



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

Universality of the Science - - Charity Unbounded

Since my last epistle in the Bulletin I have made many journeys in Masonic work and one of the highlights was the trip to Grand Prairie to attend the first District Meeting of the year with the M. W. Grand Master, the R. W. Junior Grand Warden and a number of other members of Grand Lodge. The impression which I gained was the evident wholesome interest of the brethren in Freemasonry and their unbounded hospitality. The motor trip through Dawson Creek to Fort St. John was very enjoyable and the warmth of hospitality of the brethren in that frontier town on the Alaska highway was truly inspiring. Driving back to Grand Prairie for four hours after midnight in practical daylight was an unforgettable experience.

Another fine trip was my drive with the M. W. Grand Master, to the Annual Communication of the Grand Lodge of Montana, at Missoula. Our brethren there have certainly learned that hospitality is a true Masonic Virtue.

The District Meeting at Banff following the Conference of Western Grand Lodge Officers was another highlight. Under the direction of R. W. Bros. Leslie Rosling it was a truly inspiring and educational meeting.

Before I get too far I must refer to the title of this message and once more direct your attention to the first lecture wherein the form of a Lodge is expressed as a "parallelopipedon," in length from East to West, in breadth from North to South, in depth from the surface of the earth to its centre and even as high as the heavens." It then goes on to explain that a Masonic Lodge is of this vast extent to show the "UNIVERSALITY OF THE SCIENCE" and also that a MASON'S CHARITY should know no bounds save those of prudence.

The Lodge represents the world and includes both Heaven and Earth. Ancient Temple formations consisted of a double square end to end, one representing Heaven and the other representing Earth. In the middle were three cubes, one above the other representing a primary Trinity. Here the mortal soul is blended with

the immortal spirit. The initiate has his eyes opened to a new world and he will not pass out of the Lodge as quite the same man as he entered it. Hence the term "Universality".

Charity being linked up in the same paragraph as Universality has a very deep significance because it illustrates the limitless area which this virtue of all virtues covers. I think this was the principle intended to be inculcated. There would appear to be a corollary in the expression later on with reference to initiation wherein it is stated that a Mason is instructed in proper exercise of UNIVERSAL BENEFICENCE AND CHARITY and to seek the solace of his own distress by extending relief and consolation to his Fellow Creatures in the hours of their affliction. Notice the emphasis on the UNIVERSALITY. In other words the reference to a "Mason's Charity knowing no bounds" refers not only to the extent but the area.

The golden rule "To do unto others as you would wish they should do unto you" takes on a new meaning when applied to the lessons herein contained.

It would be well at this point to deal with the quality of Charity and to consider what it consists of. To give money to the poor is a beautiful act but hardly as important as to give love, unstinted, without hope of gain or reward—this indeed may well extend to the very foot of the Great White Throne. If we read what St. Paul says about Charity we will see that it is limitless in degree. In the King James version of the word "love" was substituted for the word "Charity".

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be

burned, and have not love, it profiteth me nothing.

Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth.

Beareth all things, believeth all things, hopeth all things, endureth all things.

Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, love these three; but the greatest of these is love."

It is of such charity that a Mason's faith is made. He is, indeed, taught the beauty of giving that which is material; the Rite of Destitution shows forth the tender lesson in the first degree; Masonic Homes, Schools, Foundations, Orphanages, Hospitals, are the living exponents of the charity which means to give from a plenty to those who have but a paucity.

The first of the principal tenets of our profession and the third round of Jacob's ladder are really one; brotherly love is "the greatest of these" and only when a Mason takes to his heart the reading of charity to be more than aims, does he see the glory of that moral structure the door to which Freemasonry so gently, but so widely, opens.

Charity of thought for an erring brother; charity which lays a brotherly hand on a troubled shoulder in comfort; charity which exults with the happy and finds joy in his success; charity which sorrows with the grieving and drops a tear in sympathy; charity which opens the heart as well as the pocket book; charity which stretches forth a hand of hope to the hopeless, which aids the helpless, which brings new faith to be crushed . . . ay, these, indeed, may "extend through the boundless realms of eternity."

