



Grand Lodge Bulletin

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

The Quest of Happiness

PERHAPS no subject has received greater consideration at the hands of philosophers, psychologists and writers of every nature and creed; so varied has been the search and so numberless the seekers, yet how many have found what they sought. It may seem presumptuous for me to attempt to add my quota, but sitting in Lodge the other evening, I was struck by the oft repeated phrase "of uniting in the Grand design" of being happy and communicating happiness to others.

What is the Masonic significance of being happy and communicating happiness to others? Early in our initiation we are told that the design of the Masonic institution is to make its votaries wiser, better and consequently happier.

Let us first make a rapid survey of history and see where the peoples of past ages endeavoured to find happiness before endeavouring to discover it for ourselves.

Egypt sought it in the grandeur of her enterprises and her monuments; she ruled great peoples, made many slaves and raised enormous stones to build for her priests and kings houses of eternity. China sought it in wisdom and courtesy, knowing the frailty of greatness and the sufferings of men, her sages stood aside from war and power and loved peace. The wise men of Athens preached moderation and restraint, but her people practised pleasure with a wild abandon and bade men welcome pleasure as the only good. The Romans sought happiness in power, rejecting pleasure scornfully or yielding to it with barbaric immoderation in the intervals of their campaigns.

In the renaissance men found their happiness in the creation of beauty as typified in Art, Sculpture, and Architecture. The period in which we contact the Builders or Stonemasons Guilds from whom we claim descent and who left such magnificent cathedrals, not only of their skill and ability, but also of the interest and values they placed upon life.

In the modern world can it be that in action and material success men found the synonym of happiness; and in our little world of today are we going to look

for it in "Social Security" with a heavy impress on the dollar sign.

Masonry in its philosophical element seeks to impress upon its votaries a way of life and in following this way of life a Brother may find true happiness. It does not present any formulas, for human affairs are far more complicated and seldom is their complexity so baffling as in the pursuit of happiness. It cannot be too often asserted that happiness is a state of mind and secured by one's own endeavour. But if we agree that the urge which the majority feel towards happiness is a summons for a better being for ourselves and our fellows; then surely there is a great challenge being thrown down to Masons and Masonry today.

We are told that Masonry as we know it was born out of such times as we are experiencing in the world today, and might it not be that the opportunity is being presented to us for a rebirth and regeneration of our beloved Order.

On every hand we hear the word "Reconstruction", imagination loves to dwell in a Utopia as we in Alberta well know; but such a world as is being pictured for us cannot be achieved by wishful thinking or day dreaming. We must be realists and turn our faces to the future for we have an opportunity and a responsibility to shape it.

Even as the founders of Freemasonry placed Freedom of Religion as a necessary concept; demanding of its votaries a belief in the Supreme Being and in the immortality of the soul. Freedom to develop his faith or creed as any member might choose has enabled Parsees, Mohammedans, Jews, Greeks and Christians all to meet on the level in one Lodge room and unite in the grand design of being happy and communicating happiness. A re-affirmation of these principles is necessary to furnish the dynamic for a new world order.

The liberal arts and sciences which tend to polish and adorn the mind we are taught to cultivate; for are we not told that a man whose mind is thus moulded could not be a stupid atheist or an irreligious libertine. Rather he would be a seeker after truth, and from

nature wrestle the secrets which the Great Architect has hidden within her breasts; making them redound to the glory of God and the service of all mankind. Science has done a wonderful job in preparing and developing instruments and machines for destruction of mankind in the arts of war. We must see to it that the same energy is exerted for the benefit of mankind; that there is placed within the reach of everyone the opportunity of enjoying the fruits of science be they physiological, mechanical or chemical.

To be more specific, Masonry has a real job ahead of her. During the past five years this world has experienced the most cataclysmic struggle that the history of man has recorded. The young men of our country and of the United Nations have been called upon to perform feats demanding superhuman courage and strength; they have been schooled in the deadly arts of war, raining devastation not only on military objectives but on men, women, and children. We have been loud in our praise of their wonderful efforts and the results attained; we have glibly taken up and repeated so often the phrase of, "Owing so much to so few", that the time is fast approaching when we are going to be called upon to pay the debt.

