

Wishing You the Happiest of New Year's



Vol. 12. No. 5

JANUARY, 1947

Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

MASONRY AND THE STATE

In a world of turmoil, national distrust and national jealousies; with hostile camps emerging on every side; class ranged against class; radical and unchristian ethics fostered freely and openly, here and yon, there appears an urgent need for a steady and a sobering influence among men and nations.

If we are to follow the teachings of Masonry; if we are to conduct our lives outside as inside the lodge dimensions, then there is incumbent a duty not only to ourselves but to our brother man beyond the pale to direct the work of our lodges to the support of those democratic and Christian principles for which our country stands. That is a challenge to the individual mason and which he must accept. Freemasonry should stand as a balance wheel against radical and unsound economic theories. The pagan materialistic philosophy, seemingly prevalent, must give way to those Christian ideals upon which Masonry is founded.

Ours is a rapid changing world of thought, national aspects and aspirations. Each day new conditions arise and to which we must adjust ourselves. We cannot take our survival for granted; we are beset with other institutions which, perhaps, appeal more to popular thought or fancy—more possibly of the human touch—than may be found in Masonry. Then here is a danger to our Order, a danger that calls for closer unity of all branches of Masonry—a compact whole to combat the enemies of our state. No longer should we stand as individual camps of Masonic thought. Are we prepared to meet this challenge as we ought? If we have become self-centered, washing ourselves in the dead waters of a past, then we shall fail to become an effective force in the solution of the problems of our day and generation. A community in which thrives a Masonic Lodge should be the better off because of the existence there of that Lodge. Its range of influence should

reach out into the life of that community, to breathe into it the spirit of co-operation, of communal integrity, of brotherly love and brotherly interest. The Mason is expected to be the ideal citizen. What is essential is that Masonry, its mission, its ideals, its concept of life, its service to mankind should be interpreted in our daily lives, ministering to the individual and through him to the social and economic life of our people. Masonry then should widen its horizons and not confine its activities to within the four corners of the lodge room. The true test of a mason is not the manner in which he discharges his duties within the portals of his lodge but how he interprets those duties outside among his fellow men. Masonry should lead in the preservation of those institutions which make men and women free to worship God according to the dictates of their conscience.

The urge today is for action, for service, for the betterment of society in the larger sense and not for moralizing on past performance and the glories of days long gone. The response and the manner in which the Mason meets that call is what will be worth while, not only to himself but to those with whom he mingles in his daily avocation. Masonry is not inclined to show its potentialities but it rather consistently submerges itself beneath rites and ceremonies of ancient terminologies.

The Lodge teaches that we are bound together as Masons; does it end there? Is there no thought of where the institution stands in the voice and action of the day? What part does it play in the amelioration of the conditions—the unrest—that seethes round about us? Men (and women too) are seeking unknown Gods. They see no sign posts ahead of them to safer havens. The institution makes or should make better citizens of its members: that is one of the great purposes of the craft; it refines and exalts their lives and deepens their faith. But should those refining influences end in the Lodge room? If the questions

that are troubling our country are ever to be settled or solved it must be in an atmosphere of mutual recognition and respect such as pervades around the altar. Does it not seem that these members should carry that atmosphere to his fellow citizens regardless of class, creed or culture and thus serve a broader and more useful and helpful purpose? Education and enlightenment are needed in the lodge room as out of it and there has never been a time when faith and courage were needed as much as today. By education and enlightenment the member should be equipped to create a better understanding between man and man, engender a greater respect and sympathy one for another—a closer unity of purpose.

The lodge room should not then be merely a gathering place to hear minutes read and discussed and listen to initiations, and go home; if Masons cannot meet and discuss matters for the moral and betterment of the community without harmful friction, the fault is not with the subject of discussion but in the quality of the members themselves; and without such discussions, without learning more from and in the Lodge room than the recital of the ritual, the passing of candidates and the entertainment of matters of material interest to the Lodge alone, there cannot be woven into the community that stabilizing influence which Masons alone from the teachings and precepts of the craft can weave. Masonry must get beyond the mere rehearsal of moral platitudes; we are masons, after all, only to the extent that we practice the precepts and tenets of the institution in our daily lives whether on the farm or at the desk.

