



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

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## A NEW YEAR'S MESSAGE

**I**N looking over Grand Lodge reports one is always pleased to read of the large increase in membership year by year. For example in 1953 we added 843 new members to our ranks. This, of course, does not include a considerable number who were added by affiliation.

This shows a gratifying and healthy growth, and we are proud of it. We are glad to know that so many have come seeking a knowledge of our secrets and hidden mysteries. We make them welcome and trust they will become worthy of the honour done them. Yet when one attends a lodge one sometimes wonders where all the members are. There are some of the larger lodges who would not be able to accommodate all their members if all turned out at once. Recently the writer looked over the register of a large city lodge, at a regular meeting, and there were only twenty-seven registered. This is just an example. It is much the same all over. This seems to be due to one or both of two reasons:

1. Some lodges are much too large,
2. We are spending our energies in making members, rather than making masons.

Let us deal briefly with the first one for a moment. How can we expect to have the fellowship essential to our real existence when a lodge is so big that only a few members get to know one another? A new member comes for a time to lodge meetings, feels alone and gradually drops away. On the other hand a new member may be ambitious and feel that he would like to have advancement in the order. He sees such a large number ahead of him that he feels discouraged, and his attendance becomes irregular, and we all know that irregularity is fatal in the long run. Not at all that one should join just "to go through the chairs." Unfortunately we occasionally get one of that type.

One hears it said that a lodge cannot restrain its admissions and keep solvent financially. This may or may not be true, but it does not appear to be a valid reason for allowing a lodge to become too big. It would certainly seem that some of the larger

lodges would do well to consider the formation of daughter lodges, as indeed some have. All credit to them!

The second reason seems to be the one we should do a bit of thinking about. Are we really making masons, or just members? The writer well remembers an incident that happened many years ago. A brother of about three years standing came in late and gave the Master the salute in the wrong degree. When asked if he had not observed the Great Lights, he looked blank, and didn't know what the Master was talking about. One wonders how many there are in our lodges who join for what they can get out of it, not for a sincere desire to learn and improve themselves.

It should be acknowledged that it is not enough just to know the work perfectly. That makes one not much better than a parrot, and is a failing in any organization that has a strict ritual, and is usually fatal in the long run. One gets far more interested in being letter perfect than in trying to find out the meaning of it all. It becomes a matter of pride in being able to do the work without a mistake, and sometimes it becomes a matter of competition as to who can do it best. While there may be nothing wrong in this attitude, it may be very wrong if the only aim is to be letter perfect. The work should be put on so that the candidate gets some of the meaning of it, and is inspired to look for more. How much more it means when the work is given with expression and feeling.

Again, in this writer's opinion, there should be far more instruction given in lodge about the meaning and history of the Craft. How often is it true that the only time there is any instruction given is on the occasion of a visit from the Grand Master or a District Deputy. It would be good for a lodge if some well skilled brethren would be asked once in a while to talk to the members on some phase of the work. It would certainly be good for the brother giving the talk. It might even be a good idea to have a young brother asked to tell what he had learned in going

through the three degrees. This would not mean he should be asked to do this on the night he was raised, but a month or two afterwards. If there were several candidates going through at the same time, why not give them an hour some evening, and let them all tell what they had learned. It would do them all a world of good and it would be a big help to all the brethren present. Such an idea would go a long way towards making masons of our new brethren, and would help to bring to the minds of our older brethren what our order stands for and teaches. In this way we would continually be getting more "Light in Masonry". We would all have brought to our attention that our "work" consisted not merely in memorizing a great deal of material.

Some members, who have managed to read thus far, can be heard to ask what all this has to do with a New Year's message. Well, in practically all our lodges a new Master has just been installed, and new officers invested. What are their plans for the year? What their ideas and ideals? Three rule a lodge, but what does that mean? The three original Grand Masters did not just lay out the plans and pay the craftsmen's wages. They had to employ and **instruct**. The rebellious fellowcraft were told that in time they would receive the information they desired. How were they to get it if it were not that they were to get further instruction? So the allegory implies that in the building of our temples instruction must be given, if the buildings are to be brought to completion to the satisfaction of the Great Architect.

Such a course would do a great deal to cure much of the indifference we find only too often. Would it not be a really good New Year's resolution if all our new officers determined that this year they would do all in their power, not only to do good work as it is usually conceived, but also to see that all candidates were made good masons. In doing so there would be the reaction on the whole lodge and all members would be better masons.

R.W. Bro. Canon W. H. Morgan,  
Past Grand Chaplain, Alberta.

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### Change of Date

It has been found necessary to change the date of the Fiftieth Anniversary to October 14th, 1955, and the meeting will be held in the Masonic Temple, Edmonton, the evening banquet being held in the Macdonald Hotel.

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Friendship is of so great value that it cannot be estimated. In fact, the moment an attempt is made to estimate what it means it suffers from the thought. It is peculiarly sensitive to any form of selfishness and cannot thrive under affliction of much of it. Once lost, friendship is the most difficult thing in the world to regain. It is truly one of the great prizes of life.

