



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## The Problematic Future

The Bulletin came into existence for the purpose, I feel sure, of spreading Masonic Light. Its intention, no doubt, was to do so in two ways, first by direct explanation and teaching of the component parts and activities of Masonry, and in the next place by arousing consideration and thought in the mind of the Craftsman, cause him to arrive at a conclusion which is to him TRUTH. This Truth, I take it, is the ultimate upon which his mind and conscience can agree as right—so he begins to know himself.

This article originated from my reaction to two addresses in the March copy of the Bulletin and probably is written with a two fold purpose also. First to clarify my own thinking and secondly to give rise, if necessary, to consideration by the brethren, of Masonry's position in our present uncertain civilization.

The nations are tired and mostly exhausted. As individuals we are disappointed. The world in which we had lived and expected to live again is gone, and we have as yet, not become accustomed to our new and changing environment. The victory we had so eagerly anticipated brought laying down of arms, but not peace of mind. We find ourselves still in conflict; a struggle of many peoples for physical existence, a desperate struggle of ideas for world supremacy. There is the disturbing question of continuance of civilization as we believe it should be and the difficulty of knowing how best to steer a course to preserve the principle for which we have fought—human freedom.

That the civilization of the world is tottering between Democracy and Communism cannot be denied. In such a struggle, democratic nations and democratic institutions are at great disadvantage.

Democracy does not do well in hard and distressing times or in a world filled with woe and famine. Our way of life demands revolution without bloodshed; evolution. But this is slow and tedious and it is a certain fact, that masses are enthused by action

rather than by virtue. Again, democracy is built on respect for means, and foregoes the end if the means are unholy, but Communism holds the ends justify the employment of any means. In other words, no one makes so much use of liberty as those who would destroy it.

Although frequently opposed by a perverse contortion of facts, democracy has so strong a passion for justice and liberty that she will go down the road she has chosen even though it leads to the endless dark; perhaps rightly so. But the question could be asked, if because of such a code of behaviour might we not be lulled into a sense of false security. We have been taught so long that "Right is Might," we could even hear the Pippa song of Robert Browning, and believe that with a presiding Deity in the heavens, all is sure to go well in Europe and Asia and elsewhere on our planet. Too easily, if not too complacently, we seem to find a ready made and guaranteed moral code, a power working steadily, irresistibly and bringing to a pass a triumph for that which we deem a righteous cause. Respect for history and tradition is one thing—bondage to either is another.

We must bear in mind that during the last seventy-five years the industrial, social and economic world has radically changed but has the Masonic approach to these new conditions changed? Modern civilization constantly confronts people with new situations and new problems which previously were unimagined. It makes claims upon people in an entirely different way than formerly. Should or can Masonry adjust itself to this situation in order to offer more efficient help to people in the frightening immensity of their problems.

Are certain basic human needs and problems being met and solved without as much Masonic counsel and leadership as this Institution could provide? If this be so, then it surely follows that the crystallizing new order will not be shaped by the

eternal principles of Masonry to the fullest possible extent.

We cannot afford to have the world move on without us. Neither can we change the principles by which Freemasonry has its being, but institutions as great as the United States of America and the churches have had to modify, not the foundation, but the superstructure, to maintain their rightful place and responsibility in the world.

Should we be introspective and self critical in the face of complex difficulties and discover if we can be more helpful?

With this I return to the March Bulletin to quote from an address of the Grand Master of Victoria, M.W. Bro. Judge C. H. Boak, "It has been said God works for man through man, and seldom if at all, in any other way" and "only as we are incorporating these wonderful tenets and principles of ours into actual life and activity do they become real, tangible and effective."

The past is gone—the present we have—the problematic future we may mould.

"We bear the burden and the heat  
Of the long day, and wish 'twere done.  
Not till the hours of light return  
All we have built do we discern."

M. W. Bro. Clare C. Hartman, M.D., P.G.M.

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**REMEMBER**

Stretch forth your hands to assist a brother whenever necessary with counsel and advice.

