



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

"OBLIGATION"

THE cessation of war, and the transition toward peace finds us with mixed emotions; gratitude and apprehension. Victory in arms being granted us, we are still free men; citizens of a country, a nation developing its manhood, in which our individual rights are sacred, and our Masonic principles are the foundation of its life. Our hearts are filled with thankfulness that the Great Architect vouchsafed to us these blessings, but we must implore His guidance that we may discover Truth in the path which lies before.

Following the titanic struggle the World is faced on the one hand with millions of destitute and starving; humanity dying in hundreds of thousands for lack of a crust of bread. On the other hand we view with awe an international situation difficult of both understanding and solution, with potentialities so great for good or ill that judgment is suspended. Who can tell if the present uncertainty is the result of national aspiration, fear of the future, boldness to cover weakness as in the inferiority complex, or a true conflict of ideologies by which millions, if not the World, must live, willingly or no.

As these problems are fundamental to the principles of our Order they are suitable subjects for Masonic consideration; one for study, one for endeavor.

There is no room for argument in the matter of starving people. There is no gainsaying there are millions facing certain death if food is not provided at once. If they die, the ideals for which we fought will again be imperilled and our democracy idle speculation. This calls for the sacrificing efforts of all Masons, both collectively through our Lodges and the Grand Lodge and individually by each and every member.

The Masons of this jurisdiction have just reason to be proud of the action taken by Grand Lodge to relieve homeless and hungry people during the war years through the founding by M. W. Bro. Harris of the War Distress Relief Fund and its continuance

with some modification by succeeding Grand Masters. The question at once arises is there not some such means to be set quickly in motion through which Masonry can further fulfill its obligations, and exemplify the spirit of Brotherhood and Mercy, alike to the unshackled victors, and the defeated millions, who now suffer common woe.

United action in the Lodge room or by Grand Lodge resolution is easy and requires no great individual effort. It is just like "letting George do it". But the individual effort of each Mason in his living must be great if the sum total of help is to be our best. We must visualize the *individual* lurking amid these staggering multitudes, and so make this a personal and human affair. To really help it means we must co-operate with all government regulations, not only literally so that we are not law breakers, but support the *spirit* of all helpful measures in the preservation of food and clothing, so that our help may go well beyond the mere suggestion of authority. Actually it means that each one must cut down his eating of cereals, bread, cakes and puddings.

Remember there are half a billion people for whom a little extra wheat this year means the difference between living and dying. Eat differently that others may live!

"Only greatness lies in usefulness to the good of all."

The World faces the monstrous uncertainties of the future; and in general faces with misgiving rather than confidence. Great efforts are being made by conferences, delegations, and organizations to make this time the threshold of the greatest era of peace and progress mankind has ever known. For the ordinary citizen there are few opportunities for action to forward these efforts. But there is one thing each can do. That is to clarify his own thinking, grasp the significance of whatever views he is voicing, and the implications of both his words and actions. The importance of this is easily recognized when we remember that democratic public opinion

is the mass result of the individual citizens' thinking and believing. It is our duty to mould that opinion as far as possible to the purposes we find right; to bring justice and democracy to all the people of the world.

This can only be done through understanding; understanding of others' rights, and respecting of our own. Tolerance in our views, while it must be considerable, does not extend to the destruction of our convictions, or the foregoing of our principles. Difficulty arises in knowing where tolerance ends. But with moderation in criticism of our friends and allies, and great caution in our suspicions of any, and with a studied adherence to the principles of our Order, let each reach a firm conviction, which to him is Truth, of the way which leads to justice and freedom for mankind.

Buenaventura Bello, a Filipino teacher in Vigan, Luzon, defied the Japanese invaders, who had ordered him to pull down his school's American flag as it waved side by side with that of the Filipines. A Japanese officer gave the teacher two minutes in which to comply; then a shot rang out. He did not die, but was nursed to health secretly by friends. Asked what flashed through his mind in that one hundred and twenty seconds as he faced the Jap pistol, he said:

"There are moments in the lives of men when they are impelled to certify—to seal, with their actions what they believe and what they teach. Such a moment has arrived in my life. I shall so certify."

