



Grand Lodge Bulletin

Editor: **SAM HARRIS, P.G.M.**

Grand Master's Message

It is with a feeling of great humility that I start to write a few lines for the Grand Lodge Bulletin as the Grand Master of this Jurisdiction. First let me express my most sincere thanks for your continued confidence. I do most sincerely appreciate the great honor and privilege conferred on me and I am also deeply conscious of the responsibility that goes with this great privilege. I can only hope and trust that I shall be able to measure up to the duties that will devolve upon me so that your confidence will not be unmerited.

I would however, point out that any endeavor on my part to meet this responsibility can only be successful through a continuance of full co-operation by every member of our fraternity. We shall have to work together for the common purpose, even to setting aside our own personal opinions and desires, so that the utmost harmony may continue with the Craft as it progresses along its chosen road. That happy spirit of fellowship which was so beautifully exemplified at our Grand Lodge Meeting will, I sincerely trust, continue to be displayed throughout the year.

We are now in the midst of the period of District Meetings — that part of the Masonic Programme which forms the background of our activities — I hope that the Lodge Officers will make every effort to be present at the Meeting in the District in which their Lodge is situated, to ensure if possible, that every Lodge will be represented by the proper qualified Officers. It is then that the discussions of our problems with solutions to our difficulties will prove of the most benefit to the whole Craft. I shall be most pleased to meet you at your respective District Meetings.

A number of successful meetings have already been held in the rural Districts, the attendance and enthusiasm of the members at these meetings were indicative of the high standard of our Freemasonry, which will undoubtedly continue to be exemplified at each meeting throughout the whole jurisdiction.

Let us all in accepting our privilege as Masons also acknowledge our responsibilities to

the great Fraternity.

For nearly two and a half centuries, Freemasonry, as we know it, has pursued its peaceful way alone; it has sought no public acclaim, it has asked no help from outside its circles, it has permitted the world to think what it may about its objects and its work — although one must admit that it would seem, the world generally does hold it in high regard — Its best advertisement has been the fact that it does not advertise itself or its works. It has had and today has only one job to do, only one reason for its existence. That job is to take the material that comes to it and make good men, with good characters, out of that material. Everything else, its charities and all its works are only incidental to that one purpose. If Freemasonry does that job, if it works at it honestly, even with only a measure of efficiency, it has lived up to its purpose and has fulfilled its high ideals. That it does not appear to have made the progress it should is not the fault of Freemasonry but the weakness of its human membership.

Let us then as Masons, acquit ourselves to this great task of building character in men.

Today we are made conscious, almost every minute of the new world in which we are living, the strange new problems that confront us, the arrogance of brute force threatening the destruction of our sacred principles, the wild systems which parade under false banners; it is time for us as Masons who believe in eternal values, in the decent things in life, to get together and pool our resources and strength and be willing to accept the challenge.

What then can the Mason do in this matter?

He must be the representative of all that Freemasonry stands for. He must not go forth into the community to glorify an Institution, but to keep alive the Ideals of Freedom, Tolerance and Justice, and by his acts, deeds and training speak the language that all can understand because he desires that which will touch and include all mankind.

How will the Mason be heard in the community? Surely not by reason of loud talking.

He will be heard because he is concerned about the welfare of his neighbors, because of his willingness to share with the less fortunate than himself. He will be heard because he is present with the sick and the distressed and with the members of the community when the hand of death touches the family's loved one. He will be heard because he hears the heart throb of a child who needs shelter and love, and does something to replace despair with joy and happiness and hope.

Masonry is a story of great men, but not always the greatness that is recorded in the annals of history; but rather it is the story of just ordinary men, ordinary men who are willing to make extraordinary sacrifices.

Masonry is much more than the Lodge. It is the principles implanted in the hearts of men and transmitted by Masons into acts and deeds. The pattern of right-living is placed upon the Trestle-Board of Masonry. The fulfillment of Masonry's Mission is determined by how well that pattern is made a part of the life of the community.

