



Grand Lodge Bulletin

Editor, pro tem: Sam Harris, P.G.M.

We Fight For Freedom

By M. W. Bro. Dr. C. C. Hartman

AT Runnymede men said, "We will not have masters; we will be a people and we will seek our own liberty." The years have found that these words have been lived and have been the key note of a civilization based upon justice, liberty and freedom. Century after century has found the evolution of a social order with two phases particularly exaggerated; the right of people and nations to develop their own life in their own way, and an increasing realization of the importance of the individual as an individual in the state. In the latter of these two features, it must be admitted that we have gone a long way, so far that we have no faith in any social order if it cripples the personality of its workers or deprives them of that control over the material conditions of their lives which is the essence of personal freedom. Each individual is free to climb as high in life as his own ability will take him, free to believe, think and talk as his conscience dictates. This is our way of life and we call it democracy.

So certain are we of our way of life that we say and read and feel that we are fighting this war to rid the world of the masters of brute force and bondage in order to make permanent those things *all* human kind desires, justice, liberty and freedom. Have we accepted our way of life so positively that, when in all sincerity we say and feel these lofty sentiments, we mean that we are saving democracy for the world? If this is so, what has become of the free choice of people and nations to create and live their own culture and civilization—that principle in which we at first declared our faith? Mr. Churchill remarked in the House of Commons that as the war has progressed it has become less ideological. The peace must be much less so. If the major objective of this war is to impose throughout the world some particular social, political or economic system or ideal, no matter how right and superior we feel it, then our purpose is not in agreement with the conditions upon which we have based our own growth, nor in accord with our Masonic principles.

To maintain good faith, our purpose must be to render secure the right of all nations to live under

that form of democracy, republicanism, monarchism, socialism or communism which each prefers and to live it free from outside interference. To establish security for all nations, big and small, this national Right to Life, each its own way of life, this is our task. Sir Norman Angell writes, "We can pursue this task irrespective of disagreement upon the ideal form of human society. The capitalist United States, by taking part in this war, is making it possible for Russia to remain Communist. Communist Russia, by fighting so valiantly, is making it possible for the United States to remain capitalist. On the basis of the right of each nation to retain or create that form of government, or that social or economic system, which it believes best suited to the circumstances, we may find a common purpose, a common ideology which will give us unity. This surely is the freedom for which we fight."

The third article of the Atlantic Charter, as drawn up by Mr. Roosevelt and Mr. Churchill and endorsed and accepted by many governments and allies, affirms "They respect the rights of all peoples to choose the form of government under which they will live." This is democratic and Masonic and may we be broad-minded enough to be neither disappointed nor surprised when all do not choose our way of life. As Masons we are profoundly convinced that only through democracy, through the wisdom of the common people, can men create a free, humane and peaceful civilization. And so we fight for our national Right to Life as we see it, but God grant that we do not attempt to thrust our convictions on other nations by force. We must remember that a great deal of the universe is alien at heart to our Masonic ideals of peace and brotherhood and justice. We are surrounded by active antagonistic forces and a world out of tune with the principles of the Institution. If there is to be a common uniting ideology (after victory) for dictatorship and parliamentary, socialist and capitalist, republican and monarchical, then it must be an ideology of tolerance and freedom, with limits to the distrust and criticism of each other. These restraints are extremely difficult, but they are the price of permanent victory and peace.

MASONRY AS I UNDERSTAND IT

CVILIZATION has progressed only because man was continually reaching out to improve the conditions under which he existed. As his standard of living improved, and his physical needs were satisfied he turned his thoughts to the social side of life. By nature man is a social animal, he wants companionship and he seeks out as companions those whom he feels have similar ideals and desires as those to which he aspires. Or to put it more tersely we might say, "Birds of a feather flock together."

To the selfish man or the greedy, intolerant man, whose only interest is in that which will return a profit to him personally, regardless of whether others may be injured or suffer in the process of gaining that profit, to that man Masonry holds no attraction. True, men of that type have joined Masonry in the hope that by wearing the square and compasses they might profit the more because of the cloak of respectability which they thought that emblem would give to them, but those instances are but "the exceptions which prove the rule."

Most of the men who kneel at our altars are sincere in their assertion that they have sought association with us because of a favourable opinion of our Fraternity, gained from the observance of the life and actions of those men whom they knew to be Masons.

They came seeking the privilege of service to their fellows, not because service to others is a virtue of Masons alone, but because somehow these men of goodwill were able to find more opportunity for service because of that unseen bond which seemed to unite them and exclude others.

The ceremonies are impressive. The lessons taught sink into his heart, and as they take root and grow, his vision of the meaning of the brotherhood of man expands until he views in every son of Adam, a brother of the dust.

This is Masonry as I understand it. Not the temples, the ceremonies, the passwords and pass grips, but living men of goodwill, who have joined together because by uniting they can serve more fully.

Masonry then, is not something made by man, it is not just a secret society as those who wish to destroy it, would have the world believe, but it is a way of life, based upon the only foundation which can bring lasting peace to this war-torn world.

