



Grand Lodge Bulletin

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

GRAND MASTER'S MESSAGE

FOR the opportunity to serve you as your Grand Master I must thank every member of the Craft in Alberta most sincerely and at the same time ask for your whole hearted support. No one man can accomplish much in the great work in which we are engaged but the combined effort of Alberta Masons can be of great assistance to our war effort and the reconstruction days and years that are bound to follow this terrible struggle.

When you read this we shall have entered the fifth year of World War Two. Mr. Churchill has told us that we have passed the end of the beginning. We can hope that the beginning of the end may soon appear. No one can doubt that much suffering and hardship must be endured before the unconditional surrender of our enemies.

Many of our members are on active service in every branch of the fighting services, doing honor to themselves, their country and to Masonry. An unknown number of our members have Sons and Daughters in all branches of the services. To all of those we shall forever be indebted. They have held the tyrants at bay and will with help of the Great Architect of the Universe drive them back whence they came. While they sacrifice themselves we are privileged to meet together in comfort without dread or apprehension.

Through our War Distress Fund we have been able to help relieve suffering in different parts of the world and this work will be carried forward. You will be advised by your lodge through your District Deputy Grand Master of the objective for this year.

That we may have a complete record of those of our members and the sons and daughters of our members, who are serving their country, we are asking each lodge to file with the Grand Secretary complete information on forms which will be provided for this purpose.

Many lodges have this information, some have committees charged with the duty of mailing parcels to those overseas. It is our ambition that every

lodge will organize for service of writing to those in the services who are connected with the Craft. A Central Committee is being set up who will assist with suggestions.

The flower of our young manhood has gone to fight for us that we might remain free. Some have already paid the Supreme Price; others have been decorated for bravery; many will not return, but many will return with high hopes. Boys from farms, banks, stores, schools, will return experienced Veterans. To become adjusted will require more assistance than any Government can give. Masonry has a responsibility and an opportunity to help those who have offered their lives for us. Will you help?

Your Grand Lodge officers are working on plans and you will be advised both by your Lodge and through the *Bulletin*. Suggestions will be appreciated. Send them to the Grand Secretary. At the District Meetings we hope to meet many of you. We hope that every Brother who can will make sure of being in attendance. We need you.

R. J. BRADLEY,
Grand Master.



YOUTH AND THE FUTURE

IN a syndicated article dated London, July 15 last, John Steinbeck, the famous author of "Mice and Men", "The Grapes of Wrath", and other social studies, wrote that what the troops overseas feared was not the enemy but the future.

There are some fatuous individuals who seem to think Freemasonry has no concern about the future and that things like the Atlantic Charter and the Four Freedoms are no concern of the Order.

Granting that Freemasonry as such may take no part in any "political" program of social advance we point once more, at the risk of being too obvious, to the fact that the Freemason is first a citizen and that Freemasonry is of Free-Masons.

It is, therefore, with a sense of congratulation that we hasten to commend the Grand Master's plan to induce lodges to keep in touch not only with the brethren in the services, but with the sons and daughters of brethren now too old to serve. If the project is carried out intelligently there should be, in time, a considerable accumulation of the views of these young people.

We must realize that the young men are the Masons of the future and that upon their interest and enthusiasm depends the very life of the Order and the ultimate question of its survival for, again, it seems there can be no Freemasonry without Freemasons.

If as Steinbeck says, these young men fear the future more than the present enemy it is not only our business to reassure them but to interest ourselves in seeing to it as citizens that the future will be to their liking and ours.

Most of us in the Lodges now can remember with chagrin the bubble promises of 1919-20 and the dire results following their non-fulfilment. Are we to be supine enough to swallow a similar but grander series of bubbles made to be broken when the actualities of reconstruction are upon us? Somehow we don't think the young folk doing the fighting this time will.

Any step, therefore, to gauge their ideas is a step in the right direction and the Grand Master is to be commended for taking action. It will be nothing more than a step, however, unless his Plan is backed by the initiative of the individual Lodge and its members. There is more at stake than a supply of cigarettes or Christmas parcels. We are playing with ideas and unless we are ready to handle the research with intelligence we may find ourselves playing with a fire which may consume us.