We have the example of an illustrious predecessor who was so called upon. We have our obligations.

M. W. Bro. CLARE C. HARTMAN,
M.D., Past Grand Master.

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MY SYMPHONY

To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to study hard, think quietly, talk gently, act frankly; to listen to stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasion, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the Common—this to be my symphony.

WILLIAM ELLERY CHANNING.

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GERMAN MASONIC LODGE TO REOPEN

A group of Freemasons have received permission to reopen their lodge at Frankfort. The lodge was suppressed by Hitler and its documents seized, but a number have been rescued, including the original charter granted in 1743 on its foundation by the English Grand Lodge.

Reuter.

GRAND LODGE

THE Forty-First Annual Communication of Grand Lodge will be held in Edmonton on June 12th next. All Past Masters, Worshipful Masters and Wardens are eligible to attend. Past Masters, by reason of their rank, are members of Grand Lodge and they have a responsibility toward the work of Grand Lodge.

It is an honour to be elected as Worshipful Master, which election includes certain duties, and one of these duties is the attendance at Grand Lodge. It is hoped that every Worshipful Master and Past Master in Alberta will fulfil these duties and responsibilities this year, it is also hoped that every Warden will be present and acquaint themselves with the duties that probably lie ahead of them.

Our Guest Speaker, W. Bro. the Ven. Archdeacon A. P. Gower-Rees, M.C., M.A., D.C.L., Past Provincial Grand Chaplain of West Yorkshire, England, and presently Naval Chaplain and Archdeacon of Montreal, is a forceful and pleasing speaker, he being considered one of the leading Masonic and economic students in Canada today, your attendance at Grand Lodge will be amply repaid if only to hear him.

OUR GRAND MASTER HONOURED.—The members of Athenaeum Lodge, No. 1491, London, England, recently unanimously elected M. W. Bro. the Rev. Canon Crane-Williams as an Honorary Member of their Lodge. We extend our heartiest congratulations to our Grand Master with the hope that the Most High will give him good health for a great time in order to enjoy this honour. We thank too, the members of Athenaeum Lodge for conferring this honour on our Grand Master.

OUR GRAND LODGE "BULLETIN".—This number will complete another year of publication and service—our Eleventh Year. Whilst we have not attained our objective this year of a copy of the *Bulletin* in the hands of every member of our Lodges in Alberta, we have obtained an increase of 44 per cent over the number of copies published and issued last year; we would ask that the Secretary of each Lodge bring to the attention of the Worshipful Master and members the number of copies their Lodge receives, and if they are not a sufficient number in order that every member receives a copy, endeavour to make it so. It is hoped that all Secretaries will read this, as one Secretary, whom I am willing to admit is a busy man, told me only recently that he was too busy to read our Masonic *Bulletin* and all the other periodicals he receives.

I hope our *Bulletin* this year has met with your approval. I realize all cannot be pleased all the time, but I do hope all of you have been pleased some of the time. I wish to thank those who have so kindly assisted me in making the *Bulletin* interesting and instructive to you, and personally, I must say any humble effort on my part has been a pleasure.

S.H.

A WORD FROM THE CANDIDATE

I AM NOW your Brother, and I hope you will not be offended by what I am going to say. It would pain me very much if I should be the cause of giving you even one moment's heartache. You see I want to be your brother in fact as well as in intention or theory; but what I am going to say now has to be said nevertheless, not for my sake—it is too late for that now—but for the sake of those who are to come after me—other candidates for the beautiful and instructive degrees of Freemasonry.

The other evening, after I had passed through the first part of that degree, I tried my very best to hear every word the brother was saying who was delivering the lecture explaining the floor work. What I did get were wonderful lessons expressed in the most beautiful language that it ever had been my privilege to hear. But, I am sorry to say, I was able to hear only part of it. The conversation of those brethren in the far corner of the room drowned out what may have been the most important parts of that lecture. I wouldn't know. You see, whether I wanted to or not, I just had to hear those "stage-whispers".

