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Post Office Department, Ottawa

# Grand Lodge Bulletin

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The Christmas Season is a season of goodwill. By some mysterious alchemy the people of this world each year, as the month of December comes around, become possessed of something that is called the Spirit of Christmas. This is no vague and philosophical feeling, for the Spirit of Christmas in the lives of men and women makes itself apparent in a large variety of practical ways. People on the city streets who otherwise would pass each other by in silence now greet each other in a most friendly way, charities that have been weakened by a lack of financial resources now find that donors are happy to reach down in their pockets for extra contributions, and the sick, the hungry and the underprivileged become the objects of genuine concern and help.

While the sincere labouring Mason appreciates the recurrence of the Christmas Spirit and can take part with enthusiasm in all the good that the season brings, yet he differs from the great multitude of people because he has in his possession a mandate for goodwill which cannot be confined to a few weeks around the end of December. In one of the most solemn and impressive rites of the Order he has learned that the most vital principles of Freemasonry are to be found in the ideals of Friendship, Morality and Brotherly Love. He is taught that these principles are worthless as ideals alone and become valuable only as they are expressed in the practicality of everyday living.

So the Mason appreciates Christmas and its richness in song and in story, he values the season for the renewed inspiration that comes into his life and during the happy season he uses on his tracing board the tools of goodwill. Christmas for him is a time of rededication wherein he gains strength to attack with renewed vigour his great work that must last throughout the whole year, labouring at all times and seasons to establish goodwill amongst men and to bring in that great day when hatred and sin shall cease.

Freemasonry may well be today the greatest bastion this sin-sick and weary world has of peace upon this earth to men of goodwill. I am now in my second year as the Grand Chaplain of the Grand Lodge of Alberta. During this term of office I have tried to contribute in a modest way to the treasure house of Friendship, Morality and Brotherly Love that forms the inner sanctuary of the Order. Yet this contribution is infinitesimal when compared to the enrichment that has come to me personally. The two Grand Masters, men well fitted for that exalted office, with whom I have served have themselves exemplified the goodwill of which I write. The brethren that I have met and travelled with throughout this jurisdiction have exhibited on every occasion that spirit of harmony, goodwill, fellowship and wholesome relaxation which should be characteristic of every brother amongst us. This is the spirit that should prevail wherever Masons meet together. It is in very truth that spirit of Christmas carried forward into the working hours of the Lodge. What a great storehouse of goodwill we have to be released upon this earth.

Let us then at this Christmas Season pause soberly to remember that the security of the Lodge room is the place where we receive instruction and store up inspiration but that our fraternity will become sterile if our labours end when the Junior Warden's toast has been proposed. The Spirit of Christmas which is so much in evidence within the Lodge must be spread abroad not only in association with our well instructed brethren but in our daily intercourse with all we meet and in all we do. Too long has our world celebrated with enthusiasm the sacred festival of Christmas and felt the warm glow that its Spirit brings, only to have the inspiration of the feast dissipated by the cold facts of daily living before the New Year is born. For two thousand years organizations and institutions have been labouring to build that new world in which righteousness shall dwell, only to find their efforts ending in frustration and despair. Freemasonry must never allow itself to remain in such a sad plight. It must toil on through darkness into light in the faith that the glimmering light that shines on the East will ultimately disperse the clouds of hatred and of prejudice and bring in that new world for which we all sincerely pray. The power of the spirit of goodwill shall ultimately raise the whole world from the grave of self destruction into the new light of love and brotherhood.

Thus it is that this Christmas message to my brethren throughout this Grand Jurisdiction does not confine itself to the exaltation of one day in the whole year, nor to one happy season, but it becomes a challenge to all the brethren to be faithful throughout the year to the message of the angels who so long ago proclaimed the coming of peace upon this earth to men of good will.

W. J. COLLETT, Grand Chaplain.

## EDITORIAL

With the approach of the joyous Christmas Season there will doubtless be many opportunities for the extension of benevolence to persons whose lives could be enriched, not so much by financial aid, as by the spirit which might prompt the advancement of funds to those whose earning capacities have been lessened by the passage of time or through unfortunate illness or other cause.

There are many within our ranks who would gladly assist a sick Brother or his dependents, but who feel that they are financially unable to do so. But there is a way by which every member of every Lodge in Alberta may do his share in lightening a load on the shoulders of one or more of his fellows and that is by taking advantage of the now very substantial fund, husbanded through the years by members of our Benevolent Committee at the direction of Grand Lodge.