"To recognize Masonic tradition and Masonic philosophy in our human relationship" says one Masonic writer "means that we shall carry with us constantly in all our undertakings the spirit of Masonic brotherhood." The acceptance of this as a truth imposes upon us an obligation, individually and collectively, to weave the principles of Masonry into the warp and woof of our immediate and national society, and to the degree that Masonry does this, to that degree will it continue to inspire men and nations to the higher and more abundant life as where the principles of the Christian religion finds expression in the lives of men, there also shall we find a strengthening force for the welfare and betterment of our country as well as our individual community—the primary purpose of all Masonic philosophy, pointing unerringly to the dawn of a better day.

V. W. Bro. J. W. G. MORRISON

NEW YEAR'S MESSAGE

May the New Year be to us all a milestone of Masonic history wherein we may receive the blessing of GOD'S GOLDEN GIFTS of life, "Good health and happiness", and the enjoyment of continued fraternal service and Craft Goodwill.

Arthur G. R. BOND
Grand Master

CONGRATULATIONS

Our congratulations are extended to the under-mentioned brethren who have been honored by the members of the several Masonic Districts in having been elected as District Deputy Grand Master's, subject to the approval of the M. W. Grand Master, for the year 1947-48. We wish them a very successful year as D.D.G.M's in their respective districts.

District	Name	Address
1	W. Bro. Reg. G. Lawrence (87)	Calgary
2	W. Bro. Geo. Esmond-White (35)	Medicine Hat
3	W. Bro. Leonard G. Beatty (81)	Edmonton
4	W. Bro. John W. Munro (20)	Carstairs
5	W. Bro. William J. Brady (37)	Edberg
6	W. Bro. W. E. M. Holmes (19)	High River
7	W. Bro. Geo. N. McLean (119)	Lethbridge
8	W. Bro. Harvey Bossenberry (6)	Pincher Creek
9	W. Bro. Louis C. Kennedy (72)	Veteran
10	W. Bro. E. J. Paulson (90)	Edmonton
11	W. Bro. Guy E. Voisey (84)	Champion
12	W. Bro. W. E. Briggs (101)	Edmonton
13	W. Bro. John Smith (106)	Wembley
14	W. Bro. Edward Nelson (132)	Craigmyle
15	W. Bro. Clarence W. Storey (125)	Delburne
16	W. Bro. Norman P. Bragg (123)	Standard
17	W. Bro. Lars A. Myggland (44)	Wainwright

S. H.

MASONIC DIGNITY

It should be understood that Freemasonry never encourages brethren to disclose their membership of this Fraternity to all and sundry whom they may meet in and mind which naturally render due regard to the rights and privileges of others. They are near kin to Brotherly Love and give expression in outward forms which we call good manners.

Masons of old took their Masonry seriously because they looked upon it as an institution founded upon piety and virtue. The institution itself has not changed, though seemingly so at times, when judged by the attitude of some of its members. It was not "good form" in olden days to mix levity with Masonic transactions while the Craft was at labor.

The great lessons taught the walks of life. To parade it is undignified and often leads to a brother's motive being misunderstood, if not misconstrued. It is better that brethren talk less about Freemasonry, and apply more of their energy to the demonstration of its ideals and principles in their conduct.

Freemasonry has nothing to gain by its members publishing on the housetops that they have been received into the fold, but it will gain immensely if they will let it be seen that, having been brought face to face with its great ideals and teachings, their own lives have been enriched and ennobled. This is what the world wants to see.—Wisconsin Freemason.

Act well at the moment and you have performed a good action for all eternity.—Ravater.

PREPARATION

A considerable amount of time and effort is expended in our method of preparing a candidate to advance from one degree to the next. This is all to the good. It is real foundation work.

