
May The New Year Bring You Happiness

Vol. 19, No. 5



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Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

A NEW YEAR'S MESSAGE

The Editor has asked me for a New Year's message again this year, and perhaps I may be able to base it on the work of the first degree. That degree is the beginning of our Masonic life, and it may well be used as the foundation for our thoughts at the beginning of a new calendar year.

Let us go back to the beginning. The candidate is first asked the basic questions. Unless he can answer them in the affirmative there is no point in going on with the ceremony. The first thing a man must have before he can become a member of our order is a belief in a just and righteous God, Who can become known to his creatures. This is the fundamental fact of our order. On this all else is built. Without this Masonry is just a matter of ritual and outward show. Only on this basis can a man be made a Mason and proceed onwards to discover more about these very facts and how to apply them to his daily life. Don't ever forget this fact as you pursue your Masonic career.

When the candidate enters the Lodge he is asked another question. (In most cases his guide has to give him the answer, which shows that the candidate really needs the instruction he is going to get.) What is being taught here? The fact that is being brought out is that in life we are constantly finding ourselves facing problems of one kind or another. In them all there is only one true way to solve them. We may try all sorts of ways ourselves, and usually fail in the long run. The only way to solve them is with the help of God. A corollary to this is that we can always depend on that help in all

our need. We are not left alone to butt our heads against stone walls.

Again, after his obligation, the candidate is asked another question, and again his answer prompted. In this case rightly. But is the answer really understood? We have taken one more step forward. Not only does God help us in our difficulties, but he lets us see where we are going. Remember the position we are in when the question is asked. Lying open in front of us is the Volume of the Sacred Law. Therein is the Light — to show us the way along the path of life all through our life. This is the Light that the candidate is promised. When we think of physical light only we have missed the whole point. We see now how far we have come in our allgory.

But we have not finished with our teaching in this degree. We are now placed in the foundation corner, and taught what the underlying principal must be on which we are to build. Again, we must remember that we are still always learning more about God. Now we see that His basic characteristic is Love. We are taught that all we do must be based and built on the foundation of Love. (Don't ever let us think that charity means only a handout to someone who is hard up and needs our financial help). The foundation each has may be pretty rough to begin with, and we have a lot of work to do to smooth off the rough places in our characters, much must be done before we produce the perfect ashlar. It will take all our life and all our efforts. It will mean unending care and prayer. It will involve hands becoming toil-

worn and oftentimes bruised. But this is the only way that success can be achieved.

Isn't all this what the lecture on the Tracing Board teaches, when we get down to its essentials? Life begins with a firm belief in God, a God who has revealed Himself to men, Who has let us know what His will is for us. As we proceed we find that we can look to Him for help in all our need. We find most of that help in the Volume of the Sacred Law, which gives us all the necessary light we need along the way of life. This our faith, or belief, teaches us and gives us hope to go on in love. From there we strive ever upward toward perfection.

This is something of what the first degree teaches us. It is something before which we can well feel inadequate. But there are two other facts implicit in it all. One is that you and I don't have to go out single handed and alone. There are countless numbers of our brethren travelling the same way. Our order is founded on just that principle. We are all inter-related and can help one another along the way. We need never feel that the whole onus is on our own shoulders. As far as our own life is concerned most of the onus is, but we see many of our brethren facing the same problems that we are. We take heart and are encouraged by their efforts. We with them can be the means of working off the rough places and making the world itself the perfect ashlar.

The second great fact that should drive us on is that even all of us are not alone in the task. We have stated our trust in God. He is our Leader and Guide. He has laid out the tracing board, and when we are following His plans, we have His help and guidance from the foundation stone to the ethereal mansions.

Thus this degree gives us the start. The other two take us along the way with further help and instruction, but without this foundation all else is vain, and will get us nowhere.

This then is the thought at the beginning of another year. We have been taught the fundamental truths of our order. We have been taught how we should use them. The working tools have been placed in our hands, and we have been instructed in their use. The meaning of our aprons has been explained to us. It matters not decorations may show our advancement in the science, the basic thing is the white apron to be kept unstained and unspotted.

So, as we enter another year let us take stock of ourselves. How are we getting on with our job? As we look back we see many mistakes we have made. We see where we have neglected to work at our task. A rough spot or two we had meant to smooth off, somehow or other we failed to do. There are a few spots and perhaps stains on our apron caused by carelessness on our part. These are things, per-

haps, that only we ourselves know of. There are others that all can see, and because seen, our whole order is brought into disrepute. As long as we are still in this sublunary abode these things will be. We are not perfect yet.

As we look forward what can we see? We cannot see beyond the immediate present, and we can be thankful we cannot. We can resolve, though, to make a better effort to live up to what we have been taught in this degree. To try harder to perfect the ashlar. To put more trust in Him in Whom we say we trust. To show more clearly that our charity really knows no bounds. To look for and expect the Light on our way, and to be the means of reflecting some of the Light upon the paths that others are also following. Thus will we be better Masons, and will show forth more of the meaning of our craft to the outside world.