A.M.M.

● ● ● SHALL I BE A MASON?

IN A FRENCH book, written for the public in the 18th century, occurred a chapter with a title as above. The author indicated the disposition required in order to make those sacrifices to which one is exposed in Freemasonry; and to those not in possession of such temperament he gave counsel to abstain, advising them not to offer themselves without due consideration. The author wrote:

"Read a History of Masonry; there is not lack of them. Read the libels published against Masons; examine the charges made. Read some earnest work on its tenets.

"Do not present yourself out of mere puerile curiosity; you will only be disappointed.

"Do not join the Craft unless with a firm resolution to study the Institution. It partakes of the nature of certain natural phenomena, of certain masterpieces of art, of the genius of certain men. The first view destroys the illusion; one must study them to comprehend them.

"If, combined with the love of the true and the good, you have not also a slight mental attraction towards the poetry inherent in all things, and a judgment tempered by feeling and sentiment enter not; you will be bored. He who, with the culture of progress, combines that of old memories; who, whilst pursuing exact science, can yet understand all the charm of venerable myth; who loves custom because it is old, antique forms because they are beautiful, even prejudice because it is at the root of human history—such a one will find full play for his instincts as an archaeologist. But should you enquire how it will benefit your pocket or influence the elections—go not in.

"If, in religious matters, you start with the assumption that your opponent is a fool or a knave, venture not to approach. But, if you respect every sincere opinion, or if, being of a religious temperament, you can bear with those who are not so, or, rather, are so differently from yourself, then go; no one will wound your susceptibilities, and you will hurt no one.

"If, as regards God and your soul, you appreciate the majesty of the issue, whilst possibly of the opinion that the science of some does not differ greatly from the agnosticism of others, your aspirations may probably encounter comforting support.

"If, as a physician or lawyer, a tradesman or merchant, official or clerk, you seek to find there either clients or patrons, you will be grievously disappointed. As an official you would inspire the good-humored contempt of the minister, were he a Mason, and his successor would perhaps send you about your business. As a merchant, you would cause both your Masonry and your merchandise to be regarded with suspicion.

"If, being ambitious, you have capabilities equal to your ambition, go; many will learn to know you thoroughly. But, if you merely seek to acquire stilts for your too diminutive legs, keep aloof; and for the very same reason.

"As a politician, do not dream of making partisans in the Lodge; you will prevail with only those who already follow you; and you will possibly lose them and have to endure their reproach that you have imported discord within the sacred precincts; your success will be short-lived.

"If you hold opinions which possess you rather than you them, if your disposition be such as to render you too prone to blame others, or if you have no pride in your birthright independence in all matters that concern yourself, the education of your children, the actions of your religious, civil, or family life, you will never possess the requisite Masonic qualifications; you will never understand those who do.

"If you be entirely absorbed by your profession, your association, your position in society, approach not. Why should you undertake obligations which will be onerous to you?

"If you owe all your time and resources to your family, abstract nothing from a duty which is above all others. The Lodge is an incentive to outlay.

You would either regret not being able to do even as the others, or you would violate our statutes in consecrating to your pleasure that which is justly claimed elsewhere.

"If you be hypochondriac, keep away. But, if you love a word in season and a merry jest, enter in
"And cherish no illusions. Do not allow yourself to be carried away by the idea that you owe a sacrifice to humanity, to progress, and all the rest. Masons are apt to laugh at highflown notions of self-sacrifice.

"Join the Masons only if you desire it for your own sake; whoever you be, they can get on excellently well without you."

—"*Miscellanea Latomorum*". *The South Australian Freemason*.

THE EAVESDROPPER

The eavesdropper is a listener. The punishment which was directed in the old Masonic lectures, at the Revival of Freemasonry in 1717, to be inflicted on a detected cowan, was: "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulder and out at his heels."

The French inflicted a similar punishment: "They put him under the rain spout, a pump, or a fountain, until he is drenched from head to feet." Hence a listener is called an eavesdropper. The word is not, as has been supposed by many, a peculiar Masonic term, but is common to the English language.