Freemasonry, however, is sadly in need of one thing above all else—preparation for leadership, embodied in the Worshipful Masters of our Craft Lodges. We do need leadership in terms of vision, imagination, vitality, and all those other qualities of mind and heart that make a man a leader and not a follower.

It is for this reason that the man who approaches the East—the highest honor a lodge can bestow on one of its members—owes it to himself, and to his lodge and his community, so to develop himself that he may fulfil all the implications of the title "Master."

The time to begin preparation is not after he has been elected to the East. He should begin his Masonic education immediately after he has been installed into a junior chair. Step by step, as he travels toward the coveted chair in the East, he should make a periodical self-examination and estimate the progress he has made.

Too few lodge officers take advantage of the rich store of Masonic lore lying on our library shelves which may be had for the asking.

To be a perfect ritualist is not enough to succeed as Worshipful Master. The opportunity to build a strong foundation based on our history, philosophy symbolism, and the book of Constitution, should be taken by the young officers of our lodges; then, when their time of testing comes they will indeed write success into their Master's year.

Use the Library freely; it is yours.

Masonry in Manitoba

• • • "A MASON AT SIGHT"

Numerous Brethren have expressed curiosity as to the procedure of "Making a Mason at Sight." For their enlightenment we give Albert Mackey's explanation.

"The Making of a Mason at Sight is a technical term meaning the power to initiate, pass and raise candidates by the Grand Master in a 'Lodge of Emergency,' or as it is called in Anderson's Book of Constitutions, an 'Occasional Lodge' specially convened by him and consisting of such Master Masons as he may call together for that purpose only, the Lodge ceasing to exist as soon as the initiation, passing and raising has been accomplished, and the brethren dismissed by the Grand Master."

"The only regular or ordinary features lacking are petition, ballot and statutory lapse of time before initiation and between degrees. Such Mason must, however, become affiliated later, in order to enjoy Masonic privileges, at which time he must pass the 'scrutiny of the ballot.'"

Ascending The Stairway

(Continued from page 20)

things are pointed out to us to remind us that Masonry may be considered as a type of civilization, bearing the same relation to the profane world as the world bears to the savage state of man.

But our instruction is not all scientific, for we also learn something of the practical side of life and those senses which will enable us to enjoy the manifold blessings of God. Thus far in our instruction we have dealt only with our own individual condition in society, and a member of the great social compact which makes up this thing that we are pleased to call civilization. As we press on in our interpretations we come to those two ancient Latin words, peculiar to the Seventh Century, as descriptive of the fullness of knowledge—the "trivium" which included the arts and the "quadrivium" which included the four sciences. When, among the ancients, a man came to be master of both these branches of education, he was deemed to have earned the title of "philosopher". Masonry's adoption of these two branches, must, therefore, symbolize the completion of human learning. The toils and labors of intellectual cultivation and the preparatory acquisition of all human science, is but the preliminary step toward the attainment of divine truth.

But, in the beginning we were promised a reward for our labor in the field of education and science. That reward is ever divine truth or that approximation of it which our mentalities are fitted to receive. We must learn the one great lesson here, and it is indeed a humiliating one, that the full knowledge of the nature of God and man's relation to Him, which knowledge constitutes divine truth, can never be acquired fully in this life that is granted to us in the here and now of time. It is only when the portals of the grave open to give us an entrance to a more perfect life that this knowledge will be within our reach and understanding.

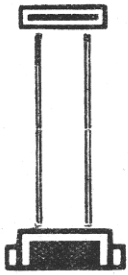
Virginia Masonic Herald

• • • A MASON'S INFLUENCE

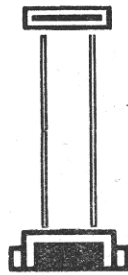
The influence of one man whose life is guided by the light of Masonry is far beyond estimation. One may build a mansion, may spend uncounted sums in rearing its walls of marble, and storing it with every element of beauty within, and yet, passing from this mortal realm, may have accomplished but little; while another, perhaps, never built anything save a mansion of character. The invisible stones are laid around his own character. He left little save influence, but that influence, exerted day by day, falls into sensible souls, and shapes, moulds, and directs the course of life, and reveals the truth to countless others.

