



# Grand Lodge Bulletin

Editor: **SAM HARRIS, P.G.M.**

## GUEST EDITORIAL

**M.** W. Bro. HARRIS, the Editor of the *Bulletin*, has asked me to supply the Editorial for this issue, for which I wish to express my appreciation at being so honoured.

It would appear to me that the Editorials in our *Bulletin* should always be enlightening or instructive to the Brethren of the Craft; therefore, my theme is going to be: "Are the Lodges in this Jurisdiction and all other Grand Jurisdictions making Masons or just putting candidates through?"

The influx into Masonry in the past two or three years has been tremendous, not only in this Grand Jurisdiction, but in all Grand Jurisdictions across Canada and the United States of America. What are we, as members of the Craft, doing to hold these new candidates? Surely we are not just taking them in for what revenue the Lodge may derive from them. After they have been raised to the sublime Degree of a Master Mason, we, as older members of the Craft, should see to it that they are taught the fundamental principles of Ancient, Free and Accepted Masonry. Too many times do we find a Brother Mason who has drifted entirely away, never attending Lodge but once or twice after he receives his Third Degree. This, I consider, is a catastrophe, Masonically speaking, and could be halted if sufficient interest is taken in the new candidate. Masonry teaches a man how to live and how to die, but a candidate cannot possibly grasp all this while he is taking his Degrees, and must be taught it at a later date. It is not enough for a candidate to memorize all his obligations and questions and answers, and then be cut adrift. Again in some instances we find that some go through the Craft Lodge with no other object in view except to obtain some higher degree and he will expend his energy in higher degrees in place of expending it in his own Blue Lodge.

In surveying the situation, I wonder, at a period of say five years hence, how many of these Master Masons who have taken their Degrees in the last three or four years, will be anything more than a

man wearing the Square and Compasses on his coat lapel or a ring, and telling the world that he is a Mason, or, perhaps, moving away from the Jurisdiction where he belongs, to another city, and never even thinking enough of it to take his Dimit and rejoin in the District where he then resides. I am of the firm opinion that when Lodges know that one of their members has moved to another Jurisdiction, they should notify either Grand Lodge or some Subordinate Lodge in the Jurisdiction, of his presence, and ask them to contact him. A Brother who only wears Masonic emblems, and is not a Mason at heart, is really not a Mason at all, and he can, through certain actions, go as far as to be a disgrace to Masonry.

At this particular time of year, a great many of the Lodges have just installed their Worshipful Master, and invested the new officers. Each Master should be concerned about Masonic Research and the Education of the members of his Lodge, especially the newcomers. The reading of Minutes, passing the bills, etc., as well as conferring Degrees are just incidental to the making of a Mason.

Another suggestion is that some well-skilled Brother of your Lodge should take on the Chairmanship of your Educational Committee, who will see to it that at every meeting some brother will give a five or ten minute talk on something Masonic. There is plenty of material from which to draw. For instance, the Address of the Grand Secretary of the Grand Lodge of Saskatchewan, R. W. Bro. Robt. A. Tate, to be found in the 1945 Proceedings, could be read and discussed at two or three of your meetings, and I am sure that members of the lodges would be greatly enlightened by it. Then there is the Grand Master's Address; Report on the Condition of Masonry; various Committee Reports; Foreign Correspondence—all make good subjects for a short talk. Again, many lodges are enthusiastic over Masonic Quizzes, Open Forums, etc., which encourage members to ask questions, and a source of interest to all. Masters who can arrange such programmes, and who are

willing to go to a little trouble, will find their members respond proportionately in the matter of interest and attendance.

May I also suggest that new Masters make it their business to call on every member of his lodge personally, either at his home or his office, within the next thirty days. If it is impossible for you to call on each and every member, then write him a letter and invite him to attend the next lodge meeting, giving him the date. Another thing is to see that your lodge Notices are attractive.

Although Christmas and New Year will have already passed before this reaches you, I wish to take this opportunity of extending every good wish for the coming year.

R. W. Bro. A. D. CUMMING,  
*Junior Grand Warden.*

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**MISUNDERSTOOD**

Masonry is the much misunderstood, also much profaned great fraternal order; not only defamed by the profane, but, at times by the misconduct of some who wear the badge. It is distressing to hear some folks who seem to mean to be good, also some with malicious forethought, defame one of their very best friends, Masonry.

