



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## GREETINGS FROM THE GRAND MASTER

Throughout the entire Province of Alberta we hear of celebrations of Fifty Years of Progress, with communities entering wholeheartedly into the spirit of thanksgiving for the half century of remarkable advancement. On October 14th, the members of the Order will mark an achievement that will be gratifying indeed to all members and it is hoped that the Fiftieth Anniversary celebration, which will include a Service of Thanksgiving, will be attended by representatives of every single Lodge in the Province.

I feel highly honoured in occupying the position as Grand Master of Masons in this Jubilee year and it will be my hope that progress will continue in the coming year. In addition to a realization of the honour that attends occupancy of the chair of the Grand Master, I feel a very deep sense of responsibility, especially when I think of the splendid contribution that has been made by all of these who have preceded me in the high office.

It will be my most earnest endeavor to thoughtfully and sincerely guide the destinies of our great Order, assisted as I know I shall be by our Past Grand Masters, Officers and members of the Craft throughout the Province. I trust that our Anniversary will be fittingly observed and this can be done only through the generous attendance and co-operation of our membership generally. An interesting programme is being arranged for the one day session and you may be sure that you are very cordially invited to be present; an afternoon session will be held in the Masonic Temple, to be followed by a dinner meeting at the Macdonald Hotel in the capital city.

Through the columns of the Bulletin, which is serving a most excellent purpose among our membership, I extend greetings to each and every Brother of the Craft and invite you to make any suggestion that you feel might have value in extending the influence of the Order in our great Province. Occasionally it appears that some of our members feel that the Grand Lodge is an entity in itself, entirely apart from the constituent Lodge, but I can assure you that it is very much in the minds of your Grand Lodge Officers to increase the feeling of mutual responsibility and accord between the two and the co-operation of all members is much to be desired.

Utilizing the broad experiences of our Deputy Grand Master, Right Worshipful Brother R. S. Sheppard and others, the Committee on Education and

Research has been reorganized under the Chairmanship of the Most Worshipful Brother Sam Harris who has, for many years, so ably directed the Masonic Bulletin and a real effort is to be made to provide worth while material for study in the Lodges. R. W. Bro. Sheppard is an educator of well known capabilities and M. W. Bro. Harris has had years of experience in the organization of publishing and the provision of material; they with others are certain to make a valuable contribution along this important avenue of study material and I am confident that they would welcome suggestion for the advancement of their vital mission.

It is most regrettable, I feel, that there are throughout the Province a great many Masons who are presently unaffiliated; in many cases they have removed from the rural areas to our larger centres and it may be that they are somewhat backward about seeking affiliation; may I urge that steps be taken to extend a welcome to one of our Lodges; so that instead of being apart from their Brethren, they might become a welcome addition to the Lodge of their choice and might once again be in a position to enjoy the fellowship that means so much to so many.

I cannot too strongly urge our Lodges to make use of the valuable services of their District Deputy Grand Masters, situated, as they are at strategic points throughout our Province. The importance of their office is a real one and there is no question but that they desire to be of the utmost possible service. The forthcoming District Meetings can be mediums for the advancement of Masonic knowledge and for the broadening of the understanding that is so necessary between Grand Lodge and the individual Lodges; I believe that all District Deputy Grand Masters would welcome suggestions for the more extensive value of the meetings.

It will be realized, I am sure, that with the present day demands of the chief office in the Jurisdiction it is practically impossible for your Grand Master to visit very many individual Lodges, much as I would like to do so but where special occasions are being recognized it will be my hope that I may be able to attend in an endeavor to bring Grand Lodge closer and closer to the constituent Lodges which go to make up a strong and virile organization, devoted as it is to the extension of knowledge and the broadening of fellowship.

M. W. Bro. S. Carl Heckbert,  
Grand Master, Alberta.

'LOVE WEL GOD'

## Masonry Rooted In Antiquity

What is Freemasonry?

Its mysteries are guarded under oath by Masons.

Its distant past is hidden even from Masons themselves.