The interest earnings of this fund are available for distribution to cases where need exists and, indeed, the members of the Committee would welcome requests for aid for a needy Brother of those dependent upon him. It is essentially true that the Committee cannot go into the highways and byways in a search for ways and means to expend the funds entrusted to their care, but I am sure that the members charged with the responsibility of judiciously administering the Benevolent Fund would welcome requests advanced through the Lodges in the Province.

There can be little doubt but that there are members of the Order, widows and orphaned children to whom the advance of sums of money would mean a great deal indeed and it would be readily agreed that the medium through which such benevolence may be advanced is the constituent Lodge, whose members should be acquainted with cases where financial aid would mean much. At the risk, therefore, of the censure of the Committee, a fear which does not loom large in my mind, I urge in this column that members make it their particular duty to search out those to whom aid would be of real worth and to cause application to be made to the Committee on Benevolence for such relief of distress as may be deemed advisable.

That the members of the Committee will turn a deaf ear to bona fide requests is unthinkable and it may well be that in these days of constantly rising costs of essentials that a joint effort on the part of a Lodge and the Committee, or, where necessary, a straight single or multiple grant from the Benevolent Fund could spell comfort and peace of mind for those to whose benefit the fund properly belongs.

It may well be that a dignified and altogether commendable sense of pride is withholding requests for financial aid and it is our duty to see that no Brother or his dependent lacks the comforts of life when it is within our power and our privilege to relieve that distress.

S. C. H.

(Continued from Page 4, Column 2)

a memory. The things of the spirit are eternal and are the sheet anchor of our faith in these perilous hours. Although the truths we seek to teach are veiled in allegory and illustrated by symbols, they should be so revealed to the initiate that even the least thoughtful will understand the fundamental concepts that we enjoin. If our initiates become imbued with the solid substance of our lessons, there is small likelihood that they will fall by the wayside along the journey, or that they will wander into forbidden paths. Can you believe that such a Mason will make political expediency his God; that such a Mason can traffic in the prejudices and ignorance of his fellow human beings; that such a Mason can foster and encourage racial ill will among the races of men?

I have a firm conviction that if we did a better job in our Symbolic Lodges we would have a larger percentage of the kind of Masons that you and I know that we need. In a rush to get a lot of degrees, as if there were any merit in numbers, we lose sight of the basic fundamentals so essential to a well ordered Masonic life. If our Masonic teaching doesn't carry over into life in a work-a-day world, then it isn't worth much in this world, nor the world to come.

### GRAND MASTER VISITS DRUMHELLER

During October the Grand Master paid a visit to Symbol Lodge No. 93 at Drumheller and for the occasion members of Drumheller Lodge No. 146 and Carbon Lodge No. 107 were present. Accompanying the Grand Master were R. W. Bros. W. H. Harper, Deputy Grand Master, E. H. Rivers, Grand Secretary and J. Booth of Edmonton, as well as R.W. Bros. Bird, Gray and Johnson from Calgary.

Two members were raised to the Third Degree and the Grand Master made a presentation of a Fifty Year Jewel to W. Bro. W. E. G. Anderson. Bro. Anderson was made a Mason in St. Andrew Lodge No. 573 in Livingstone, Scotland in November, 1909, affiliating with Symbol Lodge in May, 1925, and becoming its Worshipful Master in 1932 and again in 1943.

W. Bro. Samuel Sprague, a Masonic stalwart residing in Medicine Hat attained the age of one hundred and one years on October 19th. In a list published by the Masonic Service Association recently W. Bro. Sprague was given as the oldest Freemason in the world from the point of membership, while four other Masons are older, one being 103.

The many friends of W. Bro. Sprague extend the most sincere congratulations to him on his unusual attainment.



Season's Greetings

## WITHIN THE CRAFT IN ALBERTA

### PIONEER HONORED

Tawatinaw Lodge No. 71 at Athabasca was the scene of a pleasing event recently, when W. Bro. J. O. Walli presented W. Bro. Martin W. Hitchins with a jewel marking fifty years in Masonry.

Born at Plymouth, England, W. Bro. Hitchins came to the United States as a young man, later removing to Alberta, where he drove an ox team from Edmonton to his homestead in the Athabasca district. In addition to farming, W. Bro. Hitchins was active in community work, serving in numerous capacities in school, hospital and municipal work.