Those only are happy who have their minds fixed on some object other than their own happiness; on the happiness of others and of mankind. To rehabilitate our men returning from the war is going to make heavy demands on society. True the plans prepared by the Government will go far to taking care of their physical wants. But what of the social, moral and spiritual phases of life. Remember what these men have been through and consider what we can do towards helping them to readjust themselves to a normal life. I suggest that our Lodges should give serious consideration to the question and that our members in interesting themselves in those of their immediate circle will not only be happy themselves but will be giving happiness and thus will the design of Masonry be fulfilled.

WM. IRELAND,
Deputy Grand Master.

THE ROYAL MASONIC HOSPITAL

The following news item will be of great interest to Alberta Masons, who through the Masonic War Distress Fund, sent a handsome subscription to this worthy institution two years ago:

Since the outbreak of war 5,328 patients from Britain's Fighting Forces and those of the Allies have been cared for at the Royal Masonic Hospital in London, it was reported at the annual meeting in January. Admiral of the Fleet, Sir Dudley Pound, was there during his last illness and Lord Louis Mountbatten has been a patient. Members of the Craft have never been failed by the hospital, yet the demand for Masonic accommodation has not been so great but that there has been room for others. The debt of the institution has been greatly reduced in the past year. The Earl of Harewood was re-elected President.

There are 92 endowed beds at the hospital, bearing the names of lodges, 62 single-bed wards similarly

named, and 93 rooms in the Nurses Home. Donations have been received from distant parts of the Empire, which shows how genuinely and universally Freemasons respond to the dictates of charity.

M. WOR. BRO. A. M. MITCHELL ILL

We are very sorry to announce to the readers of the *Bulletin* the illness of M. Wor. Bro. Mitchell. Entering University Hospital, Edmonton, some two weeks ago, he underwent an operation; he was progressing favorably and was contemplating an early return home, when he suffered a relapse and at the moment of writing his condition is causing grave anxiety. As the Editor of the *Bulletin* since its inception, he is known far and wide, and his many friends hope and pray he may be vouchsafed a speedy recovery.

G.M.

UNITY LODGE No. 51 CELEBRATES R.C.M.P. NIGHT

ON Tuesday evening, February 15th, 1944, Unity Lodge, No. 51, G.R.A., celebrated its 4th Annual R.C.M.P. Night, W. Bro. Corp. E. H. Rivers acting W.M.

One of the largest if not the largest gathering of Masons ever held in Edmonton, met together on that occasion—there were 424 registered—filling the large Lodge room to far beyond its capacity, every nook and corner being occupied.

Representative of the gathering was 114 members, 40 brethren from 22 States in the U.S.A., 2 from Alaska, 2 from Australia, 2 from New Zealand, 1 from Scotland, and brethren from practically every Province in Canada.

The second degree was conferred on Bro. Herbert Horn and Bro. Const. H. J. F. Ade, by members of the R.C.M.P., with dignity and precision, the scarlet and gold uniform adding color to the ceremony, some of the members of the force coming a distance of 300 miles to take part or be in attendance at the meeting.

During the course of the evening M. W. Bro. R. J. Bradley, G.M., was received, accompanied by M. W. Bro. George Moore, Grand Secretary, and other P.G.M.'s and Grand Lodge Officers, past and present.

His Honor The Lieut.-Governor, R.W. Bro. J. C. Bowen, was also welcomed, together with Bro. J. T. Fry, Mayor of Edmonton, and R. W. Bro. A. Davison, Mayor of Calgary.

In the banquet hall the speaker of the evening, Major-General W. W. Foster, C.M.G., D.S.O., Special Commissioner for Defence Projects in North West Canada, presented an illuminating and instructive address on "The Old and the New North West".

Other speakers included Bro. Insp. T. B. Hutchings (R.C.M.P.), R. W. Bro. W. F. Empey, D.D.G.M., R. W. Bro. A. Davison, and W. Bro. E. H. Mitchell.

Bro. A/Cpl. L. Broadway, R.C.M.P., entertained with two vocal solos.

Under the direction of W. Bro. W. T. Hollands, W.M. of Unity Lodge, the officers and members displayed real co-operation and organization in the handling of the extraordinary large crowd, which assisted so much in making the evening the success that it was.

J.B.