For centuries before Christ was born, and since, Masonry has worked hard for the benefit of **all** mankind. Many seem to fail to understand that they, themselves, are enjoying the benefits of the Masonic principles of their neighbors and friends, also that they are living where the **great** Masonic principles are written into the form of government which gives them the Liberty, Freedom, Justice and **equal rights** which they so much enjoy.

True, Masonry is not a Church. It does not attempt to supplant the Church, but it accepts men of the various religious and political opinions into this **great** Fraternity where brotherly love, relief and truth are combined to arrive at a greater state of perfection for the benefit of all mankind.

Masonry endeavors to clear the way and smooth the trail, but it makes no attempt to force men over the road it believes best for him. Having done its best for a man, it allows him to use his own best judgment, and travel any route he may select towards the goal of his perfection and rewards. It does not dictate what men may, or may not do. Masonry is the opposite of and is opposed to tyranny, despotism and oppression. Knowing all this, you can the better understand why some folks defame, and others try to destroy Masonry, but they waste their time and energy for the Truth and Godly deeds will forever endure, so Masonry will never be destroyed, though much misunderstood.

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**INSTITUTION OF NEW LODGE**

**F**OR the first time in its history the Grand Lodge of Alberta has instituted a lodge outside of the provincial boundaries of the Province of Alberta. This is indeed making history for what is perhaps,

or at least one, of the youngest Masonic Grand Lodges in the world.

On February 13th last in the presence of our Grand Master, M. W. Bro. Rev. Canon G. H. Crane-Williams, R. W. Bro. C. E. Garnett, P.D.D.G.M., assisted by W. Bro. L. G. Beatty, instituted Yellowknife Lodge at Yellowknife in the North West Territories. At the Annual Communication of Grand Lodge held in the City of Calgary on June 12th and 13th, 1935, the Grand Lodge of Alberta on the recommendation of the then Grand Master, M. W. Bro. Victor A. Bowes "formally declared its claim to jurisdiction over all that part of the Territories lying West of the Fourth Meridian of Longitude."

Yellowknife is the centre of one of the largest and newest mining fields in Canada and is located on the north side of Great Slave Lake approximately 990 air miles north of the City of Edmonton. The community recently elected its first municipal council. Passenger travel to and from Yellowknife is principally by plane. In addition to being freighted in by plane, freight and mining equipment travels by train from Edmonton to Waterways the northern terminal on the Northern Alberta Railways, a distance of 305 miles, thence by boat down the Athabaska River to Lake Athabaska, an overland portage of 16 miles being made between Fort Fitzgerald, which is located in Alberta, and Fort Smith, which is located in the North West Territories, thence across Lake Athabaska to Fort Chipewyan, thence down the Slave River to Fort Resolution, located on the south side of Great Slave Lake, thence across Great Slave Lake to Yellowknife, a distance of approximately 686 miles from the railhead at Waterways.

Another freight route is at present being made by caterpillar tractor trains the first of which recently arrived at Yellowknife. The first tractor train this year unfortunately went through the ice and was lost in the icy waters of Great Slave Lake,—fortunately no lives were lost.

This tractor train route begins at Grimshaw on the Northern Alberta Railways, 333 miles north west of Edmonton and 16 miles west of the town of Peace River. The trail runs north from Grimshaw to Hay River Post located at the south-westerly end of Great Slave Lake, a distance of 382 miles, thence via Lower Hay River Post to Fort Resolution, thence across Great Slave Lake to Yellowknife, a distance of approximately 260 miles. On their return trip from Yellowknife to Grimshaw these caterpillar freight trains haul amongst other things pitchblende, which contains uranium, that magic substance which made possible the devastating atomic bomb. A caterpillar freight train usually consists of from 5 to 10 heavy sleigh loads. It is only a few years ago since dog sleds in winter and boats in summer were the only means of transportation and communication, these have been replaced today by the airplane, caterpillar tractors and radio stations, thus our great North

## THE DEGREES OF MASONRY The Master Mason

**WHAT SEEKEST THOU?** Still further light in Masonry, even the Light that sees through the Shadow into the life of things. As an Apprentice I have been taught the morality that purifies youth, and as a Fellowcraft the knowledge that glorifies manhood: learning the wisdom that lives upon the Level, by the Square, within the Compasses, in the spirit of Brotherly Love, the practice of Relief, in the quest of Truth. In humble awe and longing I seek a Lost Word which murmurs in my ears and trembles on my lips, but eludes my speech and escapes into Silence.

