



Grand Lodge Bulletin

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

"ACTIONS AND REACTIONS"

Some Thoughts For a New Year

WE were the honored guest of a Calgary Lodge on the occasion of the celebration of its thirtieth anniversary recently and in an address took the opportunity to suggest once again that Freemasonry should give some consideration now to her place in the new world we are being promised when peace comes.

As usual there were swift reactions to what had been said, some of them quite unwarranted by the subject discussed, but one, in the form of a direct challenge, put us enough on our mettle to accept the challenge. A gray old timer, putting his hand on our shoulder and looking us straight in the eye, said sternly, "My friend, you suggest we should take stock of our Masonry for the days after the war. I agree that we should. Now tell us what you think we should consider."

In addresses of this kind we have invariably refrained from stating any specific project, believing that the main issue would be lost in attacks on that project. Freemasons are nothing if not conservative and even the mildest proposal for change raises hackles aplenty. However, the old timer's challenge did set us back on our heels and we agreed there and then to meet it in the *Bulletin* by indicating a list of the things we believe we can discuss now and with profit.

Needless to say, the twenty points which follow are our own, without official blessing of any kind. Each topic bristles with minor points of reference and should offer material for discussion in any Masonic group anywhere. The list is a personal contribution to the general subject—"Where do we go from here?"—and the need for a reasonably long view is stressed.

No opinions of our own are offered but we will welcome for publication your opinion in the shape of papers or notes of important discussions from Lodges or individuals. Please, however, remember space limitations!

Here is our list:

1. Can the Work be modernized?
2. The effect of the so-called "Higher Degrees" and pseudo-Masonic organizations on the efforts of Blue Masonry.
3. Should there be more stringent requirements for admission?
4. Are "class" Lodges desirable?
5. Should Lodges be limited in size by number of members?
6. Is a Supreme Grand Lodge of Canada desirable or necessary?

POSTWAR PROBLEMS

7. Should the dogma of "perfect youth" (physically) be reinterpreted?
8. The Future of Masonic Benevolence with particular reference to the need for and use of large Benevolent Funds.
9. Has Freemasonry as an organization any place in Public Affairs?
10. Freemasonry and modern publicity.
11. Freemasonry and Education, especially in relation to Adult Education.
12. Freemasonry and the encouragement of the Arts and Sciences.
13. Freemasonry and ex-service men and women.
14. Freemasonry and Women in the light of modern sex equality.
15. Freemasonry and Youth.
16. The religious or spiritual aspects of Freemasonry.
17. The Lodge as a cultural center for its membership.
18. Race and language questions in Western Canadian Freemasonry.
19. The part of Alberta Freemasonry in any Masonic revival in stricken countries.
20. Purging the rolls. Can we eliminate those whose active interest cannot be revived?

A.M.M.

WARNING

(The following quotations from correspondence and publications arriving in Grand Lodge office are offered for the serious consideration of the Lodges, especially in corresponding with Brethren in theatres of war.—Editor.)

1. From R. W. Bro. Robert Tate, Grand Secretary, Grand Lodge of Saskatchewan.

“We are advised unofficially through high ranking Officers in His Majesty’s Canadian Forces that we should take every possible precaution to prevent any members of the Masonic Order serving in His Majesty’s Forces carrying anything on their persons that would identify them as Masons. . . . Often a letter written by a Lodge Committee might have disastrous results, and it has been suggested in this Jurisdiction that letterheads used for correspondence with Masons, or sons of Masons, serving in the Armed Forces, have a warning printed thereon to the effect that the letter is to be destroyed immediately after its receipt.”

2. From a high official in the United States Army, who requests that his name be not given:

“It is highly undesirable that Masonic identification be carried by soldiers overseas. It is believed that the enemy, through imposters, wearing Masonic emblems, and possessed of the necessary Masonic identification, have been placed with prisoners known to be Masons, and have induced them to talk freely about our Forces, our Arms and our intentions.”

