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Grand Lodge Bulletin

Editor S. CARL HECKBERT, P.G.M., Vermilion, Alberta

In Memoriam

It is with the deepest regret that we advise our readers of the death of Most Worshipful Brother Samuel Harris, Past Grand Master of the Grand Lodge of Alberta and a Mason known throughout the length and breadth of the North American continent as a staunch friend and a true Brother.

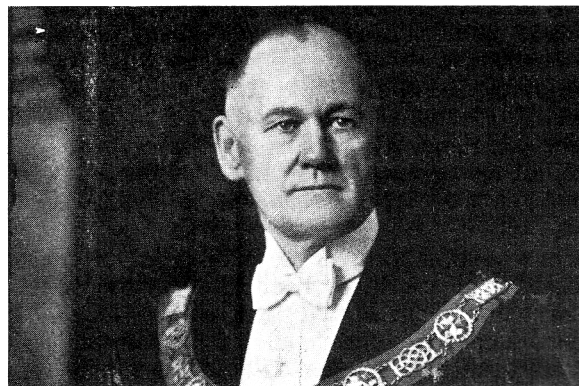
'Sam' Harris, as he was popularly known to tens of thousands of Masons, came to Canada from his native England as a youth, settling first in the Province of Saskatchewan and later establishing himself in the High^e Prairie District of Alberta, where he became known far and wide as a good citizen and a member of the Masonic Fraternity who accepted the full responsibility of membership in an organization which he dearly loved and faithfully served.

M. W. Bro. Harris first joined Wascana Lodge No. 23 at Regina, Saskatchewan when it worked under the Grand Registry of Manitoba; he was elected as a life member of the Lodge in 1921 and presented with his Fifty Year Jewel in 1956. In 1915 he affiliated with Wahpun Lodge No. 88, High Prairie, Alberta and became its Worshipful Master in 1917 and again in 1921 and 1935, indicating the fact that the membership of this Lodge held him in the highest esteem and depended upon him for guidance to an unusual degree. He was an Honorary Life Member of Peace Lodge No. 126 at Dawson Creek, B.C. and was known as a dedicated booster for all areas of the great Peace River area of Alberta and British Columbia.

Bro. Harris was named as District Deputy Grand Master of District No. 13 in 1918 and in this position gave unlimited assistance to all Lodges over which he had jurisdiction.

Taking an early interest in the work of the Grand Lodge of Alberta, he served as a member of the Board of General Purposes from the year 1921 until the time of his death and his contribution to the governing body of Freemasonry in Alberta was one that has never been surpassed by any other individual.

At the Grand Lodge communication of the Grand Lodge of Alberta in June 1940, M. W. Bro. Harris was elevated to the post of Grand Master and his service in that capacity was marked with distinction. During his term of office he inaugurated a fund in aid of those suffering from bombing attacks of the enemy on the cities and towns of Great Britain and his appeal to the Fraternity met with immediate and



Most Worshipful Bro. Samuel Harris.

generous support from the Masons of our Grand Jurisdiction.

He loved the work and effect of the Blue Lodge in great measure, but found time and energy to affiliate himself with a number of other bodies claiming ties with Freemasonry and was a member of Edmonton Lodge of Perfection, Mizpah Chapter of Rose Croix, the Alberta Consistory and in September 1954 was coroneted an Honorary Inspector General 33°, Supreme Council A. & A.S.R. In Capitular Masonry, he was exalted in Wascana Chapter, Regina, of which he later became a Life Member and also of Capital Chapter No. 13 in Edmonton.

A member of the Grand Council of Royal and Select Masters of Western Canada, he held various offices and gave of his talents to the advancement of the work of this group. He held offices also in the Grand Imperial Conclave of Canada, was an ardent member of the Red Cross of Constantine and, here again, he lent his strength to all good works of these important bodies. He was a member of the Edmonton Preceptory, Knight Templars and of the Royal Order of Scotland.

The work of M. W. Bro. Harris was recognized in many parts of Canada and the United States and he was made an Honorary Past Grand Master of the Grand Lodge of Saskatchewan and also of the Grand Lodge of Manitoba. As Grand Representative he served the Grand Lodge of Mississippi, near the Grand Lodge of Alberta, for some twenty years, then becoming Grand Representative for the Grand Lodge of Manitoba and later of the Mother Grand Lodge of England. In the latter capacity he was for years the spokesman of the many Grand Representatives attending sessions of Grand Lodge and his quiet manner and easy grace endeared him to all who knew him.

