



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

LOOKING FORWARD

MAY I First express my thanks to the Brethren for electing me to the office of Senior Grand Warden. I trust I may be able to discharge the duties of this office satisfactorily and thereby assist in promulgating the genuine tenets and principles of the fraternity.

General George C. Marshall in his Nobel Peace Prize address made the following statement; — 'Public education, rather than tremendous military power, should be the basis for a lasting peace. For the moment,' he said, "the maintenance of peace depends in a very large measure on military power and allied cohesion." But, he also noted, "the maintenance of large armies for an indefinite period is not a practical or a promising basis for policy". In making his remarks, General Marshall spoke as a soldier who knows the horrors and tragedies of war and as a statesman who desires to find some practical method of avoiding war.

President Eisenhower in a speech prepared for the General Assembly of the World Council of Churches at Northwestern University recently stated, "that the cause of peace needs God" and appealed to the spiritual leaders of all faiths to lead the way in securing peace and justice.

Many members of the Masonic order served in some military capacity during one or both of the two world wars; most of our members are members of some religious organization but all agree that every possible effort should be made to find a method whereby wars may be eliminated, and peace and justice established throughout the world. Looking forward then this question doubtless arises in the minds of most thoughtful persons, "What can be done to eliminate the chaotic conditions that exist and bring peace and happiness to people in all parts of the world?"

The solution to this question cannot be obtained in a short period of time and without considerable sacrifice, work, and teaching on the part of many people; however, the Masonic order with its branches extending over many parts of the world can do much

to improve these unsatisfactory conditions. It is quite probable that if each Mason by his behaviour, by his actions, and in his conversation so conducted himself that the Masonic teachings were exemplified then a new outlook on life would within a few generations, take form and world conditions would gradually improve.

May I make a few suggestions to illustrate my point. All Master Masons are bound together in one indivisible chain of sincere affection, lawful support relief, fidelity, and truth. If the 16,000 Masons in Alberta in their daily routine conducted themselves in accordance with the ideals referred to in the previous sentence, a great step would have been taken to improve the happiness of many Albertans.

In psychology we learn that people, particularly children, are great imitators. That being true, it is quite certain that good examples and good behaviour on the part of our Masonic brethren would tend to improve the standards of their associates and the younger generation and as a result, there would be a gradual improvement in our social and economic conditions.

In the Dominion of Canada there are over 350,000 Masons residing from the Atlantic to the Pacific. Who can estimate the influence for good that would result if each of these members regulated their lives and actions so that they practiced outside the lodge those excellent precepts which are ever inculcated within it, so that when one is said to be a Mason the world at large may know that he is one to whom the burdened heart may pour forth its sorrow to whom the distressed may prefer its suit, whose hand is guided by justice and whose heart is expanded by benevolence. Without doubt within a generation or two there would be a marked improvement in the social life of our country.

Scientific researches provide undoubted evidence of early civilizations that in bygone ages arose, flourished and disappeared. Such names as Moses and Joshua in the Old Testament, Jesus and Paul in the New, the Caesars, Alfred the Great, and Martin Luther have come to designate periods of history

where the civilization following differed greatly from that preceding their activities and the world was better. At other times, personalities and events strong enough to control temporarily the world's progress have turned time backwards and humanity suffered.

Today we are living at one of the great periods of world history. Every day we hear reference made to communism, to labor troubles, to religious problems. Old laws, old customs, old institutions are giving place to new. Some historians maintain that we are living at the end of one age and are about to see the dawn of a new civilization. No one can say with certainty how great those changes will be but most people feel "Humanity is on the March" and "important changes are in the making". As Masons, we should be very concerned with making this swiftly moving panorama of modern life emerge from its present disturbed conditions into a more stable and happier world.

Without doubt the principles of Masonry, if they could be instilled in the minds of a sufficient number of Canadians, would be an important factor in setting and improving standards for governments and individuals for many years to come.

During the past 25 years, the Masonic Order has not been permitted to function in many countries. Today many highly trained Masons feel that present world conditions challenge the very existence of our order. To me it is not sufficient that Masonry live but it is most urgent that it exert an ever-increasing influence on the lives of people the world over.

As Masons, we are familiar with the Time-honored definition of Free Masonry viz—"It is a beautiful system of morality veiled in allegory and illustrated by symbols". Expressed in our own words, Free Masonry is a system of moral philosophy, or expressed more simply, it is a system of correct principles and rules of righteous conduct embracing the whole field of living, individual and collective. To give practical expression to this philosophy the Masonic Order has evolved during the ages certain landmarks and characteristics. Some of these landmarks and characteristics are:

1. Every Mason believes in the Great Architect of the Universe.
2. Every Mason is to obey the moral law.
3. The craft is thoroughly democratic in nature and is opposed to any form of dictatorship either individual or governmental by which the rights of a citizen in the state may be lessened.
4. Masonry offers fellowship with all believers regardless of race, color, creed, language or caste. Without doubt one could say if the ideals of Masonry were universally accepted then men the world over would become one great Brotherhood united by the principles and teaching of Brotherly Love, Relief and Truth.

