



# Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

## THE NEW MASON

### His Education and Employment

For more than two centuries, Freemasonry, as we know it, has pursued its peaceful way alone. It has sought no public acclaim; it has asked no help from outside its circle; it has permitted the world to think what it may about its object and its works. Its best advertisement has been the fact that it does not advertise itself, or its works. It has had, and today has, only one job to perform. That job is to take the material that comes to it and **MAKE GOOD MEN OUT OF THAT MATERIAL**. All of our other works are incidental to this one purpose.

If Masonry does that job—if it works at it honestly, even if with only a measure of efficiency, it has lived up to its purpose and fulfilled its highest ideals.

The elected candidate has signed his petition, answered the questions, paid his fees, stood his investigation, come when called, submitted to proper preparation. Now, his brethren-to-be are so to induct him into the mysteries that he may desire, with all his heart, to become "A Good and Faithful Brother Among Us." He is entitled to a degree which will impress him; he has a right to hear the grand old words so spoken that they will make a deep and lasting impression on his mind.

What he sees, and hears, should convince him of the age, the dignity, the importance, the solemnity of the Ancient Craft.

The Education of the New Mason should teach him to respect his Country, his Profession and his Fellowmen. To respect the Right of Every Man to Worship God as he may see fit. To be a Loyal Citizen. To Speak of his Country

with Praise, and act always as a trustworthy Custodian of its Good Name. To be a man whose name carries prestige wherever it goes. To base his expectations of a Reward on a solid foundation of Service Rendered. To be willing to pay the price of success in Honest Effort. To look upon his work as an opportunity to be seized with Joy and to be made the most of—not as a painful drudgery to be reluctantly endured. To remember that success lies within his own self, and in his own courage and determination. To expect difficulties and force his way through them. To turn hard experience into capital for future struggles. To carry an air of optimism in the presence of those whom he meets. To dispel all temper with cheerfulness, kill doubts with strong convictions, and reduce action with an agreeable personality. To find time to do every needful thing by not letting time find him doing nothing. To make every hour bring himself dividends in increased knowledge. To keep his future unencumbered with debts. To save as well as earn. To steer clear of dissipation and to guard his health of body, and peace of mind as a most precious stock-in-trade. To take a good grip on the joys of life, and to play the game like a man. To fight against nothing as hard as his own weakness, and endeavor to give it strength. To be a Gentleman, courteous to his fellow-man, faithful to friends and true to God.

Perhaps one of the most signal weaknesses of our Masonic System is the failure to hold the interest of the newly-made Masons, after they have been made members of the various lodges. One fourth of our Members who attend regu-

larly are Masons who have belonged to the fraternity for five years, or less. This might cause us to pause and reflect. Are these brethren active as a group, or, are we seeing only one in four or five take an interest in his Lodge; interest enough to attend its communications, to serve on its committees, to learn its ritual? If this is the case, and we strongly suspect that the average holds good in all Districts, then we must ask ourselves what is wrong. Have we placed sufficient stress upon guiding our new brethren into useful Masonic activities? If the new Mason proves attentive, he cannot be filed away for a number of years, to be taken off the shelf, brushed off, and put to work at a later date. His active employment must begin at once. Have we shown him the ever-enlarging conception of what it really means to be a Mason, and to live the life and follow the philosophy of which it expounds?

Education can help us to accomplish our purpose in making interested Masons, but education alone cannot keep their interest. We submit that the interested Mason is the active Mason; the one who has been given something to do in his lodge. We must recognize the personal need of these brethren to take an active part in some phase of Lodge activity, to serve on some Lodge committee—in short—to put something of himself into the Lodge and thereby get more out of his Masonry.

We realize, too, that the matter of finding work for each Mason is a task indeed. There are only five stations to be filled; there are only so many committees upon which we may place members, but we must seek for the answer if we are to be a strong and growing fraternity. The duty of the Master is to give these new brethren a chance to do something—ANYTHING—no matter how small or unimportant. A brother convinced that he is helping is enthusiastic.

Masonry must be taught by example, not precept. The masonry a man teaches another will be the masonry practiced by the teacher. The masonry a Lodge teaches its new members will be the masonry practiced in that Lodge. The operative apprentice learned by doing, under skilled supervision; the new mason must learn masonry by working at it under supervision; his education will be acquired largely through his employment. Of prime importance is the manner in which we receive and instruct the new Brother upon his masonic career, realizing that the new Masons we are instructing today, and those who follow him, will, in a very few years, be doing our work of today.

Briefly—The Education and Employment of every new Mason should remind him of the various duties of all Masons—

The belief in the existence of a Supreme Being.

