



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

An Interesting Experience

While crossing the Atlantic on the "Queen Mary" last month, my attention was drawn to the notice board which informed all who cared to stand and read that "There will be a Masonic Meeting in the 'A' Lounge, Cabin Class, tomorrow night at nine o'clock."

This, to me, was a startling announcement, and, of course, in the nature of an innovation. I looked for evidence of Brethren around me, and, approaching the Baggage Master, was passed to the Assistant Purser who had chalked up the notice at the request of a passenger. Being unfamiliar with the topography of the boat, I gladly accepted the officer's suggestion that he pilot me to the Cabin Lounge on the morrow, where we arrived at the appointed hour and time. I was then deserted by my guide.

In the centre of the Lounge was a long table, with seats arranged for about a dozen. These were all unoccupied, and around the sides of the room were little groups of passengers of both sexes, chatting and playing table games.

After some minutes had passed I approached two men who had been in earnest conversation and discovered that one was the passenger who had called the Meeting. Just then, an Officer ushered all the surrounding groups from the room and more straggled in. Addressing one, I was astonished to find him a Member of an Alberta Lodge who recognised me as also having affiliations with that same jurisdiction.

We took seats at the centre table and the passenger responsible for the Meeting took the floor. He revealed himself as a Deacon of his Mother Lodge in London, England, and told us that, having observed that the Rotarians had a permanent Register on board and usually held a meeting every voyage, he had thought it would be good to have a fraternal gathering of such brothers of the

mystic tie as were aboard and cared to attend. Apologizing for his own temerity as a very junior officer he expressed the hope that there might be a more senior brother present who would perhaps guide them as to what was permissible at such a gathering.

A rather high-ranking brother present explained that, beyond meeting as ordinary individuals, yet bonded with fraternal affection, nothing in the nature of rites or ceremonies could be broached, much less discussed, and in conformity with the spirit of travel he gave them a talk on Travelling Charters in general and told of one in particular granted to one of His Majesty's Foot Regiments of the Line, in which, at the time spoken of, there served as a junior officer, one Lieutenant Arthur Wellesley (Wesley), afterwards the famous Duke of Wellington. An interesting fact was revealed that Arthur Wesley was already initiated into our Order in an Irish Lodge when he was elected to Parliament but was required to wait a while before taking his seat, he being then "under age". The ritual of that day perchance varied in some degree from our own, otherwise some embarrassment might have attended the questioning upon Entrance.

Supplied with menu cards, all the Brethren present signed their names, with details of their Lodges, most of them having a copy as a souvenir of the Meeting.

Subsequent enquiries revealed that such Meetings on board ship across the Atlantic are becoming more frequent, and this occasions doubt, not alone concerning the legality of such but as to the expediency also. It may be that Meetings of this nature—on land, at any rate—did form a part of the Masonic experience of our early Brethren, as the ritual clearly refers to gatherings under skilled guidance where the ancient landmarks would be

protected, and these were most clearly "Meetings", not "Regular" from the point of "called for specific labour".

Thinking back upon this experience, a particularly novel one for myself, I had no qualms of conscience concerning the propriety of the gathering; rather did I ponder upon the urge which led to the calling of it. I believe that, behind the desire to fraternize outside the tiled walls, is the urge to reach out for the hand of a brother—one who shares the same hopes and endures the same sadness—that in fellowship their burdens shared may be lightened.

This hunger for fellowship has in it nothing of what today is known as Religion; indeed, one senses a growing antipathy to Religion, probably engendered by our own unhappy divisions. Yet there is an awareness in the minds of most thinking men, and many of these are Masons, of a mysterious, invisible Reality beyond and behind the phenomena of nature. And this awareness has within it an apprehension no less than a belief or conviction. In a body of men so widely diverse as Freemasons, this awareness is sporadic and atrophied in many cases, but even as all profess a dependence upon this invisible Reality which we call God, so all have the desire, keener in some than in others, to unite with those who share this confidence.

It may not be recognized by all what this desire may be. It may be that to unite in fellowship is just the outward sign of soul calling to soul, uniting in mutual dependence upon that Supreme Being, seeking protection from the apprehensions common to all men and more poignantly disturbing among those whose freedom is assailed.

