



# Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

## THREE BOOKS

An axiom dating for most of us from schooldays teaches us that he who ignores past history can never be a shining light in the future, and the truth of that often comes with devastating force as we realize how history repeats itself.

Four centuries ago there lived a Florentine noble named Niccolo Machiavelli. He was not wholly bad, although, as seeming to confirm the Shakespearian thought, the evil that he did lives clearest in our memory today. He remains throughout the ages as probably the world's greatest prevaricator. He may have created the Jesuitical formula so difficult of reconciliation with the teachings of Him whose name they bore—the end always justifies the means.

Machiavelli wrote a famous book, "The Prince", and sub-titles might well have been "Die Fuehrer" or "The Dictator". From his experience in internal affairs of State and from wide diplomatic contacts he was well qualified to express opinion on methods of government; and this he did on retirement, after Florence had been overrun by the Medici and he himself put to torture on a false charge of having taken part in a rebellion.

He was a deeply devoted patriot; his one dream was to see Italy united and to reach this goal he considered no sacrifice on the part of the individual too great. Individual comfort and prosperity, trade, the pursuance of the arts and sciences, leisure and liberty, all to be subsidiary to the one great aim. Human nature, he argued, did not change through the ages and history showed that half measures were futile. Good arms came before good laws.

The methods adopted by the Dictator of our own time, who rose and fell, were doubtless inspired by the Machiavellian tactics. Machiavelli decided to absorb the Provinces. In the first place, those in authority must be humbled and then their territory seized by just the same methods we saw in Poland and Czechoslovakia and are seeing again in all the

countries bordering the territory of the latest schemers for world domination.

The next writer following the Machiavellian lead was Adolph Hitler, "Mein Kampf" being written during a six months' term in jail, after the Munich putsch in which he took so discreditable a part. Hitler spurned the individual. The German Nation was to be a deep ocean of Aryan blood, and anyone differing from this must be incarcerated in concentration camps. The one thing above all else which Hitler stressed—no person ever considers himself of such importance as when he considers he is suffering from a sense of wrong or has a grievance. And in "Mein Kampf" he strives to tell the Germans how wronged they have been. The success of "Mein Kampf" is entirely due to his feeding this sense of grievance.

He also emphasised what is perhaps a fact that any living organism which ceases to fight in the struggle for existence is doomed to extinction. He argued that the one test of everything is success and every action has to be judged, whether right or wrong, "right" being determined by the interests of the State.

One critic says, "the book crashes along like a river in full spate, turbid and turbulent, congested with straw and orange peel and empty beer-bottles, yet expressive of fierce destructive energy." It is a work which inspires not admiration only but pity and fear.

"The masses do not come to realise that they are being terrorised and that their liberty is being taken from them. All that they observe is reckless power and brutality, to which, in the end, they always succumb."

"The great revolutions of this world were not brought about by intelligence, but by some form of fanaticism, which was able to inspire the masses and drive them forward in a hysterical trance."

So confident was Hitler of his power over the masses that he refers to his countrymen as "that great stupid flock of sheep, the patient but mutton-headed German people."

"Remember, the bigger the lie, the more readily is it believed by the masses. The simple man is not really corrupt; he does tell small lies and therefore sees through them. He cannot imagine anyone telling a thundering lie."

"To preserve the higher races and bring into subjection the lower is in accordance with the Eternal Will that rules the Universe. Conquered people must be smashed with an iron fist, but then given as much freedom as is consistent with the interests of the higher race."

Now there is a third book, a book which never fails to shine a revealing light on any of the world's problems, past, present or future. All the basic principles behind the arguments of Machiavelli and Hitler and the evil machinations of Stalin can be found in Old Testament history. Race, blood and soil were ever-present factors in the minds of the Jews. Their god was a god of battles; religion and patriotism they separated with difficulty, and they believed in the doctrine of force and in the justification of the means in the end attained. The prophets were engaged in one long struggle to persuade the Jew that he existed as an individual in the sight of God.

But within this V.O.T.S.L. towards the end, we come to the still, clear waters of the New Testament, that epic of individual struggle and the justification for individual existence.

