

Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

Today's Challenge To Masonry

Over One Hundred years ago the Poet Cowper wrote:

*"Sure, there is need of social intercourse,
Benevolence, and peace, and mutual aid
Between the nations in a world, that seems
To toll the death bell of its own decease
And by the voice of all its elements
To preach the universal doom."*

and recently Winston Churchill depicted the present-day conditions in Britain in the following graphic language:

"During the last few years a sense of powerlessness must have come across those who have taken part in the triumphant exertions which the British Empire has made in the present century. Some spring seems to have been snapped in the National consciousness. There is a readiness to cast away all that has been won by measureless sacrifices and achievements. We seem to be the only great nation which dare not speak up for itself, which has lost confidence in its missions, which is ready to resign its hard-won rights."

Conditions are rapidly changing all over the world. The radio, the aeroplane and other modern inventions have brought all countries and peoples closer together. The world is, therefore, one great family. Millions of little fellows who, for centuries, had to be content with thatched huts, mud floors, beans, tortillas and abject poverty, have been stirred by conditions in other countries and are beginning to ask for more. Everywhere there is a cry for social security and betterment of living conditions. There is unrest among all the different peoples of the world and it has been proven that no country can live to itself alone. National boundaries are no longer secure, the smaller nations existing only by the grace of the larger and more powerful ones. Russia, with her way of life, now dominates much of Europe and Asia.

Her ideologies and ours are diametrically opposed. Our Canadian way of life is perhaps the freest in human history and our scale of living second only to that of the United States by comparison. If we are to save what we have and hand it on, unimpaired, to posterity, we must guard it as a sacred heritage. In this new atomic era, science and politics by themselves will not save the world, but only the perspective and power of right thinking and right doing.

In view of the chaotic conditions in the world and our strategic position should a third world war develop and engulf us in the conflict, what, therefore, is Masonry's responsibility at the present crucial hour?

The great teachings of Masonry, like all eternal truths, are unchangeable. We have a way of life which, if put into practice, would solve the problems of humanity. This, of course, cannot be done by force of arms. It must be accomplished by daily living and inculcating our great truths into humanity. We must first of all absorb in our own life the teachings of Masonry and then go out into the world to practice it. Such a life would present Masonry in its true light.

Many of our Members are Masons in name only, having eagerly rushed into the Order and failed to grasp and absorb the teachings they receive. It takes a long time and much deep study to know and understand all that is implied in the various Degrees of our Order. Even Members, who have been Masons for many years, confess freely that they know very little compared with all that can be known. A life time is not enough to become really well qualified and proficient in all the degrees. Our education in Masonry is never complete. So I suggest that we should read, mark, learn and inwardly digest as much as we can of what Masonry teaches. Knowledge of one's self is the deep meaning of Masonry and will enable us to build wisely and well a Temple that will receive the stamp of approval of the Great Architect.

The people of the world need today, more than anything else, encouragement, comfort and hope. Time and time again we have been told since the war ended that the hope of the world lies in Brotherhood. The tragedy of the situation, however, is that the task of re-building is held in abeyance while debates on treaties and boundaries are prolonged interminably. The people need not only every possible material aid we can give them; they need guidance and Brotherly assistance as well. This naturally comes within the province and the responsibility of all Masons.

Our great mission, at the present time, is to interpret our way of life to those who are seeking about for a new World Order. We are taught in our Lodges that we must practise outside the Lodge those excellent precepts which are ever inculcated within it so that when anyone is said to be a Mason, "the world at large may know that he is one to whom the burdened heart may pour forth its sorrow, to whom the distressed may prefer his suit, whose hand is guided by justice and whose heart is expanded by benevolence."

We, as Masons, are judged by the way we act outside the Lodge and how can a member, who has not had time to absorb the great lessons which we teach within the Lodge, suitably uphold our standards and the ancient landmarks which we all should prize so highly?

We must admit that the world situation looks dark and foreboding and impossible of reformation, but we must be patient and not weary in well doing. We must not be discouraged by man's apathy, nor disgusted with his shortcomings, nor tire of his indifference to those around him. We should be prepared to live our Masonry, to practice it in daily living and to work tirelessly for better conditions so that all peoples may receive the blessings which we so freely enjoy in this land of ours. In due time, even if, during our life, our labours and exertions appear to produce no fruit, right will prevail so let us be patient in well doing.

Masonry is, and we cannot say it with too great an emphasis—"A Way of Life," the influence of which can do much to brighten the dark places of the earth, and the living of which interprets Masonry in its true light. A part of the real purpose of Masonry is the creation and maintenance of public opinion, that will sustain the kind of world where every one, who is animated by good will and right thoughts, may live his own life untrammelled save by those limitations that the interest of others, and his own knowledge of the truth, impose upon him.