For the next three days, July 17-18 and 19, 1955, thousands of Canadian Masons will mark the centenary of the Grand Lodge of Ancient Free and Accepted Masons of Canada in the Province of Ontario.

It is Canada's oldest Grand Lodge. Its roots go back directly to the Mother Grand Lodge founded in London on St. John the Baptist's Day (June 24), 1717.

But Freemasonry goes back centuries beyond that date—at least to the medieval craft guilds.

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With the formation of the mother lodge, ardent Masonic historians seeking the roots of Masonry, described Grand Master Moses marshaling the Israelites into regular lodge while in the wilderness.

They claimed that King Solomon was Grand Master of the Lodge at Jerusalem.

Modern Masonic historians described these claims as absurd.

Stone masons who gathered to shape stones for a building under construction and ate their meals together probably formed the first Masonic "lodge."

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Medieval guilds were the professional societies of trade unions of their day.

Apprentices were trained in masonry by the mason's guild. They were charged with responsibilities as guild members.

The Regius manuscript—written about 1390 in England—warns the masonic apprentice that "He must love wel God, and holy Church algate and hys mayster also, that he ys wythe."

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A similar apprenticeship system applies to those who join Masonic lodges today.

Members are classified in various degrees. First they are entered apprentices, then fellows of the craft and then master Masons. They must pass certain tests to move along the scale.

Further study in Freemasonry may let them reach the state of 32nd degree. Some are named 33rd and final degree by selection.

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For centuries, only working masons—or "operatives"—belonged to the Masonic orders. Later gentlemen, noblemen and members of other trades were admitted as honorary members. They were called "speculatives."

Today only a few lodges have working masons as members — most Masons now are speculatives.

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The central of Masonry is a belief in a supreme,

### From Whence Came this Sign, Token and Word

After the Norman Conquest, England was invaded by a perfect army of ecclesiastics; churches, monasteries, cathedrals and abbeys were commenced in every part of the country. Where these buildings were erected in towns the work could be undertaken by the local guild, but when they were far from populous places a difficulty was experienced in procuring sufficient skilled labor. To meet this, it is supposed that many experienced members of the guild were induced to sever their connection with the local body and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth being designated as Freemasons. The church-building Freemasons, being a somewhat national organisation whose members travelled throughout the length and breadth of the land, wherever employment was obtainable, found it impracticable to refer to their late employers for their character qualifications. Hence arose the necessity for sign, token and word with which our ancient Brethern went to and fro. Whence came this sign, token and word? We do not know. We read of an assembly at York, 926 A.D., of which, however, no record remains. But there must have been a meeting held somewhere, at which regulations were adopted which served to bind the Brotherhood together for many generations.

Bro. John A. Thorp, England.

all-wise being. To Christian Masons, this is a belief in God. The letter G for God is central among Masonic symbols.

Masonry is religious but not a religion.

It is a way of life and mutual self-help.

The mutual self-help goes back again to the guilds where members bonded together to help their fellows. But Masons give readily to other worthy charities beyond their brotherhood.

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Masonic lodges are essentially Anglo-Saxon institutions, although lodges have been formed in European countries and in India.

The tools of the working mason—the trowel, level, square, compasses and plumb line—have become the symbols of the masonic orders. They are used to teach moral lessons.

God is the master builder—or the great architect of the universe.

The sun—another Masonic symbol—is the source of life on the earth.

Freemasonry has been described as a system of morality, veiled in allegory and illustrated by symbols.

It is said to make a good man better. It is open only to men and they must volunteer to become Masons.

By Collin Murray,  
Telegram Staff Reporter

## JOY OF GOING ON

Those marvelous old ritualists in the eighteenth century who fabricated the degrees of Freemasonry had many objects in view. They were not concerned with building primarily a splendid and lofty ceremonial; nor were they interested in constructing an arcanum in which amazing secrets should be hidden. The secrets of philosophy and mysticism, like the secrets of chemistry or mathematics, are forever reserved for the chosen few who have the native capacity to understand. The teachings of esoteric Masonry are, like the formulas of the chemist and the axioms of Euclid, proclaim everywhere as conspicuously as *the summer sunshine*, but only the seeing eye observes them. No, the purpose of the Masonic ritualists was simpler.