W. Bro. Hitchins was raised in Masonry on June 12th, 1909, in Standard Lodge No. 873, Chicago, Ill., later affiliating with Tawatinaw Lodge, which he served as Worshipful Master, making a valuable contribution. His Brethren and friends join in extending congratulations and best wishes to this pioneer Mason and citizen.



W. Bro. Walli Presents Jewel to W. Bro. Martin W. Hitchins.

### BUFFALO PARK LODGE MARKS 50th YEAR

Buffalo Park Lodge No. 44, located in the busy town of Wainwright, celebrated its Fiftieth Anniversary on October 20th, 1959. The ceremonies were under the direction of Worshipful Master F. K. Seale and the sessions were attended by the Most Worshipful the Grand Master, M.W. Bro. David Little and a large number of present and past Grand Lodge officers.

R.W. Bro. Collett, Grand Chaplain, conducted a most impressive Service of Thanksgiving in the Lodge during the afternoon and a pleasing Flag Ceremony was carried out by Warrant Officer Grant Ewart Salmon. Bro. E. W. Cuthbertson, Registrar of the Lodge gave a splendid resume of the history of the Lodge, indicating a close

connection between the Lodge and the community which it served for half a century.

Tribute was paid to the Charter members by Bro. Lorne Mitchell. They were represented by W. Bro. R. A. Snyder, who with W. Bro. W. C. Lyle and Bro. Chas. McClennon hold Fifty Year Jewels. V.W. Bro. C. Wilbraham brought greetings to the Lodge from the visitors.

W. Bro. R. A. Snyder acknowledged a toast to the Charter Members presented by R.W. Bro. John Davidson, while R.W. Bro. W. H. Harper, Deputy Grand Master and R.W. Bro. Fred Ramsay, D.D.G.M. spoke in response to a toast to visitors proposed by Bro. S. J. Chynoweth, the Junior Warden of the Lodge.

W. Bro. John Kelly paid tribute to Vermilion Lodge No. 24, the sponsor of Buffalo Park Lodge, with M.W. Bro. S. Carl Heckbert responding on behalf of the 'Mother' Lodge.

M.W. Bro. Little was presented with an Honorary Life Membership in the Lodge and addressed the gathering.

The speaker for the evening occasion was R.W. Bro. Morley Merner, Senior Grand Warden who delivered an eloquent and fitting address, bringing to a close a most pleasant occasion, marking the achievement of Fifty Years of sterling Masonic service to an active and aggressive community.

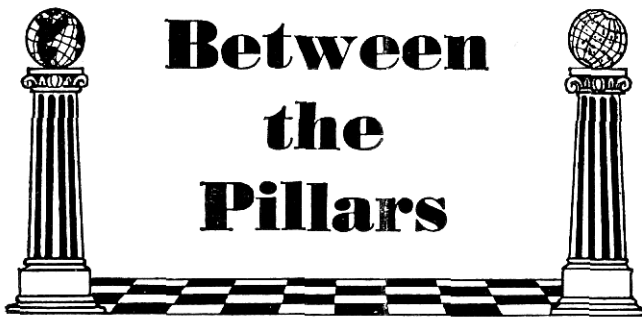
### ALBERTAN VISITS GRAND LODGE OF ISRAEL

R.W. Bro. David Helman, P.D.D.G.M. of Edmonton was one of a large group of Masons from the American continent to visit the Grand Lodge of Israel during the past summer. Bro. Helman reports a most interesting trip, during which he attended the ground breaking ceremony for a new Temple of Peace in the ancient city of Jerusalem, following which he attended a Grand Lodge ceremony, held in the Y.M.C.A. building of the same city. On the altar, during the ceremony were the Holy Bible and the Koran and the session was attended by a large concourse of Jews, Christians and Moslems, meeting on the same level and in perfect harmony.

Bro. Helman also attended Holy City Lodge in Jerusalem, a Lodge which works in the English language, their ritual being very much akin to Canadian Rite work. A visit to the Masonic Old Folks Home in Naharya proved of major interest and it was evident that the Grand Lodge, through the operation of the Home is practicing charity in a worth while manner.

The city of Tel Aviv has donated land for the erection of a new Temple which will house ultra modern offices for the Grand Lodge and altogether there was ample evidence through the several visits and the enthusiasm which prevailed at respective gatherings that Masonry has a firm footing in Israel.

Bro. Helman reports that a highlight of the visit was a stirring address by the Grand Master of the Grand Lodge of Israel, M.W. Bro. (Dr.) J. Ron and it is a matter for regret that space does not permit the publication of this outstanding address.