An eavesdropper has been defined as "one who listens under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame slanderous and mischievous tales. He is a common nuisance and presentable at the court leet; or indictable at the sessions, and punishable by fine and finding sureties for his good behavior."

TRUE COURAGE

Courage to most of us is an idealized quality which we hope to display on some grand occasion with everlasting fame as our reward. Be the grand hero, by all means, any time you have a chance to, but how about displaying a truly great brand of courage in the meantime, in the way you meet the daily trials and issues of life?

Go through with the task that gets monotonous. Hold firm to your ideals when they don't seem to pay. Keep yourself moving toward your purpose when that purpose seems impossible of achievement.

You do things well only through continual practice and you can only achieve moral greatness by the practice of moral courage in all things, great or small.

There is no easy flight of stairs to the higher up altitude of your ambitions. They are all steep—which does not matter if you are not dismayed by that fact.—*Trico News*.

Continued from column 2 page 3

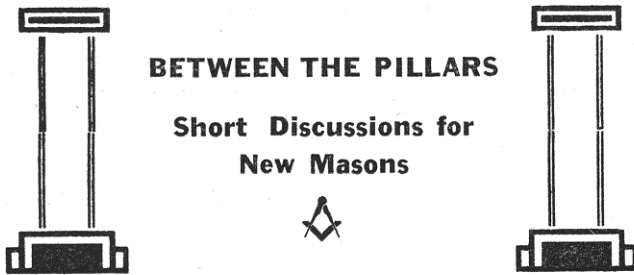
roust the "enemies of God and man" and bring mercy and justice triumphant. Masonry will have the sacred duty of teaching future generations that "Truth is a divine attribute and the foundation of every virtue."

THE ROAD AHEAD

(From *The Masonic Chronicle*, London, England)

(Extract from an address "Masonry and the War" delivered by R. W. Bro. J. Livingstone Dillow before W. G. Bottimore Chapter No. 28 R.A.M., and reported in the *Virginia Masonic Herald*.)

MASONRY has had a rough and rugged road to travel and one which has been beset by many dangers and perils, threatening at every stage in history to overthrow it. Ecclesiastical bigots have denounced her and political demagogues have declaimed against her. Church councils have decreed her ruin and political parties at one time or another have been organized for her overthrow. To all these attacks she interposed no defense except the conduct and character of her deeds, and with patience waited for time to bring her vindication. That vindication—that vindication came, full and complete; generation after generation adds to her numbers, and today in her ranks will be found the greatest men in all walks of life, and I would feel that I had missed the purpose of my mission here tonight if I failed to predict in the presence of this fine and great body of men and Masons that when this war has been won, as surely as it will be, and when history records the names of our great generals, and writes down upon its pages the heroic deeds of our men, that Masonry will have just cause to be proud that they were good men and true—that they were Masons. Amid the ceaseless mutations of time Masonry has stood steadfast, a singular example of the persistence of that which elevates and ennobles. Institutions, dynasties, nations, civilizations have come and gone; they have had their periods of growth and of decay; history has recorded their birth and their death. Masonry alone follows with her face ever raised to the East and not toward the setting of the sun. She alone has escaped the ruthless hand of time, and as we are taught in that great first degree lecture, while the ruthless hand of ignorance and the devastations of war have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Wherever civilization has gone Masonry has followed. Surely this is no time for passive resistance on the part of Masonry. Surely we have a higher destiny than to merely offer men the consolation of forgetfulness. Masonry will not stand idly by today, when tomorrow our Brethren will die in our defense; Masonry cannot salve its conscience by inviting a few soldiers to its banquets and toasting them as "Jolly good fellows" because they are fighting our battles; Masonry must and will fully realize that freedom is only bought with a price which it must help to pay. Time and circumstance will determine the final accounting, but, as its initial contribution, Masonry's sacred duty is to keep alive the fires of patriotism; to ever hold aloft the standards of citizenship; to foster and nurture moral and spiritual rearmament; to be the vanguard of a sober and earnest army of just and upright men, marching with banners in this great and noble crusade to



BETWEEN THE PILLARS

Short Discussions for New Masons



(Editor's Note: The series of brief papers on Masonic topics, of which this is the first, is intended primarily for new Masons who have not had time to delve in the garden of our Masonic Lore. Without doubt there are many older Brethren who may profit by these outlines and it is hoped that for new and old alike the material presented will promote desire enough for further light in Masonry that at least some of our readers will be induced to go farther in private research.)

