, the right to think for himself, to worship according to the dictates of his own conscience; the right to detest and openly contend against spiritual tyranny and political despotism.

This way of life, the way of Democracy, is definitely the product of Masonic and Protestant philosophy, and it should never be permitted to perish from the face of the earth nor cease to claim the blessing of mankind, not so long as men know the meaning of religious freedom and civil liberty. The avowed enemies of Freemasonry, who have for more than two hundred years sought, by means unspeakably foul, to destroy it, may continue their hateful anathemas against the fraternity; political tyrants and dictators may destroy its property, confiscate its temples and incarcerate its votaries in dungeons to languish and die, but they will never conquer the soul nor kill the spirit of Freemasonry."

(Excerpt from the Grand Master's Address delivered by M. W. Bro. Thomas J. Harkins, Grand Lodge Free and Accepted Masons, North Carolina, April 15, 1941.)

DO YOU JUST BELONG?

Are you an active member,
The kind that would be missed,
Or are you just contented
That your name is on the list?
Do you attend the meetings,
And mingle with the crowd,
Or do you stay at home,
And crab both long and loud?
Do you take an active part
To help the work along,
Or are you satisfied to be
The kind that "just belong"?
Do you ever go to visit
A member who is sick
Or leave the work for just a few
And talk about the clique?
We're working on a program
That means success if done
And it can be accomplished
With the help of everyone.
So please attend all meetings,
And help with hand and heart,
Don't be just a member,
But take an active part.
Think this over, Brother,
Are we right or are we wrong?
Are you an active member,
Or do you "JUST BELONG"?

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The supreme triumph of age is to retain the respect of those who have known us through the years.

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Gratuitous advice and mocking prophecy is the reward of him who thinks for himself and leaves the well worn paths of herd opinion.

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For mental depression the long walk alone. Physical weariness brings the energy of the spirit back to true proportion.

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The self-centered individual, shut-in on himself, begins to stale and sour like a house closed up for lack of a tenant.

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Good conversation cultivates the garden of reason and plants new thoughts for the morrow.

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Many a vain man takes credit to himself for a virtuous life grown from the trial and error of his fathers.

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The politician is successful in the degree he flatters the vanity and ignorance of adult children.

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A fine deflator for him who credits himself with giant intelligence is honest consideration of his amazing capacity for self-deception.