### Observations

We should look upon Masonry as a wonderful opportunity for mental and spiritual growth. It is that divine purpose which distinguishes Masonry from all other institutions.

We come into Masonry of our own free will and accord, and with the desire for Light and Knowledge. Our first concern, the measure by which we must judge the progress of Masonry is by the development of the individual Mason. Everything else is secondary to this objective.

That Masonry has attracted the wisest and best men in all the ages is noteworthy, but the finest tribute to Masonry is that it has attracted the person who was not the wisest or the best, and through its teachings wrought such wonders as to transform the mediocre into the great.

It is essential now, as it has been in all the ages past, to use the working tools of Masonry, its symbolism, its story of a courageous struggle for the rights of men, to improve ourselves, and our newly raised candidates, mentally and spiritually.

Our degrees must not only be efficient from the standpoint of ritualism, but from the standpoint of education.

There is no double meaning to the primary duty of the Worshipful Masonry. It is repeated at every lodge meeting.

That which is generally referred to as formal education is not the field of Freemasonry. Formal education may mean an extensive training in one particular field. Masonic education is the steady, day by day, growth of the Mason, who never loses sight of the real purpose of education—to preserve great and immortal truths by the practice of such truths, and to be serviceable to his Creator by being serviceable to mankind.

M.W. Bro. Dewey H. Goldstein.

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Live for something. Do good and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of those you come in contact with year by year: you will never be forgotten. Your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

—Chalmers.

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### PRACTICE, NOT PROFESSIONS

It is not what we eat, but what we digest that makes us strong; not what we gain, but what we save that makes us rich; not what we read, but what we remember that makes us learned; and not what we profess but what we practice that makes us Masons.

Ivanhoe Masonic News.

## At Rest

It is with great sadness and sorrow I record the passing of our late brother and friend M. W. Brother George Moore, Past Grand Master and Past Grand Secretary.

Brother Moore had been in ill health for some time, this illness becoming very serious a few weeks ago at which time it was necessary for him to enter the hospital in Kelowna, British Columbia, Brother Moore passed away at the age of 70 years and 10 months on Monday night, November 22nd, 1954, in Kelowna, B.C., where he had resided during the past year. He was buried in Kelowna, B.C., on Thursday, November 25th.

M. W. Brother Moore served us as M. W. Grand Master in 1939-1940 and was elected Grand Secretary in 1943 retiring from that office in 1953. He made a great contribution to Freemasonry in our Grand Jurisdiction and throughout the Dominion of Canada, was frequently called upon as a speaker and was always ready and willing to give of his time, talents and wise counsel.

Brother Moore was born in England at Wigginton, Oxfordshire on February 10th, 1884, coming directly to Calgary, Alberta in 1903 where he resided continuously until moving to Kelowna, B.C., last year. He served his King and Country during the First World War as an Instructor in the Canadian School of Musketry. After the war he went on the staff of the City of Calgary, when the Masonic Temple in Calgary was completed he became its first Manager continuing in that position until he was elected as Grand Secretary in 1943.

Brother Moore was initiated in Calgary Lodge No. 23 in 1922, becoming its Worshipful Master in 1930 and afterwards its Secretary. He was an Honorary Inspector General 33, of the Supreme Council for the Dominion of Canada, Ancient and Accepted Scottish Rite and for many years served as Secretary of the local Bodies in Calgary.

Brother Moore is survived by his wife and one son to whom we extend our sincerest sympathy. He will be sadly missed by all of his many friends, another link with the past has gone, many of us will ever keep his memory green in our hearts.

"They have laid aside the trestle-board,  
The compass, and the square;  
They have resigned the purple robe,  
For brighter raiments there;  
Their toil is o'er, their work is done,  
The capstone's laid, the triumph won."

S.H.

## "Over and Over"

Some brethren have suggested that Masonic speeches were too much the same. They ask for something fresh, some new facts, something with some spark of life in it. They accuse me of too much sentiment. But, on the contrary, I hold there is not enough sentiment, and am quite sure that they are wrong in their view.

This world is not ruled by logic, by scientific formulas or by man-made rules and regulations. It is ruled by hate, fear, anger, trust, love; primitive feelings inborn in every one of us. Our hospitals, asylums, prisons are full of those poor devils who have failed to recognize the need to school and control the emotions.

What does Mother Love know of logic? What regard has a starving man for scientific formulas? What respect for law and order has a man who gets punched in the nose? Does he fill in a form and report the matter? Of course not; he punches the other fellow back. In any case, a world where logic, science, and law reign supreme is not wanted, and I should hate to live in it and so would you.

What has this to do with Masonry?

I am old-fashioned enough to believe that our Masonic fathers, in their wisdom, recognized the power of emotions and, still more important, recognized the need to develop our control over those primitive feelings.

The pageantry of the ceremony, the beauty of the ritual, will, if we attune our hearts aright, raise our sentiments to wonderful heights and train our emotions so that they enrich our lives.