Our Order can be no stronger than the character of its Members. Thousands are now coming into membership. The responsibility rests on us to see that they are properly instructed and imbued with the grand precepts on which our Order is founded so

that they, too, may become inspired with the great principle of Service to Humanity. There must be a re-dedication of our members to the fundamental truths which our Order teaches. We must give to others the knowledge and the ideals which we cherish so dearly for ourselves, and by so doing, we will make a worthwhile contribution to the problem confronting humanity in this hour of world crisis.

*"Eternal Ruler of the ceaseless round
Of circling planets singing on their way,
Guide of the nations from the night profound
Into the glory of the perfect day:
Rule in our hearts; that we may ever be
Aided and strengthened and upheld by Thee."*

R. W. Bro. H. B. MACDONALD,
Senior Grand Warden.

UNITED GRAND LODGE OF ENGLAND

At the Quarterly Communication of Grand Lodge held on Wednesday, 3rd September, 1947, Bro. His Grace the Duke of Devonshire, K.G., was elected and proclaimed as M. W. Grand Master of the United Grand Lodge of England, and Bro. The Rt. Hon. the Earl of Scarborough, G. C. S. I., G.C.I.E., T.D., was appointed, obligated and installed as the R. W. Deputy Grand Master.

During the past year there has been an increase of 198,197 of new members in the United States of America and 11,271 new members in Canada. It would be interesting to know how many of these new members would be members in good standing ten years hence.

S. W.

YESTERDAY GONE: MEMORY REMAINS

Yesterday is gone and only the memory of its joys and pleasures, errors and disappointments linger with us. It was that day we looked forward to with such eagerness and expectancy only a seemingly short time ago. And from the events of that day did we gather experience that now constitutes our storehouse of knowledge and understanding. And as the seasons come and go, it is natural for us to reflect upon the scenes of the past. We cannot permit ourselves to dwell upon the events of yesterday, for yesterday is gone.

Today is the day of promise, the day for positive action, when each of us should be filled with the desire to set new marks in the field of human endeavour. Today is the day when we, clothed with the experience of yesterday, are qualified to advance to new heights in our respective stations. Let us think of yesterday as only a guide-post along the highway

(Continued on page 13)

To the Masters, Wardens and Members of the Craft Lodges of Alberta

Freemasonry throughout its history has ever been in the forefront of expressing through humanity its teaching and principles. Many and varied have been the designs laid down upon its trestle-boards.

Speculative Freemasonry came into being at a time when moral conditions were at a low ebb throughout the world; that its influence was immediately felt is manifest by the springing up of so many Grand Lodges in Europe and America with Freemasons assuming the role of leadership and freeing the world from the chaos of war and strife that had embittered nations. Later on we see Freemasonry in England establishing schools for boys and girls when educational facilities were not easily obtainable. On the American continent social conditions compelled many Grand Lodges to establish homes for the Orphans and the Aged, and these have fulfilled their sphere of influence. During the past Great War Freemasonry's influence was again demonstrated by the organizing of Service Clubs and Canteens for the Armed Services and the bringing of succor to war torn Britain.

More or less as a result of conditions existing during and following the War we have another problem demanding our attention. As your Grand Master I have placed a design upon the trestle-board which demands your assistance to enable me to bring to fruition and completion the plan as set forth.

The Freemasons of Alberta have given the lead in the past, and an opportunity is here presented—in a practical way—to carry out the teachings of our Fraternity and stand to give a helping hand towards restoring wayward young lives back to the path of truth and honor, and enable them by teaching trades and other useful occupations to become good members of society.

Juvenile delinquency is an ugly word, and one that is distasteful to most of us, yet we daily come in contact with it through our newspapers and are prone to ignore it, believing the subject to be one that should be solved by the police and governmental officials. Seldom do we think that the problem is our responsibility to remove this cancer that is undermining so many young lives in our several communities. As your Grand Master, I have given considerable thought to this subject and have interviewed many officials charged with the matter and am firmly of the opinion that Craft Freemasonry should grapple with the situation and really do something about it.

To this end I have formulated a plan which I believe will do much towards accomplishing our purpose provided I obtain your whole hearted support by word and deed and I ask that each Lodge diligently study the matter so as to be able to intelligently deal with the question.