So few of us realize that Freedom can be claimed by none who is not willing to grant it to his fellow by an equal right.

It is when men whose awakening to an inner consciousness find an answering recognition among those whom they meet that fellowship is engendered, and fellowship is so much more precious a relationship than the friendships arising from the casual encounters of the workaday world. What man is there who has not, at some time or other, experienced a consciousness of something greater than himself within? He may be hesitant to acknowledge it lest in so doing he set up a barrier between himself and his fellows—not realizing that it is just that acceptance of the awareness of an inner consciousness of goodness, greatness, or God, that unites men.

In the urge for fraternizing one seems to see the seekers after fellowship, for in Brother seeking the hand of Brother we draw nearer to our God and experience more nearly that "He is not far from any one of us". It may be that in the eagerness to fraternize we may find another path to Unity, and along that path a nearness to the Almighty Architect.

Such were my reflections during the unaccustomed leisure of our journey, but I was to return

to them even more forcibly in the light of the English Scene, 1949.

From the impressions formed by intimate contact with the proletariat, as well as with industrialists (and let us remember that now only the unwilling are unemployed, together with the unfit) I am forced to the conclusion that on the faces and in the attitude of most people is a complete, unexpressed but obvious, sadness. Sad to realize that, despite her noble sacrifices, the Motherland still is far worse off in creature comfort and morale than at any time during her epic struggle for existence.

I found no one complaining. I could have wished I had, as it is quite true that "when the Englishman ceases to complain he is in danger of extinction." An apathy has settled down over all, with deadening effect. Gone is the spontaneous laughter, and in its place is a chill acceptance of a stern regimentation, an absence of freedom to lead a normal existence. They are become a people hemmed in by austerity, shortages, rationing and burdensome taxation; victims of a topheavy bureaucracy which no one will admit having helped to power and which is keeping the populace in a dimly drab state of existence by its painfully amateurish experimentation and ill-conceived legislation. Politics in England today is a shameless struggle to retain a mastery, miscalled Government, and the diet forced upon the people has robbed them of the spirit to protest. They are physically incapable of resistance and mentally atrophied.

Parliamentary scenes are reminiscent of the days of the French Revolution, and ghoulish glee sits smugly upon the faces of the mob which rules—rules without representing one half of the population.

Truly, old England has been made to pay most dearly for the victory she sacrificed her all to win. She went to war to combat evil things—brute force, bad faith, injustice, oppression and persecution—the very things that Freemasons are pledged to combat.

While as Freemasons we are not enjoined to make a concerted attack upon abuses of the nature cited we are definitely instructed to act, as individuals, in the preservation of Christian liberty. Today, it would seem that the civil rights and liberties of the individual, necessarily restricted in time of war, have been permanently lost to Britain, and the infection is spreading throughout the world. I could not fail to see in refreshments hour, the observance of obligatory tributes was proper, un-hurried, but conversation seemed more serious, and ever on the same topic—the prospect of futurity with all its hopelessness.

We in Canada, enjoying all the Freedoms, and, as Freemasons, avoiding all licentiousness, have a duty so beautifully phrased in those "five points" of our third step.

Some may feel the opportunities for exemplifying them are all too few and some seek for more and more opportunities of enjoying the Fellowship

they describe. My brethren of the "Queen Mary" were longing for fellowship, and of a kind they understood, and their action may be counted unto them for righteousness.

M. W. Bro. Canon Crane-Williams, P.G.M.
Alberta.

AN INTERESTING HISTORICAL EVENT

Forty-seven years is not a long time in an old established country but in our Province of Alberta it is almost a lifetime. In these 47 years Alberta has developed from a sparsely settled country to one of the best and wealthiest Provinces in the Dominion of Canada.

The old Queen's Avenue School in Edmonton was built in 1902 and it is now being demolished. A tin box containing scrolls, newspapers, coins, stamps, oats and other mementos of the day was found in the cornerstone. The sample of oats are especially significant indicating they were the current crop of grain grown at that time, today, wheat which could not be ripened at that time would replace the oats.