—R.W. Bro. Rev. W. H. Morgan, Grand Chaplain, Alberta

CONGRATULATIONS

Our congratulations are extended to the undermentioned brethren who have been honoured by the members of their various districts in being elected as District Deputy Grand Masters, subject to the approval of the M.W. Grand Master for the year 1954-55.

District No.	Name	Lodge No.
1.	W. Bro. Douglas F. Bareham	1
2.	W. Bro. Maurice J. S. Lloyd	57
3.	W. Bro. Vernon Speare	143
4.	W. Bro. G. Z. H. Van Hatten	20
5.	W. Bro. Ernest K. Kiekberg	141
6.	W. Bro. Martin H. Wagner	17
7.	W. Bro. William D. Hay	119
8.	W. Bro. Elmer A. Harper	86
9.	W. Bro. James Stewart Irving	56
10.	V.W. Bro. John W. G. Morrison	24
11.	W. Bro. Jack H. Thurbur	127
12.	W. Bro. Arthur T. Potter	101
13.	W. Bro. Harry J. Murray	160
14.	W. Bro. Egbert O. Coultis	158
15.	W. Bro. John Percival English	125
16.	W. Bro. Alfred Hovik	107
17.	W. Bro. John Davidson	44
18.	W. Bro. William J. Wood	48
19.	W. Bro. Robert H. Shears	94

—S.H.

THANK YOU

M.W. Brother George Moore, retiring Grand Secretary desires to thank the Grand Lodges, Lodges and individual brethren who have so kindly written to him from many places on the occasion of his retirement.

He finds it impossible to write to them all, and takes this opportunity of expressing his grateful thanks and appreciation for their good wishes for his future welfare.

THE ROUTE TRAVELLED

The route travelled by Freemasons in their progress from one degree to another is a diverse and interesting one. Like the journeys we take along the highways and crossroads in ordinary daily travel where stop and go signals either halt or advance us, so Freemasonry has its red and green lights in operation as we reach boundary lines separating one degree from another.

At the commencement of our Masonic journey the red light flashes for precautionary measures have to be taken to determine whether we have the qualifications to cross the boundary line to receive the First Degree. As prospective Apprentices we stand in a state of darkness until the green light of permission to proceed is flashed. Then we start our wanderings from a state of darkness to light. We have entered the Promised Land and our imagination is stimulated by what we see and hear.

Our pilgrimage continues. We are stopped at the entrance to the second degree by the red light until the green light gives us the signal to go. What a prospect lies before us! The Masonic world of culture and learning is opened up for us as we pass from ignorance to knowledge. We hear the word "progress" repeated many times during our perambulations. We are reminded how research and study will unfold the hidden mysteries of nature and science. The outlook is alluring. Alas! So many fail to take advantage of the opportunities that present themselves for mental and moral enrichment.

The journey reaches the third degree. What a sublime adventure awaits us! The green light flashes us on to our greatest experience. Nothing less than a raising from death unto life. It is the embodiment of the profoundest hopes of mankind, for it enacts in symbolic form the passing from mortality to immortality. How it illumines all the way we have come! Our trials and our many tribulations are seen in the light of our immortal destiny. We have travelled from the helplessness of our state at the beginning of our Masonic journey, through the unveiling of the secrets of nature and the principles of intellectual truth, to the prospect which awaits us when we are summoned from this sublunary abode to the Grand Lodge above. The red light stops us at the boundary line of mortality, but the green light flashes the signal for our entrance into immortality.

—The Tracing Board, G. L. Saskatchewan

Bow River Lodge, No. 1, Calgary are celebrating their 70th Anniversary on January 28th next. A cordial invitation is extended to all brethren to be present.

AT REST

It is with regret that we record the passing of M.W. Brother Archibald West who passed away in the University Hospital on Monday, October 26th, at the age of 72 years. He had been in failing health for some time. He was born in Montreal, Quebec on July 6th, 1881.

Archie as he was known to his many friends served us as M.W. Grand Master in 1937-38 and was a member of Edmonton Lodge, No. 7. He served his Lodge and the Craft faithfully and well for 49 years. Always active in Freemasonry in all its branches he served as First Principal of Capitular Masonry in 1933, also as Provincial Prior and a Member of Sovereign Great Priory, was active in Cryptic Rite Masonry and the Ancient & Accepted Scottish Rite serving in many offices in both bodies, he was Potentate of Al Azhar Temple in 1938.

In civic life he served the University of Alberta as Bursar for 30 years resigning in 1948. He held the rank of Major in the Cadet Officers Training Corps. He was a consistent supporter of the Presbyterian Church, it could be said that his motto was "Do what you can, with what you have, where you are."

He was buried in the Westlawn Cemetery, Edmonton, on Wednesday, October 28th under the auspices of Edmonton Lodge, No. 7, A.F. & A.M., deeply mourned by all who had the privilege and pleasure of knowing him. To his widow, Mrs. West and family we extend our sincerest sympathies.