EDITORIAL

AN APPRECIATION

The front page of this issue of the Alberta Masonic Bulletin tells a sad story, indeed, of the passing of that great Mason, Sam Harris.

In the issue of October 1957, the late M. W. Bro. Howard B. MacDonald wrote an appreciation of the work of M. W. Bro. Harris when he retired as Editor of the Bulletin after having served faithfully and effectively in that capacity for nearly fifteen years; in speaking of the retirement, Bro. MacDonald said, "It is not the end, but only a bend in the road, and we smile as we say 'farewell'". We smile because there is no finality in the word "farewell". It means "fare you well"—a kindly wish for a friend who takes to the open road. We are not losing each other and we look forward to many years of service from our beloved friend and Brother."

It has been exactly as M. W. Bro. MacDonald prophesied and we have been the recipients of much of value from M. W. Bro. Harris in all of the years since he sought relief from the burden of an editorship in which he did so much for Masonry.

It was my privilege to undertake the work of editing our monthly paper, following the retirement of M. W. Bro. Sam and in the years that have passed since then I have been fortunate indeed in having his great knowledge and assistance in the work of the paper.

In expressing appreciation of the great life and work of Sam Harris, perhaps one could not do better than to repeat much of what M. W. Bro. MacDonald said at that time: "All his life M. W. Bro. Harris has been an ardent and devoted student of Freemasonry and has travelled far and by different routes in search of further knowledge in the Masonic world. He has attained honourable achievement in many branches of Masonry and has filled, with distinction, many important positions. He has a large circle of friends all over North America but, notwithstanding the honours that have been so worthily showered upon him, he has retained a great love for the Blue Lodge and its three outstanding and comprehensive degrees. Indeed, in a most remarkable sense, he has symbolized the intent of the words of Kipling:

*"He who can talk with crowds and keep his virtue
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt him—
"He who can dream and not make dreams his master;
Who can think—and not make thoughts his aim;
Who can meet with Triumph and Disaster
And treat those two impostors just the same;
"If all men count with him, but none too much
If he can fill the unforgiving minute with sixty seconds'
worth of distance run,
His is the earth, and everything that's in it—
He is a man, a brother and a friend."*

S.C.H.

BY THEIR FRUITS YE SHALL KNOW THEM

By

The Rev. R. E. Pierson

Minister St. James Methodist Church,
Evansville, Indiana

In observance of the Feast of St. John the Baptist, members of Evansville Lodge No. 64 (Indiana) attended Divine Service recently at St. James Methodist Church. As a preface to his sermon, the Rev. Mr. Pierson welcomed his Masonic Brethren with the following remarks.

SPEAKING OF MASONRY, I first heard about it in an unfavourable manner as I attended a small Congregational Church in Southwestern Louisiana. It was a Church which kept its same minister, the only pastor it ever had, for 65 years. He was a highly respected and well-loved person, but there was one thing he often said: He did not want any member of his Church to be a Mason. As I grew up he left many impressions in my mind and he laid it on my heart that it would be wrong for a minister of God to be a Mason. I left that town and my home to go out into the world and try to make my way according to the convictions that my parents had laid upon me which were based upon the idea that behind this universe there stood an Eternal God and that, somehow, in this world, any man or woman could "get by" if they did that which was right.

After I accepted my call and entered the ministry I began to preach in a small church in northern Georgia while I was attending the seminary at Emory University. In that church I met certain men. I really knew nothing at the time about them belonging to the Masonic Order, but there was something about their character, something about their faithfulness to God, something about their commitment, both to the church and to the community of which they were a part, that made me begin to really look at them and to ask questions. By the life they lived, by the dedication they had, by the fact that they were men who could be trusted and depended upon, there came a time in my life when I asked an elder member of that church if it would be possible for me to become a Mason. I did not know it at the time, but he had had the privilege of teaching many, many men the three degrees of the Lodge and he later taught me. His life and his teachings will always stay with me, and I am thankful, under God, that I am privileged to be a Mason, understanding full well the obligation involved and am convinced that **this makes a man a man.**

I am happy to state that not only am I a Mason, but my two brothers have also entered Masonry.

