



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

Our Lodges Stand on Holy Ground

My Brethren:

Having been recently installed as your Grand Master, I would like to tell you at the outset that I am deeply grateful for the continued bestowal of your confidence. If the many expressions of good wishes should only partially be fulfilled then I am assured of a successful year of office but I realize fully that the ship must have a captain and a crew and that he and they must work hard to attain the port of landing. With this in view, I am preparing a message to start the New Masonic Year off.

You will notice the title above and perhaps you will recall that each of my messages in the Bulletin has been an elaboration of certain principles given in the first lecture; "To which they bear a near affinity", an outline of our affinity with the Pythagorean system: "Inculcate the practice of virtue" a reference to our symbolic system and its virtuous conception: "Universality of the Science — Charity unbounded" a summary of the greatest of our virtues, referred to in scripture as love.

Now we have the reference to "our Lodges standing on Holy Ground" and we are referred to three grand offerings which met with divine approbation. In each of these there is evidence of Divine approbation of unselfishness and service. Undoubtedly, with the Holy Bible at our Altars, we are dedicated to a life of virtue and therefore we are enjoined in a continuous battle against evil.

We originally avow a belief in God, we kneel at the Altar and take vows in the name of God and thus are attuned to the Almighty and we are with our "Lodge on Holy Ground".

Freemasonry inculcates no theology but she does affirm the existence of Deity and the immortality of the soul and while there are some who say that Freemasonry is not religious we quote Joseph Fort Newton who has this to say: "There is in human nature a spiritual quality, by whatever it is described, to express which some contrive theologies, others write rituals and others sing anthems. It is part of our

human endowment, at once the fountain of our faith and the consecration of our labor. It emerged with man, revealing itself in love and birth, joy and woe, pity and pain and death; in the blood in the veins of men, the milk in the breasts of women, in the laughter of little children, in the ritual of the seasons — all the old sweet, sad, happy human things — adding a rhythm and a pathos to mortal life. Older than all creeds, deeper than all dogma; it is the voice out of the heart of the world; the account which life gives of itself when it is healthy, natural and free. It is in this sense of oneness with an invisible absolute, of a touch with matters spiritual, none the less true, that they are too ethereal to phrase; of the reality of that which is the more all embracing that it is unseen, unheard, untouched, unknown, which is here meant by the term "religion" with no qualifying article to fence it into the narrow confines of any creed or special faith. It is that "natural religion in which all men agree" as the wise old fathers put it in the first of the Old Charges of a Freemason."

In all of our degrees there is the divine thought of a "way of life" in conformity with the "way of God". Commencing with the expression of the Worshipful Master "Right glad I am to find your trust so well founded; relying on such sure support you may faithfully rise and follow your guide, for where the name of God is invoked, we trust no danger will ensue," and continuing with the exhortation at the altar referring to the Holy Bible as a rule and guide to our faith; following up with the lesson on Charity. In the second place there is inferred, the lesson of God's punishment of those who are greedy and deceitful and the lecture illustrates examples of God's deliverance from the hand of the oppressor. Later we are taught in a dramatic way of the immortality of the soul, of the triumph of fidelity to a trust over the impatient, malicious evildoers. Truly our Lodges are on Holy Ground.

Our Lodges are not properly opened with-

out the Holy Bible and this is one of the reasons why we do not have fraternal relations with other so-called Grand Lodges who do not express their belief in God or in the immortality of the soul.

In one of our charges there is reference to a Freemason and his duty to God "by never mentioning His name except with that awe and reverence which are due from the creature to the Creator and by looking to Him in every emergency for comfort and support." This is a lesson which all of us should have repeated to us frequently, the wholesome respect for the name of God and as a corollary to this there should be the elimination from all Masonic gatherings of the unclean, irreverent story. There is no place in Freemasonry for "smut". How often would we carelessly use God's name in vain if we thought of the dignity of being a Freemason and if we realize that we as Masons are on Holy Ground.