Let us then, as Masons, see to it that we exemplify our principles and high ideals in our every-day lives in the community.

WHAT IS MASONRY?

In the home — it is kindness.

In business — it is honesty.

In society — it is courtesy.

In work — it is fairness.

Toward the unfortunate — it is pity.

Toward the fortunate — it is congratulation.

Toward the weak — it is help.

Toward the strong — it is trust.

Toward the penitent — it is forgiveness.

Toward the wicked — it is resistance.

Toward GOD — it is reverence and love.

*M.W. William H. Jackson,
Grand Master G. L. Alberta*

FREEMASONRY IN ALBERTA MARCHES ON

At the Communications of Grand Lodge held in June last 4 lodges were granted Charters. These lodges were duly Constituted and Consecrated and their Officers installed and invested by our M.W. Grand Master assisted by other Grand Lodge Officers on the following dates.

St. George's Lodge, No. 169, Elk Point on Friday, August 7th, Highlands Lodge, No. 168 in East Edmonton on Tuesday, September 22nd, Avon Glen Lodge, No. 170 in South Edmonton on Wednesday, October 7th and Temple Lodge, No. 167 in Edmonton on Friday, October 9th.

We wish these Lodges every success and welcome them into our ranks, may the districts in which they are located be benefited by their existence.

S.H.

Men who have much to say always use the fewest words.

MESSAGE FROM GRAND SECRETARY

My Dear Brethren:

As most of you know, my resignation was presented to Grand Lodge at the Annual Meeting in June. Advancing years and indifferent health make it necessary that I do so.

My retirement takes place on the first of October next, when I shall be succeeded by R.W. Brother E. H. Rivers of Unity Lodge, No. 51 of Edmonton.

Before leaving office I want to tell you all what a great pleasure it has been to meet you. Friendly contacts which I have made from one end of this jurisdiction to the other, and indeed all over North America have been one of the outstanding pleasures of the office of Grand Secretary, and will remain as treasured memories for the rest of my life.

During my term of office, irrespective of my own private opinion, I have ever been guided by the provisions of the Constitution, and beyond that the Customs and Usages of the Craft.

Grand Lodge of Alberta has a reputation for being a "correct" Grand Lodge, and loyal to the principles of the Ancient Craft, and these principles were ever before me in the carrying out of my duties.

I do hope that I have met with your approval in this regard, and if in the days to come you can leave a little niche of remembrance in your hearts and minds, then I am indeed well repaid for anything I have done.

I shall not say good bye, but "au revoir" as I hope to see you all occasionally in the future.

To my successor, R.W. Brother Rivers, I wish every success, and I know that you will give him the same measure of co-operation as you have always given me.

Happy to meet, and sorry to part; and happy to meet again.

Fraternally,

*George Moore, P.G.M.
Grand Secretary, Alberta.*

Six hundred feet from the opening of the limestone quarry of the Standard Slag Co., of Olive Hill, Ky., underground is a room formerly set aside as a Chapel for religious services for the workmen of the limestone quarry mine.

The Chapel is now used exclusively by Masonic Bodies, and has been fitted with the usual one, two and three steps for the stations of officers, and the pedestals and altars are blocks of a locust tree — some three feet in diameter.

The Chapel has had a great deal of publicity from the press and church people. Even Ripley reported it, and it has had visitors from every state in the union and Canada. It is now used by the Olive Hill Scottish Rite Club.

Canton Bulletin.

It is better to think a good thought about a bad man, than to think an evil thought about a good man.

MASONRY AND THE BIBLE

Masonry owes its origin and continued existence entirely to the religious elements contained in the Bible, and if these basic elements should be taken away, there would be nothing worth while left to support it, or to recommend its existence.

Freemasonry is definitely dependent on religion; not a sectarian religion, but one based on a belief in God and His teachings. Although a man may be greatly religious without being a Freemason, it is impossible that a man can be true and faithful to the Fraternity unless he is a respecter of religious principles. The worship of God and Masonry are interdependent and should go hand in hand. The Masonic Fraternity has a very important work to do in these days of strife and confusion, and we should take a very strong stand against any influence that tends to undermine its foundation.

