



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

THE CARPENTER and COLLEGE GRADUATES

Does education educate? This pointed question was asked and answered under singular circumstances at a banquet recently held in London, England. A man who had never made a speech in his life addressed a gathering of college graduates, and made a hit. The article dealing with this was published from the pen of Alexander Irvine in the "Teacher's World" and reprinted in Public Opinion. It is as follows:

"About one hundred and fifty students, who had just received their degrees, met for a final dinner, before they separated to go into various parts of the world, probably never to meet again. They had been so surfeited with dignified drivel during the four years at college that they decided to omit the address at the final function.

"Of two hundred professors there was one man whose criticism of college addresses was well known. He had never made an address in his life, and it was suggested, more as a joke than with any serious intent, to invite him to deliver the address. If they had imagined for a moment that he would accept the invitation he never would have been asked. He accepted, however, and the committee decided to let the class grin and bear it.

"The dinner took place in one of the world's greatest hotels. The banqueting hall was known far and wide for its artistic arrangements and luxurious furniture. The young men were dressed in conventional evening dress. Most of them were future captains of industry. During the course of the dinner there was a good deal of joking and some speculation about the professor's address. When the dinner was over the chairman rapped for order and introduced the speaker.

"Gentlemen," he began, "I have never made a speech in my life, and I don't intend to begin now.

I have something to say, however, and in saying it I will follow Luther's three-fold rule: 'Stand up straightly, speak out boldly, and sit down quickly.'

"We are in one of the famous banqueting halls of the world. Belshazzar's Hall compared to this was a lodging on the third floor back. No such art existed in those days as we see about this room. No such viands graced his board. What was there, was elegant for that day, but we live in another age, an age of art, arcraftsmanship and luxury. From the lowest form of day labour to the highest form of art, we have around us samples of at least a hundred forms of human work.

"Take this tablecloth, to begin with. It is of most exquisite workmanship. It involves weaving—to go no further back—bleaching, smoothing, designing. It is a damask line, beautiful and most pleasing to the eye. I want to ask you a question: Is there anyone here who knows from personal experience anything about the labour involved? Have any of you ever contributed any labour to the manufacturing of table linen? I am serious, gentlemen. If any of you have, I would like him to say so. There was absolute silence. I understand then, he continued, that the making of such a thing is beyond your ken.

"Let me draw your attention to the samples of pottery here. Surely the men and women who produce such beautiful things are artists. What a joy it must be for a man to hold such a thing in his hand—complete—and say, 'I made it!' Many forms of labour are involved here, also—the digging of clay, the carting, fashioning, painting, burning, baking, and finishing. If there is a man here who has ever touched this form of labour, let him answer. No one!

"There are samples of the most exquisite, and

I know, costly, cut glass. That also involves much labour and great art. It is a unique industry in itself. I will not detail the process; we see the result, but the various forms of labour involved are practically unknown to us. I would be rather surprised to find a man among you who had ever touched this industry at any angle.

"In this way he went over the silver, dwelt rather lengthily on the subject of mining and the life of a miner. Nothing escaped his notice. He drew attention to the carpet and rugs on the floor, to the curtains and drapery of the great windows, to the mural decorations, executed by the greatest living mural painter. There was a rich fresco around the room. He called attention to it. When he had gone over most of the things in the room he turned again to the table.

"There are cut flowers here, he said, 'Most of you spent years in the study of botany, but I don't think any of you would undertake to give us a complete classification of what we see and enjoy on the table.' There was a disposition to laugh, but he wiped the smile from every face around the table by quietly saying 'Perhaps you are to be congratulated that you are at an age when a sense of humor covers a multitude of sins, but personally I cannot enjoy that which gives me pain.'

"I am a representative university man, seriously asking myself and you whether the system we call education educates? The silence became oppressive. The men were thinking.

"Perhaps," he continued, "I should have put you more at ease by telling you at the beginning that I have never experienced the joy of fashioning articles with my own hands. Nor anything useful for that matter. Here we are, then, a group of men on whom a university has set its stamp. We produce nothing we eat, we could not even lend a hand in the making of anything we see around us, and truth compels me to venture the suggestion that in ninety-nine cases out of a hundred the chief motive of a college education is to escape actual participation in just such work as has given or ought to give joy to the worker.

"A time-keeper performs a useful function, so does a cash register, but the function of education is not to turn out time-keepers or cash registers. It has been truly said that if ten Bachelors of Art were wrecked in mid-ocean they could not build a pontoon to save their lives! They would be equally helpless in any critical emergency where practical knowledge of the ordinary things around us was imperatively necessary. A statement of the problem is not a solution, and we do not gain much by stating that the system is not to blame and we are not.

"You certainly are not to blame. You are the

victims of whatever systems we have. I cannot say that I am blameless. I do not believe that a smattering of languages, of mathematics, and history is education. I believe the system of cramming these things to pass an examination is pernicious. So having been asked for the first time in my life to make an address, I made it an opportunity to enter my protest.

