



Grand Lodge Bulletin

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

GRAND MASTER'S MESSAGE

Red Deer, June 1, 1943.

Brethren:

This is the last opportunity I shall have to speak to you through the *Grand Lodge Bulletin* as your Grand Master and I wish to take advantage of it. We are now approaching our annual Grand Lodge Communication and I want to urge every brother in this jurisdiction who can possibly attend to do so. It is of prime importance in this fourth war year that we have your presence and advice to assist us in the governing of the Craft.

Next week I finish my term as your Grand Master and I do so with mixed feelings. There will be a measure of disappointment at my failure to do a better job for you than I did but there will be a far greater feeling of thankfulness and gratitude for the privilege and pleasure of serving you in this high office during the past year. I have enjoyed particularly meeting and chatting with so many of you in

all parts of the jurisdiction and it has been a matter of keen regret that circumstances over which I have had little control have prevented me from making more visits for that purpose.

I should like to thank you all for your great kindness to me and to wish you well.

Yours fraternally,

Grand Master.

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BRAVE NEW WORLD

As we write this little preachment for the closing number of still another volume of our *Grand Lodge Bulletin*, there comes the season when many of our Lodges close down for the summer months. With their closing, active Lodge work takes a vacation and presumably plans are laid for renewed activity in the Fall re-opening.

This is a year when planning is more important than ever. Indeed, it seems imperative not only for the individual Lodge but for the Craft as a whole.

If we are honest with ourselves we cannot be blind to the tremendous events on the loom of time, events which must affect our Freemasonry and ourselves as Freemasons to the very roots of our being. Are we planning as Freemasons for the web the loom will weave?

There are those who believe that the part of Free-

masonry in this mighty conflict is to do what it can now and let the future take care of itself. There are those who decry the postwar planners by saying we must win the war first and make new plans afterwards. Verily, the winning of the war is of first things first, but surely we must realize that there can be no going back to things as they were before the war, and that a planless victory must inevitably mean chaos. One of man's superiorities over the brute is his gift of profiting by his experience and of anticipating in some measure his future by the light of his history. This is a crucial time when he must endeavor to profit from his experience and his history but there can be no going back.

The Institution of Freemasonry is no exception to any other human institution. In the days to come it will be on trial with every medium of common effort and association. That it is hoary with age will be no defence before the tribunal of human search.

Its value to man will be the test. Can we defend it on that ground and that alone? We think we can *but* we think also that there are bars to the progress of our present Freemasonry as an association of builders of character in a new world which must be removed. The foundations are there, sound through the ages, but there are architectural excrescences added and readded to in the last two hundred years which can be removed and, in the modern term, the structure "streamlined".

To sit back now and say that the Order has always been as it is and will always be so, seems, in our humble judgment, to court future disaster. Social changes are apparent now and it is inevitable that these changes must and will affect the future of Freemasonry just as they are already affecting the agencies of Education, Religion and Social Justice. To deny these things is simply to ignore the quite apparent signs about us.

Yet it is disappointing, to use the mildest term, to observe how little consideration is being given these signs in our Masonic world. Here and there in the Masonic Press or in addresses at Grand Lodge Communications the note is sounded but there is no evidence of any real planning for the days ahead, nor, to be candid, much evidence of a Masonic awareness of any need for planning.

We cannot conceive of any more important work for Freemasonry at the present moment than active consideration of its own future in the light of current events. It may be found that nothing need be done save wait the turn of the tide. It may be seen that more practical and active applications of our ancient philosophy are needed very soon, and that plans for these uses must be laid now. No matter what the finding, the business of taking stock of ourselves should be a spiritually cleansing operation and one which should be delayed no longer.

Active Lodge Work may be dormant during the summer but the thinking of Freemasons should be more active and more pointed than ever. Each can add a mite to the common stock of ideas. Are you ready to add yours? Remember, Brother, there is little use "thinking about it" unless you put your thoughts into words so that your Brethren can hear you. The Time is Now! From concentrated thinking sane and purposeful action may accrue!

A.M.M.

THE MASONIC WAR DISTRESS FUND HELPS MERCHANT SEAMEN

Ancient Free and Accepted Masons,
Calgary, Alberta.

Gentlemen:

We desire to gratefully acknowledge receipt of your cheque in the amount of \$5,000.00, being a donation from your organization to the Navy League of Canada to be devoted to work on the Merchant Officers Club at Halifax.

Will you please convey to those who made this contribution possible the very keen appreciation of The Navy League, not only of this splendid gift, but of the kind and patriotic thoughts which prompted it.

On behalf of the gallant men of the sea, whom it is our privilege to serve, we remain,

Yours very truly,

THE NAVY LEAGUE OF CANADA

H. R. GILLARD,

Managing Secretary.

May 4, 1943.