In this connection one might say that as a result

of the spread of Masonic ideals men will be brought to see each other in the true light of brotherhood, and by the exercise of greater charity bridge the gap of jealousy and hostility which separates nation from nation, class from class, and men from each other.

Looking forward may we as Masons express the hope that in the not too distant future the ideals of the Masonic Order may be more universal and that men will lead happy and natural lives not by compulsion but guided by Love and Truth.

R.W. Bro. R. S. Sheppard, M.A.,
Senior Grand Warden, Alberta.

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MEANING OF "PROFANE"

A brother asks why those who are not Masons should be called "profane," since there are so many persons who are not members of the craft who are by no means profane. The questioner confuses two very different meanings of the word. It is derived from two Latin words, "pro", meaning before, and "fanum", meaning temple. The word "profane" therefore means before or outside the temple. In its present day ordinary sense it means one who, withholding himself from sacred things, has no reverence for God or holiness. In this sense it is a term of reproach, and is a comparatively recent definition of the word. In Masonic language it means one who is without the temple of Masonry, and in this sense is derived from its ancient meaning of "one not initiated into the inner mysteries." Masonry is an ancient institution, and uses many words in a sense now largely disused. This is one of the proofs of its antiquity, and is a badge of distinction.

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HEART THROB

A candidate must of necessity sacrifice himself, all his material desires as he has experienced them in his daily life, and enter upon a new life, opening his heart to seek that Great Light that comes only from within, only from a purged and purified heart diligently and painstakingly searching for the truth. Let us be vigilant and search for that true and deeper meaning that is in the Real Tenets of Freemasonry, hidden from the profane, but open to all who will faithfully search for it, those who are Freemasons not in name only, but who live and reflect it in their daily lives.

—Masonic News.

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"This is the Masonic creed: Believe in God's infinite benevolence, wisdom and justice; hope for the final triumph of good over evil, and for perfect harmony as the final result of all the concords and discords of the Universe; and be charitable as God is, towards the unfaith, the errors, the follies, and the faults of men; for all are one Brotherhood."

OPPORTUNITIES IN MASONRY

The opportunities enjoyed within our Fraternity, by the individual members, for service to themselves and to others are in fact without limit, because the scope of Masonic life, like the scope of Masonic charity, knows no bounds save those of prudence.

On entering upon his Masonic life a new-made Brother who desires seriously to implement his Masonic duties, and enter as fully as possible into the life of the Craft, may look in several directions, either separately or all together according to his inclinations and the leisure at his disposal. In fact, if he does not look for the attainment of some Masonic ideal in at least some direction, one may say quite candidly that he has not lived up to the full measure of his responsibilities.

A Brother may be specially attracted by the explanation of the cardinal virtues and the visions of social and community service opened up to him by the final charge of the E.A. degree. In such a case, the Brother, if successful, will enlarge and enoble his own personal outlook, elevate the tone and standards of his Lodge, and diffuse throughout that section of the community with which he comes into contact a spirit of toleration, service and altruism that is always valuable as a tonic in community life and never more so than today. This represents perhaps the highest form of social service that a Brother can render to his country, and it is none the less effective through being unobtrusive.

One could elaborate extensively upon the making of "daily advancement" but each in his own way knows best the method to follow in proportion to his ability.

In the first days following initiation it is not advisable that a young member should attempt to search in the vast field of Masonic symbolism, philosophy and history. The time will come when you will be better equipped to carry research into these foreign countries. Meantime give heed to the questions and answers you learned as an initiate, and as you advance in Freemasonry so, also, will you improve in Masonic knowledge.

For the present you will do well to work diligently in making a daily advance in whatever sphere of life you move.

Freemasonry can give you much and you can give much to Freemasonry.

Compliments "Masonry in Manitoba."

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ONE GRAIN OF BARLEY RENT

The Smith Building, at Manilus, New York, has a lease with Military Lodge, No. 93 for continuance occupancy, the annual rent of which is one grain of barley as long as the building stands. The owner of the building in 1816 let the Lodge move into the building under these unusual terms, and the contract still holds.

S.R. News Bulletin.

At Rest

It is with great regret we record the death of the Dean of our Past Grand Masters, M. W. Bro. John T. Macdonald who passed away in Calgary, Alberta, on August 23rd, 1954, at the advanced age of 80 years.

Brother Macdonald was our Grand Master in 1909-1910. Being an invalid for many years he was unable to attend our Annual Grand Lodge Communications. Brother Macdonald was born in Charlottetown, Prince Edward Island, and came to Calgary 57 years ago and opened the first government creamery in Alberta. He served for several years as Chairman of the Calgary School Board, the Children's Shelter and as a Judge of the Juvenile Court. Previous to his retirement from business many years ago he was Manager of the Government Insurance Board.

To his relatives and many personal friends we extend our sincerest sympathy.

"One after another we see them pass
Down the dim lighted stair
We hear the sound of their steady tread
In steps of centuries long since dead
As beautiful and as fair."

—S.H.

During the past few days the writer has seen no less than four Receipt Cards for dues which did not bear the members signature. It is suggested that all members sign their Cards immediately they receive them.

S.H.