The Indiana Freemason

• • •
No man kneels at the altar of Freemasonry and rises the same man.



Between the Pillars



ASCENDING THE STAIRWAY

Certainly no one can truly claim the noble name of Mason until he has understood at least the basic symbolic emblems of the Fraternity and their application to his every day life. Masonry will be of worth or worthless to man in accordance with the interpretation he places upon it and to the degree in which he absorbs its principles and teachings into his life.

May we invite you to journey with us down the trail of memory to the state of a Fellowcraft and try to point out a few of the things which should attract your attention, and, if we can, place sort some of a practical application upon them. The Apprentice himself is the greatest symbol of the degree, he is the trained seeker after truth—just so it the Fellowcraft a symbol—symbolic of that worker in the truth which the Apprentice has found.

As we enter into this state of Masonic life we cannot help but be impressed with the fact that the symbolism here is entirely different from that which has preceded it. Here we find new duties and increased obligations to their performance which press upon the individual. The lessons of wisdom and virtue which he has received before are now to bear fruit in action; the talent which was lent is now returned with usury. It is here that we must first begin to realize that labor is the divinely appointed lot of man and here it is that we must learn the great truth concerning the rewards of industry which are set forth so eloquently in their emblematic form. Here we find the expression of one of the great truths of life—that we should exercise our intellect and industry and, having done so, we should look forward to receiving our wages to which we are entitled for the faithful performance of our duty in every stage and state of life.

Perhaps one of the greatest lessons which man must learn is found in the recognition of the fact that we are not intended for physical labor only. There are more exalted tasks to which the possession of mind has called us; for, are we not endowed by the Creator with the possession of reason and intellect? Therefore, should it not be our pleasure, and surely it is our duty to direct the vigor and energy of our manhood to the cultivation of our reasoning faculties and the

improvement of our intellectual powers. Of this duty our references to the Liberal Arts must often remind us, and we must learn that these things are not merely a part of the ritual, but are intended as real aids to the great science of right living and high thinking.

It is here, too, that we must recognize that in the investigation of the true meaning of every Masonic symbol and allegory, one must be governed by the single principle that the whole design of Freemasonry, as speculative science, is based on the investigation of divine truth. To this great object everything else is secondary. From the moment we become true Masons we also become investigators—laborers in the quarry of life—whose reward is to be truth. In this seeking we soon find that we are never stationary, that we never move back but that our course is always forward and that with each step some new mental illumination is added—some thought of a higher knowledge and more elevated doctrine. If we turn to the teachings of the Nazarene we might use his word of wisdom to represent this Masonic fact—“No man having put his hand to the plow, and looking back, is fit for the kingdom of heaven.”

Here, too, we are reminded of the fact that as soon as the irrational years of childhood have passed we find our first duty set clearly before us—the duty of self-improvement. Nor can we stand still, if we would be worthy of our vocation; for our destiny as an immoral being requires us to ascend, step by step, until we have reached the summit, where the treasures of knowledge await us.

The reference which is made to the organization of the Masonic institution is intended to remind us of the union of men in society and the development of the social state out of the state of nature. We are reminded at the very outset of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition of mankind and the world. Indeed, Masonry itself is a result of civilization; and in grateful return it has been one of the most important means of extending that condition of mankind.

All of the monuments of antiquity that the ravages of time have left for us to read, combine to prove that man no sooner emerged from the savage state and evolved the social state, than he commenced the organization of religious mysteries, and the separation, perhaps by some sort of divine instinct, of the sacred from the profane. Following this initial development there came the development of architecture, brought about by the sheer necessity of sheltering himself and his family from the elements, and on top of this came the development of mathematical sciences which enabled him to measure and designate the limits of his possessions. All of these

(Continued on page 19)