

# HAPPY EASTER

Vol. 19, No. 8



APRIL, 1954

## Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

### THE MASONIC POTENTIAL

Since the earliest known civilization of man, this old earth and its inhabitants have been subjected periodically to catastrophes which have threatened the very continuance of life. From these disasters and apparent destruction there has always emerged at length a progressive world, with a civilization and way of life better than before. This has been achieved through sweat and toil of sincere and honest men of determined high purpose.

The present long-continued chaos, confusion, world tension and hatred tends to create a tiring-out and weakening in individuals and nations. Such a condition is dangerous even in our land of plenty, but infinitely more so in countries where years of struggle and privation have destroyed even the will to resist enslavement. To a free people the greatest danger is not from without, but from within. It seems that all too many of our people are gradually being reduced to a state of weakness and dependence, lacking in moral courage and no longer prepared to stand up and fight for those unchangeable laws upon which good men in all ages have agreed. It is a fact that many loudly condemn the "isms" and regimentation in other countries, but at home quietly allow an individual liberty or initiative to be encroached upon, especially if there is an appearance at the moment of pecuniary gain to the individual or the community. We must remember that this country was founded and has risen to its present healthy position by the work and initiative of the individual who had no thought of dependence on the state or security from the government.

"They dreamt not of a perishable home.  
Who thus could build."—Wodsworth.

This increasing habit of laissez-faire may

stem from a sense of frustration in our thwarted efforts to attain a decent and peaceful world, but it is amazing how all of us can become accustomed and adjusted to certain circumstances, certain environments, until these become so commonplace that we think of it as the natural evolutionary process. It would be well and wise for us periodically to stand back and take a look at ourselves, to be sure we know where we are going.

Doubtless our learning, work and environment give us different mental approaches to the various situations which confront us. Every medical man finds it necessary to treat symptoms as they arise, and these may appear to the patient and his friends the most urgent and distressing aspect of the case. Frequently they do demand immediate attention, but back of all this must be the constant endeavor to discover and treat the underlying cause of the illness. In many cases today with the great advancement of science, this is possible and all ends well. But there are types of disease in which the treatment and cure of the patient, while a satisfaction to both doctor and patient, still remain to the doctor as a disturbing factor. As an example, consider those cases which belong under the Department of Social Hygiene of any province or country. The point is that in treating and curing his patient the doctor still feels anxiety, for he has done little to avert the recurrence of a condition which he should not have been called upon to treat at all. In other words, the **results** of low social, moral and cultural habits of a people are being treated, but the underlying cause of the trouble still persists. This picture appears to me similar to the world situation, in which symptoms arising here and there have, for years, been treated by

the expediency of military, economic and political measures which the moment demanded. Admitting freely that such symptomatic treatment has been necessary, even unavoidable, the fact still remains that back of these disturbances lie conditions physical, mental, moral and cultural which must be remedied in order to free the world from its uneasiness and bring it to a way of life we consider decent and proper. The lesson of these troubled years of futile attempts to live in amity and freedom from fear must be that world affairs are not likely to be settled quickly, easily, or by methods of expediency. The alternative to this must, of course, be a long-term policy which will strike at the root of the evil.

"Solitude is the best nurse of wisdom."

—Laurence Sterne.

In order that the beneficent influence of Freemasonry may work best toward this end, it is important that each Mason take time for silent communion with himself, and by deep contemplation assess his innermost feelings. Let him discover whether he is carrying out to the best of his ability the obligations to which he has in all sincerity subscribed, and remember that he must not accept privileges unless fully prepared to meet the obligations that go with them. Each must search his inmost self to discover if he has, through uncertainty and continuing chaos, subconsciously accepted the failure of right to prevail, and allowed himself to become weary in well doing. Let every Mason rededicate himself to the task with that Churchillian determination which sees not the impossible, and struggle forward ever harder toward the glorious goal his mind has seen as Right: to that bright horizon in the East: to the ideals of Freemasonry.

Integrity within oneself and its consequent adoption of resultant principles leads directly to the envisioning of Ideals. On these principles and ideals Masons agree, and a strong potential force is at once established to work toward realization. Individual efforts may vary in attempted fulfillment but all are in one direction: a common end for good. The world requires clear thinking and the steadying influence of this combined strength, not only for the moment, but in a long continued and sustained guidance.

The words "steadying influence" are used and repeated with purpose. There is a movement among our western peoples at the moment which tends greatly to distrust an emotional disturbance. Neither friendly nations nor individuals seeking the same high purpose can be too careful of any insidious suggestions or public propaganda inciting unrest. The sane and reasonable judgment of many Masons must be exercised to prevent any infringement or encroachment of ideologies contrary to our country's laws or our Order. And it must just as surely be used to prevent a hysteria of fear,

suspicion and intolerance from upsetting our national stability or individual thinking.

The Institution of Freemasonry, based on the Eternal Truths, is not for a day or an age. What then of tomorrow's Masons? To guide youth into right thinking and living should be our constant endeavor. It is not enough simply to agree with this oft-repeated statement. We must stop to crystallize in our minds the present situation and its trends. And as Masons, we must realize that by steadfast example of clear and uncontrolled thinking, and strict adherence to the principles of our Order, we will exert a powerful influence upon the citizens of tomorrow.