There in the midst of us all in the Lodge is the Holy Bible and it is opened in various places. Do we know the significance of this and what do they teach us? First is the lesson that in former times a man plucked off his shoe and gave it to his neighbor as an evidence of his good faith. "Now this was the manner in former time in Israel concerning redeeming and concerning changing to conform all things; a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel" (Ruth IV, verse 7). Second is the example of proof of identity as protection from wicked men. "Then said they unto him "Say now Shibboleth" and he said "Sibboleth"; for he could not frame to pronounce it right. Then they took him and slew him at the passages of the Jordan; and there fell at that time of the Ephraimites forty and two thousand" (Judges 12, verse 6). Thirdly is the exhortation to Remember now thy Creator in the days of thy youth, etc., etc. and the last two verses of the chapter are as follows:—"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment and every secret thing, whether it be good or whether it be evil". (Ecclesiastes 12).

In the York Rite there are two other scriptural lessons first among which is the 133rd Psalm as follows: "(1) Behold how good and how pleasant it is for far brethren to dwell together in unity. (2) It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. (3) As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." In some Grand Lodge Communications the foregoing is the proper passage for the Holy Bible to be opened at.

The second passage in the York Rite is found in the 7th chapter of the Book of Amos at the

7th and 8th verses as follows: "(7) Thus he showed me; and behold the Lord stood upon a wall made by a plumbline with a plumbline in his hand (8) and the Lord said unto me 'Amos what seest thou?' And I said 'A plumbline'. Then said the Lord 'Behold I will set a plumbline in the midst of my people Israel: I will not again pass by them any more'.

One beautiful lesson is taught us when we are enjoined to leave the Lodge if there is present a brother with whom we are at variance and to only return when our differences may be reconciled. Authority for this is found in several places in the Holy Bible. Consider this "Therefore if thou bring thy gift to the Altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the Altar and go thy way: first be reconciled to thy brother, and then come and offer thy gift. (Matthew 5: 23-24).

So one could go on and on and fill many pages with examples and illustrations from God's most Holy Word which are the basis of our Order and prove beyond any doubt that most surely are our Lodges standing on Holy Ground.

—M. W. Bro. Harry E. Howard, Grand Master, Alberta.

A SUMMER CREED

I believe in the flowers, and their glorious indifference to the changes of the morrow.

I believe in the birds, and their implicit trust in the loving Providence that feeds them.

I believe in the prayer-chanting brooks, as they murmur a sweet hope of finding the far distant sea to which they patiently run.

I believe in the whispering winds, for they teach me to listen to the still small voice within my feverish soul.

I believe in the vagrant clouds, as they remind me that life, like a summer day, must have some darkness to reveal its hidden meaning.

I believe in the soft-speaking rains, accented with warm tears, telling me that nothing will grow save it be fertilized with tears.

I believe in the golden hush of the sunsets, reflecting a momentary glory of that world beyond my little horizon.

I believe in the soft-falling dew, revealing the infinite spring of living waters for things parched and withered.

I believe in the holiness of twilight, as it gives me sense of the presence of God, and I know I am not alone. And whatever else I believe is enshrined in those abiding feelings that lie too deep for words.

—W. W. W. Argow

Freemasonry Teaches Freedom — Freedom of the body from physical tyranny; freedom of the mind from intellectual tyranny; freedom of the soul from ecclesiastical tyranny.

—Charles G. Reigner.

THE BURIAL SERVICE

The right to be buried with the ceremonies of our Masonic Order is one that, with the restrictions mentioned hereafter, belongs to every Master Mason. Our Constitution provides for a very dignified and beautiful Burial Service, a request for this Service must be made by the brother or some member of his family.

On the decease of a brother the W.M. makes arrangements for the burial and convenes his Lodge for the funeral. None but Master Masons in good standing can be buried with Masonic Honors. A member suspended for any cause whatsoever or one who has taken his demit from his Lodge are not entitled to Masonic burial, neither are Fellowcrafts or Entered Apprentices although the two latter are permitted to join the Masonic procession.

The pallbearers and those taking part in the ceremony must be members of the Craft, although the family Minister may conduct the burial ceremony in the deceased's church or in the undertaking parlors and the first portion of the interment ceremony at the graveside. After the Lodge commences its committal ceremony at the graveside, no ceremony or rite by others is permissible.

The brethren wear in the left lapel of their coat a small piece of acacia or evergreen which is deposited on the casket at the appropriate time as is a plain white lambskin apron. The apron rolled in the form of a scroll and tied with the appropriate blue colored ribbon is perhaps more appropriate than a folded apron. It is suggested that the W.M. discuss all arrangements with the family and officiating Minister previous to the funeral. This will prevent any difficulties or differences of opinion that might arise later.