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ROME NOT ETERNAL NOR HOLY

TIME out of mind people have heard Rome referred to either as the *Eternal City* or the *Holy City*. When and where and how did these sobriquets arise? Owing to the present phase of the campaign in Italy, Rome occupies the spotlight and is likely to continue to do so for many weeks to come. Hence public interest has been aroused concerning its history and its present condition and its likely postwar status.

An unnamed writer in the *Oregon Mason* asserts that Rome is neither eternal nor holy. Eternal means existing forever, and while Rome has a long history, there are cities still older. How much longer it will continue to exist is problematical. The fact is that it has revealed itself as sustaining a constant decay and need for repairs. When bombs recently fell within its borders, buildings were shattered there, the same as buildings were bombed in London, Coventry, Berlin, Hamburg, and Warsaw. History shows that what is built by man is subject to change and decay and eventual extinction. The time consumed in arriving at this result may differ as between one creation of man and another, but eventually "the paths of glory lead but to the grave." As has been observed many times, man rather than nature has been Rome's worst enemy, and various motives have actuated him, such as love of ease and luxury, lack of thought and downright vandalism.

A varied assortment of foreigners have taken part in attacks on Rome, such as the Goths, Vandals, Byzantines, Saracens, Normans, Germans and the French. They each had a part, at one time or another, in the devastation of both Imperial and Papal Rome. Yet the Eternal City was harmed even worse by its friends, its own inhabitants and authorities. The columns of St. Lorenzo, the very church which was bombed last summer, are said by one authority to have been brought there from the Porticus of Octavia. Rome is a city of relics and ruins and no more eternal than any other important city.

How did Rome get the name of the Holy City and is such a name justified by the facts? Nero, who is said to have fiddled while Rome burned, resided there and is known to the pages of history as a monster of cruelty and murder. In Rome, the Christians were driven into the arena to be devoured by lions or burned alive. It was in Rome that the Apostles, Peter and Paul, were put to death. There the armed legions of the emperors, acting under orders, rounded up the victims of Rome's conquests and either slew them or pressed them into slavery. Rome has never been the home of freedom, but rather a city dominated by the dictators of Church and State. Down the

centuries Rome has left the mass of the Italian people illiterate, superstitious and in poverty, while squandering vast sums of money on vain monuments and adornments. It is pertinent, therefore, to ask where, amidst this carnival of evil and selfishness, holiness is to be found? The conclusion is inescapable that Rome is neither eternal nor holy.

As the writer in the *Oregon Mason* so aptly puts it: "There is holiness on the earth but it abides in the regenerated spirits of men in whom Christ dwells whether they be in Rome or Coventry, whether they worship in great cathedrals . . . or in country chapels. . . . Let us have done with the shams and pretensions of men and know that holiness is to be found everywhere in this wide world where God meets men in fellowship. No place nor people have a monopoly on holiness or the eternal."—S.W.

—*Scottish Rite News Bulletin*.

GRAND LODGE MEETING IN EDMONTON, JUNE 14th and 15th

The Thirty-Ninth Annual Communication of Grand Lodge will be held in the City of Edmonton on June 14th and 15th next.

Brethren intending to go are urged to write for Hotel reservation at an early date.

The effort to maintain the status quo in culture and social condition is the way of destruction. The ideal of progress may be abstract, but adjustment to change is practical and essential.

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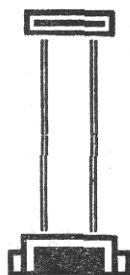
The measure of difference between the crowd and the thinking individual is the gulf between the desire of the crowd to maintain that to which it is accustomed, and of the thinker, sensing change, to change with it.

THE CARDINAL VIRTUES

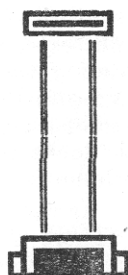
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the Craft and outside it, are inclined to overdo things, and thus to be much less extensively serviceable to their fellow men than they otherwise, with their good qualities, might have been.

The balance of wisdom and courage, maintained in due proportion by temperance, constitutes justice, or to employ the harmonious blending of wisdom, courage and temperance into a balanced life and character, individual and national. It is sometimes exemplified in individuals and like many good things, is more likely to be attained if it is not consciously striven for by the individual. In the wider sphere of community welfare, however, we think that all policies should be considered and criticized, as far as possible, in the light of these principles and the consequences ensuing from them. They constitute indeed a supreme moral asset to which, in times of difficulty and danger, it is well to recur with frequency and understanding.



