



Grand Lodge Bulletin

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

Easter Morn-1944

WHEN I was invited to pen this message to you in the continued absence of our Editor, M. W. Bro. A. M. Mitchell, I thought far abler pens and minds than mine could have been suggested for this task, although I am glad of the opportunity of addressing you once more. At the time of writing I am glad to report that M. W. Bro. Mitchell is again at home from the hospital and progressing as favorably as can be expected although his condition is still serious. I am sure that every one of you are hoping for his speedy recovery to good health and our sincerest sympathies and best wishes are extended to him and his family.

As I write this on this quiet, sunny Easter Morning my thoughts are with the countless numbers of my Brethren who are celebrating this Easter Morn, the anniversary of our Lord's Resurrection, in time honoured custom. My thoughts are also with our Brethren in far off lands where Easter Day is not so quiet and peaceable as ours is, they cannot celebrate this day in company with each other but are doubtless doing so in the solitude of their own hearts; may they be permitted to assemble together once more ere another Easter Morning arrives.

This brings to my mind our Masonic War Distress Fund, only one more month remains before the Fund is closed for another year. This month will allow Lodges which have already contributed generously, to contribute a little more, and to the Lodges that have not done so well, this month will allow them to make a canvas of their members and raise their contribution to the amount they would like it to be. Since I had the privilege of inaugurating this Fund three years ago the members of our Jurisdiction have contributed more than one hundred thousand dollars to the wants of those less fortunate than ourselves. In the great majority of cases they do not know from whom their assistance and help came, we do not know to whom this assistance was given, but we have the satisfaction of knowing we endeavoured to comply with the lesson taught us in the North East Corner of our Lodges, CHARITY. Masonic charity is strong, kindly, beautiful and tender, and not

charity at all in the narrow grudging sense of the word. A soldier cannot put off fighting until tomorrow, neither can we leave the success of our Fund to others. The only worry a job can give is when it is left undone. It was very encouraging to read a few days ago in an Eastern United States publication a pleasing reference to our Fund and how well we had done, so you see Brethren, people all over the world are watching our progress.

Grand Lodges everywhere are reporting an increase in membership, our own Grand Jurisdiction will no doubt show a substantial increase this year, but let us be careful Brethren, very careful, to see that we lay a solid foundation, and on that foundation let us raise a sound superstructure so that our new members will in due time be prepared and willing to take the places of us older members who will in the course of time pass on. Some years ago, as a great number of you will recall, we had a large increase in membership; unfortunately, after a few years we lost a great number of them through dismissions and suspensions; their counsel and support was lost to us. Let it not happen this time. To be a member of the Craft is an inestimable privilege. No member, no matter how hard, nor how long he works, can ever repay the debt he owes to Masonry for what it has done for him and for the world. It is a wonderful tonic for nerves strained by the tension of ordinary life, to come into the precincts of a Masonic Lodge, where all is quiet, orderly and peaceful, where every Officer and every Brother has his allotted place and his prescribed duty. We should prize and value our membership in the Craft and appreciate to the full that we can gather together in our Lodges when it is estimated aggression and invasion have eliminated 34 Grand Lodges having 2,713 Lodges with a total membership in excess of 240,000.

A period of reconstruction and adjustment is coming. I am not a pessimist, but I am afraid this period is not coming as quickly as some think; but come it will, so let us ask ourselves this question—what are we as Masons doing to help save this world from slavery and destruction? This is an opportunity for

all of us to use the talents given us by the Most High. Some of us have five talents, and some have ten talents; let us use all the talents we have.

All of us either have members of our families or friends in far off lands—in the Old Country, in Italy, in Africa, in India and Burma, and in other lands, not forgetting our friends "Down Under"—all these are celebrating this Easter Day in their own manner. May they spend next Easter Day at home with us.

Sons, relatives and friends of several of our members have paid the supreme sacrifice since we celebrated our last Easter Day. I personally know of several. To all of our members and their families who have lost their loved ones, we offer our sincerest sympathies.