3. From a Military Attache of the British Embassy, Washington, who states:

“The wearing of a Masonic badge is to be avoided, because men who wear such a badge as Prisoners of War would be less liable to suspect, and more ready to talk to imposters, also wearing such badges, planted among Prisoners of War for the purpose of getting information.”



OF GROWING NUMBERS

The latest report of membership statistics issued from the Grand Secretary’s office shows some encouraging figures. They cover the half year January 1st to June 30th, 1943.

Additions—	
Initiated.....	224
Affiliated.....	69
Reinstated.....	64
	357
Deductions—	
Demitted.....	71
N.P.D.....	22
Died.....	92
	185
Net Increase.....	172

GRECIAN CHARGES TO MASONS

Particularly timely when we realize the experiences through which Greece has passed during the last several years, are these words of advice handed to the newly initiated Brothers by the Greek Masonic Orders (Stoai) and reprinted recently in the Grand Lodge *Bulletin* of Iowa:

1. Always tell the truth, do justice and think right.
2. Illuminate your conscience by the light of reason in order that you may determine what is good and what is right.
3. Be not a stern critic towards other people. Praise little and reprove even less.
4. Practice justice and fight injustice; if injustice is being done to you, you must defend yourself with such a power, so that injustice may leave no influence upon you.
5. Be not ashamed of your social standing; think that it is not the social status which may honor or may disgrace you, but the manner by which you perform your own duty. Observe well the social life, as it is a better school. Study much but meditate even more.
6. If you have children, rejoice for them. Educate your children in such a manner so that they will firstly learn to obey you, then to love you, and finally to respect and honor you till the last moment of your life. Help them to attain a fine culture, inspire them with moral principles, and teach them the right and straight way of thinking.
7. Do not forget that your wife has the same rights. Be always the first example in practicing virtue in your own home. Honor and respect your wife so she will honor and respect you.
8. Love your neighbor. Do good for humanity. Never do an evil thing.
9. Respect the righteous people, assist the weak ones; oppose the wicked and help out the destitutes. Avoid quarrels and cause not an offense. Let reason and right be ever on your own side.
10. Do not flatter your brother, as this is a treachery; but if he flatters you, be careful that you do not get misled.



**THE ALBERTA MASONIC WAR EFFORT
A Review**

THE war effort of the Freemasons of Alberta, from the outbreak of the War to the present time, forms an interesting chapter in the life of the Craft in the Province, and will, no doubt, be a matter of interest to the Brethren throughout the Jurisdiction.

At the Grand Lodge Communication held in Edmonton in June, 1940, and with the War just starting, the sum of \$7,500.00 was voted by Grand Lodge from the Relief Fund to the following:

The Dominion Government.....	\$5,000.00
The Royal Masonic Hospital, London, England.....	\$2,500.00

The following year, 1941, the Grand Master, M. W. Bro. Sam Harris, inaugurated the Masonic War Distress Fund, which has been continued from year to year up to the present time. The extent to which the Lodges have supported this Fund is most gratifying, as shown by the following statement:

Receipts from Lodges from June, 1940, to June, 1943.....	\$73,415.37
which has been distributed as follows:	
Grand Lodge of England.....	\$50,619.03
Grand Lodge of Scotland.....	4,736.40
Merchant Marine.....	5,000.00
Cainese War Relief.....	5,000.00
Greek War Relief.....	2,500.00
Red Cross Prisoners of War Parcels.....	2,500.00
Exchange—three years.....	98.00
Cash in Bank, June 30, 1943.....	2,961.94
	\$73,415.37

In addition to this, Grand Lodge in 1942, voted the sum of \$10,000.00 from the Relief Fund, and of this amount—

\$5,000.00 was given to the Merchant Marine.
 \$2,500.00 was given to the Grand Lodge of England.
 \$2,500.00 was given to the Royal Masonic Hospital, London, Eng.

