



# Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

## Timeliness of Christmas

We live in a world of change. "Change and decay in all around I see." One of the earliest and greatest of the early Greek philosophers writes thus, "You cannot bathe in the same stream twice for the water in the stream will already have flowed onward. All is flux." The fixed stars are not fixed; the North Star moves. Some stars are passing out of existence; others are coming into being. As we move from that which is infinitely large to that which is infinitesimally small, we discover that the tiny atom is a vortex of surging and circling forces which contain within themselves the secrets of the universe. Under the shadow of majestic towering peaks in the Canadian Rockies, the late Professor Coleman began a lecture on "The Eternal Hills" by saying, "But the Hills are not eternal." In Arnold Toynbee's "A Study of History" man's life becomes a thrilling story of age succeeding age, epoch following epoch, dynasty merging into dynasty. Yet no age has ever witnessed so many catastrophic changes as these fateful days in which we have been given the privilege of living. But in the midst of all that is transitory, ephemeral and fleeting, man's soul seeks for and longs for that which is timeless, enduring and eternal.

I was deeply impressed by this great fact during my sojourn in England this summer. As our Ocean Liner touched the docks and our feet trod on English soil, I felt that

I was on sacred earth.

"This fortress built by Nature for herself,  
This happy breed of men, this little world,  
This precious stone set in the silver sea,  
This blessed plot, this earth, this realm,  
this England."

Here stands Old London with its winding streets where time-worn stones speak of generations which have come and gone,—grey old palaces and majestic cathedrals,—arching bridges over the ancient Thames whose waters are liquid history,—vistas of silent towers and spires which speak of the aspirations of venerable builders,—this is London. Here is a great mighty Heart with a heart-throb that can be sensed and felt, whose arteries have carried the life-blood of adventure and discovery, of liberty and freedom to the uttermost parts of the earth. She is usually sad and grave, though at times she smiles and laughs and cheers when a King is crowned or a Princess is given in marriage. But today she bears in her body the wounds of war,—yawning chasms among towering buildings which tell of the screeching shells and bursting bombs,—gaunt stark skeletons of time-honoured churches and stately halls silhouetted against dark grey skies, mute yet eloquent memorials of an unconquered and unconquerable people who stood unmoved though the heavens were shaken and the very earth trembled. This was England's

greatest hour. Yet in the midst of the convulsions, there was something deep and unchanging. They might bomb Queen's Hall and leave it a smouldering ruin, but the music of Purcell and Tallis and Sullivan will echo through the corridors of Time. The Commons' Chamber of the Parliament Buildings was a heap of stones and rubble, but the ideals of liberty and freedom and true democracy will live through the centuries, for this is "The Mother of Parliaments." St. Clement Danes' on the ancient Strand is a hollow blackened ruin, but the prayers and praises from thankful hearts will ever rise to the Altar Steps of the Temple in the Eternal City of God.

"Old London's time-uncharted walls  
Are but the work of human hands;  
What man has fashioned for us falls,  
What God has breathed, eternal stands.

What if the splendour of the past  
Is shattered into dust, we raise  
A monument that shall outlast  
Even the Abbey's span of days.

On broken homes we set our feet,  
And raise proud heads that all may see  
Immortal in each little street  
The soul of its integrity."

(The London "Times")

Christmas comes to mankind, broken and bleeding, bewildered and bedevilled, with a message of realities which are imperishable, constant and ageless. Such alone can satisfy the restless soul of man.

1. There is the Great Architect of the Universe, the Alpha and the Omega, the Beginning and the Ending, eternal and unchanging. The Christmas message rings out with the truth that this Architect did not simply draw up the plans for the universe, nor did He only create it and send it forth on its unending journeys, but that He is present in and through that which He created and made. As a great mighty Heart longing to reveal Himself to creatures made in His own Image, He sent the Babe of Bethlehem, the Prince of Peace, the Light of the World, to man.

