

# GRAND LODGE BULLETIN

GRAND LODGE OF ALBERTA ~ A. F. AND A. M.

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## "TIME MARCHES ON!"

When we hang the new calendar on the wall we may admire the pretty picture which adorns it but we sigh inwardly at the passing of another year and secretly wonder what the new may have in store for us.

Time eventually finds us out. It tests truth, silently points to errors of judgment, heals the deepest wounds, may be inexorable and inevitable but is never harsh, giving always the priceless boon of forgetfulness and a new day. With every day the purse is filled with twenty-four shining hours — twenty-four and no more, to prince or pauper, king or knave. To use these twenty-four hours of the day wisely is the task of every Mason for he who kills time is killed by it.

Consider as a New Year comes, the days and hours in the twelve months, consider the minutes and hours that are wasted, thrown on the rubbish heap of the Temple when they could be used to fashion the knowledge which is power and the wisdom which is understanding. We may conquer the Past by memory, may search the Future by Faith but now in the Present we must learn to "number our days" and to use them with method and with purpose. To make resolutions may seem foolish but to highly resolve to make good use of the fleeting moment is wisdom.

This is no dissertation on efficient action, mental or physical, but a reminder that with the passing of another year we are indeed "A day's march nearer home". If as professing, and better still practising, Freemasons, we would find time for the service of God and our fellows; time for our daily vocation — and for serenity's sake with it an avocation; time for refreshment and sleep, we should occasionally stop and take stock of ourselves. When the day comes for the Freemason, as it will for all mortals, to go away, there is one thing surely he may take with him — his own personality. Freemasons, therefore, must do more than profess belief in Immortality, they must live it, filling the hours with the services of the twenty-four inch gauge in such manner that serenity grows with each passing year and the torch handed on will light the way for those who follow in their footsteps.

Salute to NINETEEN THIRTY EIGHT! May its hours be filled with peace and happiness for you and yours.

A.M.M.

OPTIMISM IN MASONRY

(The following is extracted from a message delivered by the Grand Master of the Grand Lodge of Virginia. Its tenor is so appropriate for a New Year that we venture to reproduce it here.)

For some years past, we have been inclined to inject the plea of "hard times" into our Masonry. We have deplored our losses in membership; we have bemoaned the falling off in our finances; we have spent so much time in an endeavor to "rationalize" the whole situation so far as Freemasonry is concerned, and our entire outlook upon the Fraternity, as well as everything else, has been coloured by the prevailing economic situation.

Now the smoke is beginning to clear away. We find that the number of fatalities in the fight is not nearly so great as we thought it would be. We are somewhat agreeably surprised to discover that it was not the battle of "Armageddon," in which we have been engaged, but only a minor skirmish along the brook Kedron. Like Elijah, we are astounded to have it borne in upon our consciousness, that we (contrary to our previous thinking on the subject) are not the only ones left to serve the Craft, to keep the fires burning upon the altars of Masonry, but there are yet "Seven thousand in Israel, who have not bowed the knee to Baal."

The time is past, in fact, when we should listen longer to the pessimist, the kill-joy, and the crepe-hanger. Masonry is moving forward; its Lodges are increasing their activity from month to month. More and more postulants are knocking at its portals. Its older members are sensing to a greater degree than ever before, their responsibilities in the Civic, business and religious life of the State and Nation.

If mistakes were made in the past, these must not happen again. Our brethren must become "sold" on the fraternity - its value as a bulwark against the encroachment upon human rights; its service in the vanguard of those who have fought for individual freedom from ignorance, oppression and superstition.

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Masonry is a peace-maker. It inculcates the forgetfulness as well as the forgiveness of injuries whether real or imaginary. Masons are trying to follow the blue prints of their Master Architect. A modest Mason seldom fails to gain the good-will of the brothers with whom he converses because nobody envies a man who does not appear to be pleased with himself.

NOTICE

Suitable binder or cover for copies of the Bulletin can now be obtained from the Grand Lodge Office for 70¢ post paid.

A widow would like to dispose of a P.D.D.G.M. Apron and Collar, in very good condition, at \$40.00.

### THE CARDINAL VIRTUES

(We are happy to be able to present the first of a series of essayettes by our Grand Registrar R. W. Bro. Albert E. Ottewell whose kindness is hereby cordially recognized.)

In Masonic teaching four virtues, namely, TEMPERANCE, FORTITUDE, PRUDENCE, and JUSTICE, are denominated as the four cardinal virtues. A brief research shows that the word cardinal is derived from the Latin, cardo, a hinge.

