



# Grand Lodge Bulletin

Editor: A. M. Mitchell, P.G.M.

## The Grand Master's Message

When you receive this *Bulletin* half our Masonic year will have passed. During that time it has been my pleasure together with the Grand Secretary, M. W. Bro. George Moore, to have attended all the seventeen District Meetings, starting in the Peace River, that vast new empire, and finishing with district number twelve in Edmonton. To all of those many Brothers, who helped to make those meetings so pleasant and we believe satisfying, we would like to take this opportunity to express our thanks. With no exceptions the attendance was larger than usual and the interest was keen.

Records show that many of our Brethren are serving in the defence of our country and the cause of Freedom. For some of these Brethren this will be the fifth Christmas away from their loved ones. To all our Brethren in the services and to the sons and daughters of our Brethren we owe a debt we can never fully pay but we can and do hereby acknowledge that debt. They are offering their lives that freedom shall not perish.

During the last four years we have passed through times when our future looked very uncertain. Fortunately we seem to have reason now to look forward with confidence that the end of this titanic struggle may be successfully concluded in the coming year, providing we exert all our energy to that end.

With the conclusion of the fighting new duties and new responsibilities await us. To that end we must now prepare. Will Masonry in this Province assume its full share of that responsibility? We think we can say with confidence that it will but the combined effort of everyone of its members will be necessary.

The crowning principals of Masonry, Justice, Freedom and Charity are being given effect by our great leaders to bring about a lasting Peace, so that as we come once more to the celebration of the birth of the Prince of Peace we must acknowledge the divine guidance, which has enabled our leaders to succeed thus far.

To all those, who have lost some of their loved ones, we express our sympathy and solemnly resolve that they shall not have died in vain. To those with loved ones on the fronts we pray for their safe return.

Christmas greetings to every one of you and may the New Year bring you Health and Happiness.

Yours fraternally,

Grand Master.

**CHRISTMAS, 1943**

**T**HE SEASON'S GREETING! "Peace on earth to men of goodwill."

That was the message of the Celestial Choir and such is the predominant wish in the heart of every man of goodwill, particularly our Brethren in Freemasonry.

The absence of peace from this old earth for so many weary years can be wholly attributed to a complete negation of good will. The slogans confronting us on every side confirm this, even as they voice the plea of saddened hearts for a new order for this terror-stricken world.

Despite the enslavement to traditions, ideologies and superstitions, humanity is clamouring for a new life, a reconstructed world in which there shall be ensured to every living creature worthy of it, tranquility and freedom, with all the blessings of peace.

Recognizing that our boasted civilization has failed, with successive generations seeking to lay the blame upon the shoulders of their elders, there is a fundamental basis for any effective planning for reform, the unequivocal acknowledgment of the just demand that every life is entitled to its needs.

Too long have we embraced the smug complaisant wishes of friends at this festive season "Peace and Prosperity, forgetting that real prosperity takes cognisance of the needs of others and wilfully do we blind ourselves to the fact that every legitimate want of every life can be supplied and where the individual lacks these essentials, goodwill is as lamentably absent as arrogance and avarice is so criminally present.

The imaginative minds throughout the universe cry lo, here! lo, there! denouncing philosophies, upbraiding scientific invention, eulogizing the peculiar product of their imaginings, labouring to root out all those qualities of heart which have created for mankind for centuries the will to be at peace.

The call for a New Order will not come in vain to Brothers of the mystic tie, and while the call demands goodwill towards men, it looks for service in the individual for humanity in the mass. A lady once said, "Service is the rent we pay for our room on earth." How much behind we are with the rent! There is so much selfishness in life, so little real goodwill.

Our whole economic system has made us slaves of Mammon; our belief has seemed to teach us that prosperity depends upon getting the better of someone else. Even in the schemes for postwar reconstruction we fail not to detect federational aims that only fall just short of race totalitarianism and hide within themselves the seeds of a far from peaceful socio-economical completion.

The New Order must abolish privilege and power save where they establish perfect equality and contribute to a compelling force of beneficence and kind-

ness. It must confer freedom and ensure fairness, equal opportunities for all, nations no less than individuals. No New Order can succeed which is based on ideologies alone, effect must be given in the most practical manner to the freedoms enunciated by the luminary of the Craft in his four freedoms.

The rights of small nations must be secured by an assiduous exposition of goodwill on the part of the greater peoples. They must be relieved from the dread of the future, they all must be apportioned that real place in the sun so often talked about—a place where they can live in the dignity of belonging, free to work with their neighbors for the peace that crowns goodwill.

Among the thousands who range themselves under our banners, there exists a large number of Brethren who, while hesitating to identify themselves with any religious body, are none the less convinced that the real basis for freedom is a definite religious faith.