In 1943 Grand Lodge again voted \$10,000.00 from the Relief Fund, which has not yet been received or distributed.

The foregoing amounts to \$100,915.37—a not inconsiderable amount for the 10,738 Freemasons of Alberta to raise, representing as it does, a war effort on behalf of the war-stricken peoples of the world, of which they can be justly proud.

GEORGE MOORE,
 Grand Secretary.

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ON BLOWING YOUR OWN HORN

The Biblical observation that a tree is known by its fruit finds a cordial response from Masons generally, who firmly believe that it is in bad taste for a member of the Craft to be advertising his membership or making conspicuous use of insignia, not to mention those who ill-advisedly indulge in loud talking about Masonry and its achievements.

On the contrary, Masonry is like the paintings of the great masters. Its good deeds, its merits, stand out of their own self and do not need advertising. If outsiders cannot see for themselves that Masons have those qualities of integrity, kindness and willingness to help their fellow man without broadcasting it, then waving of banners and bragging are certainly not going to impress others the way a true Mason would want them impressed. The temples of Masonry are erected in the hearts of men and its tenets graven in their natural, everyday conduct, each one doing his best in his own sphere, great or little, to make this world a better place in which to live.—*Masonic Tribune.*

MASONRY MUST STAND THE TEST

The statement has been made that Masonry is going to be judged, and in the near future, strictly by what it has done and is doing, and this sentiment thought should sink deep into the mentality of every member of the Fraternity.

Of what avail is all the teaching, preaching and training, the inculcation of lofty principles of right and justice if they are employed idly and indifferently while the world at large is in stress and need?

More urgently than ever before, Masons are called upon to demonstrate the substance, the real utility of precepts that can never be lost to the memory of the sincere Mason.

Actual accomplishment must outweigh all speculative theories as against glib and hollow eloquence, fossilized ideas of prejudiced so-called disciplinarians and a rank and file content in a comfortably featured nest, indifferent to the vast struggle going on that is to test and develop or show the futility of professions that have been a high standard looked up to by all the world.

Only a broad, deep construction must determine in these unusual times what is and what is not within the province of Masonry's field of activities. As the refuge to which even the eyes of nations are turned, the Masonic institutions must stand the test of this crucial hour.—*The Fraternal Record.*

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PLAYING WITH FIGURES

An analysis of the statistics annually provided by the Proceedings of Grand Lodge offers some interesting information on how Masonry is spread over the Province. The following comments are based upon the Proceedings for 1943 and include Lodge membership as at December 31st, 1942.

As may perhaps be expected, the Masonic population of Alberta is fairly wide spread but it may be surprising to find that of a total membership of 10,378, 4,608 or 42.9 per cent are on the rolls of 31 lodges in the four principal cities. The remaining 6,130 or 57.1 per cent are scattered over the 120 lodges in smaller cities and towns. This gives an average membership in city lodges of 148.6 and in country lodges of 50.1.

The largest lodge is Unity No. 51 in Edmonton, with a membership of 306 and the smallest, Waskateau Lodge at Waskatenau with 18.

122 lodges have a membership of 100 or less and 29 have a membership over the century mark.

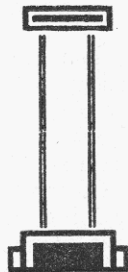
In the lower membership group there are 5 of the lodges in the four principal cities and in the higher group 5 of the lodges in the smaller cities and towns.

Here is a more detailed membership table:

	Percentage of total membership
Lower Group. .25 or less.....	10..... 6.62
26- 50.....	65..... 43.05
51-100.....	47..... 31.12
Higher Group. 101-200.....	22..... 14.57
201-300.....	6..... 3.98
over 300.....	1..... .66



Between the Pillars



5. The Fellowcraft

FREEMASONRY contains many archaic terms which are peculiar to itself and furnish evidence of its ancient origins. The word "Fellowcraft" is one of such terms and probably is used nowhere else. Literally, it means Fellow of the Craft, which is to say, a skilled workman. There is more than this to it, however. It has much the same "flavor" as the "Fellow" of the Royal Society, for instance, where a scientist is a skilled workman in his own right, plus an honored member of a highly select body recognizing all outstanding minds in certain fields.