My plan involves the purchase of a farm of approximately 640 acres, preferably in an irrigated area which would permit of all year round working. Such a farm would produce grain, sugar beets, alfalfa and such other crops as the husbandman would consider

desirable. In addition facilities for the raising of livestock, cattle, sheep and hogs and such poultry as may be necessary should be provided. The revenue from these products would enable the project to be operated at a minimum of expense to Grand Lodge. I believe that within a very short time such an operation can be made self supporting.

For the carrying out of such a project the following assistants would be required.

1. A man and his wife trained in social science would superintend the operations, become father and mother to the boys, lead them in all their activities and give counsel when necessary. He should be a strict disciplinarian without having to resort to force and command the respect of all the boys.

2. A husbandman, preferably a graduate of some Canadian Agriculture College, capable of not only instructing the boys in the preparation and care of the soil, but also be able to operate the equipment necessary properly farm the land; to be able to advise in the matter of rotation of crops and also be able to instruct in the matter of tending and caring of the various types of livestock common to Western Canadian Farms. He should be a man capable of doing anything around a farm and by precept and example gain the confidence of the boys.

3. An instructor in manual training is necessary to teach the boys the art of taking care of equipment and the repairing of building and outhouses so frequently required on a farm and which the farmer must rely on his own resources to do.

With the aid and under the guidance of this personnel, the boys would be required to do four or five hours work daily; facilities would be provided for exercise in the way of a gymnasium which could be used as a chapel and on occasion for the showing of moving pictures. In the proper season outdoor games should be indulged in and the boys encouraged to take part therein.

Now as to the cost; it is estimated that such a farm of 640 acres would involve an expenditure of \$75,000.00 and there would be required at least another \$75,000.00 to stock the farm with cattle, sheep, hogs and poultry and also provide the extra buildings that would be necessary. This represents an average donation of \$10.00 per member of our Grand Jurisdiction, surely a small sum to invest in this worthy and needy cause and one which we as Freemasons should be willing to invest many times that sum.

It is manifest that I have not covered all the points that will come to your minds on this subject, but I sincerely hope to be able to meet and discuss the subject with you so that a fuller understanding of the aims and objects can be obtained.

In the meantime I crave your attention to this matter confident that as Freemasons my request will receive your ready response.

A. D. CUMMING,
Grand Master.

The Responsibilities and Duties of a Past Master

I am a Past Master. I have been a Mason for many years, holding in turn various offices as Steward, Deacon and Warden, until finally my Brethren saw fit to place me in the Master's chair for one year.

I had spent several years preparing for this position by diligent study of the Constitution and Ritual and by constant and close observation of the business proceedings of the Lodge as well as the proper decorum during degree work. I felt the responsibility of my position as Master very keenly and put all my effort into it—and the co-operation and wholehearted support of my Lodge Brethren during my year as Wor. Master have ever since been a cherished and happy memory.

Now I sit on the sidelines, as my Brethren call it and consider the Lodge life in its various phases as it develops from month to month and year to year. Somewhat sadly I remember, that some Past Masters consider their responsibilities to the Lodge ended or at least greatly reduced when their year as Master is over, often attending infrequently, or not at all, unless it be social functions.

As a Past Master I feel that attendance is my first duty. I am the example for my younger Brethren to follow and it is necessary that I keep constantly alert, checking my own behaviour and questioning myself, whether my activities and conduct in the Lodge are such as to command respect and tend to improve and promote true friendship and the feeling of real Masonic Fellowship within the Lodge.

I watch the Initiate receive his degree and note the bewilderment and uncertainties reflected in his countenance—I understand how he feels and I make it a point to seek him out and talk to him; just a few reassuring words to make him feel that we trust him, are glad to have him with us and that our brotherly love and affection are with him and about him *now*.

To be sure; All Masons have been through this, but I, as a Past Master, have had the time to contemplate and sift my experience through the years and my ideas have matured to a state, where I am perhaps better qualified to reveal to the new Brother something of the beauty, in human relationship, which will open up through his Masonic associations. Because I am a Past Master, I open the door of Brotherhood wide—and give and give of the friendship and affection, which has been accorded me in such abundance.

I am a Past Master only because my Brethren have at one time entrusted me with the highest office in their power to bestow. If I do not use the opportunity given me as a Past Master to become a better and more useful Brother in the Lodge and

to the Craft at large, I shall not merit the trust and confidence placed in me.

My Lodge may face difficult times. I must attend zealously to my work and endeavour to inspire confidence and faith in the institution, so that the younger Brethren will know, that such trials are only temporary and will pass, and that nothing really serious can happen to the Lodge or the Institution so long as each Brother keeps his Faith and lives it.

