



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

THE VALUE OF HUMAN RELATIONS

Freemasonry is passing thru one of the most complex times in the history of the world. Two great wars between the forces of Right and Wrong have been fought and won by the side of Right; and twice Peace has been restored to a suffering world, but a Peace so different from what was desired or expected. It is a Peace where still the dark clouds of unrest still hover on the horizon; mistrust and suspicion exists between nations which but yesterday were united as allies; our world economic situation continues to give grave concern; and social and political problems seem to increase and to become more complex; all of which conditions absorb the thought and study of the best and brightest minds of our day.

The "Good Old Days" will never return. This is a Progressive World and Masonry, being Progressive, has always progressed with the world. It is for this reason that the type of man who is attracted to Masonry is the type that finds his way into every progressive field of work that develops a progressive world. The initiate into Freemasonry is taught its tenets, principles and landmarks, and as the overall effects of these great teachings mould his character, he expands in his influence in world affairs and then thru this human relationship with his fellowman, he becomes one of the largest group of progressive-minded world benefactors and shapers of world destiny. The Freemason is still the predominant force in any guiding organization of free people. In Alberta alone we have over fourteen thousand Freemasons, to a great many of whom is entrusted the guidance and destiny of many peoples. Whether it be in their local town, city, province, dominion or world affairs, they are there in responsible offices of trust; guiding the destinies of many people along the Progressive principles of Freemasonry as taught to them at their initiation into the Order. It is due to this great power of Freemasonry in the shaping of

world development that particular attention should be brought to bear upon the Mason and his knowledge of the value of human relations. His basis training on the theory of the Brotherhood of Man and the Fatherhood of God is reason for his fitness as a leader in the world organizations that are faced with solving the world's complex problems. Since these problems are to-day world wide, the value of our human relations becomes most important.

Humanity must be viewed as a great family in the making. The desire of that great family is peace, but if world peace is to be realized it must be based upon the will of God and is the central idea of the Fatherhood of God. It is the Light in Freemasonry that we are always seeking for thruout its many branches of travel and such a constant desire for Light is always a commendable character in a Freemason, for by this Light we are guided in our human relations and we know that it is not self generated but is transmitted by us from a source within and yet beyond us. God is the Fountain Light and thru us leads the world into new eras. Our reverent trust in Him is called forth from the life of every candidate at his initiation into Masonry. As Freemasons with an understanding of its great principles and filled with His Light which you constantly strive to seek; you should therefore in this day and age, consider every possible way of improving your knowledge of the Value of Human Relations, the better to carry out your daily responsibilities to your fellow men.

The old basic principles in the world still hold true, yet as the world progresses into new eras, the development and application of these principles demands a constant study to keep one abreast of the times. While you must therefore constantly strive to keep up-to-date in the line of your chosen field of work, it is most important that you retain and stimulate your intellectual curiosity in other fields in which you

may have natural interests. To live for the personal, selfish attainment of your own profession and its financial reward, without regard for the value of the relationship of your fellow man is not becoming or expected of a Freemason.

It is most essential for every well educated man to be familiar with the broad field of Government, starting with his local Government and passing on to Province, Dominion and World. The policy of a Government cannot be expected to be very far in advance of the thinking of the majority of her people. To those who are so fortunate as to be born with a superior mental equipment, and then to have the opportunity to develop this mental equipment by a higher education, have a special duty to keep themselves well informed on world affairs and then to help educate others and guide them in this difficult problem. Take seriously your civic duties and your responsibilities for and authority over other men and exercise these civic duties upon the principles and teachings of Freemasonry.

The ability to understand the individuals who are working for you or with you, and to evaluate and to get the most out of their capabilities is of prime importance. This ability to understand human beings is something we all have to a greater or lesser degree and, like all qualities, is one we can cultivate and improve upon with practice. To those of us born with this natural talent to perceive another man's character and capabilities, is entrusted a great responsibility for getting the right man in the right place. How important this is to-day in all our political, economical, and international life. There are many more individuals who have the energy and industry to grasp the ideas that some more creative mind has produced than there are those who can themselves produce something original.

The larger the organization over which you are placed, the less proportionately becomes the share which your own out-put as an individual can contribute to it and the more important becomes your power to guide and direct, to encourage and to use the ideas of your subordinates. This is true of the Grand Master of Masons, the organization being so large in numbers, that it is not his own individual out-put that is so great as is his power to guide, encourage and to use the ideas of his members. There are some people who feel that to recognize and use ideas of others is an admission of their own inferiority which is most un-true.

I am a firm believer in the importance of studying to keep abreast with advancement in your own chosen profession or work and then of developing your other diversified interests as a human being so that you do not become too nar-

row. You should recognize your duties as a citizen; maintain an open mind and stimulate and develop as far as you can, your imagination and reasoning power; study, understand and deal fairly and generously with your fellow man and know the value of such a human relationship. As one gets older I believe he will come to place more importance upon Human Relations and less on the purely technical aspects of professional and own personal gain.