Man is never so close to the divine as when he loves; it is because of that fact that charity, (meaning love), rather than faith or hope, is truly, "the greatest of these."

R. W. Bro. HARRY E. HOWARD

Deputy Grand Master, Alberta

"SPRIG OF ACACIA"

The sprig of Acacia is one of the most interesting and important of all the symbols of Freemasonry, yet there are many who do not have a clear idea of what it is, whence it comes, and how it happened to hold such an important place in the Masonic ritual and tradition.

Botanically, the Acacia is the *Mimosa Nolitica*, and is called the Babul tree in India. It grew abundantly in the vicinity of Jerusalem in ancient times, where it is still to be found, and it is familiar in this day as the tree from which gum arabic is obtained. In ancient times the wood of the Acacia tree was considered sacred by the Hebrews. It was of this wood that Moses was ordered to build the Holy Place of the Tabernacle, the Ark of the Covenant, the tables for the Shewbread and the sacred furniture. By the Jew, therefore, it is only natural that the tree from whose wood the sanctuary of the Tabernacle and the Holy Ark of the Covenant had been constructed would ever be viewed as more sacred than other trees. The early Freemason, with all these things in mind, likewise very naturally appropriated this sacred plant to the equally sacred purpose of a symbol which was intended to convey and teach an important truth in the ages that were to come.

The Sprig of Acacia, to the Freemason, is symbolic of immortality, which is one of the most important doctrines that it is the purpose of Freemasonry to teach. In our funeral service it is referred to as "the emblem of our belief in the immortality of the soul." In our ritual of the Third Degree, it is referred to as having been used to mark a spot at which the ancient craftsmen found that something for which he had long sought and where he received the reward for which he had labored long and diligently. One of the basic tenets upon which Freemasonry is founded is an unfeigned belief in the one living and true God, and of the immortality of the soul, emblemized by this green sprig "which bloomed at the head of the grave."

—Lehigh Consistory News.

SYMBOLISM OF THE CUBE

The cube is the symbol of perfection because its six surfaces, eight edges, and all its angles are equal; and also because it is the most perfect example of stable equilibrium. The altar is supposed to be a cube, the lodge in its shape is supposed to be a double cube, representing the combined perfections of material and spiritual existence.

—Selected.

The habit of making the best of everything, of finding something good in every situation, a silver lining to every dark cloud, not only adds wonderfully to the joy of our own lives, but to the happiness of others. And it is a habit all can form who will.

WHO GUARDS THE PORTALS?

Who guards the portals of Freemasonry? Three Master Masons guard those portals, and but for their diligence the virtues of the Craft might be exploited by the ambitious, corrupted by the immoral, or subverted by the seekers for power.

Each petitioner for the Mysteries of Freemasonry has within him the will and desire either to perpetuate the Craft in the glory of the past, or to warp and use it to his own ends. Nothing stands between the unscrupulous petitioner and the Lodge except the three guards who are the Investigating Committee. It is true, of course, that each member has the right and privilege of the ballot, but it is equally true that the individual member is very largely influenced by the report of the Committee.

Who guards the portals of Freemasonry? The Master Masons who, if they are vigilant and alert that the petitioner should "Come under the tongue of good report," will guard well, but who, if they be insensible and heedless of their responsibilities, will pass the petitioner through the gates to the detriment of the Craft. The guard or sentinel must ever be wakeful and faithful in the discharge of his duty. In time of war the sentinel who sleeps may well pay with his life for his slumbers. Today, we wage war — let no man mistake it — war against the most insidious forces that would strangle and crush and dishonor the Fraternity, and the Master Mason who permits himself to be the sleepful guard may pay with the life of that Fraternity.

Who guards the portals of Freemasonry? You do, my Brother. Each time you investigate the petition of one who seeks the Mysteries of Freemasonry, you guard those sacred portals.

—The Tracing Board, Saskatchewan.