Through many years of Lodge Life, I have been exposed to a great deal of Masonic philosophy and the beauty of it has made a lasting impression on my mind. One young Brother told me, "It is something out of this world"—and yet it is so practical and so personal, becoming increasingly more beautiful the more it is shared.

I consider it my duty as a Past Master, to reveal to all my Brethren as much of the beauty of the Masonic Philosophy as I am capable. I must do this as opportunity offers, by quiet talks or indirect teaching and above all by example, so that every Brother may find it worth while to evolve for himself an every-day simple working philosophy out of the Masonic pattern and so realize the great value of its teachings and its unlimited possibilities.

I must not forget, that I also have promised to obey and support my Wor. Master during his term of office. I must be prepared to fill any temporary vacancy in the offices of the Lodge or assume any part of degree work on short notice, or serve on any committee at his request. It is therefore necessary, that I keep posted in the "Work," and not let myself become careless as my example ought to be a pattern for my younger Brethren.

And let me not forget, that, as a Past Master I am a member of Grand Lodge, and it is my duty therefore, to make every effort to attend the Grand Lodge sessions and take part in its deliberations, endeavouring to exercise my voting privileges intelligently.

I should also attend Grand Lodge in the interest of fraternal friendship and Masonic intercourse, selfish perhaps, because I am the beneficiary. It is good to meet Brethren from all over the Province and exchange ideas and renew friendships. I bring away from such a gathering some of the enthusiasm and inspiration reborn there and come home to my Lodge ready to give my home Brethren the beneficial results of my own experiences.

It is quite in the natural order of things, that as a Past Master I become many things to many

Brethren in my Lodge:—

A Councillor—A trustee of the Masonic Faith or Way of Life, A Custodian of the Work and an opportunist teacher of Masonic living to my younger Brethren and a Citizen, whose regular behaviour and life in the community *should* reflect credit on my Lodge as well as the Masonic Fraternity.

My duties as a Past Master are quite clear and simple—

All the rules and regulations in the Constitution and Rituals governing the conduct of Masons apply to me, but much intensified or within a larger scope, because I am a Past Master. I am a graduate of Masonry and therefore my obligations have increased manifold.

Masonry has given me all the good, that I am capable of absorbing or assimilating and it is my duty to repay it in accordance with my talents and opportunities, this being possible only by humbly dispensing to my Brethren the benefits that have come to me through my masonic associations or activities.

To sum up—

As a Past Master I must be punctual and regular in my Lodge attendance.

I must co-operate wholeheartedly and render active support in all laudable Masonic undertakings as well as lodge work.

Quietly be a Masonic Missionary among my Brethren.

Keep well posted and not let myself become too "rusty", to be of maximum use in Lodge Life, as long as I am physically capable of such work.

And finally—In my own community as well as in other small towns everybody has some knowledge of the other fellows business, and practically every person knows that I belong to the Masonic Lodge. They know nothing about Masonry and its philosophy, but they know me.

I must be very careful and jealous of my conduct lest I become liable to censure and so discredit my Lodge. My actions and behaviour from day to day advertise Masonry to those, who know me to be a Mason, and my neighbours and associates will naturally determine from what they see of my life from day to day, whether or not Masonry is worth while. As a Mason and Past Master I live in a glass house.

There are a great many Past Masters in the Grand Jurisdiction of Alberta and a considerable number even in this Masonic District No. 5. Let us take stock of ourselves as Past Masters, our duties and responsibilities—and then quietly go to work at our profession—and Brethren, the results will exceed our fondest hopes.

R. W. Bro. HANS FARVOLDEN,
Forestburg Lodge No. 128.

YESTERDAY GONE, MEMORY REMAINS

(Continued from page 10)

of life, warning us of the snares and pitfalls which may be encountered as we bear the torch of progress Today.

Tomorrow lies ahead as a promise unfulfilled, as a story yet untold. Only through the eyes of faith can we behold the gates of Tomorrow, and only thus can we prepare ourselves for the realities of the future. Faith is the balance wheel of our spiritual, social and national existence, the telescopic eye through which we must look for a sunny Tomorrow.

The experience of Yesterday, the opportunities of Today, and faith in the possibilities of Tomorrow constitute the foundation upon which you and I must fashion the Temple of Life.—By Lloyd Rime, M.P.S., in The Philalethes.

Bro. LLOYD RIME, M.P.S.,

In The Philalethes.

