



Grand Lodge Bulletin

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Editor, M.W. Bro. W.J. COLLETT

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A CHRISTMAS MEDITATION

V.W. Bro. Rev. J.W. Roberts — Grand Chaplain

When I was a student on a Mission Field I asked one of my members for directions to a certain town. "Well," he said, "there are three ways to get there — the main road, the side road and the back road" and he went on to tell me the disadvantages and advantages of each of the roads. At this time of Advent and Christmas, I wonder how many of us realize that there were three roads to Bethlehem! In the brief space of this meditation let me describe these roads for you, and at the same time, seek out some of the truths that are symbolically represented by each road.

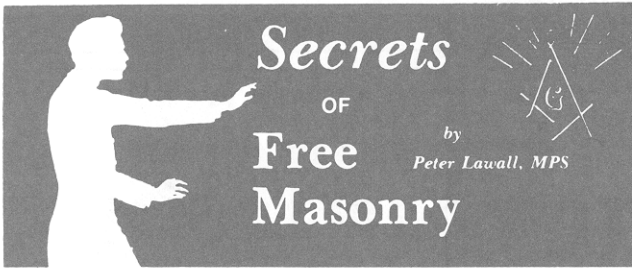
First: there was the main road. The highway of that time led from Nazareth to Jerusalem, and thence south to Bethlehem. This was the road of Mary and Joseph. Caesar's orders were "every man and his family is to appear in his ancestral home, there to be counted, and a head tax exacted. Let no man ignore this order." It mattered little to an arrogant Caesar that the distance between Nazareth and Bethlehem was long and that Mary was with child. The road was one of necessity, a well travelled road, with many on it going about their business in both directions. For us, even at Christmas time, the main roads must be taken if we are to get everything done. There is no time to dream or stand idly by. It would be nice if Christmas was like the idyllic scenes depicted on Christmas cards — the quiet peaceful hearth, the softly falling snow — but — ah yes! — we are on the road of necessity. And when Caesar beckons, we must move! And Christmas reminds us of the high road of service and the main roads of necessity each must take.

But then there are the side roads, and there was one in the Christmas story. The Shepherds lived out on the hills when in response to an angel's song they said, "Let's go over to Bethlehem and see . . ." The road of the Shepherds was one of curiosity. Side roads are for the curious. You have time to stop and reflect, and ask questions. Everyone of us have travelled this road at Christmas time. Every child is a walking question mark, and the rest look at the gaily wrapped Christmas gifts with wide-eyed curiosity and great anticipation.

Once again, this says something about life. If we are to realize the fulness of life, we must heed the ancient dictum. "Seek and you shall find; ask and it will be given to you, knock and the door will be opened for you." During the whole year the side roads are good — but especially at Christmas time we would want to experience the joy and wonder of the curious shepherds.

And then there are the back roads; those on which a lonely traveller might get lost and where direction markers are few and far between. In the Christmas story, the Wise Men took the back roads to Bethlehem. One of the things that often happens to people on back roads in strange territory is that they arrive late! The Wise Men in the Christmas story (so tradition tells us) arrived twelve days late! However, for me at least, the back roads to Bethlehem was a road of faith. Led by a star across a land filled with danger and the unknown, they arrived at Herod's palace and thence to Bethlehem. Matthew tells us it was a road of faith that led the Wise Men there. And it is the road of faith that leads any wise man, king or commoner, to the true meaning of Christmas in these days. The back roads of our time are many, and full of frustration, danger and anxiety. But to follow them in faith may bring us to the place where we too, place our gifts at a King's feet, and give thanks to God for the richness of life he brings to each of us at this time of the year.

So as your main roads of busyness and necessity; on your side roads of curiosity and anticipation; and on your back roads of faith — may all of you be led to celebrate a joyous and happy Christmas!



An old Greek philosopher, when asked what he regarded as the most valuable quality to win and the most difficult to keep, replied "To be secret and silent". So it is in Freemasonry. However, it seems so often, in masonry, that exactly what is to be secret is a secret. Depending with whom you're speaking, a masonic secret can be anything from professing membership to the obligations. Thus the question: At what point is the line drawn? What is absolutely privileged information and what is merely somewhat confidential? And what is to be considered light to be shared with all mankind?

History has shown it sometimes expedient for absolute secrecy. During the Inquisition membership meant torture or death. During the anti-masonic movement in this country, a mason was shunned and cast out where he once was welcome. German masons in Hitler's time so feared the wrath of the Nazi party they adopted their own unique lapel pin for identification.

