



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

TAKE A SEAT AMONG THE BRETHREN

I GRASP with much pleasure this splendid opportunity to express my deep appreciation of the great honour done me by my brethren of Alberta and to assure them that I recognise the very great responsibility that goes with this office. I shall school myself for the duties that fall to my hands and endeavour to continue the advance initiated by my distinguished predecessors.

The editor of the *Bulletin* has asked me for a message for the brethren and I am pleased to respond to his request with these few words on a subject that has been with me for a number of years. Why do we have such a large percentage of absenteeism? To me, it appears, we must have something to awaken and maintain the interest of our members. Our lodges do not wish large mailing lists, they desire live active members. Members desire something to do—the feeling of being wanted. Ritual and business are not sufficient. If we have good and perfect ritualistic work as well as snappy well conducted business sessions we have the machinery of Masonry, but that is not the end. What good is a well oiled machine if it turns out no useful product? Too often, when the Worshipful Master has seated the newly raised Mason in the lodge “to the left of all senior brethren present”, it appears that he is thus accepted and promptly forgotten by officers and brethren. He is a finished product well sealed and carefully shelved.

In my opinion this is the time to make this Mason a true and active member of the Craft, not just a name on the mailing list and one to become a casualty in a few years, or still worse, one who never attends lodge even to pay his dues, which automatically come along to the Secretary by mail.

I repeat, this is the time to make this new member an active worker in Craft Masonry. Masonry is not wrong nor out-grown, but some Masons and Masonic lodges may be. I believe we should grasp this member while he is still in the first glow of enthusiasm and under the deep sense of his obligation and bind him to the Craft by bonds of duty and friendship.

that greater things may be wrought than any man can conceive. We are in duty bound to do this. We have accepted this man's money and implied we shall make him a Mason, not just allow him to wear a pin and don an apron or provide a seat for him once or twice a month. To make him an active member of the Craft he must be given proper instruction in the principles of Masonry—its teachings and philosophy. I do not mean just the ritual, constitution and by-laws, these are just the frame work on which to hang the real teachings of Masonry.

By the real teachings of Masonry, I refer to the principles of Masonic philosophy which instructs a Mason how to live a virtuous life, serving God by working among his brethren with Brotherly Love, Relief and Truth. Such brethren would shed a vast influence throughout their community. The great difficulty appears to be the correct application of Masonic education to our daily tasks, the translation of Masonic principles into every day deeds. This, then, I am sure is the work of our lodges. Let us take our members and instruct them in that knowledge of our Craft, its glorious truths and philosophy that it so fills their hearts that they are continuously influenced and guided by those great truths in all their speech and actions. In this manner they will have profit and pleasure unto themselves, bring honour to the fraternity and glory to the Grand Architect of the Universe. If we have such members in our lodges we shall have a powerful force in our community to counteract the many evils that surround us. We would have a force which places service above self and virtue in private as well as in public life, above profit and power. How much we need it!

A Mason well instructed in the masonic lore and the genuine principles would do much to counteract a great deal of the idle talk of which there is so much these days. We would have little to fear from the numerous isms and ideologies, not new by any means, that are now being rehashed to mislead our citizens. If we have Masons whose lives are fash-

ioned by the cardinal virtues, masons who practice Brotherly Love, Relief and Truth, then we shall have a bulwark against mass hysteria and spellbinders who would have us chase the shadow and lose the substance. I am firmly convinced that we need some rehabilitation among our members and especially at this time when we are receiving so many young men. They are seeking means to a fuller life. Let us not fail them, let us take them in hand and show them the great task Masonry has before it and make them feel that they are wanted in our ranks. Give them every opportunity to work, to gain experience in our craft that they may develop through knowledge that love for our craft which binds us into one great brotherhood. If this be done thoroughly it is certain we can face the future with no fears for our beloved Craft and our brethren will not become casualties after the first wave of enthusiasm has passed.

R. W. Bro. Dr. W. A. HENRY,
Junior Grand Warden.

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THIS LIFE OF OURS

It is a strenuous age in which we live; everyone tries to get ahead faster than the other fellow. Ideals are forgotten in the mad rush for supremacy. Brotherly Love is something that seems to make a good subject for essays, but that is about all. Charity has been commercialized until all the sweetness has been squeezed out of it.

It seems that the greatest need of the world today is more old-fashioned character and kindness; a slowing up of the rush long enough for some of us to realize that we are not here for too terribly long after all. The best thing we can contribute to our times is tolerance and love. The surest method of receiving consideration is to give it. It is much more pleasant to slap a fellow on the back than to punch him on the jaw.

It is a steep grade, this thing called life, and we should welcome every opportunity to give our comrades a lift when they need it.

*"Life itself can't give you joy,
Unless you really will it;
Life just gives you time and space,
It's up to you to fill it."*

—Indiana Freemason.