That the Root of all fraternal development is to be honest.

He must maintain a strict secrecy with respect to his Lodge.

To learn about the craft so that he may know something of history and requirements. He should be industrious in his pursuit of knowledge, and apply his knowledge to benefit and advancement of the craft.

To show him the importance of attending lodge regularly and to take part in lodge discussions.

To create a desire to fit himself for the Offices of the Lodge, and when offered an Office, to cheerfully accept and do justice to the position he has been selected for.

To do his bit, according to his talent, at the hour of refreshment.

Of great importance is the lecture in the North-east corner of the lodge-room, wherein Charity is indelibly stamped on the mind of the new brother.

The Mason who, in the truest and fullest sense, assumes and fulfils the duties of membership, will find himself blessed with its many forms of happy employment, and he will have no difficulty in enumerating them.

V. W. Bro. F. D. KNOWLTON,

Standard Lodge No. 152.

### THE MASTER'S RESPONSIBILITY

We are passing through an era of great prosperity. New members are being received in Masonic lodges throughout the entire jurisdiction in ever-increasing numbers. What are we doing to see that these initiates are being taught the real meaning of being raised to the Sublime Degree of Master Mason?

It is not enough, not near enough, that the ceremonies be conferred impressively and with proper dignity, using the correct language, as highly important as this is to the Masonic instruction of the candidate. We must go far beyond that sphere of our activities. We must impress upon the young initiate, yes, and upon every Master Mason that Freemasonry is a vital something in the daily lives and existence of those who are fortunate enough to hold the rank of Master Mason.

It is absolutely necessary that we keep our members vitally interested in Freemasonry and what it stands for. It is certainly not sufficient that we be content with a beautiful portrayal of the ceremonies and then turn our initiates adrift in the world to wear a lapel button or a ring, allowing them to believe that they are **indeed** Master Masons.

It is not suggested that a change be made in any of our forms or ceremonies. The Craft is great today because of its traditions, ideals and principles, which were founded on the Fatherhood of God and the Brotherhood of Man. These great traditions, lofty ideals and high principles will never change.

There will always be a place for the ritualist—the man with the retentive memory, but only a limited number can be employed at this work. Unfortunately, there seems to be men who regard this phase of Freemasonry as the all-important.

There are other designs which must be put on our trestleboards. The thinking Master does not require to travel far in order to discover some plans to lay before the members he is expected to instruct.

Let us ask a very simple question. How many books dealing with Masonic material have you read and studied since you were elected Worshipful Master of your lodge? And another; what means have you adopted by which you can equip yourself to instruct your brethren?

Courtesy Masonry in Manitoba.

### PROVOKING MYSTERY

So far as history can reveal, Masonry is the oldest society in the world. There are many who believe that it is the oldest institution on the face of the globe. We can readily learn that it is far older than any country, any flag, any organization, except the church. Even those who revel in research and by so doing, point to undoubted ancestries of Masonry in Rome and Egypt, have some grounds for maintaining that it is older than the church. Thought gives reason to say that long life denotes vitality. Look at the elephant, the great redwood tree, turtles, all of which live a long, long life compared to man's three score years and ten. Why, all possess unusual vitality. Long life in any human institution naturally pre-supposes what may be termed a life-spark of strong virility. For illustration, we review the history of some governments and the world idea of human liberty in the Magna Carta. Masonry undoubtedly, then, must have a strong vitality; it has the potent virility. If otherwise it would not have lived its 550 years, as indicated by our oldest document, the Regius Poem dated 1390, or its 2,000 years, if we believe that the Comacines were children of the Roman Collegia who in turn were children of a philosophy and a teaching of builders and Masons of a still more hoary age. The great mystery of Masonry is its life. What is the great secret that has kept it alive all these years, when practically all other institutions of human conception have passed away?

M.W.Bro. P. C. SOMERVILLE, P.G.M.

### AFTER THE LODGE IS CLOSED

Masonry teaches us how to live, how to die, and our duty towards our fellow men. Do we always realize the significance of the word "fellow men"? It means more than fellow Masons. We naturally have a special tendency to safeguard our Brethren of the Mystic Tie, but actually our duty lies beyond the fold as well.

### CONGRATULATIONS

Our sincere congratulations are extended to M.W. Brother Raymond L. Brooke on his election as M. W. Grand Master of the Grand Lodge of Ireland.

Brother Brooke served for a number of years as Deputy Grand Master and in this capacity visited our Grand Lodge in 1938 as a member of the British delegation who visited the several Grand Lodges in the Dominion of Canada.

S.H.