On July 13th at the Freemason's Hall in Old London, Canada Lodge No. 3527 entertained at a notable gathering the Canadian Bishops who were attending the Lambeth Conference. It may be noted, parenthetically, that His Grace, The Archbishop of Canterbury, Dr. Fisher, is himself a noted Mason and a Past Grand Chaplain of the Grand Lodge of England. A thoughtful and moving address was given by the R. W. Bro. Sydney A. White, M.V.O., P.G.W., the Grand Secretary of the Grand Lodge, who came as the representative of the M.W. the Grand Master, His Grace the Duke of Devonshire. He emphasized the fact, that the promise, which an initiate makes to put his trust in God, is the centre around which the Masonic system revolves and the foundation stone of its enduring structure.

2. Man in his deepest longings, in his highest hopes and his most lofty aspirations remains the same. "Earth changes, but thy soul and God stand sure. Time's wheel runs back or stops; Potter and clay endure." Man is ever the upward looking one; his soul turns to the Infinite as the needle in the compass turns to the north. Man's love remains unchanged. The cry of David for his son Absalom re-echoes through the ages.

3. The Moral Law is unchanging. There is an eternal Rightness in the heart of the universe. There is The Everlasting Yea. Right stands over against evil, love against hate, truth against falsehood, service against greed, mercy against revenge, justice against wrong. On these eternal principles, Masonry builds a temple more enduring than marble against which no wind or storm can prevail.

Christmas re-writes these enduring realities each year across the flaming skies and also on the precious tablets of the humble and contrite heart.

"The timid hand stretched forth to aid  
A brother in his need;  
A kindly word in grief's dark hour  
That proves a friend indeed;  
The plea for mercy softly breathed,  
When justice threatens high,  
The sorrow of a contrite heart,—  
These things shall never die."

Let nothing pass, for every hand  
Must find some work to do,  
Lose not a chance to waken love,  
Be firm and just and true.

So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee,—  
"These things shall never die."

Bro. Rt. Rev. Bishop, A. H., Sovereign, D.D.,  
Peace River Lodge No. 89, A.F. & A.M.

#### FUNCTION OF A MASONIC LODGE

It is not the primary function of Freemasonry to initiate candidates, or to enlarge its membership. Were it so, there would be no basis for our laws against proselyting. The primary function of a Masonic Lodge—indeed, the primary function of our Craft, is to train its members to an understanding of the truths which its rituals and its ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among men, and to propagate the knowledge of the art.

The chief concern of the Lodge is with its welfare, the happiness, the Masonic development of its members, not with the admission of those who seek entrance to its doors. Its success as a Masonic Lodge cannot be gauged by the length of its membership roll or by the size of its accumulated funds.

The beauty of our ritual, and the good fellowship among the members of our Lodges, cannot be conserved when the chief aim is to make Free-

masons and money—"for a man's life consisteth not in abundance of things which he possesseth"—and a Lodge's life does not consist of its acquisitions, but in the contribution which it makes to civilization and society through the influence of those whom it has helped to train to what we call Masonic character. Therefore, it should be the duty of every Masonic Lodge to put in action a plan for the education of its members in Masonic history, symbolism and philosophy, devoting more of its meetings to this much-neglected function.

—Wenatchee Masonic News.

### INTER-PROVINCIAL MEETING

On Friday, November 5th last, M.W. Bro. Sam Harris, P.G.M., W. Bro. Jas. M. MacArthur, W.M. of Ivanhoe Lodge No. 142, Edmonton, together with a large number of Brethren from Lodges in our Masonic District No. 13, accompanied our Grand Master, M.W. Bro. Dr. W. A. Henry to Fort St. John, B.C., to meet and greet the Grand Master of British Columbia, M.W. Bro. Geo. H. Ellis of Kamloops and his Grand Lodge Officers and assist them in the Constitution and Consecration of Fort St. John Lodge No. 131, at Fort St. John, B.C.

Our sincere congratulations and well wishes are extended to our new Sister Lodge in the North. It was only a few years ago since Fort St. John was an Hudson Bay Trading Post, today it is a prosperous town of nearly two thousand souls. Time marches on and tremendous changes and developments are taking place. The Grand Lodge of Alberta wishes Fort St. John Lodge No. 131 a very happy and useful existence.

