

# GRAND LODGE BULLETIN

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

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## A MORAL SIXTH SENSE

The distinction between the theft of another man's property and the honest course of refraining therefrom; the difference between the emission of a palpable falsehood and speaking the demonstrable truth, are simple moral decisions given to the humblest. But artists will tell you that in Nature there are no such extremes as dead black or clear white, but shades of gray varying from very nearly clear white to very nearly dead black,

In our complex civilization the intelligent and educated man's greatest difficulty is not to refrain from stealing or falsehood, but to distinguish among the subtle shades of morality, or the lack of it, with which he is faced daily.

To the Freemason especially, must come a sort of moral sixth sense, instantly awake to see and distinguish clearly in that twilight zone, where right shades into wrong.

In business, politics and economic life, men have been trained consciously or unconsciously to believe that success means to get the better of the other fellow, without special regard to how this is done, so long as the winner retains his place in public regard. Thus there come to the surface, dictators, demagogues and freaks of all kinds and descriptions, whose only weapon is carefully disguised falsehood - propaganda, if you please, - beating into the uncritical consciousness of the ignorant masses.

As a moral man, firm in the belief that right, and not might, is right even if the heavens fall, the Freemason must be eternally on the alert against the propaganda which features modern life and living. In rectitude he must be so erect he leans backward from evil! He must tense himself to face and resist self-seeking in the guise of altruism or in the color of public service, religion twisted to make a play for fools and covert persecution in the shape of national uplift. Such is the penalty of living in this glorious twentieth century and such is the appalling task of him who strives to hold fast to those things which are true!

And the only defence the Freemason has is an alert mind ever ready to match the experience of the ages with the claims of the newest upstart. Whence comes his authority? The answer to that primary question of the latest world saver will lead the true Mason to accept or reject. To "read, learn and inwardly digest" is as sound a buckler against falsehood, and the half-truth more deadly than any falsehood, now as through the ages. Fiat Lux!

A.M.M.

THE THIRTY-THIRD ANNUAL COMMUNICATION

Each year since the issue of this Bulletin began we have pointed to the importance of attendance at the Annual Communication of Grand Lodge and we do so again for the Thirty-third Annual to be held in Edmonton on Wednesday and Thursday, June 8th and 9th next.

Probably the average member feels he is far removed from the activities of Grand Lodge, but he should not fail to recognize that from Grand Lodge comes his official recognition as a Freemason in this Province and that to Grand Lodge he must look for guidance and encouragement for the progress of his Lodge. His Lodge officers, therefore, should, if at all possible, attend the Annual Communication so that they may learn how Masonry moves elsewhere in Alberta and so that they can offer what contribution they can to the general fund of knowledge and experience reported at each communication.

With all institutions, Freemasonry faces testing times and the knowledge, wisdom and capacity of all shades of opinion are necessary to face the test and promote growth and progress. From the smallest Lodge may come the vital spark, hence the necessity of every Lodge's endeavor to be represented at the coming Thirty-third Annual Communication.

A.M.M.

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BANQUET AT GRAND LODGE

The Banquet has been set for 7.00 o'clock on Wednesday evening, June 8th, instead of 6.00 o'clock as on the Grand Lodge notice. The guest speaker of the evening will be His Honour the Lieutenant-Governor, Bro. J. C. Bowen. The Edmonton brethren are arranging an attractive program and it is hoped that a record attendance will reward their efforts.

Tickets for the Banquet can be obtained during the day at the Temple Office, Edmonton.

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TUBAL CAIN

King Solomon prepared a feast for the chief craftsmen and artificers who had labored on the newly completed Temple. The throne of the king was on a raised dias facing the head of the table; at his right hand was a seat of honor for that craftsman who might be pronounced most worthy among all who had wrought on the famous structure. The legend goes on:

And when all was ready, he called unto his chief architects and master overseers, and the head artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone, yea, all who had labored in building the Temple of the Most High, and he said unto them: "Come now with me and partake of the feast which I have prepared. Stretch forth your hands; eat, drink and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing floor."

And when Solomon and his guests had arrived at the place of the feast they

beheld a man, clad in the garb and covered with the soil of labor, seated in the chair of honor not yet awarded. And the king waxed wroth, and said: "What manner of man art thou?" "Why cometh thou thus unseemly and unbidden to our feast?" And the man answered and said: "Please you, I come not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the king? Therefore am I come.

And when the man had thus spoken, the guests talked with each other and he who had carved the cherubim spake aloud and said: "This fellow is no sculptor. I know him not." And he who inlaid for the roof said: "We who are cunning in cedar wood and know the mystery of joining strange timbers together, know him not. He is not of us."

Then said King Solomon: "How sayest thou now? Wherefore should I not have thee plucked by the beard, scourged with a scourge, and stoned with stones, even unto death?" But the man was nowise daunted but rose from his seat and came to where the wine was set, took a cup of wine, raised it high and spake aloud, saying, "O king, live forever." He then drank long until the cup was emptied.

He now returned to the seat and spake to the guests who had rebuked him, and said unto the chief of the carvers in stone, "Who made the instruments with which you carve?" And he answered "The Blacksmith." And to the chief of the workers in wood he said, "Who made the tools with which you felled the Cedars of Lebanon and shaped them into pillars and roof for the Temple?" And he also answered "The Blacksmith". Then he spake unto the artificer in gold and ivory and precious stones, saying, "Who fashioned the instruments with which you wrought beautiful ornaments for my lord the king?" And he too answered "The Blacksmith."

Then said the man to Solomon, "Behold, O king; I am he whom, when men deride, they call Blacksmith, but when they would honor me, they call me Son of the Forge. These craftsmen say truly that I am not of them. I am their superior. Without my labor first their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat, as I do, was it not deemed fitting he should have even the Queen of Beauty to wife?"

"Son of the Forge", said Solomon, "I, too, honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand prepared for the most worthy. It is thy due." Thus it came to pass at the feast of Solomon, the wise King of Israel, and from that time forth the smiths were held in high esteem, and greatly increased and multiplied in all lands.

- By J. Hugo Tatsch. (Quoted in the Iowa  
Grand Lodge Bulletin)

A LITTLE OF YOUR TIME WORSHIPFUL SIR

The end of another volume seems a fitting occasion to remark that for three years the Bulletin has been issued regularly and has been well received by the Brethren.

Each Lodge has received three copies and as a guide for another season's issues the Editor would be pleased to have your opinion as to the Bulletin contents. To save you the trouble of writing a letter will you answer the following questions, returning this sheet to the Grand Secretary?

1. Do you make use of the Bulletin in any way for Lodge instruction? If so, how?
  
2. Do you subscribe to the Bulletin in quantity for the use of your Brethren or do you consider the three copies sent you sufficient for your needs?
  
3. What material in the last nine or ten issues have you found most interesting or useful?
  
4. Has anything appeared in the Bulletin to which you specifically object? What?
  
5. Would you prefer more original material or are you content with the reproduction of material from other Masonic publications?
  
6. Is there any phase of Freemasonry you would like to see discussed in an article or series of articles?
  
7. Have you any suggestion which may improve the Bulletin in content or make-up?

Lodge

No.

Signed

W.M. (or Secretary),