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Kindness to one another is a great healer.—Dr. James Reid, *England.*

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Put all of your trust in doing good and thus furnish conclusive evidence of your trust in God, for God is good.—*The Rev. Lyman I. Achenbach.*

WANTED—A SOLUTION

MASONS have certain obligations to their brethren, and many have wondered how they are going to keep those obligations when they daily meet many who are brethren without the fact being known to any of those concerned. There are so many who are members of other lodges, even of lodges of far-away jurisdictions, that it is impossible for us always to know our brethren when we meet them. Such cases, however numerous and however regrettable, need not give us worry. This is a condition that we cannot overcome, but these degree mill days are bringing a condition that is serious and may not be overcome for many years, and only then by conscious effort on our part. We don't know the members of our own lodges. Officers of lodges have exacted serious obligations from a great number of petitioners, and have informed these petitioners of the obligations of Freemasonry toward them, yet there is not an officer of a Lodge in which the degree mill has been operating who can address by name all those raised during the year in his Lodge. The Junior Past Master could meet those who became members of the Lodge during the year, and half or more would be complete strangers to him. He would remember the names of a few that he did not know before they became Masons. Strangers; their names unknown; Think of it, and then recollect what they were told as they advanced through the degrees. Have in mind what each of these expected of Freemasonry. Have in mind what we promised and what we told them we expected of them. A few evenings ago a brother who had been recently raised asked another brother, "Who are our officers?" Of course, he might have been confused by the manner in which degree teams are made up from the body of the Lodge, but the question indicates how loose are Masonic ties these days when good men and true are being rushed through the degrees. The writer does not know how a great deal can be done about a condition that we all regret. It would not be in keeping with our precepts to reject worthy persons who knock at our doors. We have something for them, and they have something for us, but so far as our new members are concerned, Freemasonry cannot start to really function until the degree mills cease to grind and we are able to give time to the things in Freemasonry that develop fraternal comradeship. New members will have to visualize and understand this condition, but it is hoped they will themselves make every effort to become acquainted with their brethren and not become discouraged if they find it necessary to repeatedly introduce themselves to the officers and members of their own Lodges. Officers in particular will appreciate that. Officers and older members are finding it more difficult than ever to maintain the contacts they should maintain, and each knows he is not doing all he should to make a living thing of the picture of Freemasonry with which our novitiates come to us, but the day is not far distant when we may again turn to the things that are Freemasonry.

With the huge accessions to our ranks Freemasonry should be the greatest force it has ever been. Let us hope that until then we can maintain our own interest and the interest of the many joining with us.

—Texas Grand Lodge Magazine.

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SPEEDING ALONG

THE outlook for tomorrow, or perhaps it may be the day after tomorrow, is that science will produce an aircraft that will travel at an unbelievable speed. One wonders if speed has become the watchword of our time.

The spirit of today is that of hurry, hurry. Everybody seems to aspire after the go-getting type. There is a disposition on the part of the individual to concern himself more with regard to the time it takes to reach "there", than in the experience which he gains as he travels "thither".

In the Masonic journey our candidates miss everything worth while if they simply tear along the highway, covered with dust. Little do our impatient, hustling officers realize, that the course of Freemasonry to the new initiate can be made a happy journey through a pleasant country.

The tendency is to make everything we can in a night journey so that we may sleep all the way, if only in the morning we find ourselves arrived at the destination.

It is the journey that prepares us for the arriving. The way we travel is indeed worthwhile. We have not arrived at our true destination when the circuit of degrees is completed, no, we are just starting out on a pleasant road—full of anticipation.

Don't spoil the journey of the young initiates by rushing them pellmell through our Craft degree and don't hold out promises of more and still more to follow after they receive their Master Mason Degree.

If you really want your young members to be enthusiasts in Freemasonry, then for heaven's sake take the necessary time to train them and don't do your work in a hurry.

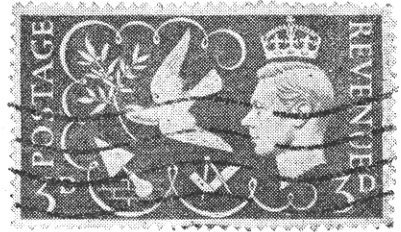
—Masonry in Manitoba.

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You cannot believe in honor until you have achieved it. Keep your honor clean and bright. You are the window through which you must see the world.
—George Bernard Shaw.

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The difference between a moral man and a man of honor is that the latter regrets a discreditable act even when it has worked.

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Worldly friendship is profuse in honeyed words, passionate endearments, commendations of beauty, while true friendship speaks a simple, honest language.—Francis de Sales.

Referring to the article in our last issue regarding the special English Peace stamp here-in depicted, your Editor is in receipt of official information from England that the above stamp has no Ma-



sonic significance, it being selected from designs submitted to the Government by various artists. The artist designing the above stamp had the following in mind: the dove holding an olive branch represents PEACE, the set square and dividers represent PLANNING, the brick-layers trowel and bricks represent RECONSTRUCTION. These various elements are defined and the same are bound together by calligraphic flourishes which, though mainly decorative in intention suggest the celebration of VICTORY and PEACE.

S.H.