—S. H.

### MASONRY AND FREEDOM

If it were not for the Freemasons of the world today there would be no freedoms. Never before in the history of man have the principles of Masonry been needed more than at the present time. Imagine if the heads of all the world powers were Masons, who could sit down together and discuss things as you and I would do. They would have the respect and the trust for one another, knowing that each had traveled the same path, and each was interested in the other's welfare. Perhaps some day we will live to see the time when men can leave their troubles outside and come into meeting with an open mind and be interested in the welfare of everyone and not just for selfish desires.

We as Masons have a challenge to meet, and we are taught the principles of Masonry in the Lodge that can be applied to our everyday lives. If we will but remember our Masonic teachings in dealing with our fellow men in the business world, in the Lodge, the clubs, and in church, we will show the way for continued freedom.

—Kansas Masonic Digest.

Friendship is a jewel whose luster the strong acids of poverty and misfortune can not dim.

### BE VIGILANT

Many candidates enter the portals of Freemasonry with very little or no conception of what they are seeking. They seem to take it for granted that reception into the Craft will automatically give them the ability to understand and appreciate all its Teachings. This idea is totally at variance with actual facts; Masonry is veiled, its deeper teachings can only be appreciated after much study, by knowing oneself inwardly, spiritually, by being brought to realize the Great Light as it emerges from one's inner self is not accomplished by the conferring of lodge degrees and lodge ritual. A candidate must of necessity sacrifice himself; all his material desires as he has experienced them in his daily life and enter upon a new life, opening his heart to seek that Great Light that comes only from within, only from a purged and purified heart diligently and painstaking searching for the Truth. Let us be vigilant and search for that true and deeper meaning that is in the real Tenets of Freemasonry, hidden from the profane, but open to all who will faithfully search for it, those who are not Freemasons in name only, but who live it and reflect it in their daily lives.

—Square and Compass, Denver.

### WARNING

Should a party giving the name of R. J. ADAMS claiming membership in Prince Arthur Lodge No. 82, Vancouver, approach any Brother or Lodge in the Jurisdiction for monetary assistance, ON NO ACCOUNT GIVE ANY without referring to Grand Lodge Office.

Watch once more, my brethren, the first contact of a candidate with our Craft, his entrance into Masonry. Apply for yourselves his lessons of faith. Turn back the pages of your career and see yourselves again in him as when you first entered the Lodge. Renew with him your pledges, replenish your trust, recall the old thrill of your Entered Apprenticeship. It shall not be in vain. There is not in all the affairs of life a solitary foot-hold for you where that knowledge will not serve you well. Yes, watch, and pray.

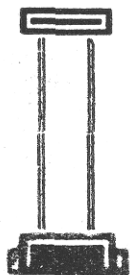
ROBERT I. CLEGG.

### BETWEEN THE PILLARS *Continued from page 16*

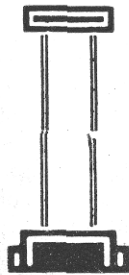
disappeared over the horizon into the glory of the setting sun, their step is still buoyant and their courage unshaken for Masonry has assured them that, for the just and upright, death is but the end of all affliction and the entrance to a better life.

Whither are you directing your course? As a citizen, as an individual, as a Mason, consciously or sub-consciously you are headed in one direction or another. You may stray into the flowery meads of prosperity or you may detour over the uneven paths of weakness, temptation and adversity, but inevitably your way leads onward.

—R.W. Bro. John Ness, Ontario.



## Between the Pillars



### THE MASON AS A CITIZEN

Masonry might be excused if it parodied the Biblical interrogation and said: "What does the Lord require of you as a Mason?"

