

May This New Year Be Your Happiest

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Grand Lodge Bulletin

Editor: Sam HARRIS, P.G.M.

Freemasonry's Place in the World and Its Appeal to the Youth of Today

Since the beginning of man's life on this earth, there has been a constant struggle between the animal and the divine. To distinguish man from beast, the Creator placed in the heart of His favored one, a spark of divinity. That is to say, man was blessed with a desire for perfection, with a deep urge to improve, to seek the Ultimate in moral and ethical values.

Soon after occupying the caves, our crude ancestors brooded upon such questions as: Why am I here? What for? What is Death? Is there anything after death? Civilization grew out of such ponderings. Civil rights were obtained, as we all know, only after a tremendously laborious travail. Out of chaos in human affairs came a semblance of order — signifying "do as you would be done by".

Side by side with the struggle for food, clothing and shelter there came the steady inquiring mind of man, which could not be satisfied by bread alone. The spark of divinity, "trailing clouds of glory", remained as a constant goad, urging mankind to rise above the mere level of subsistence.

To satisfy the craving for security, a master plan was evolved which gave certainty to millions, after superstition had failed over the centuries. The old multiplicity of gods, as Jove, Jupiter, Thor the Thunderer, etc. — their names are legion — failed before the triumphant advance of the **One God**. The Story has come down to us in a Sacred Volume which tells of a way of life, hitherto unknown or but vaguely guessed. The power of the new faith is attested by its rapid advance and by the spread of its benign influence across the globe.

The organization and disorganization of the Church of the One God made a tremendous impact upon the fate of nations and peoples. Through all this upheaval, bloodshed, treachery,

bigotry and despair, a steady flame flickered, grew bright, faltered and glowed anew. Man searched for a better way of life in things spiritual as well as in those physical. Ever onward, the human race has searched the valleys of destruction and the heights of ecstasy for truth, for justice, for fairness and for love.

What has all this to do with Freemasonry? Brethren, the answer to the above fundamental questions is Freemasonry. Think of it! Our ancient brethren had produced a pattern of order, based upon skill and merit, long before the civil authorities had achieved anything resembling a modern state under law and order. This excellent order, based upon a life of industry, fair reward, and a proper regard for the means and the end of the science, has come to us, strengthened by a brilliant marriage with Holy Writ. There can be no finer set of principles, surely, in any organization, than is to be found in the First Degree of Freemasonry, not to mention the additional solemn precepts mastered by our more skilled brethren.

Our place in the world of today is of particular significance because we are told by the men of science, that we are approaching the beginning of another warm cycle wherein men will become increasingly less virile. Endeavor will lessen from the point where it is now. A general lassitude will increase as the temperature of the earth rises. In such periods, History records the results as the "Dark Ages". Should there be a recurrence of anarchy in the world, Freemasonry will be — nay, must be — a shining light in an otherwise gloomy age.

But looking at the world as it is at the present time, we shudder at the slow progress towards a free association of peoples. Individual worth is still of small account east of the western fringe of Europe. Great areas of the Eastern

World are seething with the evolutions of ambitious men whose thoughts are not necessarily directed towards the betterment of the common man. The Second World War has intensified problems that were not solved by World War I. Fighting forces are slowly being regrouped for another day.

Throughout the whole of the world's writings, Freemasonry's stand embodies the very antithesis of cruelty, intrigue, shame and despair. There is no doubt that our Order has exerted a tremendous influence upon men of great affairs. That the world's problems are not yet solved is not a reflection on the efficacy of Masonry, because after all, we do not control the phases of world affairs. However, if international dealings could be leavened by the principles of Masonic conduct, we should see a tremendous improvement at once. We can say with truth that our leaders, who are and have been Masons, have ever been on the side of right. They have labored faithfully and well to adorn our temporal society with every social and moral virtue.

We believe in the ultimate triumph of divine justice and we work towards that end. Throughout the years it is significant that our lodges are rigorously suppressed by dictators and others of the like ilk, when they wish to preserve a corrupt regime. Masons make poor fodder for propaganda which aims at setting man against man. However, we are loyal to the country of our allegiance and are enjoined to support both brother and fellow citizen, but not beyond the bounds of crime. Could any society of men be founded on a more sane and true foundation?