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A GOOD MASTER

To make a good Master, something is required besides a knowledge of our ritual—a good judgment, sound, practical, common sense; a good, kind heart—in fact, he should be a pillar of wisdom that the brethren may have some-one to lean upon and be rightly guided when difficulties arise in the Lodge or in relation to its business.

He should be perfectly familiar with the Ancient Constitution, our own Regulations and Edicts, and the general principles of Masonic law—in fact, this knowledge is not only what every intelligent Mason will have, but is more particularly necessary for one charged with the care and guidance of the Lodge.

WM. L. WEBBER.

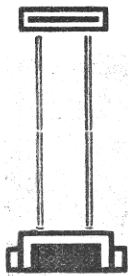
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Remember what Simonides said—that he never repented that he had held his tongue, but often that he had spoken.—Plutarch.

BETWEEN THE PILLARS

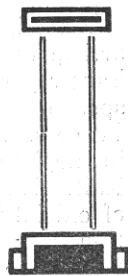
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in any campaign against races and creeds not our own."

Without endorsing every word of this somewhat severe and sweeping condemnation, we do feel that it enshrines the important Masonic truth that faith without works, if not dead, is at all events impotent for good, and that Masonic idealism, to be effective, must make a practical impression on the life of its membership and the community at large.



Between the Pillars



A PROGRESSIVE SCIENCE

Courtesy The New Zealand Craftsman

FREEMASONRY, as every Craftsman well knows, is a progressive science, a lesson impressed upon the brethren at the very beginning of their Masonic lives, and constantly emphasized and underlined by Masonic knowledge and experience. We are bidden to make a daily advancement in Masonic knowledge, and all through our Masonic careers we should progress in Masonic principle and practice. In addition, brethren with the necessary zeal and qualifications constantly progress through the various degrees of the Order, through the offices of their Lodge, and in many instances through various stages of Grand Lodge activity.

We also know that outside the confines of the Craft civilization in general is a record of progress; interrupted, it is true, by phases of retrogression, as is perhaps the case today, but on the whole going forward in a progressive realization of the divine purpose in human life. We are aware also that it is our duty as Craftsmen and citizens to aid and support the unfolding of this divine purpose by the application of Masonic principles in everyday life.

Progress, like most great ideas and ideals, is somewhat elusive of specific definition in a clear-cut formula. Substantially, however, from the Masonic point of view, it implies the fuller unfolding of the will of God in the lives of men, a movement from lower to higher forms and conceptions of society and citizenship, and a tendency to improvement in the material, intellectual and moral aspects of human life and thought. These three aspects must be kept in due balance by the Masonic law of harmony. It is, for example, possible for material improvement to be thought and damp down spiritual considerations, just as it is possible for the intellectual achievements of mankind to outpace the moral development of the race.

Material progress is the means by which the patrimony of the race is kept intact, and handed on improved from generation to generation. Such progress, of course, has not been uninterrupted in the past; on the contrary, it has been subject to disastrous stumbling. Substantially, however, it may be said that the material side of life is a solved problem, in that we have at our disposal the means

for a fuller everyday life for mankind as a whole than we ever had before, provided, and it is a big supposition, that our moral development is sufficient to allow us to take advantage of the command over nature that the progress of science has made possible.

It is now possible for the human race to earn its daily bread with much less toil than in former ages, to raise its standard of living, to vary and refine its standards of consumption, and to apply accumulated wealth to much nobler purposes than has been the case in the past. Material progress, to be sure, is by the universal consent of man, and by Masonic principle, not the highest aspect of human life, but it does underpin and reinforce efforts for moral and intellectual progress. The experience of the past shows that wealthy ages and peoples have on the whole made a larger contribution to the progress of intellectual and moral culture than ages of material stagnation. The wealthy ages were, on the whole, the periods of the greatest builders, literally and figuratively, of which we have sure knowledge.

Freemasonry does not esteem its members on account of their worldly possessions, but at the same time it does not despise or deprecate such possessions, nor does it discountenance the ownership or control of wealth by its brethren. The Craft by implication stresses the stewardship of wealth, thinking, on the whole, that what is most important is not the ownership of wealth, but the use to which it is put, and the nobility or otherwise of the moral and cultural purposes which that ownership promotes.

The Craft, however, is more interested in intellectual and cultural progress, and values material conditions mainly as a means to those ends. It is now generally recognized that a material outlook on life is a disaster, and has in no small degree contributed to the halting of human progress in the present generation. Progress in civilization depends primarily on moral ideals; and by that we mean not mere lip service to principle, but its active implementing in everyday affairs, in the home, the community, and the world. An eminent American craftsman has recently underlined our duty in this respect in the following striking passage:

"Too many Masons deposit their idealism upon the Tiler's desk with their aprons upon leaving the Temple. Too many of us are satisfied to give lip service to those ideals, and fail to recognize in our everyday transactions, and in our social and business relationships, the situations to which those ideals were and are intended to apply. We like to speak solemnly of brotherhood, but do nothing about the hates and grudges we continue to nurse through life; we like to talk about toleration, but often join quickly

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