Masons further agree upon the democratic way of life by which our civilization has evolved to its present state of freedom and individual liberty and security. Democracy believes that the deeper problems of living as experienced from era to era are similar in essence, and those who understand the past can guide the present and mold the future. "The future is only the past again, entered through another gate." — Pinero. This understanding of man's past experiences represents the cultural heritage of a people, the deeper moral values which in some countries have been replaced by science or lost through illiteracy. Education is basic to the continuance of free society but thoughtful care must be given to ensure that our oncoming leaders do not grasp the immediate, the practical and material gain of the moment, to the sacrifice of moral and spiritual values.

Masonry is devoted to world betterment through improvement of the individual. It is true that this philosophy unites these good men into a common effort. The measure of its strength and influence is the sum total of these units working as one force. A numerically strong world-wide organization of this nature must have a great potential for good in the world. To make this potential real, active and useful is the duty of each individual Mason.

"On bravely through the sunshine and showers  
Time hath his work to do, and we have ours."

—Emmerson.

M.W. Brother C. C. Hartman, M.D.,  
Past Grand Master, Alberta.

### CONRAD THE SHOEMAKER

Conrad was a man of many friends, for he loved his fellow man. This day he was very happy, for he had dreamed the Lord was coming to visit him. All day he toiled to make his home a fitting place for the Heavenly Visitor.

Outside it was a cold and dreary day. Conrad, looking from his window, saw a woman with bare feet and poorly dressed, trudging through the mud. He called to her, urged her to sit by the warm fire, gave her a pair of shoes from his well filled shelves, and she went her way. Later, he again looked out, and saw an old man slowly walking by, carrying on his

back a heavy load of wood. Conrad called him in, gave him warmth and food, and when he departed, helped him to more comfortably adjust his heavy load. Late in the day, a knock came to his door. Ah, thought Conrad, my welcome guest is here. But only a little child stood in the doorway, weeping, who had lost his way. Conrad brought him in, fed and cheered him, and led him safely to his mother's home.

Night fell and Conrad's heart was sad. The Heavenly Visitor had not come. But then he heard a gentle voice saying: Conrad,

Three times I knocked at your door today;  
Thrice you have helped me on my way.

I was the woman, with the bare, wet feet;  
I was the pilgrim you gave to eat;  
I was the child on the homeless street.

And Conrad bowed his head. God had not forsaken him. Indeed the Heavenly Visitor had appeared.

*"The Heavenly Visitor" Markham.*

### DIGNITY IN THE LODGE ROOM

It is perhaps not unnatural that both those who, with unswerving regularity, observe and those who conduct the symbolic work of our degrees should, at times, depart from the proper decorum to which our ancient symbolism no less than the candidate are entitled.

Let us, however, never forget that the splendid traditions of our past, the high purposes to which Masonry is dedicated; the mighty influence which it has wielded on the progress of civilization; its contributions towards the development of tolerance and liberalism; its stern and ancient struggles against all forms of tyranny; its successful battle with bigotry and persecution; its inculcation of those principles of conduct which the evolutionary experience of the race has proven to be indispensable to the maintenance of an orderly human society; its steadfast insistence that every child is entitled to an education and every adult to the free opportunity to use it, and finally the profound philosophy which is expounded in the three degrees — let us never forget that all these demand that the centre symbolism should be conveyed amidst complete dignity and heard with uninterrupted decorum.

Whether we regard the culminating transactions of the Craft Lodge ritual as symbolising the resurrection of the soul or as the conquest of good over evil or as the subduing of the material by the spiritual, we must, if we give reverent heed, discern in that tragedy a mighty doctrine and a profound instruction.

No sincere one of us will dispute this; we are all in full accord with it, and yet we sometimes become thoughtless, we do not always demonstrate our realization thereof in the Lodge room. At times, we forget that private, even though whispered, conversation distracts from the effect; that those who take part require all possible concentration properly to convey the

intended meanings, and that the candidate, whose respect for and valuation of Masonry may depend altogether upon his first impressions, is peculiarly susceptible to the slightest deviation from propriety; in short, that the lessons are lost and the degree rendered hollow and purposeless unless dignity and solemnity mark our proceedings.

Then, whether we are seated among the brethren or whether we are in the East, West, or South, or on the floor, let us ever remember that humor and extraritual conversation can have no place if our lessons are properly to be conveyed!

Let us do our work always in a manner which reflects the great mission, the significant symbolism, and the venerable traditions of our ancient and honourable fraternity.

*West Gate Lodge Bulletin.*

### LESSON OF THE ECHOES

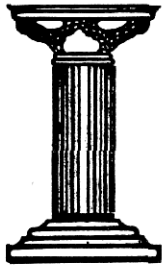
High up in the mountains on the edge of a forest there lived a little boy and his mother. One day, for some misbehavior, she punished him severely. In high temper, the child called, "I hate you, I hate you, I hate you" and ran into the forest, crying out, "I hate you, I hate you, I hate you!" When he came to a great ravine with a towering cliff behind, he stopped in his flight, and, trembling in rage, he cried again, "I hate you, I hate you, I hate you." This time the angry words came back to his ears. Thoroughly frightened he ran back to his mother, sobbing about the man in the forest who said, "I hate you!"

