



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

OUR GRAND MASTER'S MESSAGE

IT is my great privilege and high honor to address you as your Grand Master. I am deeply appreciative of the very important position to which I have been elected by you, and of the very great responsibilities that go with it.

We as Freemasons are taught that every honor has its corresponding duty. This I most certainly recognize. It is my endeavor to so serve you that my duty may be completely discharged and my gratitude to you shown in no uncertain manner.

Once again, may I remind you that you are the Grand Lodge of Alberta, and we who are elected and appointed to govern for a short time, are really acting on your behalf.

The Grand Lodge of Alberta is just the unifying head of the subordinate lodges of which it is composed. We all work in harmony for a smooth, uniform, recognizable Freemasonry.

But this is only the routine work, and I venture to say the subordinate lodges look for more than just the bare necessary organization and administration from their elected officers.

It is my opinion that we are obligated to promote a policy of direction for all subordinate lodges and their members. It has been said that a people without vision shall perish. This I would apply to ourselves.

To this end I have tried to formulate and place before you what I believe to be the work and duty of Freemasonry in Alberta; work that I would like to see placed right at the top of the trestle Board of each and every Lodge, and become the task of every Freemason in Alberta.

Freemasonry has many parts, all proper and important as agents in promoting the well being of our craft. We have the religion of Freemasonry. Freemasonry in no manner detracts from the Church, neither are we in competition with the Church. We proclaim the dogmas and doctrines of no particular creed. Each member is

exhorted to interpret the light he received from the Holy Bible as he finds it. That is what I love about the religion of Freemasonry. The whole Bible is placed before us as a rule and guide to faith; there are no rules set down which must be followed.

We try to take from the Volume of the Sacred Law those teachings which will help us to take a selfish, quarrelling humanity and shape it into a brotherhood of peace and happiness.

Then we have the sociability of Freemasonry. Our Freemason's Lodge provides a place where we meet on the level, and where brotherly love prevails. Only on such a foundation may we expect to promote brotherly love. This is indeed a boon and a haven for the man of today. A place where he can enjoy the friendship and companionship of men of kindred spirits and like visions. Such men should indeed enjoy this great association and fellowship where they can promote happiness and be happy.

We, as a body, promote no social reorganization, no reformation of any particular group, neither do we work for the advantage of any one group against any other. Our social programme is to encourage friendship and good fellowship, that we may all learn to live, day by day, in peace and harmony within and without the lodge.

We have the philosophy of Freemasonry, which may be briefly stated as the duty we owe to God, to our country, and to our fellow man. Every Freemason must acknowledge his belief in God, and he must determine for himself his duty to God. Suffice to say that no sincere Freemason can deny that he owes a duty to his creator. This duty is plainly stated in these few words: Fear God and Keep His Commandments.

Freemasonry has ever been loyal to the reigning authority. Never has disloyalty or revolution been laid at the door of the Freemasons'

Lodge. I am sure we of today are as loyal as our ancestors. Let us cultivate a healthy, sturdy, patriotism, and above all let us exhibit it. Let us not be men without a country, and let us not be slow in honoring the Flag of our country.

I do think we should be a little more demonstrative in our patriotic celebrations, in our expressions of loyalty, and at functions where patriotic feelings are expressed let us show our feelings. We have a very mixed population, and it will do us no harm, and will certainly do good, to those who are strangers to our country.

When we sing God Save the King, let us stand a little straighter and plant our feet on the ground a little firmer, for it is our King and Country. We should encourage love of country and honour for our government. It is our duty at all times to uphold the authority in power.

Our Duty to our fellow men may be shortly expressed as: Being happy and promoting happiness.

I believe that the great work of Freemasonry is to teach our members to so live their Masonry day by day, that their character is developed to that high point where they see the good that presents itself, and they do that service to mankind not for self, but for the joy that it is to give, alike to him that receives, as well as him who does.

If all Freemasons lived by our cardinal teachings, that is, Brotherly love, relief and truth, there would be no selfishness in the world. If selfishness be removed from our lives, all our troubles, both private and public, would disappear. Towns, cities, countries and nations would have no problem.

This, then, my Brethren, is my programme for this Grand Jurisdiction. We must definitely understand what Freemasonry is. This implies education—teaching and learning.

Albert Pike says:—The very first duty an Entered Apprentice acknowledges is to improve himself in Masonry. Let us all get to work and diligently strive to understand our task.

Freemasonry is not just a social club, it is a power to promote the building of character and society. Thus through the religion, the social life, and the philosophy of Freemasonry, we recognize it's purpose, to benefit mankind physically, socially and spiritually, by helping men to cultivate freedom, friendship and character.

Let us then come out and make ourselves known. We have nothing to hide, but we have much that mankind needs and wants.

We do our good work through the individual, by the individual, and for the individual. What we are trying to do is to get people

"To act that each tomorrow
Find us farther than today."

I would say that our program is:

Know Freemasonry and practice

Freemasonry, that our civilization be not lost, but shall rise to higher levels than ever before.