They desired to instill into the heart of the young Mason a love of knowledge; that is the ostensible and declared meaning of the second degree. They sought to inflame his soul with a passion for mental and spiritual growth; that is the lesson of the first degree. They desired him to devote himself to a search for the truth that should dominate his life; that is the ideal of the third degree.

The marks of the Masons are not glib phrases, ready answers and shiny jewelry, but an insatiable curiosity, a love of learning and an irrepressible desire to know. Truth, the radiant angel, driving men onward, and upward, a flying ideal, forever pursued and never overtaken, this is the ideal of the true Mason.

—Masonic Digest



## WHAT IS IMPORTANT?

In the work of Masonry there are many fields of endeavour, all a part of our plan "to improve ourselves in the way of life." One Brother may outline in appropriate words the duties that are ours as Masons. His words inspire us.

Another Brother may not have the same ability to put his ideas into words, but he knows with equal certainty about his duties as a man and Mason. If he learns of a Brother who is sick, or in distress, he understands, and it is more than an understanding of duty, it is the understanding of the principles of Love and Brotherhood, which quickens the desire into action and sends him to the sick or the distressed.

Our Brother may be a good ritualist, another a student of symbolism, and still another a good worker on any committee.

Each Brother doing the special task for which he has the greatest ability results in the success of the Lodge and Masonry.

There are no special degrees of importance. Doing what we can in the work assigned to us is the important thing.

—Masons' Messenger



Be not anxious about tomorrow. Do today's duty, fight today's temptations; and do not weaken or distract yourself by looking forward to things which you cannot see, and could not understand if you saw them.

Charles Kingsley.

## WHY I LOVE MASONRY

I love Masonry for its good deeds performed. For its broad-mindedness.

For its bonds of sympathy. Its devotion to God.

For its association of big men, bright men, and good men of all ages, men who have stood at the heads of government and nations, men who have directed the affairs of state.

For the comfort and consolation it offers me in my hours of sorrow, trouble, and distress.

For its truly and heartfelt brotherly love that knows no bounds.

For the protection it affords a brother in trouble and its genuine friendship when the dark clouds gather around us and we feel tempest tossed.

For the blessed hope of immortality that it demonstrates to us all.

For its abiding faith in the Holy Bible — God's word to man and man's way-bill from earth to heaven — without which Masonry would have been of few years, but with it has passed through the crucible of thousands of years, and, like pure gold, the harder it is rubbed, the brighter it grows.

For its refusal to bow the knee to the politician, king, pope, or any crowned head, pursuing the even tenor of its way, doing good, lifting up the fallen, cheering the fainting, leading the blind and at all times paying due respect to worthy men, protecting mother and daughter and trusting at all times in the one true and living God.

I love it for its gentle kindness, caring for the sick and afflicted, widow and orphan and burying the dead.

I love it because it is true, not deceitful, seeking neither power or authority, soliciting no one and rejecting the unworthy and those whose motives are not above suspicion.

I love it for its pleading for harmony, goodness and graciousness.

I love it for its broad mantle of charity towards all mankind, more especially to a brother Mason.

I love it for the good it is doing, has done and will do in the coming years.

I love it for its love of peace and tranquility and its dislike of strife and wars between individuals and nations — internal, external or fraternal.

Bro. Robert A. Turner  
in Masonic News.



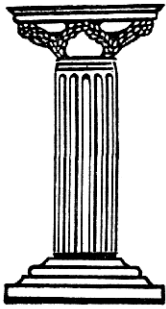
## THE VOICE OF ALFRED PIKE

Every Masonic Lodge is a temple of religion; and its teachings are instructions in religion. For here are inculcated toleration, affection, devotedness, patriotism, truth, a generous sympathy with those who suffer and mourn, pity for the fallen, mercy for the erring, relief for those in want. Faith, hope and charity.