A way of life, planned by the Almighty in the hope that by that way all men would travel together as brothers. The strong helping to bear the burdens of the weak, and the fortunate sharing his bounty with him who has but little.

That is Masonry, and through the years, to a greater or lesser extent, Masons have followed God's plan.

—The Freemason.

PEACE

I DO not think the word PEACE ever meant so much to us as it did at 6:40 a.m. on Monday, May 7th, 1945, when the momentous news was flashed around the world that hostilities had ceased and PEACE had been declared in war scarred Europe. I believe every heart and home in our Jurisdiction of Alberta, in the British Empire scattered as it is over the four divisions of the globe, in the war scarred countries of Europe, in China and all peace loving countries of the world, was gladdened by the long looked for good news, these good news are tempered only by the fact that the war in the Far East has not yet been won. May we soon receive word that Peace has also been declared in this other remaining theatre of conflict. Let us pray that the Most High will give guidance to the Statesmen of our many nations in order that they will arrive at a lasting Peace, and let us guard well in the testing years to come, the Peace at which our statesmen arrive.

We cannot properly celebrate Peace without paying homage to and remembering the countless thousands who have made Peace possible and who will not return to us, their memory will ever live in the hearts of all men, to them we offer and give our heartfelt gratitude. "Greater love hath no man than this, that he lay down his life for his friends."

We extend our sincerest sympathy to the many loved ones whom they left when they sallied forth and gave their lives for us and freedom, may events prove that they have not paid the supreme sacrifice in vain.

*They have taken their long journey,
On that beautiful ship called "Rest",
Away from the earthly temple,
To a home of eternal rest.*

May the thousands of our boys who will soon be coming home to us find a happy welcome awaiting them, may they find something awaiting their hands to do which will provide them with a decent way of life, thereby making our country a better place in which to live.

The lights of the world are again being re-lighted, may it be our happy lot never to see them darkened again.

S.H.

**FATHER AND SON NIGHT**

Cornerstone Lodge No. 19 at High River advise they recently held a very entertaining Father and Son Night in their Lodge. The boys were brought into the Lodge and introduced, then took their seats beside their Fathers or Sponsors. A banquet and special speaker completed a very pleasant evening's entertainment. We believe this is rather a new departure in our Grand Jurisdiction.

S.H.

WHEN IS A MAN A MASON?

When he can look over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage—which is the root of every virtue. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellowman. When he knows how to sympathize with men in their sorrows, yea, even in their sins—knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them and above all how to keep friends with himself. When he loves flowers, can hunt birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things and sees majestic meanings in life, whatever the name of that faith may be. When he can loot, into a wayside puddle and see something beyond mud, and into the face of the most forlorn fellow-mortal and see something beyond sin. When he knows how to pray, how to live, how to hope. When he has kept faith with himself, with his fellow-man, with his God; in his hand a sword for evil, in his heart a bit of a song—glad to live, but not afraid to die! Such a man has found the only secret of Masonry, and the one which it is trying to give to all the world.

JOSEPH FORT NEWTON.

A YEAR'S SERVICE

This number of our *Bulletin* is the last of a year's service to you as your Editor pro tem. I hope you have derived as much benefit from our *Bulletin* as I have personally derived from compiling it for you. I have endeavoured to give you articles which were educational, instructive and interesting, and I wish to extend my thanks to the several who have so kindly assisted me.

It was hoped that M. W. Bro. A. M. Mitchell who has been our Editor since the inception of the *Bulletin* ten years ago, would now be enabled to carry on once more but I regret to advise that his health is only improving slowly, and he has found it necessary to resign the editorship of our *Bulletin*. We thank him most sincerely for the sound foundation he laid as our Editor and we gratefully thank him for his many services and years of labour on our behalf. Bro. Mitchell is now residing in Victoria, B.C. We again wish him a speedy recovery to good health.

It has been a pleasure to serve you and I hope in some small way my efforts have been appreciated.

S.H.

A MAN IS A FAILURE

When he has no confidence in himself nor his fellow men.

When he values success more than character and self-respect.

When he loves his own plans and interests more than humanity.

When his friends like him for what he has more than for what he is.

When he becomes so absorbed in his work that he cannot say that life is greater than work.

When he lets a day go by without making some one happier and more comfortable.

When he tries to get ahead in the world by climbing over the shoulders of others.

When he values wealth above health, self-respect and the good opinion of his fellows.

When he is so burdened by his business that he finds no time for rest and recreation.

When he envies others because they have more ability, talent or wealth than he has.

When he does not care what happens to his neighbor or his friends so long as he is prosperous.

When he is so busy doing work that he has no time for smiles or cheerful words.

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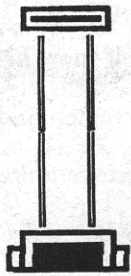
The returning soldier wants a hand in building a world that works—not a handout from one that doesn't.