SAM HARRIS, P.G.M.



GRECIAN CHARGES TO MASONS

The Greek Masonic Orders (Stoai) hand to the newly initiated brothers printed advices, among which the following are found:

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 offence. Let reason and right be ever on your own side.

10. Do not flatter your brother, as this is treachery; but if he flatters you, be careful that you do not get misled.—Grand Lodge *Bulletin*, Iowa.

MASONIC WAR EFFORT IN NEW SOUTH WALES

The following excerpts, taken from a letter recently received by the Grand Secretary, are of particular interest to Alberta Freemasons, and once more demonstrates that Masons the world over are devoting their time, energies and financial aid to ensure Victory.

"In this Constitution (New South Wales) we have a Grand Master's War Benevolent Fund which is intended to be used for the assistance of our Brethren who may be disabled as a result of war injuries. Also help to Widows of deceased soldiers. The Fund now stands at £20,000, and is steadily increasing. Grand Lodge has voted many amounts to the various Relief Funds."

"The Grand Lodge also handed over the Masonic Schools which cost £160,000, to the Commonwealth Government as a General Military Hospital for the duration of the War, without compensation, as a gesture of loyalty to the Nation, and subscribed £61,000 to the various War Loans since 1940."

"The 350 children that were in residence at the Masonic Schools have been boarded out at a cost of 15,000 per annum."

This splendid effort of our New South Wales Brethren is at once an example and inspiration. Alberta Freemasons extend fraternal congratulations on the great work they are doing, and wish them every success in their future activities.

G.M.



PATRIOTISM

Patriotism is love of country. Unselfish, generous love which surpasses even the love of home and family and friends. It is a deep, basic, inherent quality.

Too often patriotism is confused with the waving of flags and the loud talk of the prowess of our country. All too frequently this superficial patriotism finds expression in the damning and condemning of those citizens who do not seem to be doing their bit.

But often the man who says the least about patriotism is the one who is doing the most for his country. Being quiet does not necessarily mean being inactive.

Instead of setting ourselves up as the judges of other men's patriotism, let's turn our energies to quietly putting our own patriotic energies into doing our bit to help win the war.

—*Masonic Tidings*.



Masonry is not an exposition of a manufactured ritual, nor is it a new revelation. It expresses the underlying principles which govern all the religions which the race has loved, and is founded upon the accumulated traditions which are necessities to humanity.—*Sir Gilbert Parker*.

BEAUTY AND STRENGTH

PREACHING at a Masonic Service in Ireland, Bro. Rev. P. Herbert Orr, B.A., C.F., P.M., Hillsborough, took as his text: "Upon the top was lily work; so was the work of the pillars finished" (I Kings vii, 22). He said that a thing was not complete until it was touched with beauty. Hiram the strong felt that. A pillar built to the glory of God must not be merely strong and useful; beauty was a necessary part of anything that favoured Him.

"We are witnessing the annual miracle of nature these days, the resurrection and re-clothing of the earth in glorious garments, but the beauty of nature is just the reflect of nature's God. Behind the beautiful thing is the beautiful mind that designed it. God gives beautiful things as well as useful things. A corn-field is a thing of beauty as well as a source of food; an apple orchard in bloom is a glorious delight as well as a promise of bounty. In the words of Keats, 'Beauty is truth, truth beauty.' God has implanted the instinct of beauty in every human soul.

"What is poetry but great thoughts expressed in beautiful language? What is music but the deepest feelings of the heart, manifest in exquisite and harmonious sound? A thing of beauty is indeed a joy forever. It adds immeasurably to one's well being. Pity the man or woman with no eye to see it. Pity the poor crowded dwellers in our mean and huddled streets who have no opportunities of looking at leisure, upon the wonderful works of God! They lose so much that enriches human life.