The fact that we are a society possessing secrets is what usually inflamed those groups against us. The Bull of Pope Clement XII in 1738 stated "Great mischiefs generally accrue from these kind of societies". Each of the later five papal bulls reinforced that logic. However, none of those bulls prohibited societies whose membership was limited to members of the Roman Catholic church. And the Bull of Pius IX against secret societies was delivered in a secret consistory.

In justice to the Roman Catholic Church it must be said that, so far as is known, it did not participate in the antimasonic tirade of 1826-40, but many of the Protestant churches did. The attacks of that time were based largely on the extreme and unjustifiable interpretation which abounded in some of the works of Mackey and other supposed authorities who pretended to trace Freemasonry not only from the Ancient Mysteries but from the most repulsive forms of ancient religions known as sexworship and tending to make over the simple moral doctrines of Freemasonry into magism, theosophy, and occultism. This total misconception of masonic secrets led to a form of Inquisition in this country of immense proportions.

History has shown that this ignorance caused thousands to suffer and die.

In the 1300's, Knight Templars were accused of denying Christ and participating in pagan rituals and, as a result, were arrested, tortured and finally burned over slow fires.

Peter Torrubia, Grand Inquisitor of Spain, entered the order for the express purpose of betraying it. He had 97 members of the fraternity seized and tortured on the rack.

Maria Theresa, having been unable to discover the secrets of the craft, issued a decree to arrest all members, but the measure was frustrated by the Emperor, Joseph I, who was himself a mason.

Through all of this a definite pattern or rule failed to emerge that would, for all time, set the limits of our silence.

John Coutsos, a past master in both England and France, when imprisoned by the Spanish Inquisition, told his interrogators everything but the signs of recognition and obligations. The fact that they did not believe him is not as relevant as the

fact that, when finally freed, his brethren concurred with his logic as to what must be kept secret. But when George M. Dallas and over 20 Pennsylvania masons were hauled into the Pennsylvania General Assembly in 1836 and questioned about the order they told them nothing. They also were considered correct in the opinion of their brethren.

History, therefore, does not dictate an easy answer of the extent to which our affairs are to be secret.

Recorded annuals do, however, report of the many, many instances where women lacked the ability to keep secrets. Hence the reason for their being denied membership.

Actually, if the profane had any real interest he would discover that whatever he wanted to know of ritual could readily be found written word for word in texts authored by masons who abandoned the craft.

It does not seem reasonable, though, that simply because total secrecy cannot be achieved, the effort should be discontinued. It is utterly harmless to us to have had a few non-masons read our ritual. The ritual is not our function. The letter alone is empty.

The secret of Freemasonry is a secret to everyone. It is a secret because masonry cannot be defined anymore than God can be defined. For to define brings limitations, establishes boundaries. The real secret of Freemasonry, like the secret of life, is known in varying degrees to those who seek it, serve it, and live it. It has no boundaries and none must ever be imposed.

A man does not normally choose to tell any random listener of his personal philosophy regarding a supreme being because he does not normally choose to debate the merits of that philosophy with one who might be incapable of understanding it. The extent of his faith is kept his secret, but his conduct as a result of that faith clearly shows the depths of it.

Likewise in masonry, there is a purpose for secrecy, and as the times may require, the extent of it may vary. But our purpose, our function, is not simply to keep secrets. Secrets, for us, exist as a method of teaching, and it is done in this manner because it is the nature of man to seek what is hidden and to desire what is forbidden. The ritual only reinforces our real purpose which is aimed solely at the brotherhood of man and the absolute supremacy of God.

The original purpose of this discourse was to establish the definite secrets of Freemasonry. Reading available texts and correspondence with Grand Secretaries has yielded only what has been offered. It would appear that all I have proven is that definite lines establishing that which is secret, that which might be shared, and that which should be shared, cannot be drawn.

That which is secret remains a secret.

I would like to end this paper with passages I found interesting but could not fluidly use.

Proverbs 25:09

"Do not disclose another's secrets; lest he who hears you bring shame upon you and your ill repute have no end."

Ecclesiastes 12:14

"For God will bring every deed into judgement, with every secret thing, whether good or evil."

Mark 4:11

"To you has been given the secret of the kingdom of God, but for those outside everything is in parables so that they may indeed see but not perceive, and may indeed hear but not understand."