**BY WHAT RIGHT OR BENEFIT?** By the right of a man to know the meaning of his life, so brief at its longest, so broken at its best; and by the benefit of a need too deep for tears. Life ends in death, and every ray of light is tipped with darkness. We are born, we struggle up into strength, we seek the truth, we train our hands to do good, and our quest and sorrow are met by death. The longest service, the most faithful labor, the highest dream ends in the grave, which divides Divinity with God, engulfing the loves of life and the fellowship of years.

**KNEEL AT YON ALTAR.** Know, O Brother Man, the secret which thou seekest is concealed within thyself; the Lost Word thou wouldst hear is not hidden from thee, neither is it far off. Nay, the Word is very nigh unto thee, it is in thy mouth, and in thy heart, that thou mayest do it. Hear this promise: if thou art willing and worthy, thou mayest know the truth that makes all other truth true, and be free indeed. Learn this truth; since thou art immortal thou art immortal now—hast thou the courage and humility and integrity to risk all and make trial of truth?

O Death, where is thy sting? O Grave, where is thy victory? by the strong grip of faith and the power of an Endless Life. God is here, eternity is now, and death is but the shadow of life. Truth is lord of death; Love can never lose its own; the sky begins at the top of the ground; Life is radiant, all-conquering reality, and death but a cloud—shadow wandering over a valley; O my Soul, remember and rejoice—life is a moment of Eternity lived in Time.

JOSEPH FORT NEWTON.

Country is gradually being opened up and developed.

It is the wish of everyone that our baby Lodge at Yellowknife will warrant its institution and become another strong Masonic link in our Beloved Grand Lodge of Alberta. Brethren of Yellowknife Lodge, we greet you.

SAM HARRIS, P.G.M.

I had no shoes and complained, until I met a man who had no feet.—*Arabian Proverb.*

## NEWLY INITIATED BRETHERN (Continued from page 28)

at heart, while constantly striving to improve himself mentally and spiritually, will never make his own desires the goal of his work, but, as Pope puts it, "continually do good, and blush to find it fame." He must also be ready at any hour of the day or night to lay down his tools of labor at the call of the Master Builder, and answer that summons which must surely come, and maybe when least expected. Consequently he should devote a portion of his life to the business of preparing himself for that moment when the soul shall take wing to those unexplored realms above where the divisions of time shall cease and the beauties of a glorious immortality bursts upon the view.

Let us remember, brethren, the greatest of all broken obligations is failure to endeavor, mentally and spiritually, to live up to the ideals Masonry teaches. A well-known Masonic writer has said: "An impure thought is a broken trust; a destructive action a living curse; a narrow mind a strangled cord around the throat of one's soul."

Let us definitely remember that the measure of man's life is in the well-spending of it, and not in the length of it. So said Plutarch centuries ago, and yet how true even today.

Therefore, let the initiate realize that in Masonry, as in all things, it is the man who can do something that will win the esteem of his fellows, and not he who can explain why he did not do it.

In conclusion, let me express the hope that at least some of the thoughts expressed in this address will be the means of giving the newly-initiated brethren a little better understanding of the principles underlying the ritual of the First Degree and a higher appreciation of Masonry generally.

## LETTER OF APPRECIATION

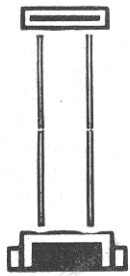
North Star Chapter No. 2, R. A. Masons of Edmonton, admitted to its membership during his posting with the U.S. Army in Edmonton, a brother from the United States. This brother now writes from far off Okinawa in the Orient, expressing his thanks for the splendid Masonic fellowship extended to him in Alberta, more particularly by the members of North Star Chapter. It is pleasing to know that our Alberta hospitality and good fellowship is appreciated by our brethren from other Grand Jurisdictions. There is a Masonic Club on the rock of Okinawa and they recently held their 27th regular meeting.

S.H.

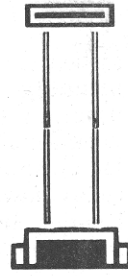
## VISCOUNT ALEXANDER HONOURED

Our new Canadian Governor General designate, R. W. Bro. the Honourable Viscount Alexander, was invested as an Honourary Past Senior Grand Warden at the recent Quarterly Communication of the United Grand Lodge of England. His brethren in Canada extend to him a hearty fraternal welcome.