It has often been said that Christianity has been tried and found wanting. That is a lie of Machiavelian magnitude. Christianity never had been tried. This is true! The greatest improvements in the lot of the individual had their source in Christian principles. Let every individual first seek the welfare of his soul and then let him think of material things. The Nazarene's remedies were drastic, but He did not attempt to enforce them by appeals to passion or collective hysteria. He was the door of the sheep, **not** the sheepdog. He relied on the intelligence and better qualities of the individual and in the growth from the tiny mustard seed.

Like Machiavelli and Hitler, half-measures were useless; there must be no patching up of old clothes that were falling to pieces, no putting new wine into old bottles. There must be the re-birth. Living through all the trials of the individual, how deeply concerned He was for the one who had strayed; the lost sheep and the prodigal son.

The Sermon on the Mount was simply an exemplification of individual characteristics in men of whatever race. With race distinction He had no patience. The Priest and the Levite passed by, but the Good Samaritan of hated tribe went over to the other side.

At this Season, observed by millions throughout the world, we remember that the personal sufferings of the Nazarene far exceeded those of Machiavelli or Hitler. He was betrayed, denied, left to the mercy of His enemies and even spat upon, but He never lost faith in the capacity of the individual to secure redemption for himself and others.

The Temptation showed that there was to be no achievement without labour, no defiance of the laws of nature and no sacrifice of principles. Then came the supreme human temptation, the escape from physical pain. Steadily He went on to the Crucifixion but as if to set His seal of His Kingship with the Individual. He wavered in His last throes. The agony and suffering, and anxiety and uncertainty in the world are sufficient to shake the faith of any one of us, but within the Sacred Law is the Charter of the Individual, and from no other source can we find such a protection from the philosophy of mass force and from the nightmare that we are being tossed unnoticed, unheeded and unpitied in the storms that surround and may o'erwhelm us.

My Brethren:

"I commend to your most serious contemplation the V.O.T.S.L."

—M.W. BRO. REV. CANON CRANE-WILLIAMS, P.G.M.

### GRAND MASTER'S MESSAGE

Brethren:

Owing to road conditions it has been impossible for me to do any visiting in the country during the past 30 days. However, I did visit ten Lodges in Edmonton in February and sincerely hope that I assisted them to some degree in our Masonic work. It was very cold when I was in Edmonton and some of the meetings were not as large as the Officers could have hoped for.

In these trying times each and every one of us must be on his toes as a good citizen. As I write this the International news is very distressing. Today we are permitted to meet within the walls of our Lodges and feel that we are doing something. Since you received the last Bulletin, however, the Masonic situation in Czechoslovakia has become very uncertain and perhaps before this reaches you the position in Finland may have also. Brethren, world conditions are terrible, our way of life is now jeopardized, so let us all hope and pray, and work, that the balance will tip our way. Yes, Brethren, Masonry's greatest challenge fast approaches, we must acquit ourselves worthily in the spirit of world Brotherhood.

As you know, Masonry is one of the things that totalitarianism does not stand for, and those who belong to our order, under such a regime, would be persecuted most unmercifully. Therefore, Brethren, as citizens and good Masons let us do our duty, let us be careful that we do not admit anyone who would destroy our organization from the inside.

There are many things that we can do to ward off such a situation. The first thing is the sponsor-

ing of Candidates, the next is the proper investigation of each and every applicant and I plead with you, Brethren, in the name of Masonry, to be careful.

You may say there is nothing we can do. I say there is plenty we can do. We can take hold of this Boys' Farm scheme project in real earnest and start and save some of the next generation, making men of good character and good moral worth.