*"He was a friend whose heart was good;
He walked with men and understood
And now he has journeyed on."*

—S.H.

LEST WE FORGET

The most important part of a Masonic Lodge is the preparation room.

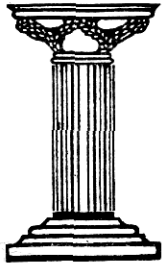
It is there that the candidate is prepared to receive the degree and receives his first impression of Freemasonry.

As a consequence, it is there that the question whether he shall become a real, earnest and sincere Freemason, active in Lodge work or merely a "joining" member, is settled.

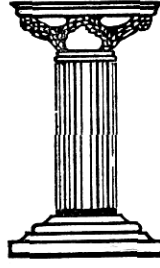
The candidate should be met and treated with courtesy, delicacy and feeling of solemnity, due to the ancient and honorable institution of Freemasonry which inculcates the loftiest principles.

These thoughts should be impressed on the candidate from the time he first enters the preparation room until he is raised to the sublime degree of the Master Mason.

—Montana Secretary's Bulletin



Between the Pillars



FORTITUDE

Fortitude is one of the cardinal virtues, one of the primary sources of strength needed by all men. And that is why consideration of it is included in one of the very first lectures of Masonry. Every Mason must have it. All the way through life situations will arise wherein this basic quality of fortitude must be exercised. These situations will arise in your own intimate home, in your relations with your fellow men and in your duties as a part of the nation in which you live. There is no question that we need fortitude now more than before if we are ever to rise above the conditions which exist in our nation today.

Those who are without fortitude become weak, spineless creatures who drift with the tide, who become the pawns of whatever forces are in control, who never rise to the stature of men and therefore become the tools of others who may wish to use them for purposes undignified and unworthy of beings created in the image of Deity.

Those who possess the quality of fortitude always stand upright, with faces turned forward, able to withstand the blows that may come, and without failing, lift their voices for what is right and what will be helpful to all mankind.

Masonry offers no escape from the world. So long as we live we are in it, a part of it, and should do what we can to make it a livable, kindly, generous, peaceful world in which all may participate with joy, security, contentment, and interest. Masonry is not some secret way by which we avoid the responsibilities of living in a world made complex by the endless machinations of men. Masonry is a way of life; an understanding of the deep meanings of it through which we are enabled to taste to the fullest, the joys of true brotherhood, fellowship and the happiness of living, working, and doing for each other. And that really takes fortitude.

As we are so well aware, the world at large is not organized on that basis. Jealousies, hatreds, ambitions, greeds, and spites, encompass the earth. To people in the grip of such forces the tenets and teachings of Masonry mean nothing. They laugh and scorn at this Divinely inspired philosophy and hold it in con-

tempt. Our adherence to such principles is reviled. Power — physical or psychological — is the god of such people. Thus, when we speak of the gentle things, the kindly things, the patience of brotherly love of Masonry, we are apt to meet with laughter and ridicule. Especially is this true now in these days when force and power occupy the centre of the stage. Sometimes there seems little room left for the humble gentleness of our teachings.

We need not be deceived. What we have to offer is what the whole world needs and wants. In times of stress and trouble the quiet things we teach are brushed aside. Yet, always, the scarred and hungry heart of man comes back to them. There is no other comfort, no other relief. Therefore, now, as never before, must we exhibit our fortitude, that strength of conviction, of truth and reality that, after all the turmoil and confusion is over, can and will do so much to heal the wounds and hurts of war and evils.

There are worries, fears, griefs, and sorrows that at times seem to engulf us all. We are gravely concerned about the future of our country and security for ourselves. But, if we give way, what hope is there left? None. Now, at all times, we must be strong and show the world the inner power of our brotherly love and faith. This is one of the reasons why we have been brought together in a common union.

It is both desirable and necessary during these perilous days to exhibit a true fellowship of brotherhood to each other and to the world, a steadfast fortitude that no danger or fear can shake. Beholding it, those who might lose courage are supported, given new strength. We all promised to do this and verily we vowed always to be ready to help a brother in distress. One way to do that is to demonstrate before him and then to pass on to him the fortitude we all need so much. This quality is one of the standards by which we measure man.

In weakness we can do little or nothing. In strength — no just purpose is impossible for us to achieve. Let us, then, hold fast to fortitude.

—Bro. M. A. Stillbaugh in *Masonic Chronicle*, Wisconsin.

TOLERATION

"I believe that civilization has produced nothing finer than a man or woman who thinks and practices true tolerance. Some one has said that most of us don't think, we just occasionally rearrange our prejudices. I suspect that even today, with all the progress we have made in liberal thought, the quality of true tolerance is as rare as the quality of mercy. That men of different creeds do have fundamental common objectives is a fact one must learn by the process of education. How to work jointly toward these objectives must be learned by experience."

—Frank Knox.