"Education is to prepare and equip for the duties and responsibilities of life—not to turn out industrial and commercial bosses, gaffers, time-keepers and cash registers. I would hardly be justified in taking up your time with these observations alone. So, in addition, I want to say this: "Most of you are destined to be masters of men. You will organize and mobilize their labour, you will oversee it.

"When you see men around you actually creating beautiful things with their hands, I would like you to remember that it was my opinion that actual labour in the arts and crafts and industries is an infinitely nobler contribution to the happiness of mankind than clipping coupons and living on the sweat of other men's brows.

"It will not come in our day, but the world will ultimately come to understand that the training of the hand is as necessary as the training of the body. Why should it be considered an unthinkable thing that a blacksmith or a carpenter should need an education? Why should college men consider it degrading to handle tools and make useful and beautiful things?

"Why should a University perpetuate such a revolt against Nature in which the man who does no useful work at all is considered a gentleman, and the creator of wealth and beautiful things should be considered low caste in Anglo-Saxon civilization.

"I want to point out to you that the highest form of culture and refinement known to mankind was ultimately associated with tools and labour. In order to do that I must present to you a picture, imaginative, but in accord with the facts of history and experience.

"He pushed his chair back and stood a few feet from the table. His face betrayed deep emotion. His voice became wonderfully soft and irresistibly appealing. The college men had been interested; they were now spellbound. He raised his hand and went through the motions of drawing aside a curtain.

"Gentlemen," he said, "May I introduce to you a young Galilean who is a master builder—Jesus of Nazareth!"

It was a weird act. The silence became oppressive. As if addressing an actual person of flesh and blood he continued:

"Master, may I ask you, as I asked these young men, whether there is anything in this room that you could make with your hands as other men make them?"

There was a pause, a brief moment or two, then with the slow measured stride of an Oriental, he went to the end of the table, and took the tablecloth in his hand, and made bare the corner and carved oak leg of the great table. In that position he looked into the faces of the men and said: "The Master says, 'Yes, I could make the table—I am a Carpenter!'"

R.W. BRO. CHAS. FOTHERINGHAM, P.D.D.G.M.,
ONTARIO.

REPORT FROM THE GRAND MASTER

This report on the activities of your Grand Master is going to be entirely devoted to the Boys' Farm scheme.

I spent three or four days in Edmonton the early part of January visiting among the brethren of that District and on the 11th we had a bang-up meeting of all the lodges in the city to discuss the Boys' Farm scheme. A favorable resolution was passed regarding the scheme and a committee has now been set up to go into the details.

On the 18th we held a meeting in the city of Calgary at which all the Lodges in the city were represented and several in the surrounding District. This meeting also endorsed the Boys' Farm scheme.

I am going to quote you here part of a letter I received from a Brother, I do not know his name, because he only signed "Just a Mason." I am only quoting the main body of this letter so that if the Brother who sent this donation sees it in print he will know that we did not print the contents of the whole letter.

Quote—

"Please accept my \$10.00 donation as I do want to be in on the Boys' Farm.

"I want to do this not only as a duty, but as a great privilege, when I joined the Lodge I learned to pray and to hope and to love. I also learned to understand the lecture from the N.E. corner, also I was struck by that which the pencil teaches us, in the working tools 3rd degree. I have also read 1st Cor. 13-3 which reads thus—

"'And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not love, it profiteth me nothing.'

"I want to thank you and also congratulate you on thinking of this fine work."

End of Quote.

May I here congratulate the Brother on his good spirit and devotion in remitting his \$10.00 donation.

I am rather disappointed that I did not hear from more of the brethren because the January bulletin has now been out for some considerable time.

However, before this Bulletin reaches you there will be a meeting in Lethbridge and one in Medicine

Hat at which this scheme will be fully discussed, then a meeting will be held in Calgary of a Committee composed of brethren all over the Jurisdiction and they will formulate the final plans.

I am very desirous that Lodges discuss this matter intelligently and do not jump to too many conclusions. Most of the District Deputies are fully conversant with this subject and they should be able to answer any questions in connection with it.

I appeal to you brethren, to take this matter seriously. There is not a nobler work for the Masons in this Grand Jurisdiction to do than to save the youth and this is exactly what it is. Suppose it does cost you a few dollars to start it and one or two dollars a year to keep it up, what one of us would not pay many hundreds of dollars to save any particular youth if it could be done.

I hope every Brother interested will write me a letter and give me his views on this project, and for the information of those in the Northern part of the Province, it is my intention to be in Edmonton from February 16th to the 27th inclusive. I shall be pleased to see any of the Brethren who would like to discuss this matter with me personally any afternoon between the hours of 3 p.m. and 5 p.m. at the MacDonald Hotel. Call and see me anyway.

A. D. CUMMING, Grand Master.

BETWEEN THE PILLARS (Continued from page 26)
during the course of his Office.