In operative Masonry the term Fellowcraft and Master Mason seem to have been used more or less synonymously, the first signifying membership in a highly selective fraternity, the latter a skilled workman. When speculative Masonry was launched in 1717, as has been pointed out elsewhere, a new or adopted degree was added, making the three "blue" degrees we know and the term Fellowcraft was chosen to designate the second of the three degrees.

The Fellowcraft Degree is not a mere link between the apprentice and Master Degree. It is complete and of equal importance with the others. Its main lesson is that a man must equip himself in skill, knowledge and wisdom to the very best of his ability. His attention is drawn to his natural Five Senses, he is exhorted to educate himself, the Seven Liberal Arts are symbolic of the course, and in the Middle Chamber he is shown the beauty of Wisdom and Strength in a well-balanced life.

The main symbolism of the Degree is the teaching built around the porch and stairway leading to the Middle Chamber of the Temple.

Two sets of lectures are in use in Canada, that of Hemming in the Canadian or English working and that of Preston in the York or American working.

One of the curious allusions in the degree is that to "an oblong square". It may be defined as a parallelogram, all of whose angles are equal but two of whose sides are longer than the other two. Mackey seeks to trace the shape of the figure from the shape of the world as accepted by the ancients.

The ancient and peculiar symbol of the Fellowcraft is the pair of Great Pillars standing in his Lodge Room. To pillars many meanings are attached. They are markers of holy places, monuments to the dead,

astronomical instruments and in association with places of worship have evolved into emblems of Deity. In the Fellowcraft's Lodge they are interpreted as emblematic of space and time.

Numbers have been employed in symbolism from time immemorial. Three is the triangle or delta, and ancient symbol of deity, five is the Pythagorean symbol of order and disorder. The union of the odd three and the even two was an ancient symbol of marriage and the ancient Greeks used five as representing space and the four elements of earth, air, fire and water, to make a symbol of the world.

Seven is the perfect number made up of the four square shape of the earth as accepted by the ancients, plus the triangle of divinity, the whole signifying the complete universe.

The ceremony of the symbolic Corn, Wine and Oil is probably a survival of the ancient belief that the gods required food and wine and that gifts on occasions of sacrifice should be appropriate to the occupation of the people. Here, they are symbolic of the need for nourishment of the body, refreshment of the mind in the knowledge of work well done and of participation in the joys of brotherhood.

New means of identification are offered in the Fellowcraft Degree and these, conjoined to the first, form a complete system. The subject matter of the Master's Degree now departs in considerable measure from anything before, another piece of evidence, if anything were lacking, to indicate that the first two degrees probably are much older in origin than the third.

If the Entered Apprentice degree symbolizes the long effort required to master the physical skills necessary to polish the rough ashlar, then the Fellowcraft Degree is the symbol of the mental side of that effort. The two together proclaim that heart and head together go to form the whole man. The Masonry of the Mind is the genuine essence of the Fellowcraft Degree. It points to the Seven Liberal Arts as the great symbol of the trained mind declaring by inference that ignorance is the greatest enemy of human freedom and that where the light shines there need be no fear for the future.

To the ancients, Geometry, meaning as it did to them knowledge of mathematics, engineering, architecture, sculpture, and a host of minor arts, was the nerve centre of their whole system and their reverence lives in the symbolic letter of the Fellowcraft's Lodge as an ever present reminder of the quest of every neophyte for "more Light in Masonry".

With a knowledge of the temples of the body and of the mind the Fellowcraft approaches the final test of fidelity when the completed cycle of life, birth, maturity and death, is demonstrated in the ceremonies of the Sublime Degree of Master Mason to which we will turn next.