Soothe the anguish of his soul and betray no confidence he imposes in you. Support him with your authority—use your utmost endeavors to prevent him from falling.

Relieve his wants as far as you are able without injuring yourselves or your families.

You are connected by solemn promises—let those always be so remembered as to direct your actions—for then, and then only, will you preserve your consciences void of offence, and preserve that firm cement of utility and affection, which time will have no power to destroy.

—Exchange.

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**A PRIVILEGE**

Helping a brother in distress is one of the privileges of Freemasonry worthy of wider practice. Many of us are prone to think of financial assistance when considering helping a brother in distress and, if unable to do so, pass the whole subject out of our thinking.

We need to look no further than the fundamental teachings of our order to understand that a brother in distress often needs sound counsel and understanding sympathy more than he needs material aid.

It is well to remember, too, that such a brother seldom asks for what we may be able to give.

—Exchange.

**BRITISH COLUMBIA**

Freemasonry again made history in British Columbia and our Peace River Country when the Grand Master of British Columbia, M.W. Bro. K. K. Reid instituted Fort St. John Lodge, U.D. at Fort St. John on Friday, May 2nd 1947. 92 members and visitors signed the register. The Grand Secretary, M.W. Bro. W. R. Simpson, P.G.M. and the Grand Director of Ceremonies V. W. Bro. John H. N. Morgan accompanied the Grand Master from Vancouver. The Lodge was convened and opened by the District Deputy Grand Master R.W. Bro. D. L. Fenton, Peace Lodge No. 126, Dawson Creek. It is very sad and regrettable to record that Bro. Fenton was summoned to the Grand Lodge above on May 9th, just one week later, deeply mourned by all whose privilege it was to know him.

The Grand Lodge of Alberta was represented by M.W. Bros. G. M. Blackstock, P.G.M. and Sam Harris, P.G.M., the latter being invited to invest the officers of the newly instituted Lodge. Many members of the several Lodges in Masonic District No. 13 were present including the D.D.G.M., R.W. Bro. Dr. L. R. Gamey of Sexsmith Lodge No. 160. Bro. Jas. M. MacArthur, S. W. of Ivanhoe Lodge No. 142, Edmonton, was also present. The kindest feelings have always existed between the Grand Lodge of Alberta and our Brethren in the Peace River Block of British Columbia, there are now two Lodges in that territory and our every good wish is extended to the members of Fort St. John Lodge, U.D., with the hope it will become one of the outstanding lodges in the Grand Lodge of British Columbia.

S. H.

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**YELLOWKNIFE LODGE**

Yellowknife Lodge will be constituted by the M.W. Grand Master on July 9th next and a special plane to carry 21 passengers will leave Edmonton the morning of July 9th. The return fare will be \$122.40. Any brother desiring to make this trip is requested to communicate direct with R.W. Bro. C. E. Garnett, c/o Gorman's Ltd., Edmonton, and it will be a case of first come, first served. Some reservations have already been made.

S. H.

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**TOLERANCE**

The most lovable and livable quality that any human being can possess is tolerance. Tolerance is the vision that enables us to see things from another's point of view. It is the generosity of spirit that concedes to others the right to their own opinion and individuality. It is the breath of mind that enables us to want those whom we love and respect to be happy in their own way and not ours.

—Selected.