MASONRY LEADS

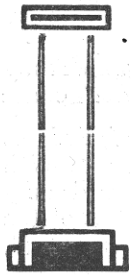
In this country are more than 700 different fraternal organizations. Masonry is not just one of them. Masonry is the oldest and has the largest membership. It is different from all others. Membership selection is the first basic difference. It is the only one that seeks no members, never asking anyone to join. Secondly, Masonry is based upon the Fatherhood of God and the Brotherhood of Man. This it endeavors to plant in the hearts and lives of its members.—S. R. Light, Evansville, Ind.

The Ancient Lights once more were lit in Jersey when the Masonic Jewels and records of that Grand Jurisdiction, purloined by the Nazis during their occupation of the Channel Islands, were recently returned (through British and American Agencies) to their rightful owners.

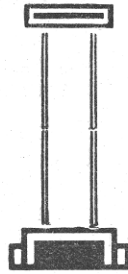
Under the English Constitution only one who has been an installed Master of a Lodge can confer a degree.

No man is ever cheated out of an honorable career unless he cheats himself. Believe in yourself. Do your work the best you know how and you will not be cheated—your efforts will bless all who come in touch with you.—Emerson.

Gather some profit to thy soul wheresoever thou be; so as if thou seest or hearest of any good examples, kindle thyself to the imitation thereof. But if thou observest anything worthy of reproof, beware thou do not the same.—Thomas a' Kempis.



Between the Pillars



BLUEPRINT OF A MASON

No one knows how many Masons have lived upon this earth. We do know their number run into millions. And we do know each and every one of them made certain commitments and assumed certain vows along with a solemn obligation to keep and perform the same. Yet even today we find some confusion over exactly what a Mason is, what he stands for, what he hopes and works for and what he expects in the way of reward for good work well done. A measure of this haziness can be found among some Masons themselves. Much of it, of course, will be discovered in the non-Masonic world.

A large part of this difficulty most likely arises from the fact that Masonry does not and never has publicized a creed or set of tenets to circumscribe or define its beliefs, acceptance of which is necessary for membership. The setting up of such definite standards is customary in most organizations, particularly those of a religious nature. Masonry has no criticism of this policy, but for its own purposes demands only one unequivocal declaration of faith before membership is granted and that is, belief in Deity. No atheist or unbeliever, if known to be such, can ever become a Mason.

Masonry is not a religious system, or order, which fact also gives rise to some confusion. Masonry began as a Craft. In former times its devotees were actual masons—builders, governed by strict rules and conventions to maintain the highest standards of skill and integrity. Speculative, or modern. Masonry is still a craft but instead of working with stones, timbers and metals, its materials are the many and varied forces, conditions, emotions and acts which combine to make up the character of man.

The difference between the purely religious and the Masonic approach to the weighty factors of life and time may be stated as follows: Religion places its main emphasis on the spiritual phases and the hereafter. It believes that if these are properly evaluated, the effects will be made manifest in right living and consequent benefits during human life. Masonry places its concern first with life as it is lived here and now, believing that if the principles of charity, honor, justice, equality and brotherhood can be brought to wide acceptance and demonstration among men here and now, vast benefits in the present

life will result and open the way for more rapid advancement into the spiritual or religious realms.

It will be seen, therefore, that no conflict exists between religion and Masonry. Both aim at the same thing—the eternal welfare of man—but approach it from different angles, with Masonry, perhaps, having slightly wider latitude in earthly affairs than does religion.

Nevertheless, both use the same Great Light as the source of their teachings and instructions—the Bible. And it is therein that we find, in a few words written by St. Paul, what is probably one of the best blueprints of a Mason. The quotation is from II Timothy 2:14-16 and reads thus:

“Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness.”

Masonic principles and teaching are plain and simple. They are words of truth as applied to man's conduct here on earth. They admonish us to avoid evil speaking and babbling criticisms because such always lead to iniquity and are wholly incompatible with the spirit of the Fraternity.

It will be well for all Masons to fasten that blueprint securely in mind and heart. If we try always to speak only words that will be profitable to our fellow men; if we seek diligently to know the words of truth that have been given us and to divide (understand) them correctly; if we consistently shun profane and vain talk among ourselves and before the public, we cannot help but set a good example before the world, thus bringing honor and credit to the Craft along with still greater opportunities for service.—By Editor M. A. Stillwaugh, *Masonic Chronicle*.

Bro M. A. STILLWAUGH,
Masonic Chronicle.



Happy is the man whose thoughts will bear
The rigid test of the unerring square;
Who walks life's way, with a solemn tread,
Steadily upward towards his God.
Striving by deeds of kindness and love
To gain admission to that Lodge above,
Knowing the stone by the builders out cast
Will crown the Master's work at last.

By Bro. Evans,
Texas Grand Lodge Magazine.