# Between the Pillars

## MASONIC GOALS

By Bro. James Luther Jordan  
in North Dakota Grand Lodge Bulletin

You know, as I do, that Freemasonry is neither a religion, nor a substitute for religion, even though no man may be admitted to our fellowship unless he declares his belief in the existence of one Supreme Being in some manifestation of His will. You also know that it is not a secret society, nor can it be, since every lesson, every concept, every belief taught in this ancient Craft has been proclaimed from rostrum and the printed page. Our only secrets are our modes of recognition and our methods of initiation. You know that Freemasonry is far removed from all that is trivial or ungodly. Nowhere in any degree or ceremony is there a debasing word or thought.

Bound together by a common belief and universal acceptance of such great basic fundamental truths, surely there can be no enduring barriers among men of such ideals. They can and must be joined together in fraternal brotherhood until their influence is felt in the councils of the nations. When such influence is a reality there will be no compromise with godless men, nor sacrifice of right on the altar of expediency.

The symbols of our Craft reveal to each of us lessons that differ in degree. We see and understand only as God gives us to see the light. We must accept the responsibility to reflect the light as it is revealed to us.

We take the hands of those who knock at Freemasonry's doors. We confer upon them the Entered Apprentice Degree. How often do we teach them that they have come in symbol from the darkness of an unbelieving world to behold the light as revealed in the "Great Light" in Masonry in all its resplendent glory? If their transition from "darkness to light" is real then they learn of our hands to walk in the light; to reflect that light in a world yet cursed by darkness, prejudice, ignorance and superstition. Yes, to so reflect that light that others may recognize that they possess something of which the world is yet ignorant.

Did you as Entered Apprentices get the lessons of the Degree? Are the Lodges of which you are members conferring the degree and instructing your initiates now in such manner that these candidates learn that their trust must be in God; that the "Great Light" is indeed the rule and guide to their faith and practice; that the twenty-four inch gauge is the measuring stick of their

everyday lives whereby each has eight hours of his usual vocation, eight hours for the service of God and distressed worthy Brethren and eight hours for refreshment and sleep; that the corners of the rough ashlar must be broken off by the unceasing blows of God's gavel if it is ever to be the perfect ashlar in the Temple Eternal; that charity is not circumscribed by the narrow limits of feeding the hungry, clothing the naked and binding up the wounds of the afflicted, but that it has a much wider application; that the upright life before God and man is the duty of each, all the way through life; that caution is ever to exercise a watch care over their actions and over the interests of their brethren? All this and more in the Entered Apprentice Degree alone!

With all this richness in a single degree, the first; must the candidate be hurried through all the degrees to be able to join the Shrine in the next class? How we need to recognize in these eventful days that we build for time and eternity or else we build for naught.

With all too brief instruction, and that most often in the catechism alone, we take the candidate and confer upon him the Fellowcraft Degree. *Do we seek to beautify and adorn his mind as the liberal arts and sciences are portrayed?* Do we make plain the avenues by which useful knowledge gains access to the human mind, namely, through the God-given senses for which we have the responsibility of a proper use? Do we make clear that the candidate is in symbol passing from ignorance unto wisdom or learning; that in stages he travels a mystic stairway that leads through life's toilsome journey to a Celestial Lodge whose Master is High Priest of Heaven and earth? Does the Fellowcraft learn that a well organized life must have a column of strength to support it — strength of character — strength of will — strength of endurance? Does he on the other hand observe the column of beauty and grasp its symbolic meaning and glorify the graces that adorn human life? These and other lessons just in the first two degrees! But I hasten on.

The Fellowcraft is given casual instruction in the catechism of the degree and we bring him to a Master's Lodge. There in our symbolic teaching he is the principal actor in a symbolic lesson so profound, yet so elemental; a lesson that the men of this troubled world need as they need nothing else—the passing, in symbol, from death unto life. The tragedy of tragedies is that so many men see only a meaningless rite; a ceremony; a play; and fail to see that we seek to teach in symbol that every sinning son of Adam's race must be "raised from a dead level to a living perpendicular" if he is ever to walk in the newness of life; and that there is but one strong grip under Heaven or among men whereby that result may be obtained.

The enduring values, the eternal truths we would propagate among men are spiritual values. The things of earth are earthy and pass away with the passing days. Marble temples and all physical values moulder into dust and become but

(Continued on Page 2, Column 2)