Between the Pillars



8. The Cardinal Virtues

In The South Australian Freemason

IT IS A commonplace of today that the community, and the Craft, are passing through a period of storm, stress and strain. Nationally and individually people are straining every nerve, and drawing upon every resource, physical and mental, available from current effort or accumulated from the past, to face up to the abnormal difficulties with which we are confronted. While it appears that the most intense period of external danger has passed, and that, in spite of much effort and tribulation yet to come, we can now see the light at the end of the tunnel, we should not overlook dangers of perhaps a more subtle character looming up within our community and ourselves.

Wartime is a period when physical standards, and to some extent mental and moral standards also, are liable to be let down; and few contemplating our own community as it is today, somewhat apathetic in the face of menacing social evils, would find ground for a full measure of optimism. Even in the Craft itself the price of high achievement is ceaseless endeavor and constructive criticism of our own efforts. Now is the time to draw to some extent on our accumulated moral capital, and with such capital the teachings of the Craft are richly stored Masonic teaching, indeed, is in the nature of a torch-bearer, holding up to the light of clear contemplation those essential virtues that are the foundation of individual greatness; and, in the long run, the basis of community strength and survival power.

What are these virtues which, in time of peril, act as a lamp to our feet and a light to our path? Surely they are those eternal principles brought so forcibly to the attention of the newly-initiated Brother in the earliest stage of his Masonic career. In the Final Charge in the First Degree the candidate is thus exhorted: "Let prudence direct you, temperance chasten you, fortitude support you, and justice be the guide of all your actions." In the explanation of the T. B. in this degree we also find reference to "the four cardinal virtues; namely, Temperance, Fortitude, Prudence and Justice." These principles, which are a summary, in effect, of the cardinal virtues as laid down by Plato, are justly regarded by Freemasons as the basic principles of Craft conduct, the foundations of the individual moral life, and the source of national greatness.

The word "cardinal" is derived from a root meaning a hinge, and thus implies that the cardinal virtues are the fundamental principles on which everything else is hinged or based. A brief consideration of the true import of these virtues will amply justify their claim to be regarded as basic in the moral life and will explain how they come to be not only the fundamental principles of Craft ethics, but also the root principles for which democracy and civilization are now fighting to the death.

Of radical importance among these virtues is prudence, or, as the word is more usually translated, wisdom. Again referring to the First Degree, we find that the first prayer for the candidate is that he may be endued with a competency of the divine wisdom; not in order to make him learned, or wealthy, or successful in life, but to enable him to contemplate and appreciate the beauties of true godliness. It is the view of the Craft that the real virtue is impossible without knowledge, enlightenment, and wisdom. How true this is in the individual life and the world today hardly needs pointing out.

"You shall know the truth," a Great Teacher once said, "and the truth shall make you free." Only wisdom confers the truth, only knowledge of the truth can bring freedom, and only a free man can be really virtuous, because virtue consists in the enlightened choice between the better and the worse, between right and wrong. An ignorant man cannot be free, because he is in a state of bondage, the bondage of ignorance, as our own ritual puts it. We are also told to trace the intellectual faculty, through the paths of heavenly science, even to the throne of God Himself. In the light of Masonic teaching, wisdom is the path to virtue and Godliness, which, in the last analysis, are the things that exalt a nation.

Wisdom may also be reasonably construed as covering the characteristic Masonic virtues of caution and secrecy; but alone it is not enough, and next to it must be placed fortitude or courage, that is, strength of character in addition to enlightenment. While wisdom enables us to discern the right course of action, we cannot be virtuous without being willing to adopt this course, even when, as is usually the case, it is hard. This is where most men, and most nations, experience their failures. It could be woefully illustrated from the diplomacy of the pre-war years, and has been a powerful contributing factor to the present evil condition of the world. It takes moral courage to do the right, and not just to see the right. We are all over-familiar in everyday life with the numerous people of well-meaning intentions but flabby and irresolute will.

Wisdom, reinforced by courage should be governed, literally "tempered", by the cardinal virtue of temperance. Overdoing a virtue, we tend to fall into the opposite vice. It is necessary as the final charge in the Second Degree tells us, to "observe a due medium." How many well-intentioned people, within

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