### MODERNISTS RALLY FOR POKER PLAYING LODGE

The present Masonic age seems to be characterized by a disposition to want to change things—to remodel Freemasonry so as to make it fit into this jazzy-joy riding, luxurious, high geared, speed-loving generation. But Brethren, the moment you do that there will be no more Freemasonry. What we will have in its place, will be simply a social organization like our country clubs, our golf clubs, and our city clubs. If we are going to set aside our ritualism, then we will have to put something in its place, and the only thing that we can substitute will be Chinese Checkers, or Euchre for the fundamentalists, or poker for the modernists, or some other forms of amusement which Masonry now frowns upon. Some even advocate changing our obligations. Now, it is true that the penalties of the obligations are barbarous in the extreme. They are borrowed from an age that long ago passed out of existence. There is no inclination whatsoever to inflict them upon individuals. The person taking an obligation simply says that rather than violate his obligation, he would suffer certain things to be done. Yes, let's hold to the preservation of the old form and language of the fraternity. There are brethren who maintain that the ritual of Masonry should be rewritten, that a lot of obsolete expressions should be deleted, and the whole thing put into twentieth century language. Whenever this is done the peculiar form of Freemasonry which has caused it to continue for more than two hundred years will be lost, and the Fraternity will sink to the level of those organizations which pander to popularity and exist to no purpose.

—Bro. P. C. Somerville.

### THE PREPARATION ROOM

Being in a Preparation Room when the Secretary is propounding the interrogatories affords an opportunity for reasoning and some contemplation. Every Preparation Room should have the same atmosphere as is maintained in the Lodge Room. Always dignity, quietness and sound common sense should prevail.

The two Stewards who have the candidates in hand should let their words, comments and actions indicate that being prepared to have a degree conferred is no frivolous or childish matter. In other words the Stewards should indirectly aid the candidate to be ready for serious and solemn ceremony. With such conditions, the candidate will be properly prepared mentally when he comes to the door of entrance and he will be eager, happy, and wholly receptive.

*Exchange.*

I believe in the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.—Edwin Markham.

### GRAND LODGE

The Forty-second Annual Communication of Grand Lodge will be held in the City of Calgary on Wednesday, June 11th, 1947. Every Worsnipful Master on his being installed as such solemnly promises to attend the Communications of Grand Lodge on being summoned to do so. You have been so summoned, Brethren, and I trust that every W.M. in Alberta will take his promise seriously and attend Grand Lodge on June 11th next and persuade his Wardens and Past Masters to accompany him.

Several important matters will be discussed and considered, matters which will have a lasting effect on the policies of our Grand Lodge, come and assist in their discussion and adoption. Grand Lodge is your Grand Lodge, Brethren, assist in the selection of our new Grand Lodge Officers and above all, support our present M.W. Grand Master and Grand Lodge Officers by your presence.

### GRAND LODGE BULLETIN

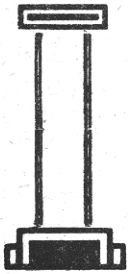
This issue of our Grand Lodge Bulletin completes its Twelfth year of publication and the third year under the guidance of the present Editor. Whilst we have not yet attained our objective of a Bulletin in the hands of every member in Alberta, we are steadily making progress. Our circulation at the end of last year was 5,682 copies, this year it is 7,100 copies, an increase of 25%. Last year 129 Lodges subscribed, this year 138 Lodges subscribed, an increase of 9%. Last year 40 Lodges subscribed for all their members, this year 53 Lodges subscribed 100%, an increase of 30%. Last year 22 Lodges did not subscribe, this year only 13 Lodges did not subscribe, a gain of 50%, consequently I feel we can report that good progress is being made.

I understand a new set-up for the Bulletin is under consideration so this will probably be the last Bulletin you will receive from me as your Editor. It is pleasing to know the circulation of our Bulletin has increased from 3,386 to 7,100, or 110% during the past three years and I know it is the wish of all of our Brethren that every member in Alberta will receive a copy of our Bulletin in the near future. Let us work to attain this end. I wish to extend my sincere thanks to all who have so kindly assisted me during the past three years and for the kindly and encouraging letters I have received during that time. I can assure you these letters have helped greatly Brethren.

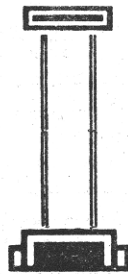
—Sam Harris, P.G.M., Editor.

The more is given the less the people will work for themselves, and the less they work the more their poverty will increase.—Tolstoi in 1892.