In a recent letter Lord Elton writes, "It may be that history will say that this war came because our opponents deliberately abandoned Christianity—we had partially betrayed it. And it is certain that against a fanatical paganism, we cannot victoriously defend the Christian heritage without setting ourselves to recover the Christian faith."

There is a great and growing need for a re-awakening of religious belief and of appreciation of the power and influence of religious thought throughout the world. Far more than a material revival, we want now, no less than after the war, a spiritual revival as well.

Unless the new world order is builded upon a spirit of goodwill, born of a deep sense of the abiding presence of God, it cannot last. The future liberty and prosperity of every nation depends upon the individual—the full development of his abilities and personality. The higher he is encouraged to develop his initiative, the greater will be his service to others and the more he plans his life and exerts his influence in the full consciousness of the Masonic affirmation of a belief in the existence of God and all that that connotes, the speedier will be the establishment of Peace on Earth and goodwill among men.

"Glory to God in the Highest, and on earth peace, goodwill toward men."

GEORGE H. CRANE-WILLIAMS,  
*Senior Grand Warden.*

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**WHEN HOMER NODS**

By courtesy of our Grand Secretary we received a complaint from a neighboring Grand Lodge that the use of the term "complete finality" in respect of the use of the ballot toward the end of Article No. 3 in "Between the Pillars" last month was "poor stuff to feed new Masons". We were, of course, very well aware that the Lodge is fully protected against un-

desirables even after the ballot has been closed, but as the necessary steps need be taken once in a thousand times, especially, as was pointed out, if the Committee on Investigation had done its full duty, we did not consider it necessary in this type of introductory article to labor the point.

A.M.M.

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### LIST OF REGULAR LODGES---MASONIC

Word has been received from the Pantagraph Company of Bloomington, Ill., that their Catalogue of List of Regular Lodges, Masonic, for 1944, will be off the press early in the new year. The price is \$1.00 per copy, and if enough orders can be obtained, the Grand Secretary will make the necessary arrangements. Should your Lodge wish to have a copy, kindly advise at once.

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### A BIBLICAL CODE

*The Tracing Board*, official publication of the Grand Lodge of Saskatchewan, Canada, reports an interesting exchange of signals between the Canadian Destroyer *Skeena* and the Corvette *Wetaskiwin* in a sinking of a U-boat.

The *Skeena* asked for assistance and the *Wetaskiwin* replied: "Acts 16:9. 10."

*And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.*

*And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.*

The *Skeena* replied: "Revelations 13:1."

*And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.*

They attacked and, as the *Skeena* dropped her depth bombs, the *Wetaskiwin* signalled: "Job 41:31."

*He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment.*

As the oil and wreckage came to the surface, the *Wetaskiwin* signalled: "Samuel 1:26:8."

*Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.*

### SIBELIUS WORKS AT HOME

The man who is probably the leading writer of symphonic music of this day and who is a faithful Mason, dwells now in the center of war-torn Europe, eleven miles north of Helsinki, capital of his native Finland, and he works quietly on a new composition. This is Jan Sibelius. His days are spent at his pianos and in strolling about the garden and through the woods surrounding his estate, Ainola.

His communion with nature is the inspiration of much of his music and it is fortunate that he can find a degree of peace and freedom in what seems to the rest of the world to be a madhouse. At 77 he has, of course, a renown that needs no bolstering, and his mundane needs are supplied nicely by a proud government in the form of a pension of some \$2,000 annually.

It is reported that few letters now reach him from America, although before the war half his mail came from this country, where he has long been held in high esteem and for whose conductors, he, in turn, has praise. He is perhaps best known for his tone poem, "Finlandia", and he has conducted choral numbers here. In 1921 he was engaged as a professor in the Eastman School of Music.

Incidental music written by him for the three Masonic Degrees was first produced before an American audience at a program planned by the American Lodge of Research in New York, in 1935. He received his Masonic Degrees in Suomi Lodge No. 1, Helsinki, and is organist of the Grand Lodge of Finland.

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### TRIBUTE

One of the finest tributes ever paid to Freemasonry is to be found in a book written in 1938, by one Dieter Schwartz, on Freemasonry, its world view and organization. It was written as a Nazi document to prove to the German people why Freemasonry should be annihilated. It gives us a reason why all Freemasons everywhere should seek to increase its membership and influence. Here is the definition:

"Masonic Lodges are . . . associations of men who, closely bound together in a union employing symbolic usages, represent a supra-national spiritual movement, the idea of Humanity, a general association of mankind, without distinction of race, peoples, religions, social and political convictions."

Our greatest contribution to the defeat of the Nazi philosophy of life is for us to be just what our foes think we are.—*News-Letter*.