At our offices in Calgary we have received many letters of congratulations on the scheme of the Boys' Farm and have received some very handsome donations, but as a whole the Craft have not realized that in order to put this project over we must put up a little money. We have received cheques as high as \$500.00 from brethren, without any solicitation. There is one I wish to mention particularly for \$100.00 from a Past Master of this Grand Jurisdiction now living in Vancouver. In his letter he stated his prayers every day were that the brethren would take hold of this project and back the committee up in putting it over, yet we have some who would destroy this scheme and will endeavor to hinder it all they can until it becomes a success. This makes it that much harder for your committee to work, knowing that some are trying to undermine the project. When one receives a letter which reads in part, "This is the finest act that Freemasonry has ever done in all my experience and I shall have a constant prayer for its success," it is most encouraging. I could go on and quote from many letters but sincerely hope that you will realize that many brethren are out 100% for this.

The committee realizes this is a big project in one sense of the word, yet on the other hand it is not much of a project for 14,000 Masons to put across. We will have our difficulties, and many of them. This farm will not have a high fence around it and any boy who does not wish to stay will by no means be compelled to stay, although we will do everything within our power to make life on the farm one the boy will realize is worthwhile. He will have a trade when he leaves the farm and will be a man who will go out into the world and combat the many "isms" that are endeavoring to undermine us.

Such projects are a very great success wherever they have been started. Many of them have had tremendous legacies left to them and I feel this farm will have such legacies left it in the course of the next few years.

Brethren, will you please send your remittances in, be they ever so small or ever so large, to help this project along. Rest assured, brethren, that every dollar that you put in will be spent wisely and cautiously, none of it will be wasted in any way. Many brethren are giving their time and money working on this scheme to get it started. However, if you are still in doubt, please write us and tell us what your doubts are.

—A. D. CUMMING, Grand Master.

## IN MEMORIAM

Another of our honoured Past Grand Masters has been called to his rest, this time M.W. Bro. Sam J. Blair has passed on to that bourne from whence no traveller returns. Bro. Blair passed away in Calgary on March 3rd last at the ripe old age of 83 years and five months.

Bro. Blair was born in Halifax, N.S., on October 10th, 1864, and came West to Medicine Hat in 1890, and to Calgary the following year. He was in the employ of the C.P.R. for five years and then entered into business for himself in Calgary. He was interested in sport, being the secretary of the Royal Caledonian Curling Club for 25 years.

Bro. Blair was a member of Perfection Lodge, No. 9, A.F. & A.M., Calgary. As Senior Warden of Perfection Lodge, No. 60, now No. 9, he attended the Convention which decided to form the Grand Lodge of Alberta. This Convention was held in Calgary on May 24th, 1905, and adjourned to July 6th, 1905, when the final steps were taken to form a Grand Lodge in Alberta. He attended the first Annual Communication in 1906 as the W.M. of Perfection Lodge, No. 9, and was appointed as the first Grand Director of Ceremonies, was appointed Senior Grand Deacon in 1907, appointed as the Grand Representative of the Grand Lodge of Kansas in 1908 which appointment he continuously held until his death. Bro. Blair was elected D.D.G.M. in 1909, Junior Grand Warden in 1910, Senior Grand Warden in 1911, Deputy Grand Master in 1912 and M.W. Grand Master in 1913, truly a remarkable Masonic record. Bro. Blair was also a member of Alberta Consistory, A. & A.S.R. and the Shrine. A Past Grand Patron and Grand Secretary for 35 years of the Order of the Eastern Star.

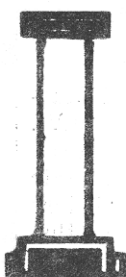
Bro. and Mrs. Blair celebrated their diamond wedding anniversary in 1947. Surviving are his widow, one son and one daughter to whom we extend our sincerest sympathies.

"Farewell, dear voyager—the river winds and turns  
The cadence of your song wafts near to me,  
And now you know the thing all men must learn,  
There is no death—there is Immortality."

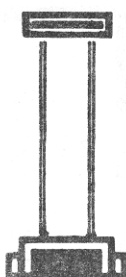
—S.H.

## COURTESY

Courtesy is a mark of good breeding. It commands respect. It is the polish that welcomes the customer, cheers the fellow worker, and makes the day easier for every one. Courtesy is a recognition of the rights of others. It is what we all want for ourselves. To be courteous, therefore, is to practice the Golden Rules.