R. W. Bro. Leroy W. Bond,
Senior Grand Warden.

AM I DULY AND TRULY PREPARED ?

The following is a copy of a framed statement which appears on the door of the preparation room of every Lodge in the State of Nevada:

"Before you enter this Holy of Holies, ask yourself in your innermost heart, 'Am I duly and truly prepared?' If you will listen you may hear a voice within saying, 'It is a brother desiring admission.'

"Can you enter this sanctuary this night as, indeed, a brother? Have you divested yourself of the garments of hate, envy, jealousy, deceit, hypocrisy and put on the robe of Brotherly Love? Can you stand before the Holy Altar, which recalls to your mind memories of by-gone days, and looking into the eyes of your Worshipful Master extend a greeting to those about you?

"Can you enter the Lodge tonight with a desire not only to receive, but to give?

"Should you entertain a spirit of enmity in the slightest degree for a brother in this Lodge, go on in, take the hand of that brother in yours, talk it over with him in the fraternal spirit that you should, and watch the mists disappear and the Sunlight of Masonic Brotherhood illuminate your heart and his. Just try, brother. You will not be disappointed.

"The noblest work of God is man, and the ancient landmarks of Freemasonry are his handiwork of man's highest nobility. Unless, then, you claim to be a Mason, good and true, I beseech you to turn back and do not enter. But if your ambitions and aims are the high calling of the Brotherhood of Man as taught throughout the ages by the fraternity of Freemasonry, and sanctified in nature and revealed by the approval of the Great Architect of the Universe, enter here, for within you will find that which you seek."

The Royal Arch Mason.

When you get discouraged, stand on the sidewalk and watch the crippled and the blind. Witness those who are really handicapped. Then thank your lucky stars that you are well and able to work.—Selected.

MOST WORSHIPFUL BRO. THE KING

Many Freemasons from overseas witnessed the memorable scene when 8,000 Masons in full regalia assembled in London's Albert Hall for the installation at the hands of the King of the Duke of Devonshire as Grand Master of the United Grand Lodge of Ancient, Free and Accepted Masons of England.

Six thousand lodges in England, Scotland, Ireland, and Commonwealth countries were represented at this Especial Grand Lodge.

Seated on the gilt Masonic throne, made in 1791 for the Prince of Wales, afterwards George IV., the King, who had been announced, with a flourish of trumpets, as "Most Worshipful Brother His Majesty the King, Past Grand Master," administered the solemn obligation regarding the duties of Grand Master.

Addressing him, the King said: "When I addressed your predecessor at his installation, I said: 'I believe that a determination to maintain the values which have been the rock upon which the Masonic structure has stood firm against the storms of the past is the only policy which can be pursued in the future.'

"I think that warning needs emphasizing today, when men, sometimes swayed by sentimentality or an indiscriminate tolerance, are apt to overlook the lessons of the past. I cannot better impress this upon you than by quoting from the Book on which we have all taken our Masonic obligations: 'Remove not the Ancient landmark, which thy Fathers have set'."

This was the third time during his reign that the King had installed a Grand Master of English Freemasonry; in 1939 he installed his brother, the Duke of Kent, and in 1943 he did the same for his brother-in-law, the late Earl of Harewood, who became Grand Master after the Duke of Kent's death in 1942.

CORRECTION

Our attention has been drawn to an error which appeared in the September issue under paragraph "TIMELY ADVICE". Paragraph (4) of the Directive issued by the Grand Master of the Grand Lodge of Canada in Ontario should read as follows:

"The bringing of any intoxicants upon Lodge premises owned or controlled by Masons is prohibited. No such premises owned or controlled by Masons shall be leased for any function such as wedding receptions, dances or other entertainment, unless there is a definite agreement with the lessee that no intoxicants shall be served or consumed upon or brought onto such premises."

BETWEEN THE PILLARS

(Continued from Page 4)

immemorial. Masonry, however, is not so much the building in stone that teaches the antiquity of true Freemasonry. It is based on a deeper, grander and more noble foundation than that. It is the banding together of men as Brethren with one common object in view, viz., the teaching and practice of every moral truth and virtue. Today, Brother, you have been received here as a Brother not only to the Members of this Lodge, but to the Members of the whole Craft who will extend to you that fellowship and fraternity you are called upon to extend to them. This happy state of affairs is possible only by the true brotherly feeling that exists between all Freemasons worthy of the name.

You came to us of your own free will and accord, unconscious, I have no doubt, of what you would be expected to do, but at the same time expectant and hopeful. We welcome you amongst us, and I assure you that we shall not be found wanting in our friendship with you. The ceremony you have just passed through is but the opening stage of your Masonic career, and we trust you may hereafter raise a superstructure perfect in all its parts.