Sane and true — that is the significance of Freemasonry in the world today and every day! Temperance in things of the flesh is coupled with a fierce desire to excel in the spiritual values. We demand, expect and get the right to use our reason in critically analyzing whatever appears before us. Those set in authority over us are themselves bound by the same rigid code. Master of a lodge you may be, or even a Grand Master, but such positions of trust and honor merely place upon your shoulders the added burden of not only practising the Masonic art at its best, but also of being an example to all those of lower rank. Such positions are not given nor accepted lightly. Far from jockeying for place and power, real Freemasons do their best and wait patiently for preferment or otherwise.

One senses the different point of view as soon as the lodge room is entered. Harmony is there or should it disappear for an instant, machinery can be set in motion to restore it to the brethren. Strife has no place in our association. Of course, the world is not composed of men of goodwill—entirely, therefore cynics will say that our system could never work as an everyday panacea. True, but surely the world, as we know it, will perish if men of good will be not in the majority. Masons do not subscribe to the view that evil men will one day have sufficient strength to band together to hang up the honest fellows and so rule the earth.

Well then, we wish to associate ourselves with men of good faith; how do we seek out these potential partners? Is our "method" of recruiting effective? Judging by the goodly throngs awaiting initiation, our advertising must be sound. Remarkable when we consider that we are not in the habit of button-holing prospective "clients". What causes this rush into our ranks? Prosperous times? The same system is still operating as when you and I joined. We joined because we wished to associate with men like those in the community, who were known to be Masons. Exactly, brethren! Our examples, as citizens, worthy of the name, as husbands and fathers worthy of emulation, and as men of business, worthy of trust, cause other men of high mind to desire an association with us.

In the world of today, our role is ever the same as it was, to live as others would like to, if they could, and who by our example, will be inspired to work diligently in man's search for peace and understanding.

The title of this paper intrigued me by the word "today". I questioned the validity of its place therein. "The youth of today" is a high sounding phrase. Anyone might think that our youth, in the middle of the twentieth century, were something different. Young men and boys have ever felt the urge to surpass the generation that was their fathers'. Older people seem so staid, so stodgy and so slow to the young. That Father ever danced half or all the night away seems fantastic to an eighteen-year-old. Great and many are the wonderful dreams of youth. Limits are for old people — open her up — 60, 70, 80 miles on the speedometer and still boys hope to fly. So it should be if achievement is to be kept going from age to age. In middle life, men are less and less inclined to give responsibility to youth in everyday life. Yet in time of national crisis, we sensibly sent eighteen-year-old boys across the night in command of million-dollar bombers. Older men could not do a job like that. The youth of the world can shoulder responsibility and we must recognize them and do our utmost to see that they have a chance before their minds and hearts are clouded with prejudice and fear.

Masonry's appeal to our boys must come as always from opinion gathered by appraising Masons at work in the world. When youth can say, "I'd like to be a man like that", then our appeal to young men will remain vigorous and strong.

Masons have the means to give leadership, to show as individuals, that maturity is based on a solid background of man's struggle over the years, searching for "whatsoever things are true". We are far too prone to throw up our hands in pious horror and to say to our boys, "I hope your generation does a better job than ours has done". Small inspiration indeed! Men of strong faith stand up to adversity and after doing their very best, can say to youth and to all the world, that though the problem was big, so was the effort to solve it. We need to be buoyant

in our attitude towards life. Browning's optimism went so far as to say, "God's in His heaven, All's right with the world". Today we cannot echo Browning because we are realistic — we pride ourselves on our realism — we call a spade a spade, but in so doing, we forget that there is a challenge before us which we must pass on to our young men as something unfinished but which is not impossible of solution. The problems must be understood by us as we help our younger citizens. There must be a partnership, because our children project ourselves into the future and we fear for them just as our fathers dreaded the thought of the time when the world should be in our hands.