It will be interesting to members of the Craft to know this cornerstone was laid by our Masonic Fraternity. The late M. W. Bro. Dr. R. S. Thornton who was at that time Grand Master of the Grand Lodge of Manitoba and the North West Territories of which the Province of Alberta was then a part, delegated the following Brethren to lay the cornerstone of the school with Masonic Honours. The tin box contained a scroll to this effect.

R. W. Bro. Dr. E. A. Braithwaite, S.G.W. as Acting Grand Master.

R. W. Bro. C. W. Sutter, P.D.D.G.M. as Deputy Grand Master.

W. Bro. K. W. Mackenzie as Senior Grand Warden.

W. Bro. G. M. Montgomeroy as Junior Grand Warden.

Bro. J. A. McDougall as Grand Treasurer.

Bro. J. J. Dunlop as Grand Secretary.

Bro. H. A. Gray as Grand Chaplain.

W. Bro. G. H. Webb as ? ?

W. Bro. G. T. Bragg as Grand Senior Deacon.

W. Bro. Wm. McLaren as Grand Junior Deacon.

W. Bro. D. S. MacKenzie, G.S. as Grand Senior Steward.

W. Bro. W. F. Tim as Grand Junior Steward.

W. Bro. W. G. Ibbotson as Grand Director of Ceremonies.

Bro. Wm. McKay as Grand Tyler.

W. Bro. R. B. Ferguson, Bearing Great Lights.

W. Bro. A. C. Rutherford, Bearing Grand Constitution.

Very few of these Brethren are with us today, to those who have passed on—we revere their memory.

Queen's Avenue School contained 10 rooms and was built at a cost of \$30,000.00. One wonders what the cost to build would be today?

TRULY TIME MARCHES ON. **S.H.**

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the finger of God upon the heart of man, those views of duty which have been wrought out by the meditations of the studious, confirmed by the allegiance of the good and wise, and stamped as sterling by the response they find in every uncorrupted mind.

—Morals and Dogma.

THE CANDIDATE

The character and habits of a candidate for Masonry are his most important qualifications, and for that reason we are cautioned in the charges of the order to be most careful in our examination of his qualifications.

Although Masonry seeks to help and to lead its members in all matters in which they may need guidance and aid, it is not a society for the reform of inebriates or other offenders against good conduct. Its object is to make good men better, and it leaves to organizations better qualified for that kind of work the restoration of the down-and-out, though Masons can and do help in that line of work, through personal or organized effort, outside of the order.

Masonry feels that, in organizing and using as a fraternal unit the best manhood of the community, it can, by example, precept and performance, lead the community to make the best of its capabilities and promote the general welfare. And for that reason, as well as for its own good, it seeks the best manhood for its membership.

Therefore, in furtherance of that end, it requires careful examination of all candidates for membership by competent and worthy men of the order, to ascertain whether, by reliability, intelligence, morality, habits and reputation, they possess the qualities essential to the character of a Mason. If he is found lacking, his application gets an unfavorable report. And that is as it should be.

However, in spite of these safeguards, a few unworthy men do get into the order, through incompetence of examiners or personal favoritism, and the order suffers in reputation and efficiency thereby.

The mere fact that a man is a "good fellow," has lots of friends, or is prominent in the community, does not make him an acceptable candidate. He can have all these qualities (and they are good) and still lack the finer qualities that go to make up real, virile manhood. The kind of friends he has, and the processes by which he attained prominence, have much to do with his worthiness.

A young man is eligible at the age of twenty-one, so far as age is concerned, but if, at that age, he shows signs of careless or immoral living, it is better to let him wait till his character and habits become more settled, than to take him in and run the risk, which is great, that he will become a liability to the order. Some young men sow a regrettable quantity of wild oats, but later see their error and become useful citizens. Let them have that chance, but on their own responsibility, not at the risk of the order. When they have proved themselves worthy, their application may be given more favorable consideration.

Let us continue our care in admitting candidates, so that, in community life, when a man is known as a Mason he is known as an upstanding man who blesses, and is blessed by the community.

—Masonic Historiology.