"The outstanding feature of the Old Testament is its strength. It sets before us a mighty God-Creator and Sustainer of the Universe. It ascribes to Him mighty qualities, absolute justice, perfect wisdom, unflinching righteousness—all the splendours and terrors of Majesty. Before such a being the heart bows down in fear and adoration. There is strength there but not beauty. But the New Testament supplies the lily work. In Jesus we see the grace of God—the pity, the kindness, the forgiveness, the redeeming love which knows no measure."

Continuing, the speaker said: "But think for a moment of the parable of the pillars in terms of the church. The finest examples of architectural beauty are associated with religion. The lover of beautiful things inevitably finds his way to the cathedrals and abbeys of our own and other lands.

"Nonconformity was in its time, and I hope still is, a pillar of the Protestant faith, but it sadly needed what we have done something to supply, and of which the beautiful church in which we are met today is a striking example—the lily-work without which the pillars are incomplete.

"Those that witnessed it, or listened to it, or even read about it will never forget that solemn soul-inspiring and inexpressibly beautiful Coronation service in which our gracious King was dedicated to his high office. The might and majesty of Empire were represented there, the panoply and pomp and

power of State, and yet in the midst of it all the King with head uncrowned and bowed, knelt to receive the bread and wine, symbols of a body broken and blood shed for his and the world's redemption. Humbly and reverently King George VI rendered homage and offered his allegiance to a crucified Christ.

"The Bible, the secret of England's greatness, was placed in his hands and upon which sure foundation he pledged himself to build the edifice of kingship.

"Strength and beauty! Grandeur and grace? And need I remind you, Brethren, how nobly the great Order to which we belong exemplifies this glorious combination?

"That Order numerically, financially, and influentially is perhaps the strongest Society in the world, but its strength is allied with beauty—the beauty of its ancient ritual—and it is garlanded with grace of charity.

"But last and most important of all let us think of the parable of the pillars in reference to personal and individual life. It is not difficult to find men of strong character. They exist in every walk of life and in every grade of society from a Prime Minister who has just retired in a blaze of glory to the humblest subject in the realm.

"On the other hand you can find plenty of people who are 'well meaning' as we say. They have right ideas, large sympathies, gracious and kindly dispositions; but there is no iron in their character; they lack grit, determination, driving power. But on top of the pillars was lily-work; strength and beauty must be in combination if we would see what the highest manhood can be. And we have seen it; we do see it in our Lord Jesus Christ."—*The Freemasons' Chronicle*.

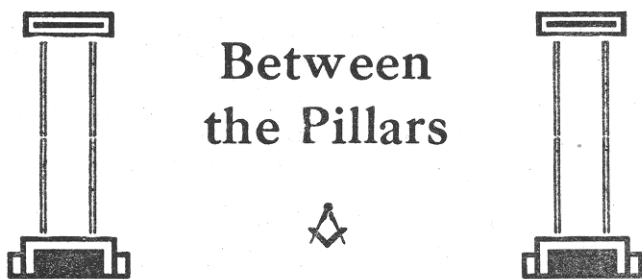
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That to people saying a few idle words about us, we must not mind that, any more than the old church steeple minds the rooks cawing about it.—*George Eliot*.

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if investigation proves it to be feasible, is undoubtedly the course which majority opinion in the Craft would endorse.

The war may temporarily open up some desirable and even urgent avenues for Masonic charity of a kind not contemplated in the past, but this will be a temporary matter only. We think there is one field which might well be explored, and that is certain aspects of the educational problem. While educational opportunities are in general ample in this country, there does seem to be a gap to fill, in that certain full-time professional courses of training, such as medicine, dentistry, engineering, and perhaps architecture, are at present closed to the children of poorer people through lack of means. A diversion of such a proportion of our charity funds as can be spared to meet this need, in the case of children of brethren who have the necessary ability but lack the necessary means, seems a promising avenue of investigation which might well engage the attention of the Board of Benevolence.