Masonry can appeal to our youth and does so because, first the calibre of our personnel is high and second, our efforts in the community, the province, the Dominion and the world show that in influence for good, Freemasonry has no peer among organizations that bind men together.

In conclusion, Freemasonry has grown upon the surest foundations known to man. In its tenets, the novice and the veteran alike find a guide to purposeful living. So certain are Masons of the worth of their teachings, that they merely let the results speak for themselves. Few other human organizations can say the same, and yet Masonry flourishes wherever free men govern themselves. Of itself our Order stands complete and its destiny lies as ever before in the hands of its members.

It is imperative then that our brethren exercise great care in the admission of new members. Appeal to youth is one thing, but brethren, the integrity of Freemasonry stands above the young, the old or any section of humanity. By its very rigid and uncompromising stand against the forces of evil, our craft will appeal to the youth of any age or period, so long as they have not been subjected to false teaching. Our duty lies plain before us. Our responsibility is to aid as far as possible, in keeping the beacons bright so that our boys will have light with which to see the TRUTH.

Bro. WILF PILKINGTON,
Acacia Lodge No. 11, Alberta.

Freemasonry trains the mind of me and dispels ignorance, superstition and bigotry. The Fellow Craft, if he has been duly and truly prepared and made the necessary proficiency in his degree, it not only a moral man, but also a man of knowledge whose reason leads him away from superstition and bigotry. In the Third Degree, the spiritual nature of Freemasonry becomes more apparent, for it is here he learns the lesson on the One God and the immortality of the soul in a manner he is not liable to forget.

The Philaethes.

See pages 22 and 23 in the Grand Lodge Proceedings for the Grand Master's report on District Meetings; also pages 24 and 25 for his report on the Condition of Masonry.

"IN MEMORIAM"

**Dr. Edward Ainslie Braithwaite,
Grand Master 1903**

On Wednesday, December 7th, 1949, there passed away in Edmonton one of the best beloved and colorful figures in Western Canada, Doctor Edward Ainslie Braithwaite, at the age of 87.

Dr. Braithwaite was born in Yorkshire, England, in 1862. He took his early medical training in Westward Ho! United Services College in Devonshire. At this institution he shared a study with the noted poet and Freemason, Rudyard Kipling. He also studied at King's College Medical School in London before joining the old North West Mounted Police as a Medical Sergeant. His name has been on the nominal roll of the Mounties longer than any living man. He was well known throughout Western Canada, he served in the Riel Rebellion and witnessed the hanging of Riel at Regina in 1885.

Dr. Braithwaite served as Chief Provincial Coroner for forty-two years and was appointed to this office by the old North West Territories Government in 1896 and held this office until his retirement in 1938.

Arriving in Edmonton in 1884, he was the first Medical Officer of Health of that city, from 1892 to 1907, and was Chief Medical Inspector of Hospitals for Alberta from 1926 to 1939. He also did outstanding work in the "Metis" and Rehabilitation Branch of the Public Works Department. He was also surgeon for the Canadian National Railways.

Dr. Braithwaite joined the Craft as a young man and throughout his long life he had a deep and abiding love and regard for the Fraternity. He became Grand Master of the Grand Lodge of Manitoba in 1903, which at that time included the Provinces of Saskatchewan, Assiniboia and Alberta and thus became Grand Master of Alberta two years before the Grand Lodge of Alberta came into being. He also took a deep interest in Scottish Rite Freemasonry and was instrumental in the establishment of the Edmonton Lodge of Perfection followed by Mizpah Chapter of Rose Croix and later the Consistory.

For his outstanding services he received an Honorary 33rd Degree and shortly after was created Illustrious Deputy 33rd Degree of the Supreme Council A. & A.S.R. for the Dominion of Canada, which Office he held until the year 1946 when he retired, though still retaining active membership in that Body.

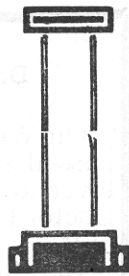
He was the oldest member of the Supreme Council for the Dominion of Canada.