Many words suffer distortion and change of meaning with the passage of time. Temperance is one which has been so treated. The ancient Greeks professed a great admiration for what we call moderation. They had a motto which they worked overtime - "nothing in excess." This expresses exactly what the word temperance originally meant. It means the exercise of self-control in all circumstances. The truly temperate man is in command on the bridge of the ship which carries his life's activities. His appetites of whatever sort will always be subject to the restraint of his will. Outbursts of temper or excesses in sex experience will be to him the occasion for shame and regret. Violence in language will be avoided like a plague. This does not mean that he will be a spineless, colorless, negative sort of person. On the contrary, he should be vigorous, strong and positive. Passion in a man is like steam in an engine. An essential part of an engine is the governor. While the governor is working the full power of the engine is available for useful work in an orderly, regular and controlled way. If the governor goes out of order, the power is unregulated, the engine runs away and disaster may happen. With the truly temperate man, passion corresponds with the steam of the engine, always under control of reason and moral purpose.

Someone has said that the worst things about us are the best things gone wrong. This seems to be profoundly true. The sex relation when wholesome is the finest thing in human experience, but when perverted is devastating beyond calculation. Thrift may degenerate into miserliness and meanness. Self-criticism in excess may become paralyzing self-consciousness - and so one might go on indefinitely. So quite properly temperance or moderation is regarded as a cardinal virtue. Every Mason should ponder the words of the poet Tennyson in "Oenone";

"Self-reverence, self-knowledge, self-control, these three  
alone lead life to sovereign power."

A.E.O.

### THE MASON'S LODGE

The Masonic Lodge is the silent partner of the home, the church, and school house. Toiling in behalf of law and order, adding strength, wisdom and beauty to our institution and national life. Today Freemasonry stands as it has ever stood, an institution, seeking liberty of conscience for all, teaching the Brotherhood of Man, and the Fatherhood of God. Freemasonry is a vast world-wide Fraternity of free men, built upon the basis of all faiths, binding men closer to one another, refining and exalting their lives, upholding every noble and redeeming ideal of humanity, but it cannot continue unless we all realize, and will continue only so long as we all realize, and practise those great duties and obligations inculcated within our walls.

From an Address by  
M.W. Bro. R.V. Harris P.G.M., Nova Scotia.

### WHY MASONS QUIT

This is the eternal question in Masonry - the question that causes more despondency and heartache among the officers of Lodges than possibly all others put together. A question that to us, however, is easily answerable, and we cannot conceive why the answer does not suggest itself immediately to everyone, that is, everyone who gives the matter serious thought.

In order to explain our meaning, please excuse us if for a moment we go off at a tangent, and make a paradoxical statement. The Mason who quits Masonry is not a Mason at all, and never has been one!

It is true he has been initiated, so has the proverbial horse been led to the stream, but if a noble quadruped does not drink, the thirst it had has not been assuaged, and it is no better than before. There is no virtue in being led to the stream.

We can place into a suitable position a man to be made a Mason - that is, lead him to the altar of Masonry, where are the refreshing waters, and if he does not partake, what reason have we for thinking he is one whit different to what he was before?

We might, with just as much reason, expect a cure to take place by showing the patient the liniment and rubbing the bottle!

In the Church - any and all Churches - a man is baptized, confirmed, received, or whatnot, but it all amounts to nothing if the man himself is not changed.

We can initiate, pass and raise a man, give him grips, passwords, regalia - even offices and honors galore - and what does it mean to him if his heart is not changed? Nothing!

We talk glibly about "making a Mason". It is all nonsense! Such an operation is impossible! We can only put him in the way of becoming a Mason - he, himself, in his innermost heart and mind has to do the rest.

If that change of heart and mind has not taken place, he is just nominally a member of the Order, and has not yet become a Mason. He is a sort of fly in the eye - a deucedly uncomfortable position for him, and as big a nuisance to Masonry as a fly in anyone's eye is to the owner of the eye.

When a man is received into Masonry and goes digging into its mysteries - its beauties, studies, its aims, aspirations, ethics, traditions, legends and history, and finds - as he must do - what Masonry really is, he becomes indeed and in truth a Mason.

Go over, Brother, the list of all the men you have ever known leave Masonry, and satisfy yourself that we are right. The reason men quit Masonry is that their hearts and souls are not in it - if they were, it would require a miracle to get such men out!

"York Rite Trestle Board" - Mexico.