FREEMASONS OR DOLLARS

Anyone who knows anything about the goal and purpose conceived by those who laid the foundation of our Craft, and who appreciates the valuable contributions made over the centuries to enhance our heritage, may wonder why such a subject is brought before us for consideration. And why it should fall to my lot to undertake this task is even a greater wonder, as I must humbly confess to you that, as to Freemasonry, "I am a child standing on the shore and casting pebbles into the boundless sea". As to the subject of "Money" my experience in the possession of it has been so limited that there is great timidity on my part in speaking about it. However, assisted by your forbearance and patience, these are some things we might consider helpfully on this subject.

Notice first, that we are called on to make a definite judgment. As a world-wide Craft, do we exist as such for the purpose of gathering together "Money" or have we some other goal before us? Are we mere publicans, or are we Craftsmen to promulgate an accepted way of life? Are we any different from most of the world, striving by greed and selfishness to get as much as possible for the minimum of sacrifice? Is our productive process geared to result in fleeting and unendurable commodities, or in those intangible but permanent and eternal values? Some time ago the following appeared in a letter and was widely disseminated among our Canadian Citizenship: "Canada is the home of thirteen million people, including, men, women and children who became Canadians out of 46 other national groups. Whether born here, or elsewhere, all Canadians are heir to the freedom of this democratic country in which they find, or are building a standard of living second to none in the world".

We must recognize the fundamental necessity of making a living. Individuals must do that honestly and diligently. Lodges must meet the cost of materials and services that enter into the organization for all their legitimate activities. The Electric Light Company must be paid, the printer must be reimbursed, the folks who supply this and that for our convenience and comfort must be paid. How many individuals, Lodges and Institutions of one kind and another there are who see and talk about the boundless natural resources round about them, and forget these for more important resources inherent in mankind. A ton of coal can produce more mechanical energy than a thousand men, but not all the nearly one hundred million tons buried under Canada can contribute as much planning and inventing, or the mental urge and spiritual feeling of a single human being. While not belittling the importance of our great material possessions, and the necessity of maintaining a decent standard of living for all of our population. Freemasonry has as its main purpose the development, through moral discipline, the finest type of character and culture through fellowship and mutual helpfulness. A

Lodge then becomes a plan in which to learn how to apply moral laws and principles to every day life.

But what do we discover as we observe the working of the average Lodge? We all see in too many of our Lodges an alarming increase in membership. Not a bad thing you say. No, if in addition to adding names to the roster of the Lodge, we are assimilating the additions, and making Freemasons in proportion to the added members on our rolls. You will be told time and again that there is so much degree work that other essential items of programme are crowded out. There is no time for instruction of any kind. The wheels of the machine must be kept rolling, and rolling faster and faster in order to overtake the multitude of degrees. What do you think of the practice of conferring so many degrees at one time? Are you greatly impressed by witnessing the Master Mason Degree on a class of seven or eight or thirteen in one night? Has the time arrived when the number of candidates in any single degree should be limited to one? Out of all this comes the desire on the part of many of the Officers of Lodges to adopt short-cut methods in the Work. For instance, some of our brethren would take two, three, four or more candidates, immediately following the obligation in the Master Mason Degree, and demonstrate to them as a party the drama of the degree. How thrilled anyone of us would be by such an undignified performance!

Much more might be said concerning modern trends. One is intrigued to ask why any such practices are prevalent. My suggestion to this Conference is that the malady so common in our secular life has infiltrated within the Lodges. Everywhere about us "Money" has become the goal of endeavour. Individuals and nations are set on gathering this thing we call "Money". It would appear that Lodges today have been bitten by the same bug. Not long ago a prominent man remarked quite casually that he had been responsible for bringing 63 men into Masonry, and that he must get some 7 or 8 more who were likely prospects. Now, these men are fine men, but why should we go after them? The number received year by year should be a cause for earnest meditation. Do you think they all come of their own free-will and accord.

And what happens when we have collected the necessary fee, and the mill has performed its task? Too often we pride ourselves as we examine the yearly statistics and see a large increase in membership, as well as in the finances of our Lodge. With all this noticeable increase, do we record an increase in interest and attendance, and is the tone and cultural value of the Lodge enhanced? Do not misunderstand what I am trying to say. The operation of a Lodge costs money and Freemasons should, and do, pay their accounts. A wise man once said, "The love of money is the root of all evil" and judging by what is going on about us, one wonders if, by many of our practices, we are not

cultivating the roots that, if persisted in, will one day ruin the reputation of our Craft and ultimately destroy the character and usefulness of our Institution.