He was buried in Edmonton on Saturday, December 10th, 1949, with full Royal Canadian Mounted Police Honors. Thus was laid to rest one of the few remaining real old pioneers of Western Canada, to whom we of the present generation owe so much.

G. MOORE, Grand Secretary.



Between the Pillars



MASONRY IN A CHANGING WORLD

There is a growing conviction among serious minded people that in this changing world all of its affairs, the interests and purposes, the objectives and even the thinking of its inhabitants are more or less related. The former obstacles of time, distance and geography have largely been overcome. The vast expansion of trade has brought a necessary reliance upon an intermingled traffic in raw materials as well as some finished goods among all nations to keep the huge production operations going. This, naturally, gives rise to many problems in agreements, it requires many adjustments and exerts a profound influence upon the policies, habits, thinking and course of nations. These effects are invariably felt eventually by the individuals composing those nations.

Whether we in America like it or not or whether a different attitude on the part of our country could have altered this trend are now idle questions suitable only for academic discussion. The facts are we are a part of the world, the most powerful element in it at present, and as such are definitely committed to a leading role in weaving the pattern for modern life not only in our own land but in the world at large.

This being true, how many of our great institutions can either expect or hope to escape the impact of these events? Very few if any, and is there any good reason why they should? Can Freemasonry, the oldest and largest fraternal organization in existence, remain detached, aloof and unconcerned with the world-wide course of events? Such an attitude, however effective it may have been in the past, becomes impossible now because regardless of Masonry's historic position of non-interference in affairs other than its own, other forces are injecting it directly into the political and economic whirlpool of contending social ideologies.

It must be admitted frankly that there exists some basis for the charges made by these enemies of the fraternity. While it is certainly true that Masonry as an organization takes no part in either political or religious questions, publicly or privately, it is also true that through its teaching of principles it does exert an influence upon all of these interests by way of individuals. Masons are taught to respect, revere and practice truth, honor, justice, freedom and charity. Believing these principles to be a sound basis for personal life, the just and upright Mason cannot help but translate them into his

opinions and judgments of public life. There is where enemies of the Craft come into conflict with it and explains the reason for their enmity.

Communism and Freemasonry can never agree nor live peaceably together because they are fundamentally opposed to each other. Freemasonry declares individual liberty is absolutely essential to human dignity and the social progress of society. Communism, making man the serf and slave of the State, denies this principle and therefore can never feel itself safe until such teaching has been utterly abolished. Therefore the destruction of Masonry is one of the first objectives of Communism.

Meanwhile the Falangist party of Catholic Spain, the group that set up the Dictatorship of Franco, is openly charging that President Truman is plotting to establish a Freemason domination of the world. In that country Masonry has practically gone underground because of the persecution, robbery and murder of its membership. There too individual liberty, freedom of the press, freedom of assembly, speech and religion have been and are denied the people. Therefore the political, economic and social policies of Spain as now controlled must forever be in direct conflict with what Masonry believes and teaches.

In the light of these facts we must see that Freemasonry, without regard to its own wishes or acts, is being forced into the conflicts of this changing world. It would seem, therefore, that Masonic leadership, from individual lodges to entire jurisdictions, should take increased interest in and observation of these developments. There comes a time in the affairs of all organizations when a policy of non-interest in anything outside of its own simple affairs can and will result in serious loss.

If the principles of the Craft are as important to mankind as we believe they are, it is certain enemies will not overlook them and just as certain we should be prepared and able to defend them.

Editor, The Masonic Chronicler.

MASONIC ADVERTISING DENOUNCED IN ENGLAND

The Board appeals to Brethren generally to take every means in their power to discountenance the use of advertisement in any form in connection with the Craft. It is felt to be in the highest degree undesirable that endeavor should be made in this way to secure personal, professional or sectional advantage, while any attempted association of Masonry with business development is always to be deplored.

United Grand Lodge of England
in Masonic Year Book, 1948.

Have you read the report of your District Deputy Grand Master? See pages 37 to 79.

Do you know how many members there are in Alberta? See page 87.