S.H.



## Between the Pillars



### Newly Initiated Brethren

By W. Bro. T. F. B. MULLIN, P.G.D.,  
in "The Queensland Freemason"

**B**EFORE it can be hoped to properly understand and appreciate the real significance of the ceremony of Initiation, two aspects must be carefully considered—the spiritual and the physical. We must all recognize that the ritual indicates that our initiation is spiritual and not physical, for it is in this degree we are figuratively born to new life, or, as the Latin word "Initium" indicates, a new beginning. It is during this ceremony that our souls are awakened to the possibility of higher spiritual and intellectual development. Therefore, the ceremony is really a preparation, a laying out of the ground on which we lay the foundation stone of higher spiritual development. Consequently as the novice develops in conscious conception of these facts, he becomes better enabled to give fuller expression to the higher thoughts that develop within him and is able, in a measure at least, to apply them to his daily life.

In Masonry, as throughout the universe, everything animate and inanimate is passing through certain stages of evolution, but we must not forget that for human beings to attain and maintain perfect development, mentally and spiritually, they must concentrate most assiduously on the task before them, ever conscious of the fact that it is only by individual effort that they can expect to get within reach of their goal. No one else in the world can give it to them. Such development rests entirely on personal endeavor.

At his initiation the candidate is taught to dedicate his heart, purified from every baneful and malignant passion and fitted only for the reception of truth and virtue, to the glory of God and the welfare of his fellow creatures. Consequently the ceremony represents the operation of giving shape to the rude mass taken from the quarry of nature, and, as the human body is the highest manifestation of form, it is necessary that the apprentice should make a close study of himself so that he may shape his own organism or faculties in conformity with the Divine plan. He must realize that God created him after His own image and just a little lower than the angels. Therefore, he should definitely accept the fact that his body is the temple of the living God, and that he must cherish it accordingly. He must endeavor to divest his nature—as stones from the quarry—of all those excrescences to which human nature is prone, such

as selfishness, intemperate habits, base thoughts, narrow mindedness, etc., and balance the mental and physical aspects so that they will be lifted above the sordid plane of worldliness. He must, by the strictest application of the gavel, master those evils that do most easily beset him and develop the better side of his nature before he can hope to improve his character and intellect sufficiently to be considered worthy to be passed to a higher degree.

Every initiate, after having taken the first step, should realize that his inner motives are the true index of his real self, and that those who seek admission to the Order for selfish, materialistic considerations, will never be Masons in the true sense of the word. They may possibly deceive the brethren, but but they cannot be foolish enough to imagine that they can hoodwink the Great Architect of the Universe. When the great spiritual lodge meets it will be too late for regrets and they will surely find themselves assigned to the realms of utter darkness. And all because they have wilfully neglected opportunities that have been placed within their reach. An eminent Masonic writer has said: "Watch fobs, jewels and other insignia do not make Masons, neither do rituals ordain them." Masons are evolved through self-conscious effort to live up to the ideals inculcated in Masonic teachings. Their mode of living is the sole insignia of their rank or worth, greater far than any other tangible credential.

The First D. allows the initiate to take the first step on the path of soul development and liberation.

In this degree he symbolizes the child with smiling, hopeful face, who with childlike simplicity clasps the hand of the Great Spiritual Father, willing and glad to obey His dictates, living in the hope of being found worthy to undertake the second step in his spiritual development.

Let us remember, brethren, that material prosperity is not the measure of that soul growth which Masonry cultivates. The Mason at heart must realize that behind all there is one connecting principle or influence—the Divine Spark or Spirit of God in all things living. He must also realize that it is the discovery of this spark of unity which makes him a conscious member of the great lodge of the universe. Knowing this, no true Mason can be narrow, because to him his Lodge and its teachings should appeal as a Divine expression of broadness, there being no room for little minds in the great work of Masonry.

Individually, as we enter Masonry we are admonished to devote time to the study of such of the liberal arts as may come within the compass of our attainments, and that each day we should extract from life its message and build into it the temple we are striving to erect. That is what is meant when we speak of making a daily advancement in Masonic knowledge. Therefore, brethren, enter your Lodge with this thought uppermost in your minds: "How can I, as an individual member of the Craft, be of greatest assistance in the universal plan of Masonry?"

A member of the Craft who has Masonry truly

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