1: Before Grand Lodges

THE STUDENT of Freemasonry quickly discovers that the origins of the Order are lost in the mists of time, and that much nonsense has been written about them. Probably more fairy tales have attached themselves to the tradition and love of the Fraternity than to any other single human institution. Modern students have, however, sifted most of the grains of truth from the chaff of figment and it can be stated with reasonable assurance that modern speculative Freemasonry is an adaptation or growth out of an organized operative masonry existing from a time "when the memory of man runneth not to the contrary." Exact historians searching for irrefutable evidence have found the oldest written record of the Craft in a document dating somewhere about 1390, but even in that ancient writing there is internal evidence that the subject matter was already very old. Attempts have been made, with varying degree of success, to associate Freemasonry with similar ancient associations of builders but the student of our history must be warned that similarity in organization and purpose is no proof of lineage and direct descent from the builders of Greece and Rome or the earlier Temple of Solomon, sometimes claimed by antiquarian enthusiasts, is traditional only. Our history is wonderful enough without attempting to embroider it with fancy no matter how alluring.

We know that for several hundred years prior to the so-called Revival of Masonry in 1717, all Freemasonry was operative in character and that out of the tradition, philosophy and operative skill of the early cathedral builders, has grown the symbolic and speculative Freemasonry we practise today.

The ceremonies of the operative Mason were simple. The beginner, a boy in his early 'teens was apprenticed for a number of years to a skilled craftsman whose duty it was to teach the lad the practice and secret knowledge of the Craft. The boy, when he had proved his fitness and adaptability, was obligated to keep the secret information to be divulged and was duly "entered" as an "apprentice" on the trade

rolls. The Entered Apprentice was required to be of whole and sound body and mind and during the years of his training was subject to severe and rigid discipline.

At the end of his apprenticeship exacting trials of his skill had to be met, the final test being the production of his "Master's Piece". If that were acceptable as a satisfactory sample of his workmanship the remaining secrets of the Guild were communicated to him and he became a "Fellow of the Craft".

The "Lodge" of the Operative Mason was usually a rough building thrown up on the site of the main structure. Here the Masons engaged on the work congregated and housed their plans and tools. Here they met as "Free" masons under control of a Master and Wardens. Officers corresponding to our modern "Secretary" and "Treasurer" were appointed. Some Groups had "Deacons" and all had a charity chest from which relief was dispensed to brethren in distress or to the widows and orphans of deceased Fellows.

It is now generally believed that the term "Free" arose from the fact that the Gothic cathedral builders were free to move from one building project to another as distinct from other types of workmen confined by law and trade restriction to the same community indefinitely.

The "secrets" of these early Masons seem to have been composed primarily of "tricks of the trade" notably carefully guarded knowledge of geometry as applied to the builder's art, and simple means of recognition of each other by words, marks and signs, some of which are the same or similar to those still used in the Speculative Fraternity.

With the coming of the Reformation in the late sixteenth century and the spread of public knowledge of geometry and architecture, the Gothic style of architecture began to die out and the old trade knowledge of the Operative Mason became of rapidly decreasing secret value. Far reaching social change destroyed most of the Lodges and by the seventeenth century only a few were clinging to a precarious and moribund existence.

In the foregoing outline the conditions described are those of the operative Guilds of Masons of Great Britain from which came the first organization of modern Freemasonry, the subject of the next paper.

A.M.M.

PROCEEDINGS WANTED

If any Lodge or Brother has a spare copy of our Grand Lodge Proceedings for 1908, will you please send it to the Grand Secretary.