### "LET THERE BE LIGHT"

In Switzerland there is a Church among the Alps far up on the mountainside, and in it there are no lights or lamps. When the time comes for evening service, one can see the villagers coming from their homes, each one bearing his own light. At first there is only a glimmer in the darkness, but when all have arrived for the service, the little Church is aglow with the combined light of many lamps and candles.

Many of us have only a small light, perhaps; others have a larger light. But the world has no light at all, save as we all bring our lights together. The world is waiting for the Masonic lights of human love, friendliness, cheer, kindness, courage, faith, hope and prayer as exemplified in the individual life of every Mason. Are you bringing your light to help to brighten a dark world?

May success and victory always attend all your worthy endeavors.

M.W.Bro. HUGH M. CRAIG,  
Grand Master, G. L. of Texas.

### NE VARIETUR

Many Brethren wonder what the two words, **Ne Varietur**, frequently printed in the side of dues cards mean. They are Latin words meaning "lest it should be changed." It is Masonic usage to require a Brother, when he certifies a certificate from his Lodge, to affix his name in the margin as a protection against fraud.

Square and Compass.

In these difficult times, and times when the kindly courtesies of bygone days seems to be fading away in the struggle for existence, the Mason often finds himself presented with opportunities for rendering kindly help. Not necessarily the giving of alms, that of friendly counsel, loved sympathy, and a willingness at all times to render aid when properly called upon. The giving of a kindly hand of help to a mother with young children on an escalator, the call at a neighbor's when serious illness has occurred, and other small acts of courtesy and kindness in daily life are factors which should distinguish the Mason from others. Let thought for others be the motive in daily life, and then a Mason reflects the teachings and tenets of his Craft.

Masonic Record, London, England.

### WHAT MUST BE DONE TO FULFIL THE MISSION OF FREEMASONRY?

Our students of Masonic history tell us that Speculative Freemasonry had its origin in a group of citizens of old London, who were striving to promote improvement in the social and civic life of their period.

There was a very loose and lax moral code in the early 18th century England. So low that many thoughtful citizens began to search out means to develop the latent better side of the members of society.

This group of men were doubtless acquainted with the Masons' organization, which was at this time gradually dwindling, until it was a mere shadow of its former self. They seized upon this as a means of cultivating and improving society. They added to the Mason's code other moral philosophies, gained from various sources, and added to their numbers men with kindred desires, who were willing to participate in the great work of moral improvement.

Thus was developed an organization for the improvement of the character and morals of its members, and of society in general, in order to make a better world, one not given to just the doubtful pleasures of life. This, I take it, was the origin of the mission of Freemasonry. That Freemasonry had a mission of value to the world is proven by the fact that it developed rapidly, and is still expanding after 230 years.

The mission of Freemasonry is today as it was over 230 years ago, to develop and improve the human mind, that the progress of the human race may be onward and upward; that we make men better in order that their influence in the world at large may promote happiness. Out of the rough, imperfect, quarrelling world, with its suspicious and selfish humanity, Freemasonry is to build a Temple, according to the plan of the Great Architect of the Universe, wherein Brotherly Love, Relief and Truth predominate, this symbolic temple being the man himself.

In order to fulfil this mission, we who are already members of the Craft must rededicate ourselves to the task of Freemasonry. Many of us have lost the enthusiasm we once had for the work of the Craft, or we have gone off at a tangent and lost sight of the purpose of the great and good work we set out to do. We, as Masons, are not vitally interested in the fundamentals of our order. We seldom speak of our mission, but often speak of our social hour, ladies' night, or some social function. We forget that these things are not Masonry.

We glorify our ancient ancestry and praise our beautiful ritual; we revel in our sociability and hospitality and take pride and comfort in our benevolence, but we do nothing to cultivate and improve the mind, which, we are taught, is the more noble and glorious purpose of our fraternity.

Whereas our ancient brethren built churches, cathedrals, and homes for men, we are to build a better world of men, men united in universal brotherhood and dedicated to the service of those who are to come after us. It is our obligation to ourselves, our Craft, and the world, that we live by the square—The Golden Rule, that we may be happy and promote happiness in those about us.

Thus the principal causes that at present hinder Masonry from carrying out its mission properly, are internal. They can be and must be, sought out and removed, in order that we may properly function in accordance with the principles of the Craft.

How are we to set about this? First by having a clear-cut understanding of our mission—the cultivation and improvement of the human mind—and then keep that always before us. Everything else in our lodge work must be secondary to this great objective.