How can we accomplish good work if we discard our most useful tools? Observe what has happened to the youth of our land since the Holy Bible has been removed from the curriculum of our public schools and colleges. The number of delinquents among our youth has made tremendous increase. Any judge or court officer can furnish some very alarming statistics about this.

We should not be ashamed of the Great Light in Masonry. It has led us through all the past years, and its divine precepts and teachings have become an integral part of us. Neither should we be ashamed of our belief in the Supreme Grand Master of the Universe. Rather we should point with pride to our organization and the progress it has made through its allegiance to these fundamental elements.

Let us be on our guard and strive by precept and example to preserve and cherish those things which have made of the Masonic fraternity an institution which is highly respected and honored throughout the civilized world today.

We have a precious heritage to keep, handed down to us through the ages. Let us not lose it by default, and may we always strive to build up Masonry in the effect of our daily actions and the type of our conversations with other people.

The New Age.

The universe is so great and I am so small that I must not be worried nor frightened nor dignified nor conceited. It is all so serious that I must not treat it seriously. I must accept it with wonder and enjoyment and hardihood. If I don't fight for what seems to me to be right, then I am a coward. If I do wrong to my fellowmen, I am a fool; and if I am not creative, then I am nothing.

Edward E. Casson.

MORAL LAW AND CONFUSION

The pages of history disclose that in every crisis the moral law has always prevailed. With a badly disturbed atmosphere in the Far East, there are many reasons for much concern. Some Brother may think that there is quite a strain on human reasoning to declare that, in the end, moral law will prevail.

In due course of time, somewhere along the road of humanity the high attainment of living life guided by love, truth and peace will prevail. It was this attainment of which the prophet, when he foresaw the making of a new covenant, said, "After these days, saith the Lord, I will put my law in their inward parts and write it in their hearts." Now Masonry surely exists to hasten that time by giving enlightenment to all its members and affording them the encouragement to be found in fellowship. To achieve that purpose is of no mean proportion or a small task. Such necessitates the personal responsibility of every member. If, my dear Brother, you are inclined to ask, "What has Masonry done to make the world a better place to live in?", you should put on the brakes, check yourself and ask instead, "What have I done to carry out the Masonic purpose of the Fraternity's existence?"

The Mason who will honestly ask himself this second question will never have either tendency or occasion to ask the first. In the final analysis it will be the moral that will overcome war and confusion.

Masonic Journal of South Africa.

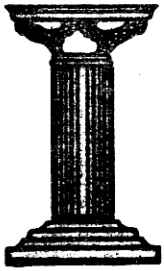
BROTHER RUDYARD KIPLING

The late Rudyard Kipling, noted English poet whose volumes of verse are read with deep interest by people all over the world, was made a Mason in the Lodge of Hope and Perseverance, No. 782, at Lahore, India, on April 5, 1886. To this, his Mother Lodge, he later wrote and dedicated his famous Masonic poem, the "Mother Lodge", which continues to be a favorite for recitation in Masonic Lodges everywhere.

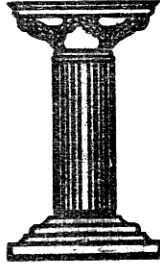
In writing about his Masonic experiences, Brother Kipling said that he had been made a Mason by dispensation, because he was then under age, but the brethren hoped that he might become a good secretary. He helped to do the secretarial work. Lodge members were composed of Hindus, Sikhs, Moslems, Brahman Church Members, and a Jewish Tyler.

Aided by his father's advice, he read Masonic literature and looked at many Masonic pictures, in search of ideas for hangings and interior decorations of this Lodge. He finally decided to use some decorative ideas he found in descriptions and pictures of King Solomon's Ancient Temple.