(Continued from Page 12)

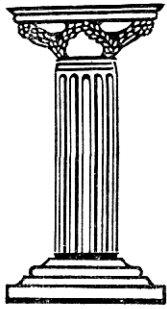
personal bias and to think, with St. Paul, on those things in our way of life that are lovely and of good report. Thus, by implication it has enabled us to relegate all petty faults of the Lodge room to their proper category, to regard them as what they actually are—mere trivia compared to the fundamental excellence of our calling.

Then, littleness thrust aside, the great Masonic quality of charity will bring its kindly influence to bear on all our relationships.

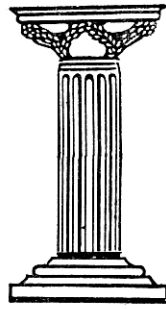
We will view frailties and shortcomings with a humorous and tolerant eye and thus attain Masonic poise and serenity.

Hence, we see that the quotation at the beginning of this little discourse has a special truth for us, since, having become expert in the craft of charity, our judgment has been steadied and our sense of values restored.

Bro. L. J. Humphrey,
Grand Lodge British Columbia



Between the Pillars



CRAFTSMANSHIP

One occasionally finds in book reviews a terse summary of life or an appraisal of character which by the force of its brevity, starts a responsive train of thought. Recently I came across this: "He possessed the gift of craftsmanship which often steadies a man's judgment and helps him to ignore the trivial." Of course, the word craftsmanship gave this Masonic significance to me, and I thought how practical and realistic is the lesson to be derived from a consideration of the statement's truth. Shall we explore it for a moment or two?

First, let us see what craftsmanship is, what it demands, and what it does for us in the ordinary way of life.

Craftsmanship is a process, a striving, a working at and devotion to fine standards. It would be quite right to affirm that it is only after it has been applied and conscientiously worked over that it can grow into character and thus become a steadying influence.

The builder-to-be may have an inherent penchant for the niceties of construction and years of practice make of him a skilled craftsman. Similarly the artists in whatever medium, must of necessity be ever in search of that which was lost, the elusive mastery of which is at once his hope and his despair. It follows naturally that the pursuit and eventual mastery of his craft will have taught him the value of patient effort and will have given him a truer sense of values than he possessed before that mastery was his. And there is no finer steadier in the turmoil of conflicting ideologies and the noisy trivia of modern living than a good sense of values. That acquired, the craftsman is enabled to relegate the unimportant to its proper place and, by a continuing application to his craft, may attain serenity and poise.

If the above reflections and conclusions are worthy in a general sense for us Fellows of the Craft they are of special interest because they have a parallel in the Masonic way of life. The young candidate kneels at our altar, receives instruction, and duly give proof of efficiency.

In learning to be a Craftsman he has had to subdue himself and has, of course, benefitted by the discipline imposed.

Sometimes he has had to work really hard and

long, but, when at last he has passed all his tests, he thrills to a special satisfaction which is the inevitable reward of fine effort. The lesson of this satisfaction is definite and lasting. It is the proof that the Masonic pursuit is beneficial. It has required him to fasten his mind on subjects really worthy of his highest gifts and aspirations. It has, therefore taught him to appreciate the relative importance of things and has thus given him a steadying sense of values.

Now, of course, this state of idealistic perception cannot be lived at the same level continuously. Lodge closes. The protecting sword is sheathed. Morning comes and the everyday trivalities of ordinary living beset him again. How will this new Brother react to them?

Shall I declare that his recent experience beyond the tyled door will have changed him overnight and that his erstwhile very ordinary character will have taken a splendid and complete turn? Not at all, not at all. Life is expressed in ebb and flow, and the acquirement of tranquillity is a long process. But I will assert emphatically, in proportion that he has become a true craftsman he will be enabled to relegate all time-wasting, nerve-wracking trivia to its proper place, and thus will be the better enabled to perform his allotted task with poise and zeal.

If we agree in this, let us press our inquiry within the guarded recesses. Lodges are composed of ordinary men who act as ordinary individuals, by and large. Therefore, all we do beneath the Letter "G" is imperfect. Sometimes we air our egos unduly. Perhaps preferences extended certain Brethren annoy us. All of us with any experience know that personalities obtrude and that, consequently, awkward situations arise. We do Freemasonry no service by denying this; it is far better to anticipate such frictions and forestall them with the lubricant of tact.

Again our degree work may be poorly done, its beautiful wording garbled, its noble phrases inadequately stressed or spoken too softly so that Brethren have to be tense to hear it—a blighting condition, indeed.

Or unpunctuality and sheer time-wasting may overburden an otherwise promising evening, allowing boredom to sap interest. These and many other imperfections spoil our process.

Now, how are we going to react to all this: Remember, our reactions are very important to ourselves as individuals who are members of a fraternity we hope to enjoy, and to our new Brethren who look to us for endorsement and counsel since we are all, old or young, treading the same pavement. It is exactly and precisely here that the quality of our apprenticeship will show itself. If—may the Architect be praised—it has taught us that Freemasonry is founded on the Fatherhood of God and the Brotherhood of Man and that its most beautiful expression is charity in all its forms, it will truly have enabled us to look beyond the narrow limits of

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