Turning now from all that, let us for a moment think of the positive side. What is Freemasonry? We know well what we are taught by our Craft. It is a "beautiful system of morality, veiled in allegory and illustrated by symbols." Here is another definition I like better. It is "the science and art of right living". Almost a century ago the principles of our time honored institution were stated in a fine paragraph by De Witt Clinton, an ardent patriot of his Country and as bright a Freemason as ever honored the Fraternity. Here are his words: "Although the origin of our Fraternity is covered with darkness, and its history is to a great extent obscure, yet we can confidently say, that it is the most ancient society in the world—and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines the doctrines of patriotism and brotherly love—and its sentiments the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates."

In a small four-page leaflet prepared by Most Worshipful Brother Walter L. Stockwell, at present and for years the beloved Grand Secretary of the Grand Lodge of North Dakota, which bears the title "What is Freemasonry?" appears the following words: "Masonry is a benign spiritual influence upon the lives of its votaries if given half a chance. Its center is Fraternity—Brotherhood among men. It has nothing to sell, but rather has much to give of Good Will toward all Mankind and warm friendship for those in its Membership.

Masonry practices a broad Charity, although it is not an insurance society or a relief organization. There are no weekly or monthly benefits, but the spirit of Masonry contributes daily to the life and welfare of every individual brother who takes hold upon its teachings and practices."

Some of you, I am sure, have read about the old Past Master who was sitting one night in the vestibule prior to the opening of the Lodge. Some discussion was going on between him and a young Master Mason of about one year membership in the Lodge. It was about some lectures, a member of the Lodge, who was asking a fee of one hundred dollars to address the Lodge, and which the Lodge was not disposed to pay. "What's the trouble," said the old man. "Oh, its money, of course, and the Lodge can't afford to pay," said the young man in a rather disgusted tone of voice. The two continued their talk, and finally the Old Past Master gave utterance to some very fundamental truths. "Listen, my son, have you ever stopped to think just what Masonry is and does? Masonry is the product of the most unselfish thinking; the most

wholehearted and selfless effort, the world has ever known. Through it a universal Brotherhood of millions of men has been brought into being, to anyone of which you and I and others have a right to turn, sure of sympathy, understanding, and some help in time of need.

Through Masonry, a system of philosophy has been evolved, and through its Lodges that Philosophy is taught to all Brethren of the third degree without price. Through it we learn decency, patriotism, high-thinking, honour, honesty and helpfulness. Through it, and all of these, we are made into better men, better citizens, better husbands, better fathers, better lovers, better legislators, better followers of our several vocations.

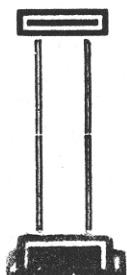
Masonry may penetrate only a fraction of an inch beneath the skin of her followers, but by that fraction of an inch the man who takes even a little of her blessings to himself is a better man, and so the world is a better place for the rest of us. In some of us it strikes in deep, deep. We become soaked through and through with Masonic ideas, and strive, in our feeble, human way, to show forth to the world whatever measure we may accomplish of the perfection for which Masonry strives. Those of us who take it seriously, and who love it much, also make the world a better place for the rest of us."

Is that a picture of your Freemasonry and mine? Is it "Love or Money?" Here is the aspirant who knocks at our door for admission. He comes of his own accord, and a man free to enter into a solemn covenant with us. We have agreed to receive him. Are we going to take his money, confer three degrees, and mutely say to him: "Brother, you have had it?" That is not the spirit of the Craft. This is only the beginning, and we are now confronted with an unprecedented opportunity of explaining our system, removing the veil, elucidating the symbols, and applying them to everyday living. It is now our privilege to impart the knowledge of, and demonstrating the art of right living.

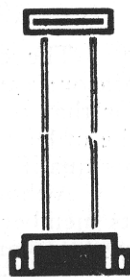
The World's great heart is throbbing
With the spirit of unrest;
We hear the cry that welletth up
From peoples long oppressed.
We see the rule of Mammon,
The grasping hand of greed,
The travisty of justice
And the toilers bitter needs.
The striving for the Mastery,
The ever present fear.