## Between the Pillars



### THE RESPONSIBILITIES OF SPONSORSHIP OF A CANDIDATE

Freemasonry as it is taught today is designed to educate the individual to do the right thing and if our Lodges are to operate at their highest point of efficiency, we as individual members must give our best in active participation within our Lodge and the continual watchful selection of Candidates.

Freemasonry was never intended for the rank and file of any country. It is a peculiar institution, it is not a service club nor does it carry any insurance, therefore we must be careful and be sure that our candidates are seeking admission into Masonry for the sole purpose of social intercourse and that of becoming a member of a Fraternity of high ideals. Our demits and suspensions prove that a lot of members are lax in their sponsorship of new candidates. These candidates were either misinformed or not informed at all as to what Masonry really is and consequently were disappointed and looked for a way out.

The destiny or premeditated lot of Masonry will only be what we make or plan it by our sponsorship of candidates. In fact the entire future of Masonry may well depend upon our selection of candidates in the next few years.

With this thought in mind we should all consider what type of men we would like in our brotherhood. I would like to give an expression of what Masonry is to me and what I would use to decide whether or not I would accept the sponsorship of a candidate. I would like to sponsor a man who could be taught Reason, Tolerance, Kindness, Industry, Self Reliance and Temperance. A man who has a belief in the Deity, no matter what form that belief shall take.

I think I can explain all this by repeating what has already been said and written in the definition of a man. Over the door of every profession, every occupation, every calling, the world has a standing advertisement, "WANTED—A MAN". A man who will not lose his individuality in a crowd, a man who has the courage of his convictions, who is not afraid to say "No", though all the world says "Yes". A man who, though he is dominated by a mighty purpose, will not permit one great faculty to dwarf, cripple, warp, or mutilate his manhood; who will not allow the over-development of one faculty to stunt or paralyze his other faculties. A man who is larger than his calling, who considers it a low estimate of his occupation to value it merely as a means

of getting a living. A man who sees self-development, education and culture, discipline and drill, character and manhood in his occupation. A man of courage who is not a coward in any part of his nature. A man who is well balanced, who is not cursed with some little defect of weakness which cripples his usefulness and neutralizes his powers. One who is symmetrical, and not one-sided in his development; who has not sent all the energies of his being into one narrow specialty and allowed all the other branches of his life to wither and die. A man who is broad, who does not take half views of things; one who mixes common sense with his theories, who does not let a college education spoil him for practical, everyday life; one who prefers substance to show, and one who regards his good name as a priceless treasure.

A man who, no stunted aseptical, is full of life and fire, but whose passions are taught to heed a strong will, the servant of a tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.

Finally, if we use part of this as a basis of choice in accepting the sponsorship of a candidate and also fully realize the meaning of the three main words of the topic, Responsibility, Sponsorship and Candidate, wherein we as Freemasons when accepting this obligation, that in sponsoring we become a surety for and are giving ourselves as bond for a man most likely unknown to most of our brethren. In fact we are much like a God-father at a Baptism and are professing, in this case, the principles of Masonry on behalf of one who seeks admission into our Lodge, and if we make a mistake in our judgment, in the minds of our brothers, we should be prepared to answer to them for our mistake.

In conclusion may the Most High give us men of this type and the strength and judgment to sponsor only the right men so that our Masonry will be placed on the highest plane of all fraternities.

—W. D. PHILLIPS, W.M., Dominion Lodge No. 117.

### NOT SECRET

The secrets of Freemasonry are safely lodged in the repository of faithful hearts.

Some members consider certain matters as "secrets" which are not so in fact, even though they are not subject to common talk or vain boast. It is "no secret" that Freemasonry teaches and inculcates, in so far as her power lies, those principles of law, order, morals, citizenship, fear and love of God, which make for the highest type of manhood.

It is "no secret" that Freemasonry demands of a member the practice of all commendable virtues, exhorts them to uphold the dignity and high importance of the craft and charges them by virtuous, amiable and discreet conduct to prove to the world the happy and beneficial effects of the institution.

—The Freemason, London, England.