—*The New Zealand Craftsman*



Between the Pillars

MASONIC CHARITY IN A CHANGING WORLD

SPEAKING on the recent but now historic occasion on which he installed M. W. Bro. the Earl of Harewood as Grand Master of the United Grand Lodge of England, M. W. Bro. His Majesty the King, P.G.M., in the course of a brief but profound and telling address, emphasized the immutability of fundamental Masonic principles in words that were worthy of the speaker, and should be given wide publicity among the Brethren. The King said:

"English Freemasonry has behind it the experience of nearly two and a half centuries of steadfast adherence to fundamental principles, and I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past is the only policy which can be pursued in the future."

This of course applies with equal force to the daughter Constitutions which have established themselves in various far-flung territories, and its importance needs no underlining today. In a world of constant flux and change, where ideals seem to be slipping, where institutions of great antiquity are in the melting-pot, and where established principles, until recently accepted without question, are now discarded equally without question, there is need of an authoritative voice to proclaim from time to time the immutability of Masonic values.

Masonry, as the King said, is founded upon a rock. Its basic principles admit of neither discussion nor dissensions; their unconditional acceptance is a pre-condition of membership of the Order. It is however a fact that, like all living institutions of permanent endurance among men, the application of those principles is conditioned and determined by the environment in which, from age to age, they have to be put into operation. It is obvious that our antient brethren, our medieval brethren, and ourselves have lived and now live in environments of so different a character, political, economic, moral and religious, that while at bottom the Masonic way of life is always the same, its concrete expression differs from age to age, and to a lesser degree from country to country.

This constitutes an advantage and not a drawback. It affords a valuable antidote to stagnation in action and inertia of mind. It keeps alert the spirit of inquiry, of steady endeavour, of understanding, of contemporary life and thought, and of constructive criticism; and it gives the brethren of each succeeding

generation a new task, a new stimulus, and a new inspiration.

Of the various examples of this changing attitude, and after all they are not very numerous, perhaps the modern outlook of the Craft on the problem of charity is the most important at the present time. The obligation of charity is technically not a landmark of Masonry. Nevertheless it is a definite and inescapable duty cast upon and adopted by all brethren without exception at a very early stage in their Masonic career. It is also a demand for charity in the plain and everyday meaning of the word, and imposes on all brethren a definite duty to make material sacrifices for the benefit of less fortunate brethren who may need assistance. We think further that in this Territory at all events, recent discussions have made it clear that the great majority of the brethren desire this duty to be maintained in full force and effect, wish it to be construed in the widest sense compatible with the welfare of the Craft, and would look with disfavour on any attempt to whittle it down by restrictive interpretation of the scope or meaning of the term.

The only aspect of the question on which differences of opinion arise is the direction such charity should take, and the forms it should assume, in a world of rapid changes of opinion and practice as regards the handling of the problem in the outside world. On the one hand, the dangers inherent in indiscriminate alms-giving, and the need to avoid creating pauperism and mendicity, are now fully guarded against within and perhaps outside the Craft as well. On the other hand, it is also recognised that the establishment of institutional relief, while affording a safeguard against begging, also has its dangers, notably in its possible effect in breaking the ties of personal contiguity and economic responsibility that lie at the basis of sound family life.

By the inauguration of social security, the State, in all parts of the world, is moving today towards a solution of these problems on a national basis; and there is little doubt that once the debris of the present war is swept away, and its more serious wounds have been tended, modern communities will seek, as dominant tasks of internal reorganisation, to translate social security ideals into codes of workable legislation. This development will present to the Craft another problem, of which the brethren responsible for the administration of Masonic charity are already conscious. That of avoiding overlapping and duplication. It may be said that this problem, not a very difficult one, is well on the way to solution in this Territory, if indeed it is not already solved.

As social security develops, however, there will undoubtedly be a restriction of the traditional field for private and Masonic benevolence. In such circumstances either Masonic charity, which after all is not an end in itself but a means to an end, will have to be restricted in scope, or new fields will have to be explored for its expression. The latter alternative,

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