## Christmas Greeting

*To all my Brethren, wheresoever dispersed, I extend warmest greetings and good wishes for Christmas and the New Year. May unceasing effort in the greatest of all causes bring us the priceless boon of peace and goodwill ere another Christmas comes.*



## BETWEEN THE PILLARS



### Short Discussions for New Masons



#### 4. The Entered Apprentice

TO the accepted petitioner comes one of the most salutary experiences of his life, the passing through the inner door properly prepared to be made a Mason. No matter how self-possessed a man may be, he will experience here a thrill which he will never forget and one which will be recalled many times in his Masonic experience. There is no situation quite like it and when handled properly by the officers responsible, not only thrills the neophyte but those who look on and remember.

The degree of Entered Apprentice is the oldest we know. It is the speculative equivalent of the reception of the youth as a beginner, or learner in the operative trade. While modified in some measure to suit the needs of the speculative Fraternity, in meaning and substance it is the same as it always has been.

Here, then, stands the candidate on the threshold of a new world, a world dedicated to Brotherhood in a society placing upon him obligations which will last as long as life itself. This is his first step in becoming a member of a Mason's Lodge but much must be learned inside the Lodge and out of it before he can claim to be a Mason in all the hallowed significance of the name. If the ceremonies have the effect they should have, they may change the whole course of a man's philosophy. They are not pious sentiments and platitudes but rules for life and unless the initiate grasps the teachings presented as binding on his future actions, and much more than a mere form of words necessary for the moment to be thrown aside for future personal advantage, he may remain a member of his Lodge but he will be no Mason.

In the small space at our disposal it is not possible to cover at length the forms and ceremonies of the Degree but the interested Brother can follow the brief comments herein provided in a number of recognized works designed to give all the information proper to be written.

The Hoodwink may be a survival of the darkness of the caves and thickets in which ancient initiations took place. Here it represents secrecy and the blindfold of ignorance and prejudice, selfishness and anti-social habits which Freemasonry proposes to remove.

The cabletow is a survival of the rope by which the ancients led their candidates in the dark places of initiation. It has been suggested that it is derived from the Hebrew word "Khabel", meaning "a rope fast to an anchor" or "to bind by a pledge". The length of the cabletow is an allusion to the scope of individual ability.

The sharp instrument is another ancient survival. Its meaning in Masonry is explained at the time. It alludes to the destructive influence on the character of the individual who breaks his pledged word.

The prayer on entrance is a survival of the custom among the Operatives of Invoking the Trinity before the recitation of the Ancient Charges.

One of our most ancient survivals is the Rite of Circumambulation which means literally "the walking roundabout". In most of the ancient religions and mysteries the rite is found and almost invariably the direction follows the movement of the sun from East by South to West. From the analogy, suggested by MacKey, between our scripture reading during the journey and the Greek practice of chanting a sacred chorus under similar circumstances, we can readily accept the Rite is an echo from a very ancient past.

The form of a Lodge, its orientation and altar, all point to ancient history and lore long lost. At the altar the pledge is made binding the neophyte to duty and obedience and drawing the last curtain from before the further light beyond.

Revelation first discloses Three Great Lights. The Book, which is really a library of sixty-six books, lies open and on it a square and a compass. The association of the square with personal reliability and integrity is as old as its invention. The ancients observed the heavens as a dome, the sun and moon as discs and the planets moving in curves and circles. The circle made by a compass has, therefore, become associated with Deity.

The Lesser Lights, the Sun, the Moon and the Master, probably allude to the ancient Hermetic belief in the Sun as the male principle, the moon the female, and the fruit of the union the Master of complete Man.

Signs and Tokens are the invariable complement of membership in a secret society. They are our means of recognition and to an almost complete extent are the only real secrets which modern Craft Masonry possesses.

The Apron is quite apparently a survival of the protective clothing of the operative. It signifies that Masons are builders and much speculative instruction has been based upon it.

The Ceremony of the Northeast Corner, traditionally the place where the corner stone of a building is laid, conveys one of Masonry's finest lessons. A study of the larger meaning will provide the thinking man with a whole philosophy and the Rite should continually remind the Brethren that as is the Entered Apprentice standing in the Northeast Corner, so will be the Craft Masonry of the future.

The speculative use of the tools of the operative Mason's trade are intended to teach the restraint and measurement of values which a man must apply to his own habits and traits of character would he assume all the delights of Brotherhood and co-operative action with his neighbor.

The apprentice himself is one of Masonry's grandest symbols, Trained Youth, the hope of earth, the disciplined seeker after Light, the bearer of the torch of Humanity in the brave new worlds yet unborn.

A.M.M.