No Lodge can unite in the funeral services or procession of a person not a member of the Craft, neither can members of any other organization join the procession of a burial of a member of the Craft.

It is understood that early in the afternoon is perhaps a difficult time for Members to leave their avocations, but the duty is one they assumed at the time they accepted office in their Lodge. Unfortunately, one sometimes sees our Burial Service conducted in a very perfunctory manner, fortunate indeed is the Lodge who has one amongst its members who has memorized the Burial Service and can render it in a quiet, dignified and impressive manner.

The W.M. may, and should invite members of Sister Lodges to attend the funeral, nothing is so disheartening than to see a mere handful present to pay their respects to a departed brother.

No dispensation is required from the M.W. Grand Master in order to conduct a Masonic Burial Service. Happily we are not called upon to perform this sad duty very frequently, yet I think all Lodges can with good advantage to themselves read or rehearse our Burial Service

occasionally at their meetings when the opportunity presents itself.

M.W. Brother Sam Harris, Past Grand Master, Alberta.

NOTICE TO LODGES

Due to the resignation of W. Bro. Charles G. Taylor (84), (who has been obliged to move to Vancouver Island on urgent private business) and who was elected and installed D.D.G.M. of District No. 11, the Grand Master has been pleased to appoint, R.W. Bro. Delmar D. McQueen (74), Acting District Deputy Grand Master for the unexpired portion of W. Bro. Taylor's term.

The Grand Master requests the support of all concerned to assist R.W. Bro. McQueen in assuming this unexpected duty.

GRAND SECRETARY

THE BULLETIN

It is encouraging to note that a large number of Lodges are subscribing for our Grand Lodge Bulletin but there are several Lodges, particularly some of our largest Lodges who only subscribe for a small number of Bulletins every month. It is difficult to understand why one Lodge does not subscribe for a single copy.

It will be greatly appreciated if every Lodge will carefully check its number of members with the number of Bulletins they receive and bring their subscription list up to date. The cost is small, only 20 cents per Bulletin per year. Thank you.

—S. H.

OLDEST MASON DIES

Fort Worth, Tex., May 7th — (AP) — John Jasper Ray, believed to be the world's oldest Mason, died at his home Wednesday at the age of 106.

Yesterday's effort is a closed book. Today is a new clean sheet whereupon we may write lines of our own choosing. Yes, from sunrise to sunset we may write at will — of Charity, Brotherhood or Intolerance; of Faith, Hope or Gloom; of Love or Hate. Whatever we choose to write today will bear some influence upon our Tomorrow.

—Masonic Bookshelf.

Moore, P.G.M. assisted by other Grand Lodge Officers:—

Grand Master	M.W. Bro. H. E. Howard	Calgary
Deputy Grand Master	R.W. Bro. W. H. Jackson	Innisfail
Senior Grand Warden	R.W. Bro. Rev. Peter Dawson	Champion
Junior Grand Warden	R.W. Bro. S. Heckbert	Vermillion
Grand Treasurer	R.W. Bro. A. J. Davis (R)	Calgary
Grand Secretary	M.W. Bro. Geo. Moore,	
	P.G.M. (A)	Calgary
Grand Registrar	R.W. Bro. C. W. Lilley	Edmonton
Grand Chaplain	R.W. Bro. Canon Morgan	Calgary
Grand Tyler	V.W. Bro. F. J. Pearce	Calgary

The Grand Secretary is now appointed on the recommendation of the Board of General Purposes to Grand Lodge.

Another prosperous and harmonious year of Freemasonry in Alberta was brought to a successful conclusion. Grand Lodge next year will convene in the City of Calgary on June 10th and 11th, 1953.



Between the Pillars



A FEW HIGHLIGHTS OF GRAND LODGE

The Forty-seventh Annual Communication of Grand Lodge was held in the City of Edmonton on Wednesday and Thursday, June 11th and 12th last, the Board of General Purposes meeting the previous day. Grand Lodge was presided over by our Grand Master, M.W. Brother Waldo F. Empey. There was a slightly less attendance this year than last year.