With nation watching nation
And war clouds hovering near,
And the question ever riseth
As portentious signs we trace,
What will the final outcome be
And what the saving grace?
And Masonry makes answer
With its never changing plan,
'Tis the Fatherhood of God,
And the Brotherhood of Man.

M. W. Bro. Dr. P. T. Pilkey, P.G.M.
Grand Secretary, Manitoba.



Between the Pillars



ARCHITECTURE

Most of us will agree that architecture is one of the most useful and necessary of the arts of man. It is absolutely essential in the planning of a structure of any kind, from a chicken coop to a skyscraper, a cantilever bridge or a Hoover dam. Through the centuries it has been one of man's most scientific studies, and its great men have been ranked with those of literature, painting and government.

From the earliest times Masonry has recognized the importance of this branch of the arts, and down through the ages has drawn some of its most important lessons from its principles. A Master Mason does not need to be told how he has been taught about its rules, and about the tools concerned with its operations, or of how these tools have become the symbols of the craft.

Not many of us, however, are engaged in the planning or building of physical structures as a profession, but we are all engaged in the building of structures of a spiritual and moral nature, and it is interesting to note how the laws of physical architecture apply to the business of building a life.

One of the most important ends to be obtained in the practice of architecture is the efficiency of the structure for the purpose intended. In this are involved its beauty of appearance, its strength, its durability, its power to withstand the strains to which it may be exposed, the form and proportion and the usefulness of its parts in the intended operation and their adjustment to each other in the performance of their functions.

In the building of a life all these are involved for the value of a life depends upon its beauty, its strength, how it is built, and whether it serves the intended purpose.

What is the purpose of your life, or of any life? Is it to be a bit of driftwood upon the sea of time, intent merely upon remaining afloat, without intended direction, guided only by the surrounding current or by the wind? There are lives like that. Are they serving any useful purpose, except to afford amusement to themselves or others? That may be the purpose, but it is hardly a useful one.

But what is a useful or worthy purpose in life? Is it not to so live and so work that at its end we may look back upon useful accomplishment, upon good done, upon responsibilities performed,

upon a good example set, upon influence used in the right direction, upon honor maintained, upon kindness and generosity used, upon deserving the good opinion of one's neighbors?

How do we go about building such a life? Again we may consult the architect. After seeing he has worthy plans, he selects only the finest materials he can find, and puts them together with infinite care. Failing to do this, he runs the risk of a future wreck of the structure. So with a life. But there is this difference: A structure is built at one time and is complete when it is ready to serve its purpose. But a life is never complete until its purpose is served.

We build as we go along. It is necessary not only to start right, but to keep on putting into it material that will give it strength, beauty and performance. Everything we do, think and say goes into the building of life; and if what we do, think or say is not good, we run the risk of making a wreck of life. That weak spot may not seem to show, but it will give way when a heavy strain comes, and strains come in all lives.

Continual study, hard work, strict honesty, good morals, neighborly helpfulness and God-fearing religion are good materials to put into any life. But lack of preparation, laziness, dishonesty, overreaching, gambling, liquor, immorality, or bad habits of any kind, are poor, very poor materials to put into a life. They are the weak spots which cause wrecks.

Whether we realize it or not, whether we intend it or not, each of us is the architect of a life. What kind of an architect are you?

—Bro. H. G. T. in the Masonic Messenger.

HASTEN TO HIS RELIEF

If you see a brother bending under the cross of adversity and a disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the truth; if he be calumniated, vindicate his cause; for although in some instances he may have erred, still, recollect that indiscretion in him should never destroy humanity in you.

M. W. Bro. W. H. Nichols,
Grand Master, Texas, 1884.

He who is not liberal with what he has, does not deceive himself when he thinks he would be liberal if he had more.—Plumer.

MASONRY IS PRACTICAL

Masonry offers no impractical and extravagant precepts. It asks of its initiates nothing that is not possible and even easy to perform. Its teachings are eminently practical; and its statutes can be obeyed by every just, upright and honest man, no matter what his faith or creed. Its object is to attain the greatest practical good, without seeking to make men perfect. It does not meddle with the domain of religion, nor inquire into regeneration. It teaches those truths that are written by

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