The brother giving the lecture tried his best to hold our attention; that conversation seemed to bother him, too. At first he tried to talk a little louder to get above that conversation in the corner, but it seemed to hurt his throat to have to talk so loud. Then he stopped several times, hoping, perhaps, that that would suggest to those brethren to subdue their voices sufficiently to permit him to continue his lecture. It was a long lecture, too; and the brother giving it had, no doubt, spent many hours learning it. And even if it were all printed, where I could read it at my leisure, I doubt if I would ever be able to catch again that elation and inspiration which that beautiful ceremony had brought me. I am sure it was not the intention of those brethren to allow me to hear only a part of that enlightening-discourse; but, just the same, their thoughtlessness deprived me of parts of a lecture which they themselves may not be able to give. It interrupted the elevated thoughts and feelings with which the lecturer was inspiring me.

Just what of beauty, of elevation of thought, of true inspiration to nobler deeds and greater achievements I have missed, I probably will never know. This kind of inspiration, unfortunately, does not come very often.

R. E. C. BRUCKNER,
Texas Grand Lodge.

BEING FAIR

It would seem to be very simple and easy to be fair. No matter what our personal opinion about a thing may be, it ought to be quite within reach of our powers to present a perfectly clear, fair statement of the case. But it is not easy. Try it. Can you really appreciate and understand another man's viewpoint and sincerity about any issue? Can you

really state the evidence without putting your opponent in an unfavorable light? If you can, you have an unusually fine, fair and analytical mind.

—The Educator.

Remember that what you possess in the world will be found at the day of your death to belong to another, but what you are will be yours forever.

—Henry Van Dyke.

THE PRENTICE PILLAR

In the year 1717 the whole body of the fraternity consisted of Entered Apprentices only. Between 1721 and 1738 the system of degrees was undoubtedly worked out. An apprentice, when of age and expert, was admitted as an entered apprentice or a Freemason of the lowest degree, and upon his improvement, he was accepted as a Fellow Craft and finally a Master Mason.

In the Rosslyn Chapel in Scotland is a beautiful and original pillar known as the Prentice Pillar. The legend relates that the Master Mason, who was in charge of the erection of the Chapel, not understanding the drawings of this column, journeyed to Italy to consult the architect, or see some other pillar of similarity.

During his absence, an apprentice chiseled the design and completed the pillar, and in due time it was set in place at the entrance of the Crypt.

When the master builder returned he was attracted by the beautiful work done by the apprentice, and at once became envious and jealous of this simple workman. He became enraged, grasped a mallet, and struck the craftsman on the forehead, killing him instantly.

From this atrocious act and in connection with the Prentice Pillar it would seem to indicate the existence of the legend which may have been incorporated in the Masonic ritual in its early evolution, and which later developed into the Hiram legend, with which all members of the fraternity are familiar.

—Masonic Journal.

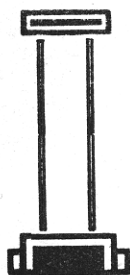
WHAT WAR HAS DONE TO FREEMASONRY

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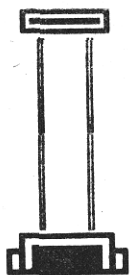
Hawaii, the Lodges are under the jurisdiction of the Grand Lodge of California. In all those places Masonic activities have been forbidden by the invading Japanese. There was no Grand Lodge in China nor any Grand Lodge in Japan.

In all those places where the three ruffians succeeded in destroying Masonry as an organization, they have not succeeded in destroying Masonry as an ideal.

There can be no question that, as the invaded countries are liberated, the Masonic organizations will rise again, not as well equipped, perhaps, but strong nevertheless and ambitious.