MASONRY'S DEBT TO ITS YOUTH

M. W. Bro. E. L. Beers, United Grand Lodge of New South Wales.

It is in the nature of things in the animal kingdom—and a pre-requisite for survival that the old nurture and protect the young. As generation succeeds generation *homo sapiens* is learning to discharge this function with increasing skill and understanding to the point where physical and material needs are tolerably well catered for—sometimes, indeed, over-supplied—and any short-coming experienced by children is in the area of balanced psychological development.

The aspect of our social life is the subject of continuing research, so that, whilst living conditions and moral standards of today are appreciably better than in the past, there is still work to be done and no room for complacency. J. B. Priestly has summed up the situation in these words; "When the young behave badly it is because society has already behaved worse. We have the teenagers, like the politicians and the wars, that we deserve."

Researchers consistently trace the root of the problem of instability in the child which in turn arises from such factors as early frustrations, dearth of affection in the family, lack of parental supervision, want of moral and spiritual training. All of these are variables which are controllable by the parents or the community and one finds that students of such psychological abnormality have no difficulty in censuring society and taking the side of the young.

The recommendations made by the New South Wales Youth Policy Advisory Committee in a recent report predominantly call for action by the Community and by adults rather than by youth. We read, "Evidence placed before the Committee by Youth itself made many criticisms concerning the conduct of adults. In the opinion of the Committee most of the accusations were amply justified."

A New Zealand educationalist, A. E. Manning, is more trenchant. He writes; "Society owes a great deal to youth. Throughout all history youth has been sacrificed to protect the aged and their possessions. So much can be spent on race-horses, alcohol, and other socially acceptable conditions. Much more should be spent on human beings and unhappy youth."

So much for the failure of the world at large to discharge to the full its proper responsibilities. What of Freemasonry in this jurisdiction? What are its special obligations and how far are they being met?

The universal tenets and principles of the Craft teach every member his duty to his Creator, to his neighbor and to himself. The concept of the Fatherhood of God and the Brotherhood of Man involves precepts which, if heeded, must make every Mason a worthier citizen, conscious of fundamentals in the art of living and aware of the opportunities for relief of the less fortunate, and a better family man, mindful of the value

of education and the virtue of self-discipline. Likewise, his example to his fellows is capable of inspiring not only them but also the younger generation.

It is fair to say—both because it is historically correct and because it is a compliment due to the Fraternity—that Masonry generally has lived up to its engagements. The Craft's commitment to children is well exemplified in the existence of the many and varied Masonic associations throughout the world, whose functions include the conduct of tutorial classes for young people. The New South Wales Freemasons' Orphan Society which provides benefits through Lodge subscriptions to it; the William Thompson Masonic School at Baulkham Hills, established and maintained by the Grand Lodge of New South Wales; and the Masonic Youth Welfare Fund, a voluntary organization outside Grand Lodge. The school accepts mostly pupils who have lost one or both parents and it ranks as one of the few such schools in the world, others being the Royal Masonic School for Boys and the Royal Masonic School for Girls in England and the Masonic orphanages in Dublin, Eire.

The Welfare Fund until recently devoted its energies and income exclusively to the welfare of ex-pupils of the Masonic School, but its constitution has now been significantly enlarged so that the wards may also include needy children of all deceased or incapacitated Masons.

It is a recommendation that, at the appropriate season and consistently with their furtherance of other Masonic benevolences, Masons should lend their aid, materially and by their services, to this constructive work for the section of Youth in whom we have a special and vested interest. To quote Mr. Manning again; "It is our duty to correct this world for our children, now, by fully supporting, morally and financially, all those striving to work for the young."

Editor's Note. It is interesting to become aware of the intense interest in the well being of youth all over the world and it may well be that the article herewith may help to sustain those, in our own land, who give of their time and their energies to advance the cause of youth in every possible and conceivable manner.

IMPORTANT AREA MEETINGS—Edmonton and Calgary

Area meetings have been scheduled for Calgary and Edmonton and members in these areas are advised that the CALGARY AREA MEETING will be held at the Masonic Temple, 12th Ave. S.W., Calgary on the evening of March 16th at 8 o'clock. Dinner will be served at the Temple at 6:30 p.m. and the meeting will follow.