Let us examine the means of doing this. We must recapture our early enthusiasm for the genuine tenets of Freemasonry, or the desire to do good for our fellow men. We were told that Masonry takes good men and makes them better. That is, we work with the man, through men, for men. It is the individual man, his life, and actions, in which we are interested. If we desire to be good, good thoughts will occupy our mind and govern our actions. Every human being has an inborn desire to make himself and the world better. This is said to be the plan of the Great Architect of the Universe. We are to assist this plan by the cultivation of the mind and character, and improve the value of the individual by developing him as a good citizen.

Our lodges must be places for the development of the nobler nature of man—that is, for the building and formation of character. Character is built by thoughts, which we allow to grow and multiply in our mind. If we learn to cherish noble thoughts there will be no danger of wrong deeds. We shall be happy in well doing, and those about us will be happy. This should be the ultimate aim of each and every Freemason.

The power to choose good from evil we call conscience. This faculty, like every other faculty possessed by the human mind, can be developed and made stronger by constant use, but we need the right directing power. This is where our Lodge work must function. By lectures from the ritual, explanation of the symbols, and light from the Holy Bible, are the minds of our members stimulated to good thoughts and noble deeds.

Freemasonry does not exist to combat any particular evil or solve any special problems; to advance any particular cult. It has no dogma, no religious creed or social and economical reformation. It seeks to so cultivate and improve the mind and character of the individual that

he may solve any problem or overcome any circumstance by exercise of right thinking and right living. The training of the Freemason in lodge, if at all effective, should so fit the individual that he is able to select the good from the evil.

We must be more interested in making Masons than making members. We must select our material with the object of securing their help in the performance of our great and good work. To this end we will limit our new material to those who already have developed the desire to do good and have a good character. We must remember that the mission of Freemasonry is not the reformation of man, nor in saving his soul. There are other agencies for such work.

We must make sure our new members are directed to the genuine tenets of the Craft. This demands we have proper means of teaching and that they be of the receptive mind. It is pointed out that sociability, hospitality and benevolence are just a means to an end. They are not the real purpose of the fraternity, but an expression of a properly developed Masonic spirit.

It is most important that we select proper leaders for our lodge work. Much too often rank, wealth and power are taken as qualifications for our leaders. These are measures of material things and we have need of leaders who are primarily interested in the development of the moral and the spiritual. If our leaders awake to the need for world improvement, and realize that this must be done through the influence of the individual rather than by some great revolution, then the mission of Freemasonry may be fulfilled.

The lodge must develop in its members true Brotherhood, expressed by mutual esteem, mutual respect and mutual affection. This cannot be done if there is lack of harmony among the Brethren, or among the officers, or between officers and members; or between lodges and Grand Lodges. It is the duty and responsibility of Grand Lodge to furnish definite direction to the subordinate lodges. Needless to say this is impossible unless Grand Lodge realizes the high aims of Freemasonry and applies sufficient pressure on the subordinate lodges, so that they will see their duty and do it.

The strength of Freemasonry lies not in its great numbers, but to the extent to which its tenets are put into practice. Our outlook must be upon men and principles, rather than upon numbers. We must have leaders imbued with zeal for the furtherance of the Craft, and the inculcation of the great principles for which it exists, and this same zeal be imparted right through the ranks to the newest initiate; then will Freemasonry become a force and power for the improvement of the human race.

Brethren are encouraged to continue the study of history, philosophy, and character of

the Masonic order. Many are contented to enjoy the rights and privileges without accepting any of the duties and responsibilities. We must endeavor to correct this weakness because ignorance is one of the most serious dangers which threaten the greatness and usefulness of our order. Knowledge is power. We need men who have diligently studied not only the ritual, but also the vast history, philosophy and science of Freemasonry. I firmly believe that the usefulness, development and enjoyment of Freemasonry by a member depends greatly on the interest he takes in reading and studying. The active workers are the readers and students.

The V.O.S.L. must be placed forcibly before our members, not as furniture in the Lodge room, but as a rule and guide for our dealings with our fellow men. To build, strengthen and beautify our order we must bring in the aid of all the arts and sciences, apply every resource that civilization and progress can give us, and exercise all the powers and talents with which we have been endowed.

Finally, Brethren, the Craft must take its part in the world's work, and must take a greater share, not only in the alleviation, but also in the prevention of suffering and distress, caused through selfishness and lack of brotherly love.

What must be done that the mission of Freemasonry be fulfilled?

Make right the Mason.

Give him knowledge and power.

Develop and employ proper leaders.

The individual assumes responsibility in world affairs that society may recognize the beneficent influence of Freemasonry.

Our task is not too great, but our efforts are too small, too haphazard, and too ill directed.

M.W. Bro. Dr. W. A. Henry,  
Grand Master, G. L. of Alberta.