Between the Pillars



What War Has Done to Freemasonry

By M. W. CHARLES H. JOHNSTON,
Grand Secretary, Grand Lodge of New York

MANY brethren have inquired as to the war's effect upon Freemasonry, particularly in regard to overseas or foreign Jurisdictions. This illuminating statement published in the *Masonic Outlook* will, I am sure be read with interest by brethren. Here is presented a survey of what the totalitarian powers, Germany, Italy and Japan, have done to Freemasonry in their own and other occupied countries—

Editor "S. A. Freemason".

When great crises arise in the world, members of the Masonic Fraternity quite often ask what are Freemasons going to do about it?

This question has been asked several times during the last few years. There is, however, another side of the question. That is, what has the World War done to Freemasonry.

It should be borne in mind that the present global war, which may be considered as a battle 'tween totalitarian and democratic governments, has also been an anti-Masonic war.

While Freemasonry may only be an incident in the whole plan of democracy, it has nevertheless been an incident of considerable importance in the minds of the three powers referred to. It has been quite customary for them, on the second or third day of their invasion of a country to seek out that country's Masonic Temple and carry on a demonstration of antagonism. The result has been, in every country on the European continent except Switzerland, that the Masonic Order has been, as an organization, completely eliminated.

Early in his career, the Italian dictator closed Lodges in Italy. Early in his career the German dictator did the same. There were nine Grand Lodges in Germany. All have been closed by order. In Vienna, the Grand Master, who was a sick man, was submitted to such physical hardships that he died as a result of them.

In Czecho-Slovakia, the Masons were forewarned and were able to safeguard their equipment. In Rumania, the Masons preserved their equipment by dissolving voluntarily. In Greece, the Grand Master also died as a result of the hardships imposed upon him. In Denmark, the Nazis were quite considerate

and allowed the Danish Masons to take their equipment from the Temple, which was a beautiful building. The building was then used as a Gestapo headquarters. In Norway, the Masons were not disturbed by the Nazis so much as they were by the anti-Masons among the Norwegians. This latter group created so much antagonism that the Nazis took over the Masonic Temple in Oslo and made it into a museum. In Spain, there has been no Masonic activity because of the intense anti-Masonic attitude of Franco. During the so-called civil war in Spain, of which Franco was one of the leaders, Masons were executed in most all the smaller towns. In France, the complete equipment of the Masonic Grand Bodies was confiscated, and the articles of art and other Masonic material was sold at auction to the highest bidder. In Holland, there was the same confiscation. The Grand Master of Holland died last summer.

There were no Masonic bodies in Lithuania, Estonia or Latvia. I have been informed that there were some Lodges in Latvia, in the Capital City of Riga, and that they belonged to some German jurisdiction.

In Turkey, the Grand Lodge was dissolved by Kemal Pasha before he died.

It will be observed, therefore, as far as the European continent is concerned, there was no central authority.

In Hungary, Masonry was dissolved shortly after the first World War, due to the rumor that some of the Lodges had been active politically.

It can be seen by the above description that the organization of Freemasonry on the Continent was completely disbanded. There is, however, a distinction between the organization and Freemasonry itself. It is a definite fact that the organizations were completely outlawed. It is not a fact that Freemasonry, as such, was disbanded. Freemasonry is a point of view, a mental attitude and a matter of the soul. Our Masonic brethren on the continent had that view of Freemasonry. While by dictatorial power, Lodges, as such, were unable to meet, nevertheless, the Masons, as such, undoubtedly got together for friendly association and intercourse. There is no doubt that during the whole period of Masonic desolation the members of the Fraternity have known where the other members were, and they met together informally many times.

In the Pacific zone, the Lodges in the Dutch East Indies were under the jurisdiction of the Grand Lodge of the Netherlands. The Lodges in China, Manchukuo, were under the jurisdiction of the Grand Lodges of Massachusetts, England, Scotland and the Philippine Islands. In Japan, according to an edict of the government, no Japanese could belong to a secret society, and the Lodges were composed of foreigners. In the Philippine Islands Lodges were organized under a very healthy and progressive Grand Lodge. In

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