His Worship the Mayor of Edmonton, Brother Hawrelak brought the greetings of the City of Edmonton.

Seventeen of the Eighteen District Deputy Grand Masters were present and it was gratifying that all Eighteen newly elected District Deputy Grand Masters were present to be installed into office. These were installed by our newly elected Grand Master, M.W. Harry E. Howard.

No lodges were constituted during the year but two lodges, Canada Lodge U.D., Calgary and Evergreen Lodge U.D., Edmonton were granted their Charters and these lodges will be duly constituted at an early date. Four lodges received dispensations shortly before Grand Lodge convened, these being Temple Lodge U.D., Highlands Lodge U.D. and Avon Glen Lodge U.D. all located in the City of Edmonton and St. George's Lodge U.D. at Elk Point. We wish all of these lodges every success. Two other prospective lodges are considering asking for Dispensations.

There are presently 154 Chartered Lodges and 4 lodges under Dispensation in Alberta with 135 chartered lodges being represented at Grand Lodge.

During the year there were 776 initiations being 72 less than last year, making a net increase in membership of 452, our total membership as at December 31st, 1951, being 16,005, of these approximately 10,911 are resident members and 5,094 are non-resident members. We mourn the loss of 271 of our members who passed away during the year.

Twenty-four courtesy degrees were conferred for other Grand Lodges and two courtesy degrees were conferred by other Grand Lodges for the Grand Lodge of Alberta. Two Grand Lodge Representatives were appointed to represent the Grand Lodge of Alberta near other Grand Lodges, namely the Grand Lodge of Wisconsin and the York Grand Lodge of Mexico. Four Grand Representatives were appointed by other Grand Lodges to represent them near the Grand Lodge of Alberta, namely, the Grand

Lodges of New Brunswick, North Dakota, Ohio and Western Australia.

The Board of Benevolence distributed \$9,-218.99 during the year and \$500.00 was contributed to the Bowness Flood Relief Fund.

The M.W. Grand Master, R.W. Deputy Grand Master, R.W. Grand Secretary and Editor of the Bulletin attended the Grand Masters and other Conferences held in Washington, D.C. and the first named three Grand Lodge Officers also attended the Western Conference held in Banff, Alberta. The M.W. Grand Master accompanied by the R.W. Grand Secretary attended all of the 18 District Meetings which are being more largely attended and made more interesting every year.

A Message of Loyalty was forwarded through the proper channels to Her Majesty, Queen Elizabeth II.

The Grand Lodge of Iceland which was formed last year, applied for and received official recognition from the Grand Lodge of Alberta.

The time of meeting of the Board of General Purposes was changed from 10 a.m. to 2 p.m. A change was made in the Charge in the first degree in regards to the country of birth of the candidate. The Notice of Motion to permit the transaction of business in the first degree of the Canadian Rite was lost. Fifty Year Jewel. The Motion to permit this jewel to be issued on the completion of fifty years full membership instead of fifty years continuous membership was carried. The Notice of Motion re change of date for holding the Annual Communication was referred to a committee to be appointed by the Grand Master, the said Committee to report to Grand Lodge at the next Annual Communication as was a Committee to be similarly appointed regarding the re-arrangement of Masonic Districts.

No rulings were given by the M.W. Grand Master during the year. The following were our guests at Grand Lodge this year—M.W. Bros. Gordon McMorran, Grand Master, Manitoba, R. R. McEwen, Grand Master, Saskatchewan, Chandler Cohagen, Grand Master, Montana, Percy W. Doles, Past Grand Master, Montana, R.W. Bro. Ed. J. Franta, Deputy Grand Master, North Dakota and R.W. Bro. Rev. John B. Hubbard, Past Grand Chaplain, Illinois, the last named being our guest speaker at the Annual Banquet. The rank of Honourary Past Grand Master was conferred on M.W. Bros. Gordon McMorran, Robt. R. McEwen and Chandler Cohagen, the rank of Past Deputy Grand Master on R.W. Bro. Ed. J. Franta and the rank of Past Grand Chaplain on R.W. Bro. John B. Hubbard. M.W. Bro. Percy W. Doles, P.G.M. was so honoured last year.

The following Grand Lodge Officers were duly elected and installed by M.W. Bro. George
(Continued on Page 3)