Mark 4:22

"For there is nothing hid except to be made manifest; nor is anything secret except come to light."

**IN MEMORY OF THE LATE
M.W. BRO. DAVID LITTLE
SENIOR PAST GRAND MASTER**



**DIED OCTOBER 21st, 1982
FUNERAL — EDMONTON, ALBERTA — OCTOBER 26th, 1982**

On October 20th, 1894, David Little was born in the City of Edmonton where his father, James Brown Little operated a brick yard, he grew up in the City of Edmonton. At the time of David's birth the Province of Alberta had not been considered and would not be formed until he was eleven years of age, Edmonton was a Trading Post in the Northwest Territories.

David's father had been made a Mason in Prince of Wales Lodge No. 14 at Minnedosa, Manitoba, and he affiliated with Edmonton Lodge No. 53 under the registry of the Grand Lodge of Manitoba on May 18th, 1894. He was to see his two sons, David and John Lawrence initiated into Edmonton Lodge, now No. 7 under the registry of the Grand Lodge of Alberta, on September 23rd, 1930.

David Little served as Worshipful Master of Edmonton Lodge No. 7 in 1946, he was one of the principal organizers of Temple Lodge No. 167 in Edmonton in 1952 and actively supported both by seldom missing a meeting. In 1951 he was appointed as Grand Director of Ceremonies and in 1956 was elected as Grand Junior Warden, filling the chairs of Grand Senior Warden and Deputy Grand Master, before being Installed as Grand Master at Lethbridge, June 11th, 1959. M.W. Bro. Little's year of office as Grand Master was a most successful one, he was untiring in his efforts to serve his Brethren and travelled many thousands of miles to attend meetings of Constituent Lodges. His friendly manner and wise counsel not only widened his big circle of friends but brought Grand Lodge a great deal closer to the individual members of Constituent Lodges.

It was a source of much pride for M.W. Bro. Little to have his Brother, R.W. Bro. J.L. Little, as well as his two sons in attendance at Grand Lodge. His sons, James Lawrence and David Roderick, were Initiated into Edmonton Lodge No. 7 on September 23rd, 1953.

M.W. Bro. Little was very active in many appendant bodies, he was a member of North Star Chapter No. 2 R.A.M. and the Preceptory; The A. & A.S.R. Valley of Edmonton; The A.A.O.N.M.S., Al Azhar Temple and Royal Order of Jesters and also the Royal Order of Scotland. In 1956-57 he served in the office of M.W.S., Mizpah Chapter Rose Croix and as Commander-in-Chief Alberta Consistory in 1958 and 1959. In 1955 he was coroneted an Honorary Inspector General 33^o for the Dominion of Canada.

At the age of 18 years David Little married Lula May Page, who predeceased him. They were blessed with two sons and three daughters, all of whom are married.



M.W. Bro. Stanley Harbin, Grand Master, presents W. Bro. E.W. Crowe with a sixty year bar to his Fifty Year Jewel at the September meeting of King Solomon Lodge No. 41. W. Bro. Crowe earlier this year received his Fifty Year Past Master's Jewel. The eldest member of King Solomon Lodge, W. Br. Stanley Carr was to have received a Sixty Year Bar but he now resides in Valemont, B.C. and was unable to be present for health reasons.



Left to Right: R.W. Bro. R. McIntosh, D.D.G.M., District No. 1; W. Bro. Frank Gathercole, Worshipful Master of King Solomon Lodge; W. Bro. E.W. Crowe and M.W. Bro. Stanley Harbin, Grand Master at the meeting of King Solomon Lodge No. 41.

VULCAN LODGE NO. 74

Vulcan Lodge No. 74 held its annual Wild Game Supper in the Lodge Hall in November. The guest speaker was the Deputy Grand Master, R.W. Bro. J. Franklin Rodgers. The D.D.G.M. of District No. 11, R.W. Bro. E.D. Nowlin was present on his Official Visit. Vulcan Lodge and Milo Lodge previously amalgamated to form Vulcan Lodge No. 74.

CAMROSE LODGE NO. 37

Camrose Lodge No. 37 celebrated Seventy Five Years of Freemasonry in Camrose in November. There was a banquet followed by the Lodge meeting and a Service of Thanksgiving. The Grand Master, M.W. Bro. Stanley Harbin was present. The Lodge had conferred upon him an Honorary Life Membership. The Grand Chaplain, V.W. Bro. Rev. J.W. Roberts, is also a member of Camrose Lodge. The original Camrose Lodge was Instituted on December 5, 1907. On November 19, 1976, it amalgamated with Melrose Lodge No. 62 which previously had been known as Coal Lodge. This Lodge was Instituted on June 1, 1911.