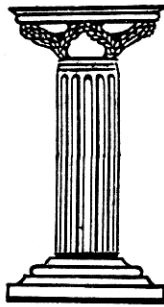


A smile is a light in the window of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom and dries upon the plant.

Henry Ward Beecher.



## Between the Pillars



### THE SCYTHE OF TIME

Masonry is strong. It will remain strong. It will grow even stronger. Yet, we know there are breaks in our unity and in our spirit of brotherhood. We know that today, as in the past, there have been attempts to "use" the power, influence and prestige of the Craft.

These are the rocks upon which all of society is continually breaking. These are the reefs upon which many an attempt to establish a beneficial social force has been wrecked. To expect that even Masonry would escape these dangers is not reasonable. That is one of the lessons we learned on a certain perilous journey each of us once took. Yet, though these things have happened to us—and will happen again, Masonry remains strong and each year grows stronger. Whence cometh this strength?

Our strength comes from two powerful roots which can not be pulled up nor destroyed. The first of these will be found in the everlasting truths upon which Masonry is founded. It is the truth given us by the supreme Architect of the Universe Himself. So secure and fixed are these truths that no man or group can destroy them. They are rocks upon which any man caught by evil intent must of necessity crush himself. They are eternal, everlasting, fixed laws made by the Creator and not by man. These laws never change, they never break, because they set final rules for physical as well as spiritual conduct.

The second root is symbolized by the Scythe in one of our lectures. We look abroad and see the whole craft of Masonry at work and to our finite minds it seems a permanent thing. There are all the various divisions of it, busy and strong. We exult in that strength. Some have thought here is a powerful force that may be used for one purpose or another. All such forget the Scythe!

Behold what havoc the scythe of time makes among the human race. Though we are strong, yet withal we must be cut down by the all devouring scythe of time. Whatever may be our dreams, hopes desires, purposes and plans, and all these must surely pass away with us because we are mortal.

Does it seem strange then, that in unity—working together, we can find strength; we can learn to get along with each other and to put into use all of our personal philosophy of living and serving? It is not strange. None of us is perfect, nor can be. However, the trouble with most of us is that we have failed to

adopt a personal philosophy that will meet our needs and buoy us in times of stress and trial and to make us unified and strong.

Our reaction is usually: we either see consolation in our religious faith or we plunge into the hysterics of self-pity without realizing that most of our troubles and lack of strength—is in some way hooked up with our inability to rationalize and adjust ourselves to a situation. To learn the act of getting along and working together is a slow and heart-breaking experience—largely because so many of us fail to evaluate issues, and because we all fail to appreciate that this life is full of contradictions, conflict, confusion and nonsense.

Sooner or later the average person will have to rationalize to the extent of conceding that in unity there is strength and happiness and that it just does not pay to be too sensitive; that it doesn't pay to be too critical and that the person who would be a perfectionist is doomed to a lot of unnecessary grief and disappointment.

Try as we may some measure of our imperfections always goes with us. But also, it goes to the grave with us too. Thus, any who would scheme to permit the crystal pure truth we are taught, or seek to put to base uses, must sooner or later pass away and his evil goes with him.

It may take a long, long time to discover this truth — but the divine truth we have been taught lives on. Being critical and always ready to see evil instead of good is almost as bad as carrying tales and gossip about others. You may think it a popular pastime or accomplishment, but people who enjoy that sort of pleasure soon meet up with the fact that they are unpopular because no one wants to be identified with a scandalmonger.

The scythe of time cuts down both the good and the bad. Always, only a few years must pass until new hands shall take the helm. Thus our strength comes from the deep truth we have received and is preserved by our own morality. If ever temptation raises its head it is a good thing to remember the scythe and its importance in working and getting along with people.

Bro. M. A. Stillbaugh,  
Editor, Masonic Chronicler.

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### SYMBOLISM OF THE CUBE

The cube is the symbol of perfection because of 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.

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Always say a kind word if you can, if only that it may come in, perhaps, with singular opportunities, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.