GOING MY WAY

I am a traveller on a one-way journey through life and never expect to retrace my steps or come this way again. My yesterdays are poignant recollections of tasks neglected or undone, mixed with pleasant memories of the few things done well. My tomorrows hold a promise of opportunity to do bigger and better things. My present is being lived in the valley of struggle and pain, and sharing the load of others.

Since I pass this way but once, my hope is that men, women and children may be glad that I came and regret that I am leaving. As I journey with my fellow men, may I be privileged to bring joy where once sorrow ruled; smiles to replace tears; to plant a flower of kindness in those hearts where once the weeds of despair grew. As I follow the noble pattern of the Apostle Paul, may I never falter as I press toward the mark for the prize of the high calling; but, should I stumble and fall, may the grace of God lift me up and start me forward, going my way.

—Anonymous.

OBITUARY

On March 5, 1951, the death occurred of our revered Brother A. H. Jordan, P.G.O., Organist of Commercial Lodge No. 81, A.F. & A.M., G.R.A., at the age of 87 years.

Brother Jordan was truly an advanced participant in the liberal arts and science, and a sustaining influence to we who knew him. His music interpreted the inner charm of the Craft — if sickness caused him to be absent we really felt something amiss.

For over 52 years he was a Member of the Craft, originally coming from Jordan Lodge in England. He came to Edmonton in 1912, and was Organist of First Baptist and Metropolitan United Churches here, as well as helping out other churches at different times. He was considered an authority on church music having graduated from the Royal Academy of Music in London, England.

A man of blithe spirit and kindly countenance — "and like a shining Star in the East —" gone in care of the Great Architect Divine.

To his family we extend our deepest sympathy.

—J. M.

THE BULLETIN

This issue of the Bulletin commences the Seventeenth year of our publication. I would like to suggest that all Lodges check over the number of Bulletins they now receive every month and order sufficient additional copies to provide that their new members receive a copy, also any visitors they may have from time to time.

It is noted that 5 Lodges do not subscribe for the Bulletin. It is the wish of Grand Lodge that all Lodges subscribe for the Bulletin for every one of their members. The cost is small, only two cents per copy or twenty cents per year. Will you please subscribe Brethren?

—S. H.

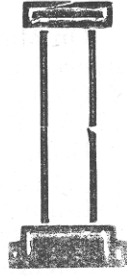
M. W. Brother Sam Harris, P.G.M. was appointed Grand Historian for Grand Lodge and the following Grand Lodge Officers were duly elected and installed for the current year:

M. W. Bro. W. F. Empey, Edmonton, Grand Master; R. W. Bro. H. E. Howard, Calgary, Deputy Grand Master; R. W. Bro. W. H. Jackson, Innisfail, Senior Grand Warden; R. W. Bro. Rev. P. Dawson, Champion, Junior Grand Warden; R. W. Bro. A. J. Davis, Calgary, (R), Grand Treasurer; M. W. Bro. G. Moore, Calgary (R), Grand Secretary; R. W. Bro. M. Campbell, Calgary, Grand Chaplain; V. W. Bro. F. J. Pearce, Calgary, Grand Tyler.

M. W. Bro. Russell J. Bradley, P.G.M. was Installing Master assisted by other Past Grand Masters. This completed another prosperous year of Freemasonry in the Province of Alberta, also a very successful annual Communication of Grand Lodge. Grand Lodge will convene next year in the City of Edmonton on June 11th and 12th, 1952.



Between the Pillars



A FEW HIGHLIGHTS OF GRAND LODGE

The Forty-sixth Annual Communication of Grand Lodge was held in the City of Calgary on Wednesday and Thursday, June 13th and 14th, 1951. Grand Lodge was presided over by our Grand Master, M. W. Bro. Leroy W. Bond. There was a slightly larger attendance than last year which is as it should be seeing there were 152 more members entitled to attend Grand Lodge.

His Honour J. J. Bowlen, Lieut. Governor of the Province of Alberta and Brother Noel Hutchinson of Calgary representing His Worship the Mayor of Calgary brought the greetings of our Province and the City of Calgary respectively.