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.—Lincoln.



## Between the Pillars



### IS MASONRY SECURE? Ideals - Not Ambition

Down through the ages man has worshipped at the shrine of something he calls "permanence." He wants the security which is associated with things that last. In all of his creative efforts one may find evidence of this passion for endurance. Buildings are made as strong as possible. In establishing his social order he seeks laws and rules which will insure permanence. Even in his literature he tries to preserve and perpetuate the record of his life and times. And by every science and skill at his command he endeavors to maintain his life as long as it can be done.

All this, however, is an illusion. Nothing that man does is permanent and certainly he himself is not. Nothing physical is permanent. Everything in creation is subject to relentless and everlasting change. The mountains of earth are eroded by winds and rain. Fertile lands turn into deserts. Rivers change their courses. The ice caps at the poles melt and recede. Just now astronomers are reporting the explosion of a star so far away that it took the light a thousand years to reach us.

How true the words from Holy Writ: "What is man that Thou are mindful of him?" Therefore who are we to speak of permanence? But we do. Many of us appear to think that with us creation is finished! Truth is we are only a part of the process. All of it is moving on toward some majestic perfection which the finite mind of man can not conceive. Yet, even in this gigantic scheme of things done and yet to come, puny man has his part to play. And though the scope of the drama is beyond him he does have access to one key that helps him understand—if he will. While it is true that this earth and all of the whirling stars in the incomprehensible universe constantly change there are eternal verities, fixed truth that can not, will not change. Some of these it is given us to know. How well we understand them and apply them determines our usefulness in the progressive plan of creation in which we are but parts.

Masonry was born of these truths. The establishment of Masonry was simply an effort to help deserving men to comprehend them and use them in daily living. However, we must understand that it is the truth foundation of Masonry that is permanent—not the physical organization. Truth itself will live forever, but man's use and application of it may fail, wander away or wither. Therefore let us not

think that because we are strong in numbers and possess much wealth we as an organization have achieved permanence. We have not. The fact is we are only as strong as the existing membership. If that membership fails the Order could pass into oblivion within a decade.

True, we have built up an imposing array of organizations. We have many officials and offices. We engage in numerous projects of good will. And some of us, I fear, have come to think of all this as "permanence." We think of it as "ours." Feeling this way we permit jealousies, dislikes and pressing ambition to take possession of us. We succumb to pride of office and station. We do this because we have fallen into the error of thinking of Masonry as permanent and of ourselves as perpetual custodians of it.

The truth is that shortly we too shall pass. But a few years and all of us must lay down our working tools. Then we shall know we are not permanent. Then shall we understand that the only lasting thing is that which we teach. We are but instruments used to carry the great light from one page to another.

This being true—and it is—it behooves us then to think of that time. The building of Temples means nothing unless we build the men who shall use them. The Temples we build and the works we do are not for ourselves alone but for those who must and will come after us. The truth we have is permanent but we are not. Therefore, what we are doing to draw unto us, to teach, instruct and inspire the Masons who will do our jobs tomorrow?

Building a fine Temple is a splendid thing. But building a fine character is a better thing. Let us do both. Then shall we know that our Temples will remain sanctuaries of truth and that Masonry will indeed be perpetuated to dignity and honor.

*M. A. Stillwaugh, Masonic Chronicle*



The Mason who thinks that all his work is to be done within the sanctuary of the Lodge is making a serious mistake. The lodge room is simply the school where we learn the principles which should be the rule and guide for our conduct. If we do not carry into practice precepts that we learn within the Lodge, then the teachings of the Craft have fallen on deaf ears.

*—Master Mason.*



### WARNING

"Be very cautious whom you recommend as a candidate for membership; one false step on this point may be fatal. If you introduce a disputatious person, confusion will be produced, which may end in the dissolution of the Lodge. If you have a good Lodge, keep it select. Great numbers are not always beneficial."

*—Dr. Oliver.*