MASONIC POWER

(From *The Masonic Chronicle*, London, England)

THAT the institution of Freemasonry is one of great influence will readily be admitted by all who are acquainted with its mystic organization; but it is not, as some suppose, an institution of sinister power, for many men who are not Masons, as the world knows, do just as well in the fortunes of trade and business as any that are Masons, and therefore it should not be alleged that Masons support one another in business, and in pursuit of office and place, for it would not be true. Indeed, we should be glad to see more mutual support in business among the Craft than generally obtains in these days, as it would give much brighter reflection upon the practical workings of the Order than we now see.

To be sustained in either his business or office a Mason must be something else than a mere member of the Craft. If he is a true man, imbued with the spirit and principles of Masonry, he will be found right in any position, and he may hope for success in any calling or undertaking. In Masonry, as it is in other institutions, the spirit and manners and principles of the man give him success much more than any nominal relationship ever can do.

The power of Masonry, where it has any, is chiefly found in its fraternities and charities, and these many never experience, because they so act as to ask no favors of any one. They are Masons because they love the principles and philosophic teachings of the Order. They have seen something of its work, and they have joined the association because they believe that the organization is one of brotherly love, relief, and truth. All such connections as these show its great moral power, as well as its distinguished relative worth.

As an institution of patronage, we believe the Masonic is not even as good as many others, for anything like clannishness or partiality or especial patronage, except for cause, is contrary to the spirit and general teachings of the mystic circle.

Masonry loves to show its power, especially in grand humanities and in free and generous fraternities where liberality of sentiment is intelligently tolerated and where none is made a favorite at the expense of the many. Intelligent qualifications, of course, give prominence in any association, and so

it often is in Masonry, and yet at the same time personal ambition and sinister aspirations are considered at all times out of order.

As an organization of moral power it perhaps stands unequalled, for its obligated intelligence is more binding and of stronger influence upon the general actions of life than those of any other society with which we are acquainted.

This power no doubt makes many better men and better citizens than they would have been if they had never become Masons. Yet we yield the point that true and honorable men anywhere are as good as any Masons, though they never belonged to the Fraternity. The Mason may probably understand more of the systematic theory of Fraternity and charity, and yet he may not excel his outside brother in any of life's higher nobilities. It will therefore be seen that some men are good Masons in spirit and principle and honor who never were Masons, while others have utterly failed to become Masons though they have taken all of its degrees.

The seed sown by the mystic Fraternity can only germinate and grow in good soil, and this may be given as the reason of that Masonic defectiveness we sometimes see, and which at times reflects such great dishonor upon the Fraternity itself. Making no pretensions to civil power or government, or any attempts at theological or religious dictation, it quietly takes its position in society and goes on in its work without any boastings, or display, or ever asking for a word of praise from any class of men, whether they are in power or out of it.

Harmless to the outside world and ruled by the law of non-interference in regard to all other organizations and associations, its operations are quiet and peaceful, and its history, therefore, is one of "peace on earth and good will toward man."

It makes no litigations, creates no discords, sheds no blood, makes no widows, and knows nothing of orphanage, except in its sympathies and charities.

It never proscribes because it has no faith in proscription as a theory of reform or of human government. Its liability of sentiment is the measure of its charities, and wherever it fixes its empire it is only to stay while it has its supports, and where it is not wanted it retires with becoming grace and without a single murmur.

Men and organizations of different kinds have for ages been waging war against its very existence without even knowing the alphabet of its genius or the power of its name. What it is, they have often tried to divine without a single success, and all their efforts to destroy it have been equally abortive. Its very being has continued to be a mystery, while its solemn tread through the nations has astonished the whole world of propagandists of every faith and order.

It has no permanent investment fund to live on, and it sends out no missionaries to make proselytes or to extend its dominions. It claims no territory

of earth as the boundary of its rule, and it asks no patronage at the hands of any church or state. Its very existence indeed is "sui generis", while its conservative system of operations never interferes with either rights or privileges of any other organization, whether civil, religious, or fraternal.

It ignores dogmatism, laughs at all persecutions, and pities the brainless folly of enemies, as it well knows that the wildest storms may howl around it and the fiercest thunders roll above it without even harming a fibre of its mantle or staining the integrity of its organic character, and therefore it makes no defense even when the mightiest come against it. Its own Lodge room is its favorite retreat, for there it can go in safety when the world turns against it.

Governments have been its foes, and the oldest church on earth to this day is its enemy, and the old mother of all is imitated by a number of her spawns in the same sort of bigoted vindictiveness. Still the institution of Masonry lives and flourishes in spite of them all. What they are Masonry does not desire to be, for if she once yielded to their spirit the genius of Masonry would hie from the earth like an insulted angel, and we should hear of it no more for ever.

Masonic power, like its genius, lives in the atmosphere of a charitable intelligence. It cannot breathe anywhere else, for it is a child of the higher humanities and drinks only of pure crystal streams. Its temples, lit up by the lights of intelligence, humanity and charity, have kindled a sanctified glory over the world and given to the benevolent of all classes examples which they cannot ignore without destroying their own prestige and inflicting upon themselves the pitiful contempt of the intelligent, the sympathetic, and the noble. So mote it be.



WHY DOES MASTER WEAR HAT?