If you as an individual practice the tenets of Freemasonry, thus bringing to yourself freedom, friendship and happiness, from you your family becomes endowed with the same freedom, friendship and happiness; then your circle of friends and later your acquaintances.

Thus you see Brethren, what I mean by the influence of Freemasonry. We should then have no selfishness in the world and fear would be replaced by love.

M. W. BRO. DR. W. A. HENRY,

Grand Master.

G—L—B

LOST AT GRAND LODGE

A Past Master's Jewel belonging to V. W. Bro. J. G. Campbell (Grand Steward) of 9539 - 107th Ave., Edmonton. Any Brother having knowledge of this is asked to communicate with V. W. Bro. Campbell at the above address.

G—L—B

"WHO COMES HERE"

The first impulse or thought that comes to human kind, and likewise to the animal kingdom in an emergency, is self-preservation. In a military camp the voice of the sentry rings out a challenge to the approaching figure, "who comes here?" It is either friend or foe.

Did you ever lay awake at night under the sky and hear a sentry's challenge? Many who will read this have, and to them it rang out like a bugle call "Who comes here?" It portended much of either friendliness or enmity. If it was a hurried scurrying of feet, followed by another challenge and another, then a shout and a general call to arms.

Following the summer vacation, Masonic lodges will re-open for another season of receiving petitions and initiating candidates, and the challenge, "Who comes here?" will again be heard in every Lodge room.

It is ever our duty to watch and guard the craft. Let the challenge be loud and clear.

"Who comes here?" means more to Masonry than any other question. If an intruder comes, prompted by idle curiosity, he could not truthfully answer "Friend." If he does so answer and you let him in, you may not be able to publicly put your finger on him, as it were, yet his very inactivity for the cause, his lack of heart in the work, proclaims him an idle spectator, and by his indifference, a foe to Masonry.

In a hive of bees, nature has arranged that the drones be put to death, rather than have them enjoy the fruits of labor. If an intruder, prompted by selfish motives, a desire to add to worldly wealth of any kind or character, comes, and you do not challenge him, you let in an en-

emy and an element of iniquity which tends to the disintegration of the foundations of the Temple you are trying to build.

Now—as the sentry's voice rings out loud and clear—not to be misunderstood, so should we challenge at our doors the particular motives of each man or figure of man that approaches.

When we ask, "Who comes here?" we should get an unequivocal answer or turn the intruder away, and Masonry will be the better for it. Masonry is responsible for the sentry and he in turn will be held to strict account.—Exchange.

G—L—B

MASONIC ADVERTISING DENOUNCED IN ENGLAND

The Board appeals to Brethren generally to take every means in their power to discountenance the use of advertisement in any form in connection with the Craft. It is felt to be in the highest degree undesirable that endeavour should be made in this way to secure personal, professional or sectional advantage, while any attempted association of Masonry with business development is always to be deplored.

United Grand Lodge of England
in Masonic Year Book 1948.

G—L—B

RECOMMENDERS

IT is a well-known fact that it is contrary to both the law and the spirit of Freemasonry for anyone to be solicited for membership. Those desiring membership in Freemasonry must come of their own free will and accord, without any influence being brought to bear on them and without prejudice for or against anybody.

This places a heavy responsibility upon the member or members of the Lodge who recommend him or endorse his petition. No member should endorse a petition for membership unless the endorser personally knows the petitioner and can conscientiously recommend him, believing he will make a good member.

Frequently it happens that one endorser will take the petition to a friend and ask him to sign it, even though that friend does not know the petitioner. Of course the original endorser feels that he does know the petitioner and believes he will make a good member of the Fraternity. His friend whom he asks to endorse the petition has confidence in his friend's integrity and judgment but endorsement by consent or by recommendation of another. Nevertheless, there is no denying that each signature of endorsement on the petition is supposed to represent the personal knowledge which each endorser has of the petitioner.

I would not endorse anyone whom I did not know to be a worthy man and had investigated fully to determine that fact. I would not be

satisfied to be told that there was nothing against the petitioner. What I want to know is what is in favor of the petitioner and why he will make a good Mason.

There are men of good moral character and respected by their neighbors and business associates, and yet they might not make good Masons because they might be the type of individual or personality who would disturb the peace and harmony of the Lodge if admitted to membership. Too often men sign a petition without careful investigation or without personal knowledge of the petitioner. We all know what Freemasonry brings to the members. Each member should, therefore, be interested in knowing what the petitioner will bring to Freemasonry, and this involves conscientious care in endorsing the petitioners.

Too often the Mason who recommends a friend for initiation into the mysteries of Freemasonry does not realize the weight of responsibility that rests upon him. This responsibility rests as much on him as on the investigating committee. The recommender must not sign a petition in the expectancy that the investigating committee will find out whether the petitioner is the right sort of material for membership or not.

JOHN H. COWLES, 33*,

Sovereign Grand Commander.

G—L—B

TIMELY ADVICE

Masons generally will realize that there is wisdom in the following regulations contained in a directive recently issued by the M. W. Grand Master of the Grand Lodge of Canada (in the Province of Ontario).