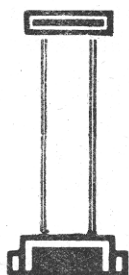
Of the Senior Warden, he is responsible for assisting the Master in the conduct of the Lodge, and carrying on the work. Should the Master be indisposed or absent, the Lodge will be ruled by the Senior Warden and he shall be responsible for the proper conducting of the meeting. The Senior Warden should during the conferring of a degree or during a meeting draw the Masters' attention to any serious errors or omissions on the part of any of the Officers or the Brethren. The Senior Warden is responsible to see that the Brethren are properly vouched for. Generally the Senior Warden is Chairman of the General Purpose Committee and is responsible for the regular convening of same and carry on the meeting. Likewise the Senior Warden is responsible for the equipment of a Lodge, to see that there is sufficient and in good repair, and to see that it is properly stored when not in use.

Of the Junior Warden, he is responsible for the proper conduct of the Brethren after the close of the Lodge, generally in the form of a refreshment period. He should make welcome any visitors that may be present. He is also in charge whenever the Lodge is called from Labor to Refreshment. Any Masonic Charges that are laid must be done so through the Junior Warden and the conduct of the trial is under his charge.

BRO. ROY W. AUSTIN,
Senior Warden, Concord Lodge,
No. 124, Alberta.



Between the Pillars



THE RESPONSIBILITIES OF THE MASTER AND WARDENS OF THEIR RESPECTIVE LODGES

To the Brother who is installed in the Chair of King Solomon as Worshipful Master of his Lodge, which is the most honorable position within the gift of his Lodge, he must be prepared to think at all times and on all matters of the Lodge as a whole and never of self. The thinking of a Worshipful Master along this trend is going to make his term of office more successful and the responsibility of carrying on the regular communications will be that much easier. To arrive at the ultimate of any Lodge—success and prosperity—a Master is required to combine business principles, friendship, advisor as well as being qualified on finance.

A Master's familiarity and full knowledge of the Ancient Landmarks is imperative, and also to see that they are never encroached upon in any way, otherwise our basic foundations will be jeopardized. To be fully informed of the duties of each of the Officers is essential as the Master is responsible to see that the fulfillment of their respective office is efficiently carried out to the best of their ability. A complete knowledge of the financial status of a Lodge is very essential as from time to time some of the Brethren may see fit to introduce a motion for the expenditure of monies for a purpose that might place the Lodge in an embarrassing position and diplomacy would be necessary in the handling of such a matter to retain harmony in the Lodge. A Master should be aware of the revenue of his Lodge and also the current expenditure for the operation of the Lodge.

To be aware of what is crossing the Secretary's desk is extremely important, also to be fully familiar with all of the reports and returns that are prepared by the Secretary to be submitted to Grand Lodge at regular intervals or whenever called upon. Should the Grand Master request further information on any matter the Master should be capable of giving any explanations. The compilation of Lodge Notices calling the various meetings can to a great extent effect the attendance. A Notice that is interesting as well as informative will bring the Brethren out and in turn the promptness of beginning the meeting at the time called for is very necessary.

The prompt and efficient despatch of business is highly essential and a full knowledge of the rights and privileges of the members is most im-

portant. A Master who is fully aware of Masonic procedure will find it much easier to carry on the business of a Lodge. Peace and harmony is imperative in every Lodge and the Master is responsible to see that this is maintained.

The appointment of all Committees in the Lodge is the responsibility of the Master. This is very important, particularly on investigation Committees, to see that they are unbiased and will report at all times fairly upon all definite facts that can be established of a person making application to become a member.

A full knowledge of degree work is imperative and the Master is responsible to see that each Candidate has conferred upon him the various degrees in a most solemn and impressive manner in order that he may become an enthusiastic Mason, an asset to his Lodge and a regular attender.

The Master is responsible for the appointment of certain Officers of his Lodge and this must be done with a great deal of thought as it must be remembered that every one appointed is a potential Master and the Brethren who show the most aggressiveness, enthusiasm should be considered

To a number of the Brethren sitting on the side, the responsibility of a Master begins and concludes with each Lodge meeting. As you who have already completed your term of office as Master know, this is far from correct and it has been said on many occasions that the meetings are but a small part of the Office of Worshipful Master. The sick must be looked after and in a number of Lodges a committee is appointed to take care of this, but the Master who is conscientious is always checking with the committee on the progress of the various members or their families who are indisposed and makes a lot of calls personally. Likewise Charity. Some of the Brethren are very reluctant to come forward on anything like this and quite often it is only through other members these facts are discovered. The Master should take immediate steps to investigate and act as quickly as possible on all worthy cases. To comfort the bereaved upon the death of a Member or one of his family and to act as counsellor is a noble responsibility. As it is one of the privileges of a Master Mason to be laid to rest by his Brethren, the Master is responsible to make the necessary arrangements should he be requested to do so and to see that the funeral ceremony is performed well to render that comfort that comes from it to his family.

Finally, regardless of what has been done by any Past Master, Officer or Member in the course of Lodge duties, the Worshipful Master is responsible to Grand Lodge and the Grand Master for all actions. If it should be something out of the ordinary the Master must have good and sufficient reason for this or he may be subject to censure by the Grand Master. The Master should co-operate with the Grand Master on any program that he may introduce

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