The Freemason



Between the Pillars



THE SPRIG OF ACACIA

From the first moment when the elected Candidate enters the ante-room and is required to profess his belief in a Supreme Being and other subsequent questions as a condition of his being initiated, all of which demands an answer in the affirmative, to the sublime instant when he is raised to a Master Mason, the Candidate is marching steadily forward to greater light and the great secret of Masonry. Moreover, the Candidate is assured that in all that follows in respect to his vows "there is nothing inconsistent with one's civil, moral or religious views." It is the Great Secret, and yet it is no secret in the sense that it must not be told, for the Bible, the Church and Freemasonry the world over herald its message to all men — viz. — the truth of Immortality and a life beyond.

And if the All-Seeing Eye is the most ancient in the ritual of Masonry, then the grandest of the emblems and symbols of the Master's Degree — the Sprig of Acacia—holds the greatest comfort. As a symbol of hope this sprig of evergreen marks the temporary resting-place of the illustrious dead, for is not the whole drama of the Master Mason's Degree one which teaches in most simple terms the immortality of the soul? The Sprig of Acacia in its most ordinary significance presents itself to the Master Mason as a symbol of the immortality of the soul, being intended to remind him by its evergreen and unchanging nature of a better and a spiritual part within us, which is an emanation from the G.A.O.T.U., can never die.

The Acacia tree grows abundantly in many parts of Eastern lands and more especially in the Holy Land. It attains a great height and is among the hardest of woods. It is one of the evergreens, and in contrast to other varieties of trees which shed their leaves, the Acacia is a perpetual reminder of life. Among the Jews it was held in great reverence and was used in building the Tabernacle. It was used in articles of furniture such as the Ark, and the Table for the Shew Bread. Tradition loves to claim Christ's crown of thorns was of this particular tree.

The Acacia has other peculiar characteristics in that its life seems so tenacious that it is said on authority that if a cut-off portion happens to come in contact with the ground that it will begin to grow. From it a very fine species of aromatic gum is secured. The Arabs as well as the Jews hold it in high esteem.

The Acacia has been consecrated from among other trees by virtue of the sacred purposes to which it is used. Masons have appropriated this hallowed and sacred tree to equally sacred purposes of a symbol that teaches this basic truth of the soul. It is incorporated into the funeral services in such words as "this evergreen is the emblem of our faith . . . by this we are reminded that we have an immortal part which shall survive the grave and which shall never die."

It is one of the oldest landmarks of Masonry wherein this Sprig of Acacia symbolizes everlastingness of the soul in which is embodied that certainty of spiritual revival, but it also implies and takes for granted a large measure of faith as well.

That, then is what appears to be the hidden meaning of the symbol of the Sprig of Acacia. It is the emblem not only of immortality, but of faith and of belief in that which cannot be seen; in that which cannot be demonstrated and in that which cannot be shown as evidence. The Sprig of Acacia is all of a promise but it is far more than that; it is a symbol of that and that only, which can bring peace and happiness to the human spirit.

W. Bro. Rev. J. H. Young,
Saskatchewan Tracing Board.

OUR GRAND SECRETARIES

It is with regret that M.W. Bro. George Moore, P.G.M., has found it necessary on account of ill health to resign as Grand Secretary. Brother Moore has given us splendid and efficient service during the past 11 years as Grand Secretary, his wise counsel and wide knowledge of Freemasonry is practically unlimited and we shall miss him at the many gatherings he will be unable to attend. Whether he continues to reside in Calgary or leaves to reside elsewhere, he can feel assured our best wishes go with him and he will always be in our thoughts. George, we wish you well and pray that the Most High will give you better and improved health for many years to come.

To our newly-appointed Grand Secretary, R.W. Brother E. H. Rivers, Past Grand Registrar and a member of Unity Lodge No. 51, Edmonton, who was invested as Grand Secretary by the M.W. Grand Master in Highlands Lodge, No. 168 on Tuesday, September 22nd, we extend sincerest greetings and best wishes with the hope you will find your new office congenial and pleasant in every respect and you can be assured of the same close co-operation as that given to your predecessor.

S.H.

The object of Masonry is to promote the happiness of the human race. The great need of Masonry is individual development of love for a Masonic way of living.

—H. E. Miller.