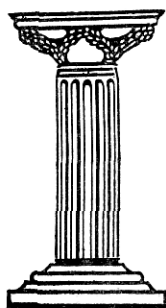
The same old ritual in the same old way! Of course it is the same. Life is the same—spring, summer, autumn, winter. The awakening, the working, the eating, the going to sleep. The building up, the pulling down. Birth, life, death, always the same, and the same old ritual offering you wisdom, truth and beauty—yours for the having—all things worth while. But, in order to enjoy them, you are required to make yourselves receptive. To live your lives in such a way that the wisdom of the ages enriches your mind, the love of truth lights up your soul, and the beauty of the universe can penetrate your vision.

Masonry, if you will open your hearts to its finer concepts, will do all of this for you; but you must look deeper and yet deeper to attain it.

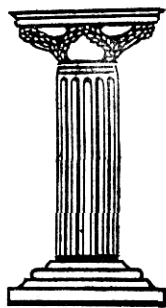
Bro. Bernard E. Woodford,  
in New South Wales Freemason.

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"The little lamps of friendship  
We light along our way  
Go shining on far down the years  
And brighten every year.  
'Tis love that keeps them burning  
And sympathy and trust  
God help us that no lamp goes out  
Because we let it rust."



## Between the Pillars



### Is Our Ritual Misleading

#### Are Our Initiates Receiving a Wrong Impression of Our Distinguishing Characteristics?

The first degree is a very beautiful and deeply impressive introduction to Freemasonry. Every candidate no doubt has favourable opinions preconceived of the Order but, generally speaking, his initiation ceremony is the first occasion on which he receives instruction in and knowledge of the great moral and social virtues which form the foundation of that Order.

The first impressions each candidate receives should be good and should not convey any suggestions which could lead to a misunderstanding of the true meaning of our ritual. These first impressions will be lasting and most difficult to eradicate.

Therefore, the more solemn, simple and dignified the ceremony, and the clearer the interpretations of the great moral principles which are being conveyed to the candidate, so the true and correct teachings of the degree will be more faithfully impressed in his receptive mind.

Should any part of the ceremony be obscured in its meaning and a misleading interpretation be imparted in a somewhat obvious manner, then would it not be better to acquaint the candidate of this and so guard against the danger of mistaken impressions?

**Have you ever paused to consider the meaning which a candidate must deduce from what is usually termed the N.E. or Charity Charge?**

After the test has been completed and the lecturer has informed the candidate that this is the (not "a") distinguishing characteristic of a Freemason's heart, have you ever thought how easy it would be for the candidate to mistake its true meaning because too much stress is laid on the appeal for money and too much emphasis on £ s d and financial distress? What other impression can a candidate obtain than that the distinguishing characteristic of a Freemason's heart is merely the matter of putting his hand in his pocket to fulfill his charitable obligations?

We are told that the three principal virtues of the Masonic ladder are Faith, Hope and Charity; that Charity comprehends the other two and, by possession of this virtue in its most ample sense, we

may be justly deemed to have attained the summit of our profession.

It is a pity that some opportunity is not provided at the end of this Charge to point out to the candidate that Charity, in its true sense, is love, goodwill to men, liberality in judging men and their actions, any act of kindness or benevolence.

**Does not that sound more like the distinguishing characteristic?**

On the first T.B. we depict Charity symbolically as the extended right hand and the loving cup—the right hand of love and friendship and that loving cup which expresses our love and kindness towards our fellow-participants.

What wonderful symbolism! Yet, why do we allow such beautiful symbolism to be misconstrued? Why should we not explain to our candidates that the test is not to be taken too literally but is a figurative symbol for Charity in its entirety; that Love is the great principle which actuates our lives and actions and which combines with all other characteristics to make us Freemasons in every sense of the word.

The following explanation incorporated in an earlier ritual is interesting:—

"Charity, lovely in itself, is the brightest ornament that can adorn our Masonic profession, it is the best test and surest proof of the sincerity of our faith; benevolence attended by heaven-born Charity is an honour to the nation whence it springs and by which it is nourished and cherished. Happy is the man who has sown in his breast the seeds of benevolence; he envies not his neighbour; he believes not a tale when reported to his prejudice; he forgives the injuries of men, and endeavours to blot them from his recollection. Then let us remember that we are Free and Accepted Masons, ever ready to listen to him who craves our assistance, and from him who is in want, let us not withhold a liberal hand; so shall a heartfelt satisfaction reward our labours, and the produce of love and Charity will most assuredly follow."

Another quotation from an unknown source is also apt—"Charity is not giving and spending. It is not what you DO that makes you charitable but what you ARE. It is not sympathy WITH people but sympathy FOR people. It is the foundation of life."

Brother H. Kington in the  
Ashlar, U. G. Lodge of Queensland.

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**If any Member or Lodge has the following Bulletins to spare, will they please send them to the Grand Secretary, Masonic Temple, Calgary, Alberta. Would like three copies of each Bulletin.**

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**Thank you.**