In *Masonic World*

IN A FEW months hundreds of Master will be installed in the various Masonic Lodges of the country and frequently the question will be asked: Why does the Master wear a hat? The answer is easy: Because, according to ancient tradition, the hat, corresponding to the king's crown, is a badge of authority. A most interesting commentary on the custom of wearing a hat, and also of removing it as a token of respect and submission, is made by S. Baring-Gould, a famous English writer, in his book entitled, "Strange Survivals". He says:

"It is really remarkable how many customs are allowed to pass without the idea occurring as to what is their meaning. There is, for instance, no more common usage of everyday life than that of salutation by raising the hat, or touching the cap, and yet, not one person in ten thousand stops to inquire what it all means—why this little action of the hand should be accepted as a token of respect.

"Raising the hat is an intermediate form; the putting up the finger to the cap is the curtailed

idea of the primitive act of homage, reduced to its most meagre expression.

"To wear a hat, a covering to the head, was a symbol of authority and power. The crown is merely the head-cover originally worn by the sovereign alone. Afterwards to cover the head signified the possession of freedom, and the slave was bareheaded. When, among the Romans, a slave was manumitted, that slave, as a badge of his being thenceforth a free man, assumed the Phrygian cap. On numerous monuments, Roman masters exhibited their munificence to their slaves by engraving caps of liberty, each cap signifying a slave who had been set free.

"This is the meaning of the cap of liberty. On the murder of Caligula, the mob hoisted Phrygian caps on poles, and ran about with them shouting that they were no longer slaves. The death of the tyrant released them from a servile position.

"When Gessler set a hat on a pole, it was a token that he was exercising sovereign authority. The elevation of a hat on a pole was also a summons of vassals to war, like the raising of a royal standard. In a French court of justice, the judges alone wear their heads covered, in token that they are in exercise of authority there. So in our own universities, the tutor or lecturer wears his square cap. So in the cathedral, a bishop was wont to have his head covered with the mitre; and in a parish church, the pastor wore a biretta. We take off our hats when entering church to testify our homage and allegiance to God; and so in old Catholic ritual, the priest and bishop removed their headgear at times, in token that they received their offices from God.

"It roused the Romans to anger because the fillet of royalty was offered to Julius Caesar. This was the merest shred of symbol—yet it meant that he alone had the right to wear a cover on his head; in other words, that all save he were vassals and serfs. That presentation by Marc Antony brought discontent to a head, and provoked the assassination of Caesar.

"The head is the noblest part of man, and when he lifts his hat that covers it, he implies, or rather did imply at one time, that his head was at the disposal of the person to whom he showed this homage.

"There is a curious story in an Icelandic saga of the eleventh century in illustration of this. A certain Thorstein the Fair had killed Thorgils, son of an old bonder in Iceland, named also Thorstein, but surnamed 'The White' who was blind. The rule in Iceland was—a life for a life, unless the nearest relative of the fallen man chose to accept blood-money. Five years after the death of Thorgils, Thorstein the Fair came to Iceland and went at once to the house of his namesake, White Thorstein, and offered to pay blood-money for the death of Thorgils, as much as the old man thought just. 'No,' answered the blind bonder, 'I will not bear

my son in my purse'. Thereupon, Fair Thorstein went to the old man and laid his head on his knees, in token that he offered him his life. White Thorstein said, 'I will not have your head cut off at the neck. Moreover, it seems to me that the ears are best where they grow. But this I adjudge—that you come here, into my house, with all your possessions, and live with me in the place of my son whom you slew.' And this Fair Thorstein did.

"It is probable that originally to uncover the head signified that he who bared his head acknowledged the power and authority of him whom he saluted to deal with his head as he chose. Then it came to signify, in the second place, recognition of feudal superiority. Lastly, it became a simple act of courtesy shown to anyone.

"In the same way every man in France is now Monsieur, i.e., my feudal lord; and every man in Germany Mein Herr; and every man in England Mr., i.e., Master. The titles date from feudal times, and originally implied feudal subjection. It does so no longer. So also the title of esquire implies the right to bear arms. The squire in the parish was the only man in it who had his shield and crest. The laird in a Scottish county place is the lord, the man to whom all looked for their bread. So words and usages change their meaning, and yet are retained by habit, ages after their significance is lost."



All the ashlar used in the Temples in Freemasons' Hall, London, were made from stone quarried from the King Solomon's Quarries under the site of the Temple at Jerusalem.



None are so rich that they can get along without a smile; and none are so poor but are richer for its benefit.



If at some time you meet someone who fails to give you a smile, may I not ask that you give one of your own? For none needs a smile so much as those who have none left to give.



Masonry not thoroughly imbued with the spirit of tolerance should be called by some other name. Intolerance can have no place in Masonry. As well try to make persecution a Christian virtue.—*Exchange*.



Ideals are like stars: you will not succeed in touching them with your hand, but, like the seafaring man on the desert of waters, you choose them as your guide, and following them, you reach your destiny.

—*South Australian Freemason*.



Rome endured as long as there were Romans. America will endure as long as we remain American in spirit and in thought.—*David S. Jordan*.