Sixteen of the Eighteen District Deputy Grand Masters were present and it was most gratifying that all of the newly elected District Deputy Grand Masters were present to be installed into office. These were installed by our newly elected Grand Master, M. W. Bro. Waldo F. Empey.

No lodges were constituted during the year but one lodge, Canada Lodge in Calgary was Instituted and prospects are bright for two newly formed lodges in Edmonton being granted Dispensations this year. Kilwinning Lodge No. 110 at Innisfree amalgamated with Hope Lodge No. 38 at Manville. There are presently 152 Chartered Lodges and 1 Lodge under dispensation in Alberta, of these, 121 Chartered Lodges were represented at our Annual Communication.

During the year there were 848 initiations, being 73 less than last year, making a net increase in membership of 555, our total membership as at December 31st, 1950 being 15,509. Thirty-four courtesy degrees were conferred by the Grand Lodge of Alberta for other Grand Jurisdictions and one courtesy degree was conferred for Alberta by another Grand Jurisdiction. Six Grand Lodge Representatives were appointed to represent the Grand Lodge of Alberta near other Grand Lodges: Georgia, Indiana, Louisiana, Mexico, Rhode Island and Scotland.

The Board of Benevolence distributed \$8,118.71 during the year, \$14,604.13 was sent to the Manitoba Flood Relief Fund and \$795.00 to the Calgary Flood Relief Fund. \$10,416.52 of these flood relief monies was contributed by personal members and lodges.

The Grand Master attended the Grand Masters Conference in Washington, D.C., the All Canadian Conference in Winnipeg and the Western Conference in Banff, Alberta. Together with the Grand Secretary he was in attendance at all of the 18 District Meetings. No rulings were given by the M. W. Grand Master during the year. Several District Deputy Grand Masters in their reports stressed the fact that there appeared to be too rapid advancement in the lodges for the good of the Craft.

A Message of Loyalty was forwarded through the proper channels to His Majesty the King who is a past Grand Master of the United Grand Lodge of England and an Honourary Past Grand Master of the Grand Lodge of Scotland.

All of the Notices of Motion were approved excepting the one that an Immediate Past Master is not an officer of a Lodge. The Annual per capita tax payable to Grand Lodge was increased from \$1.30 to \$1.50 and is divided as follows: \$1.25 payable to the General Fund of Grand Lodge and 25 cents to the Relief Fund. The Grand Secretary is now appointed by the Board of General Purposes and not elected by Grand Lodge as formerly. R. W. Bro. J. R. W. Cann of Quarry Lodge No. 70 at Redcliffe, Alberta was appointed as assistant in the Grand Lodge Office as from June 1st last.

M. W. Brother John Martland, P.G.M. gave an address on his recent visit to England and he presented to Grand Lodge three White Wands to be used by the Grand Deacons and the Grand Director of Ceremonies.

The following Notices of Motion were made for consideration at the next Annual Communication of Grand Lodge. (1) That the date of our Annual Communication be changed from the Second to the Third Wednesday in June. (2) That Grand Lodge contribute \$30,000.00 to the Alberta Division of the Cancer Society.

The following were our guests at Grand Lodge this year: M. W. Bros. Hedley F. Auld, Grand Master, Saskatchewan, J. H. N. Morgan, Grand Master, British Columbia, Percy W. Doles, Grand Master, Montana, Gail Huhn, Grand Master, Washington, Sumner Davis, Grand Master, Idaho, H. B. Donnelly, Past Grand Master, Manitoba, Dr. H. M. Poteat, Past Grand Master, North Carolina, on all of whom the rank of Honourary Past Grand Master of the Grand Lodge of Alberta was conferred, together with M. W. Bro. Chas. C. Cole, Grand Master, Manitoba who was unavoidably absent, his Grand Lodge being in session at the time. R. W. Bro. Glen C. Hulett, Deputy Grand Master, North Dakota who received honorary rank as Past Deputy Grand Master and V. W. Bro. Frank E. Van Demark, Grand Tyler, Montana, who received honorary rank as Past Grand Deacon. M. W. Bro. Dr. Hugh M. Poteat, P.G.M., North Carolina was our guest speaker.

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