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#### IN MEMORIAM

We join with our brethren of British Columbia in mourning the loss of that Grand Old Mason, M. W. Brother Harry H. Watson, who passed away in Vancouver on January 19th last at the ripe old age of 81 years.

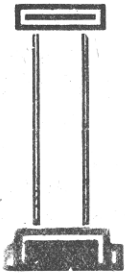
Brother Watson was the Dean of their Past Grand Masters, having served as Grand Master in 1900 and as Grand Treasurer continuously since 1902. Truly a remarkable and honorable record.

"Peaceful he sleeps with all our rites adorn'd  
Forever honored and forever mourn'd."

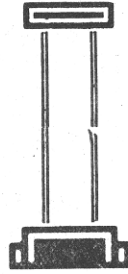
S.H.

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No power under heaven is strong enough to overthrow the principles of Freemasonry. They are founded upon the rock of truth, brotherly love, service and tolerance to all.—Exchange.



## Between the Pillars



### THE ART OF LIVING

The chief lesson that we have to learn from life is how to live. That matters infinitely more than anything else in what we call "education."

It is not enough, for example, that a boy at school should learn how to write, how to spell, how to count, how to draw, and how to use his brains. There is more in life than in arithmetic and history and geography, and all those things that find their regular places in the curriculum. The boy has got to live, and it is the main business of the school to try to teach him how to do it.

Need I say how difficult that task is, whether we are dealing with children or with grown-ups who have left school? For, as a matter of fact, this world of ours has not yet discovered how to live. It is a clever world, full of clever people; it has accumulated a vast store of knowledge; it has made startling discoveries; it has found out many ingenious inventions, but it is making a dreadful muddle of life.

Out of that muddle has come the bewilderment and apprehension that we find in the minds of men everywhere, industrial troubles, fears of further wars, the appalling problems of the underfed, some starving, peoples in the world, many of them unclothed and unhoused, and perishing from the effects of the severe weather. All these things and other wearying anxieties, are robbing us in this generation, of much of the joy of living.

During the past war, we learned a very great deal about the world in which we live, but I do not think we have learned much about the way to live in it. Man has become the master of almost all he surveys, but he is not yet master of himself. Life, full, free, abundant life is before him, but, alas, he does not know how to live.

Not as a pessimist am I speaking, for I think that things will come out right; things have got to come right, and that's the end of it. But, they will only come right when among their many accomplishments, men turn their minds to the art of life. There is no art, obviously, that is so vital and essential to our progress and well-being.

All must feel the value of Freemasonry in this respect for it teaches the very things that it is essential to observe in order to learn how to

live. If only more Brethren would think on those things which are of such importance; if only they would get a full grasp of the import, and then imbued with its vital force, by their precept and example which must naturally follow, convince the outside world that there was something, indeed, in how to live.

The teachings of Freemasonry are, indeed, a way of living, based, as all are aware, upon a profound belief and conviction about a Divine Creator and upon the great realities which we believe to be the ultimate facts that we have to face, the unchanging and eternal expressions of His will. A way of living, mark you!

The object, therefore, of a Freemasons' Lodge is to commend the right way of living to the minds and consciences of all who enter its portals and who would know what life means. By living in our daily lives what we are taught within the Craft, we can teach the outside world. The best vindication of our belief is a quiet life quietly and faithfully lived so that others may see it and know it for what it is. There is no contesting that. After all, as clever as we may think we are, we are only like small children at school. Talks about life and theories of living are not enough; we need illustrations. We clamor for an example to be worked before our eyes. We want to be shown how it is done.

Nearly 2,000 years ago, One came Who dwelt among men, and men saw what was no mere theory or new philosophy, but a human life being beautifully lived. That impressed them, it drew them and claimed by its own perfection, their loyalty and service. And so it is still. The world is watching for people who live fine lives. Those are the people who the most effectively are arguing for the solution of the world's troubles of today. If we, as Freemasons, really possess the art of living, the world will want it soon enough, but, we have to show the world that we do really possess it. That can only be done by quiet living, sincerely, conscientiously, trying by the grace of God to be at our best for as long as we can.

We all want success, and to live well is the only success worth having. Without it, all other successes become useless, and indeed, dangerous, the root causes of unhappiness and unrest.

R.W. Brother Rev. J. BOOTY,

Grand Chaplain, Grand Lodge of Western Australia.



The most lovable quality that any human being can possess is tolerance. It is the vision that enables one to see things from another's viewpoint. It is the generosity that concedes to others the right of their own opinions and their own peculiarities. It is the bigness that enables us to let people be happy in their own way instead of our way.—Rotary Bulletin.