The EDMONTON AREA MEETING will be held at the Masonic Temple on 100th Ave. on the evening of March 12th at 7:30 o'clock, with dinner being served at the Temple at 5:30 p.m.

Discussions of matters of particular interest to Masons will be held and it is assured that attendance at either of these meetings would be altogether worth while.



THE ENEMY WITHIN

It is a world-wide practice in Grand Lodges for the recorded proceedings of other Grand Lodges to be reviewed and summaries of interesting points published for the information of their own Lodges. The 'reviewer' for the Grand Lodge of Indiana is the Grand Secretary, M. W. Bro. Dwight L. Smith, P. G. M., who describes the following paragraph in these terms: Nothing in my reading in the past year can surpass, in my judgement, the clear thinking and lofty standards of the distinguished reviewer of Maine in the following admonition to the Craft."

All that we really need to fear are those once described by our late Brother Theodore Roosevelt as 'foes of our own household'. Misconduct by Masons can do far more to injure our Fraternity than was ever done by the torture chambers of the Inquisition, by the firing squads of tyrants, by the political machinations of Thurlow Weed and Thaddeus Stephens, or by the concentration camps of Hitler. Only by constant education, ceaseless vigilance, and, when necessary, prompt disciplinary action, can we protect our beloved institution from the attacks of its worst and most dangerous enemies,

—Those in our own ranks who would relax our normal standards of Masonic conduct.

—Those who would make innovations in the ancient usages and customs of our Craft under the guise of modernizing or improving Masonry.

—Those who live their own private lives in such a way as to bring the good name of Freemasonry into disrepute in the eyes of the profane world.

These are the foes of our own household. These are the enemies within the gates. Some are vicious and should be expelled. Some are merely misguided and merely need to be informed.

Brethren, from the folly of our own members, in the words of the old litany, 'Good Lord, deliver us!

"The Victorian Craftsman"

HIRAM, THE BUILDER

The third of the great Triad of Masonic heroes, around whose names cluster so much of

Masonic teachings and legends, is Hiram, variously referred to as Hiram the Builder, Hiram the Widow's Son, Hiram Abif, writes R. A. Walcutt in the "Royal Arch Mason", U.S.A. Profane and sacred history shed but little light upon him and his history. We must resort to Masonic tradition for most of that which we assume to know and for the background of the incidents which go to make up the Hiram legend without which no Masonic body may hope to call itself or to be regarded as legitimate.

MacKay says that the name Hiram, perhaps more correctly, Huram, comes from the Hebrew meaning "noble born". We can understand this appellation as applied to Hiram of Tyre, a king, for he was, indeed, noble born. But as for the Builder, it refers perhaps more to the renown he achieved as the cunning worker "in gold and silver, in brass, in iron, in stone and in timber, in purple, in blue and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy (Solomon's) cunning men, and with the cunning men of my lord David, thy father." Truly the man of all these accomplishments would ever appeal to ordinary men as one of those who had been of the nobility—indeed, of royalty itself!

In Craft Masonry we know him more often as "Hiram Abif". There has been much controversy and thousands of words written to assert and explain the origin and meaning of this word "Abif", too much of which has led to confusion rather than clarification. Certainly it is that, like Abba, it means "father". It is simpler, more in accord with our Masonic usage, and perhaps as nearly accurate as any other theory advanced, just to regard it as what it probably is, a title of honour, much as if we were to say "Father Hiram". Whatever may be said of it meaning in a highly technical way, more than anything else it shows the veneration and high esteem in which he was held by the other two of this great trio of Masonic worthies, Solomon of Israel and Hiram of Tyre, and therefore, by all Masons who have been brought to light by way of craftsmanship in the great task of building the House of the Lord.

His origins are likewise obscure. The Biblical account says in one place that he was the son of a widow of the Tribe of Napthali and that his father was a man of Tyre, the Kingdom ruled by the illustrious King Hiram, and in another that he was the son of a woman of the daughters of Dan and his father was a man of Tyre. Which is true we cannot know, but we do know that he was Tyrian through his father and Jewish through his mother, and that he possessed all the skills of the builders of Tyre and Sidon, at that time celebrated artists and among the greatest of the world's mechanics and builders, and all of the tenacity of religious belief and all the high ideals of worshippers of the one living and true God, Jehovah.