BETWEEN THE PILLARS

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taught that you are free to choose or refuse. Free to choose what you are going to do; free to choose what you are going to say; free to choose the right thing or the wrong thing; free to choose the clean thing or the rotten thing; free to choose whether you are going to say the cheery word or the other word. If you can decide to say the right thing and the brave thing, brethren, you do not know what influence you will have on the hearts of men. Masonry is designed for the hearts of men, to strengthen and sustain. Someone has said that Masonry is designed to make good men better. This is not so. It is designed to make men strong, to make them content with their own strength, and to make them realize that in living a life that is guided by the principles of the Square and Compass, they are doing something that is going to bring contentment.

I believe, ultimately, we will educate the hearts of men, and the influence of Masonry will be a potent force in national affairs. So let us practice our Masonry, inculcate it into our fellow-men, and hope and pray that brotherly love, relief and truth will extend throughout the world.



Between the Pillars



MEN AT WORK

Extract from an Address by M. W. Bro. F. A. Maguire, P.G.M.
of New South Wales

(In South Australian Freemason)

DRIVING through the country, I have seen on the road the sign "Men at Work". I think that is a sign which could very well be hung over a Masonic Lodge—a very good sign to hang in your Lodge, "Men at Work". Some would say we don't come here to work, we come here to rest, to slacken off. No, brethren, you come here to work as workers in Masonry. You admit that by putting on an apron. An apron is a badge of honor. It is an honorable thing to work. It does not matter what your work is, so long as it is honest. Whether you work with your hands, your brains, your feet, your muscles in general; whether you sit in an office workshop; whether you work on a train, a tram or a bus. Whatever work you do is honorable work. Some work requires more detail, involves more responsibility, the responsibility for the lives of other people. If your job happens to be the driving of a van, lorry or truck in the street, there is a great responsibility in that. There is the care of property, the care of your fellow-citizens, and the women and children—there is responsibility in all of that work. The greater the responsibility, the greater the honor of your work. I sometimes marvel at the men who drive the express trains on our railways. They bring us through a maze of signals, or over the mountains, through dust storms, sometimes in wet weather; in fact, under all sorts of conditions. Those men are doing a great job of work; they are doing an honorable job.

If you take the trouble to look around at the particular job on which you are engaged, you will see men around you carrying the responsibilities of their work; but you won't see the other responsibilities they are carrying in their hearts and in their minds—the responsibilities of wives and children, the responsibility of little ones growing up. Sometimes the man working next to you may be worried because of some domestic problem. He is anxious as to whether his boy is going to get that job, whether his daughter is going to qualify as a nurse, or whatever it may be. Those sort of things are our own personal responsibilities, and each and every one of us has to accept such responsibilities sooner or later, because it is a man's job to accept such responsibility

and to do a good work. If you have responsibilities, then you have work to do. I want to tell you that there is no place in which you will obtain the necessary strength to carry out these responsibilities more than in your Masonry. Why? Because Masonry builds up and teaches us that work is an honorable thing to do. Work well done will bring a man happiness. Note what I say—work well done will bring a man happiness, not necessarily wealth, not necessarily power, not necessarily position, not necessarily honor, but it will bring happiness and contentment.

Have you sorrow, or have you doubts at your work? Then put your heart into your work and you will find supreme joy in your life.

Note two things—Sorrow and Doubt. There are no brethren in this room who have not suffered sorrow, and the older we get more sorrows seem to fall to us. We should remember this, that sorrows, troubles, and tribulations are testing measures for us. Take a piece of iron ore. In order to get the slag out of it, it is put into a furnace; the slag runs out and the iron is saved. It is then annealed into steel. Then that steel is fashioned into weapons of offense and defense, or made into engines and other things. That piece of steel will do a great work.

It seems to me that we are very much like that piece of iron ore. The Great Architect of the Universe throws us into the furnace of adversity, burns up some of the slag, and we get rid of some of the slag in our own minds and in our system. We do clutter up our minds with rubbish. When you go home have a look around your back yard. You will find rubbish which has accumulated for years. Rake it out and burn it, and you will be the better for it. It seems to me that trouble is like that. Turn out the rubbish and get rid of it. Let us take our lickings with a smile. We have got to see this thing through. Don't worry too much about it; perhaps some good will come of it.

You have all had disappointments of some kind or another, and all sorts of difficulties and worries, so I want you to remember that quotation: "Have you sorrow as you must? Have you doubts, as you must?"

There is one point I want to emphasize. Whenever you get into a spot of bother or trouble, I am afraid you begin to doubt and say, "Why should this happen to me? What have I done? I thought I was such a good fellow and thought God would be good to me." Then we begin to doubt. These little things creep in here and there and undermine our faith in God. We sometimes lose faith in our fellow-men, and, I think, worst of all, we lose faith in ourselves.

You have been able to say, "I will do this thing." Masonry helps us to do that, because all our teachings are directed that way, as we are taught in the three degrees. By individual responsibility you are

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