CROSSFIELD LODGE NO. 48

In October Crossfield Lodge No. 48 honored its retiring Secretary, W. Bro. A.W. Lawther who had served as its secretary for a number of years. The many Past Masters who had benefitted from and had been guided by Bro. Lawther paid tribute to him after having gathered for an Oyster Supper. There were many other brethren present who had come to appreciate the dedicated work required of a Lodge Secretary.

THE GRAND LODGE RESEARCH AND EDUCATION COMMITTEE

A must for every past, present, and future Lodge officer.
 "THE LODGE OFFICERS MANUAL"
 A GUIDE TO DUTIES, RESPONSIBILITIES AND PROCEDURES"
 Your Lodge secretary can order copies from the Grand Secretary.

WHAT IS AN OBLIGATION?

The root of the word obligation is "Lig". It means bond, a tie or to be tied together. The same root is found in such words as Ligament and Religion. The prefix of the word is "ob" which means to move toward or to "act toward". Thus we can deduce that an obligation is something that moves or acts towards the binding of something together. Masonically the obligation has a two way method of tying things or people together. The obligation moves towards the joining of the Lodge to the candidate and the joining of the candidate to the Lodge. An obligation is a two way action. If one of the partners fails to do his bit then the obligation is not binding or valid.

— Bowmont Lodge No. 181

"FOOD FOR THOUGHT"

The race of Mankind would perish, did they cease to aid each other. We cannot exist without mutual help. All, therefore who need aid have a right to ask for it from their fellow man; and no one who has the power of granting can refuse without guilt.

Sir Walter Scott
 from Temple Lodge No. 167

THE WAGES OF A MASON

Masonic labour is purely a labour of love. He who seeks to draw Masonic wages in gold and silver will be disappointed. The wages of a Mason are earned and paid in their dealings with one another. Sympathy begets sympathy, kindness begets kindness, helpfulness begets helpfulness - and these are the wages of a Mason.

The Maryland M.M. Handbook
 from Beacon Lodge No. 190

SOLOMON, KING OF ISRAEL

Solomon was the son of Bath-Sheba, a direct descendant of Ishmael, whom Hagar bore unto Abraham. David, through the House of Judah, was a direct descendant of Isaac. Thus the two great families founded by Abraham were united in Solomon. He was fourteen years old when he was anointed King of Israel in Gihon, and about twenty-one at the death of David, so that when he was fully established on the throne, he was familiar with the elaborate designs and abundant preparations of his father for the building of the Temple. Solomon, having been carefully nurtured by his God-fearing Queen Mother, had grown into a young man of great mental vigor. Having been schooled under the greatest masters of the times, reared in one of the richest and most brilliant courts of the then known world, he was preeminently gifted for the stupendous task before him, and undertook with enthusiasm to carry it on.

The secret of Solomon's success is faithfully portrayed in his request at the time the Lord appeared to him in a dream, and asked what He (the Lord) should give him. Solomon's request was "For an Understanding Heart" that he might "Discern between Good and Evil", that he might know how to walk before his people. The submission to God, this desire to have God make manifest through him the Righteousness of God was the first indication of his future greatness. He gathered about him the wonders of nature, both of animal and vegetable life, drew from them the secrets of their existence, and learned that God was made manifest in the heavens above and the earth beneath, and that God was all in all.

He soon set about to fulfil the wishes of his father and to glorify the God of his dream by creating a temple, monumental in design, exceedingly magnificent, and peculiarly fitted to amplify the mysteries of Godliness. He took counsel with his wise men, held conference with his allies, and sought out master builders from all great nations. Thus equipped, he laid the foundation and carried to completion of the temple, not only as a place of worship, but as a structure of dazzling glory.

From the Bible in Freemasonry by Joseph Fort Newton
 Taken from the Lodge Notice of Evergreen Lodge No. 166

Courage was never designed for show;
 It isn't a thing that can come and go;
 It's written in victory and defeat
 And every trial a man may meet.
 It's part of his hours, his days and his years,
 Back of his smiles and behind his tears,
 Courage is more than a daring deed;
 It's the breath of life and a strong man's creed.

— Edgar A. Guest
 from Coronation Lodge No. 72