The mother then led her little son back to the ravine, and said, "Son, now cry out, 'I love you, I love you, I love you!'" The lad did as his mother requested and the echo came back clearly, sweetly, like faroff bells in a temple garden, "I love you, I love you, I love you! And she said, "My son, that is the law of life. What we give, we get." And we say to our readers, that is the law of business, of society, of all human affairs — what we give we get.

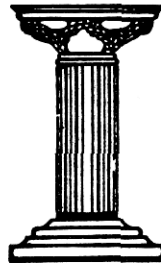
"Above all else, we, as real Master Masons, should stand for the advancement and furtherance of Masonic Education. This is the great work for our lodges today, and, in order to secure results, we must forcibly impress all our brethren with its importance. If we succeed in so interesting one brother that he will read and study Masonry, dig and delve into Masonic lore, teach and practice its principles in his everyday life we will have accomplished more than pinning emblems and buttons on the hundred — making them Masons in name only.

"We have to dig for our knowledge just as we have to dig for gold, if we are determined to have it, and we dare not trust to chance, or luck, if we mean to deserve it, earn it, and kindly and wisely use it."

*The Victorian Craftsman.*



## Between the Pillars



### REAL SECRET OF MASONRY.

Leadership in the Craft in any capacity in these critical times is a heavy responsibility. The challenge of the days ahead can be met only by every member, from the Grand Master to the newest Master Mason, putting forth his maximum effort in dedicated labour for the advancement of the cause which he has sworn to serve. The paramount need of the hour is for every Brother to carry over the great ideals and principles of our Ancient heritage of Masonic Truth into the life of this baffled and confused generation, as it seeks for Light by which to tread the path amidst encircling gloom.

Terrific forces of evil are loose in the world, and the age-old conflict for supremacy in the spiritual realm is working up to its inevitable climax. Even the areas of the earth wherein men may have freedom of thought and action are steadily diminishing day by day. If our system of free action, with its consequent responsibility for our own free choice, is to survive, then there is no longer any place in our social order for the fence-sitter. The time has come when every man must stand up and be counted as to what side he is on in the issues at stake.

Every Freemason is a leader in his group and in his community. Whether he is aware of it or not, eyes are focused upon him as a member of the Masonic Order, and his life and actions are measured and appraised accordingly. The sublime moral and spiritual truths taught and inculcated around the altar of his Lodge impose upon him the responsibility to exhibit in all his acts the higher qualities of a raised life. Whatever may be our station in life there is none of us so unimportant or insignificant, but that the example of our conduct and actions will have an influence for good or ill upon the life of someone else. As the Great Galilean Master once indicated, the example of right living will be as leaven in the meal of our social order.

In the practical application of these things some of our Brethren have been greatly concerned as to a possible weakening of Masonic secrets, appearing in newspapers having some circulation in this Province. It was even suggested that the Grand Master or the Grand Lodge should take some public action by way of rebuttal.

In such matters it is well to remember that in silence there is strength. There is no profit

in controversy. The most powerful forces in life and the world are silent in operation. Even the very life force in nature itself which produces growth and verdure, leaf and flower, fruit and harvest, makes no sound, at least none that is audible to the human ear.

The real secrets of Freemasonry are not in its signs, words and grips by which members may be recognized. The true secrets can only be discovered by the earnest seeker who spends time and effort in the search. No man can reveal the genuine secrets to another, every member must make his own discovery. And just as the Great Architect has a way of revealing His Will to those who are ready and willing to do it, so Freemasonry reveals its secrets to those who make an earnest endeavor to put its principles into practice.

The answer, then, is for every Brother to carry on and do his duty as he sees it, with the firm conviction that his Masonic ideals and principles are based upon sure foundations laid deep down in the eternal things — in the everlasting verities which shall stand and endure even though men and nations perish. And in all things concerning his Lodge and the Craft to remember those three old Latin words which have been a bulwark to English-speaking Freemasonry for centuries:

AUDI	VIDE	TACE
(Listen)	(observe)	(be silent)

*M.W. Brother L. Healey,  
Past Grand Master, British Columbia.*

### TONGUE OF GOOD REPORT

Being under "the tongue of good report" is equivalent in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the language of the eighteenth century.

In these early rituals the tongue is called the key to the secrets of a Freemason; and one of the toasts given in the lodge was in these words: "To that excellent key of a Mason's tongue, which ought always to speak as well in the absence of a brother as in his presence, and when that cannot be done with honor, justice or propriety, that adopts the virtue of a Mason, which is silence."

It is with great regret we announce that M.W. Brother George Moore, P.G.M., Past Grand Secretary, has found it necessary to leave Calgary where he has lived for almost 50 years, to reside in Kelowna, B.C. It is the sincere wish of all their many friends in Alberta that they will have many years of good health and happiness in their new abode.

*S. H.*