The future will unfold more beautiful and greater things for you to learn and act upon. You will find that Freemasonry is progressive, and this you will realize in your own need of progress and advancement.

The principles and tenets of the Craft and great ideals are but to be reached by patient perseverance. You are to be most careful of the honor of the Craft, especially of this your Mother Lodge.

Whilst on this subject, it may not be considered out of place to suggest that you should always be careful of your doings and sayings in the presence of strangers, and be ten times more reticent and careful if approached by a woman claiming to be a Freemason.

You are to practice here and in the world those duties you will be taught by us, and by kind, just, amiable and virtuous deportment prove to the world the happy and beneficial effects of our ancient and honorable institution.

You must not let it be said that you labored in vain nor wasted your time for naught, for your work is before the Lord and your recompense is with God.

And, finally, you must try to be of one mind, live in peace, and may the love of God and mercy continue with you, Brother Initiate, and all of us.

Let us not concern ourselves about how other men do their duty, but concern ourselves about how we shall do ours.—Lyman Abbott.



Between the Pillars



A TOAST OF THE INITIATE

Bro. THOMAS WILLIAM HILL, Bourn, Cambridge, Eng.

Our Worshipful Master has entrusted me with this Gavel and delegated me to propose the Toast of the Initiate, but in doing so I feel I am not in too good a position to do him justice or to enlarge on his qualifications, as such good reports have been received from his proposer and seconder. I will, however, try to outline a few points on the Masonic Spirit for his future guidance and consideration in accordance with my humble opinion and his present position.

Brother Initiate, it is incontestable that Freemasonry modifies the habitual state of mind of the members and also their conception of things. This change, of course, is not produced all at once, for it may even be said that those modifications of ideas do not manifest themselves in all Freemasons. There are Brethren in whom Masonry produces no transformation of heart or mind. But the Brethren who will earnestly and perseveringly cultivate Masonic symbolism, study the history of the association and practice their Masonic life with faithfulness, will perceive at a given moment that their horizons have been widened, that their hearts have grown and that their ideas will have been modified to advantage.

It can be definitely asserted that the examination of the symbols of the history and of the principles of Masonry makes an impression on the faithful Mason. These symbols communicate to him concerning life, work, humanity, society, the object of existence and generally, about himself and the world that surrounds him with new ideas; one may say, a state of mind absolutely new.

Masonry destroys in the true Mason his prejudices about man and men. It disposes the Mason to be charitable, rids him of preconceived ideas and bias in reference to others. It heals him of hasty judgments. By making him modest, it produces within him sympathy for men and disposes him to defend them when they are attacked, to speak well of them when others slander them, and to show himself full of kindness towards those who are treated with malice and violence. The Masonic Spirit is the "spirit of charity which beareth all things, believeth all things, hopeth all things, endureth all things."

Masonry suggests to a genuine Mason the thought that all men have a right to the same esteem and the same sympathy whatever their social position may be. Rank, fortune, race, name, origins and religion have no place in the appreciation of men's worth. It is their moral life and the wisdom of their existence that guide a Mason in the esteem which he owes to other men. The Masonic Spirit is, therefore, a spirit of tolerance, that is to say, of respect for one's fellow citizens and for their religious and political convictions.

Masonry imparts to a genuine Mason a very great love for all human beings, for it teaches that nothing is more disastrous for the happiness of humanity than hatred, anger, vengeance, misunderstanding, enmity and jealousy. He loves all men, and wishes their general well-being, and engages earnestly in everything that lifts up human society, strengthens it and improves it always, because the Masonic Spirit is, above all, not a spirit of selfishness and a searching after oneself, but a spirit of love for all.

By its marvelous symbolism Masonry teaches the adepts to live as Brethren and to recognize one another as such, whatever may be the place where they meet, the Lodge to which they belong or the Rites they practice. The chain of union embraces the world. And from the day when an outsider becomes a Freemason he is united as an ally with all Masons spread over the world who have become his Brethren.

The world's Masons, therefore, form one huge family and, where everyone is not ready to recognize and admit this, the Masonic Spirit is wanting. In such cases they are not, nor can they be, genuine Masons animated by charity, tolerance, love and fraternity.

By virtue of the above principles, Masonry is an enemy of war between nations. It necessarily teaches its adherents to be pacifists of everything on this earth that injures friendly relations between the peoples. The true Mason is inevitably a man of peace to whom war is odious, because it appears to him not only unmeaning, but also high treason against humanity.

Many enemies of the human race have been discovered and destroyed, although much still remains to be done. We trust you will see for yourselves that the pictures I have laid before you in this address will never fade from your memory. They have been chosen not to make you shudder, but to make you think, to remember, to reflect, to realize and to resolve to do all that is good and great for mankind during your Masonic career.

The antiquity of Freemasonry is summed up in the statement that it has subsisted from time

(Continued on page 3, Column 2)