(1) The serving, use or consumption of intoxicants at any function held under Masonic auspices or at any gathering of the Craft is prohibited.

(2) The above regulation covers secretive possession and consumption of liquor by a member or guest at a lodge "At Home" or any other Lodge gathering.

(3) No member of the Craft shall attend any lodge assembly in an intoxicated condition.

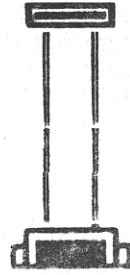
(4) The bringing of any intoxicants upon the lodge premises owned or controlled by Masons shall be leased for any function such as wedding receptions, dances or other entertainment, unless there is a definite agreement with the lessee that no intoxicants shall be served upon or brought onto such premises.

These regulations have been carefully composed, with the thought in mind, to keep our Order forever on its present high and respected level. They are rules that should be enforced regardless of any situation.

The Freemason.



Between the Pillars



A FEW HIGHLIGHTS OF GRAND LODGE

The 43rd Annual Communication of Grand Lodge which was held in the City of Edmonton on June 9th and 10th, 1948, has passed into history. Grand Lodge was presided over by M. W. Brother A. D. Cumming, Grand Master. The usual large number of brethren were in attendance although 26 Lodges were not represented. 16 of the 17 District Deputy Grand Master's were present, a splendid showing.

Our distinguished guests this year were:— M. W. Bro. Dr. W. J. Dunlop, P.G.M. and Grand Treasurer of the Grand Lodge of Canada (in the Province of Ontario), M. W. Brother Walter A. McDonald, Grand Master and M. W. Brother Dr. Peter T. Pilkey, P.M., Grand Secretary of the Grand Lodge of Manitoba, M. W. Brother Hector Mackay, Grand Master of the Grand Lodge of Saskatchewan and M. W. Brother John Stormon, P.G.M. of the Grand Lodge of North Dakota, the latter being the Guest Speaker at our Annual Grand Lodge Banquet. The rank of Honorary Past Grand Master was conferred upon M. W. Bros. W. A. McDonald of Manitoba, Hector Mackay of Saskatchewan and John Stormon of North Dakota. M. W. Bros. Dunlop and Pilkey having been similarly honored on a previous occasion. We were indeed glad to extend a sincere welcome to our visitors, we hope they will come again.

Grand Lodge decided that in future all matters pertaining to Finance in the Grand Master's address be referred to the Committee on Finance. All Rulings, Decisions and Dispensations be approved by the Committee on Jurisprudence before appearing in the Proceedings. All Notices of Motion dealing with changes in the Constitution to be approved by the Committee before coming to Grand Lodge. The Committee on Jurisprudence is comprised of all Past Grand Masters with the Immediate Past Grand Master as Chairman.

It was decided that the Board of General Purposes convene either in December or January, previously they have convened only twice a year:—immediately after the close of Grand Lodge and again the day before Grand Lodge the following year.

It was decided to table the Grand Master's

Project.

motion in connection with his Boys' Farm. The Notice of Motion regarding change in the Past Master's Apron was declared lost. The Notice of Motion to amend Section 144 of the Constitution by including the word "November" was carried by also including the word "May." This section refers to the time of election of officers of Constituent Lodges.

\$5000.00 was voted by Grand Lodge as a nucleus for a pension or retirement fund for the Grand Secretary and \$2000.00 each year hereafter to be advanced by Grand Lodge. Pension for the present Grand Secretary to be considered on his retirement.

SECRETARIES ATTENTION:— Grand Lodge decided that copies of the Canadian Rite "WORK" be issued for the use of the Senior and Junior Deacons. Secretaries of Canadian Rite Lodges can obtain them upon request to the Grand Secretary.

One Lodge, Yellowknife No. 162, was Constituted during the year and Dispensations issued for two new Lodges:—Ancient Landmark Lodge at Mirror, and Gateway Lodge at Edmonton. Ancient Landmark Lodge having worked under dispensation for the required length of time and having complied with the Regulations of Grand Lodge, it was decided that a Charter be granted to them. Gateway Lodge not having been under dispensation the required length of time, it was decided that this Lodge be continued under dispensation for another year.

All Lodges continue to show great activity and increase in membership, 919 new members being added to our rolls this year making a net increase of 671 which is 44 less than last year. Our membership as at December 31st, 1947, being 13,728.

No questions or rulings were asked of the Committee on the Work, the previous ruling of this Committee that only one Candidate at a time be raised to the Sublime Degree of a Master Mason was sustained.

Two Grand Representatives were appointed to represent the Grand Lodge of Alberta near other Grand Jurisdictions and five Grand Representatives were appointed in Alberta to represent other Grand Jurisdiction near this Grand Lodge. The Grand Master and Grand Secretary attended all of the 17 District Meetings. The following Grand Lodge Officers were duly elected and installed and invested for the current year. M. W. Brother A. West being the Installing Master, he was assisted by other Past Grand Masters.

G—L—B

It is important that we consider what effect our way of life and living may have upon other people.