As a Mason, one must remember that you are expected to live and act in such a manner as to fulfill the duties of a good citizen and thereby set an example for others to emulate. Is it right that Parliaments should write treaties, devise trade pacts and raise or lower tariff walls; should legislate for the control of business and impose codes of ethics; should formulate provisions for the aged and unemployed who are cast upon the industrial scrap-heap; should alienate the natural resources of a country for public or private exploitation; should seek to lock the doors of our granaries or curb the bountiful harvest; should gravitate between despotism, paternalism or socialism, without the voice of the Mason being raised in their councils? Is it right that our Educational system, which moulds the character and ideals of the rising generation, should be the football of religious bigots or economic quacks, whilst Masons merely speculate on the Liberal Arts? Is it right that the seeds of International discord should be sown and the grizzly spectre of Mars be encouraged to clash his sword for the benefit of manufacturers of engines of destruction, whilst we who prate of the Brotherhood of man are quiescent? Is it right that our youth should be debauched by obscene literature, suggestive "movies" and camouflaged bar-rooms whilst we, like ostriches, bury our heads in the sands of indifference? Is it nothing to us that the divorce mills work overtime; the churches are deserted, the home is disrupted and every decent impulse is sneered at. Whilst you excuse your lack of interest by a totally erroneous application of the Masonic injunction to refrain from controversial subjects touching religion and politics.

Masonry, as an organization, very wisely refuses to disrupt its ranks by sectarian and political disharmony, but does not absolve the individual Mason from discharging his founded duty.

It was not for this that Masonry came into being and persisted through the ages, and I know of nothing better calculated to bring us to a realization of our plain duty as citizens than Masonry's arresting demand—"Whither are you directing your course?"

Where are we faring as individuals? Do we live prudently; are we temperate; do we exhibit fortitude in the face of adversity; do we act justly by our fellows: Have we hitched our wagon to a

star, that the world will be the better from our efforts, or are we aimlessly occupied with trivial things? Masonry does its best to give us direction. It suggests a well-regulated course of discipline which will keep us fit in body and mind; it urges a daily advancement in knowledge; it invites us to adopt such pursuits as will make us respectable, useful and a credit to the community; it seeks to provide us with a philosophy of living and a prospect of futurity. It imposes upon us the responsibility of those less fortunate than ourselves; it explodes the fallacy that we are not our brother's keepers; it points out to us the plight of the widow and the orphan and recalls to our mind that we are all children of the dust, relying on the same Omnipotent Power for whatever we may have or be.

Masonry is a thoughtful philosophy, and no one who follows its teachings will be as a rudderless ship on an uncharted sea. Happy is the individual who, when confronted with the problem "whither are you directing your course?" can affirm that he has lifted his eyes to that Bright Morning Star and is following its guiding ray along the straight and undeviating path of a well-regulated and prudent life.

"Whither are you directing your course?" as a Mason? Are you merely interested in forming connections which will give you the inside track in getting business or a little extra pull in getting a job? Are you politically minded and looking for fraternal support at election times? Do you crave a place in society and hope to use your Masonry as a stepping stone? Are you merely galloping through these preliminary degrees as a necessary evil, with your hopes fixed on a fez and a pair of pantaloons? If it is in these directions that you seek to make progress in Masonry, then you are on the wrong track.

Perhaps you are a Masonic sluggard who has not yet awakened to the necessity for daily advancement and are content to drowse in the shade of the Temple, whilst the Brethren labour in the quarries or shape the stones for the building. If there is no progression there is retrogression, and the idle Mason is a menace to the craft and an incubus to his Lodge.

Although there may be lack of direction and mis-direction, there are yet countless Masons who have some purpose in their Masonry and are steadfastly following the path of duty. There is no necessity for them to grope in the darkness or stumble into pitfalls, for, although the way be narrow, there are landmarks which distinguish its intricate windings; the sun, in its orbit, illumines the pathway by day and even in the gloom the star goes before them.

In Masonry they find the most human institution that ever existed; they are instructed in the purest principles of piety and virtue; they are taught to cultivate harmony, practice charity and to live in peace with their fellows; they are led to contemplate the traits of the intellect; to apply their talents to God's glory and man's advantage; and, after they have climbed the steep and winding ascent and

(Continued on Page 3)