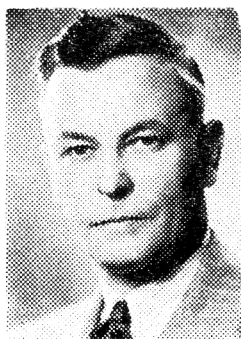




# Grand Lodge Bulletin

Editor: **SAM HARRIS, P.G.M.**



**S. Carl Heckbert**  
Grand Master

## To My Brethren - - - Greetings

The accompanying address, published through the courtesy of Most Worshipful Brother Harris, Editor of the Bulletin and Chairman of the Committee on Education and Research, appears in this publication at the request of numerous Brethren throughout the Province and in response to a resolution adopted at a District Meeting in the City of Edmonton, following delivery of the address to the meeting.

Having only recently concluded the series of District Meetings it is only now possible to accede to the kindly requests to make the address available to all members of the Craft and it is hoped that its availability will serve some useful purpose.

I wish to take this opportunity to express my most sincere appreciation of the very many kindnesses and courtesies extended to myself and those who accompanied me on my official visits throughout the Province. The experience has been a most heartening one and I am proud of the splendid spirit which is so evident in every corner of the Jurisdiction and satisfied that the condition of Freemasonry is such that we need have no fear whatever for the future of our great Order.

Sincerely and fraternally,

**S. C. HECKBERT,**  
Grand Master.

### I GIVE, DEVISE AND BEQUEATH

It has been my privilege, as your Grand Master, to have attended 19 District Meetings and to have met Masons from every part of the Province; in addition to this pleasing experience I have been privileged to have taken some small part in the Conference of Western Canadian Grand Lodges at Banff and to have been privileged to have attended the Bi-ennial All Canada Conference in Toronto, where I had the opportunity to deliver a paper for discussion by Freemasons from all over Canada. Following this meeting and acting for M. W. Bro. Dawson, who was unable to attend, I journeyed to the Conference of Grand Masters of North America in Washington, D.C., where it was delightful to hear addresses by outstanding speakers from all over the United States and to mingle, briefly, with outstanding Masons who had come from numerous countries to take part in the discussions.

I later had the unusual opportunity, in company with M. W. Bro. Harris, Past Grand Master, of witnessing the dedication of a magnificent new Masonic Temple in the City of Havana, Cuba and of seeing something of that country, which is presently enjoying unusual prosperity by reason of the discovery of oil and valuable minerals.

It has been my pleasure to have attended the celebration of one hundred years of Masonic development through the auspices of the Grand Lodge of Canada in Ontario at which time every Freemason present was justly proud of the fine spirit of Freemasonry so indisputably evident through an attendance of some 28,000 persons at a great Service of Thanksgiving. Fraternal visits have been paid to the Grand Lodges of Saskatchewan and North Dakota, where the knowledge that Brotherly Love prevailed was so visible.

On October 14th it was my great pleasure to have presided at the celebration of our Fiftieth Anniversary, at which time such outstanding men as R. W. Bro. Field Marshal Earl Alexander of Tunis,

the Hon. John J. Bowlen, Lieutenant Governor of Alberta and Premier E. C. Manning honoured the gathering with their presence. With some 600 in attendance for the Service of Thanksgiving in the afternoon and more than 800 attending the evening sessions, the strength of Masonry in Alberta was most evident; with the interest manifestly keen it was a great privilege indeed to occupy the office as Grand Master and to perform the duty required of me in that capacity.

For all the time that may be given to me hereafter, I shall be ever grateful for the honour that was mine and the fine fellowship that I have enjoyed in every single avenue of my duty will remain in my mind as a pleasurable precious memory.

It will be readily apparent from something of the outline of the duties of a Grand Master, that in addition to the sometime onerous demands of the office, there are also a great many privileges, all of which I can assure you, are deeply appreciated . . . it is no wonder that one, appreciating the affiliation with Freemasonry, should desire to forward the great principles of the Order, now and in the future. Often as I ponder the privileges of Freemasonry I feel I would like to pass on to those who come after me, something of the beauty of the association and that I would like to leave behind me, for the benefit of Masons of the future, everything of virtue that lies within the bounds of membership in our universal science.

There is much more than intrinsic value in which you and I have the right of gift.

Sometime ago I had an opportunity to read the words of a Last Will and Testament which was found in an almhouse in the city of Chicago . . . the words of the Will were written on mere scraps of paper, in an unusually clear hand, and the Will eventually found its way into the hands of the Chicago Bar Association and a resolution was adopted ordering it probated for the benefit of all of the people of Illinois . . . the Will read . . .

"I, Charles Lounsberry, being of sound and disposing mind, do hereby make and publish this . . . my Last Will and Testament, in order, as justly may be, to distribute my interest in the world among succeeding men . . .

That part of my interest which is known in law, being inconsiderable and of no account, I make no disposition of, in this, my Will . . . my right to live, being but a life estate . . . is not at my disposal . . . but these things excepted, all else in the world, I now proceed to devise and bequeath . . .

I give to good fathers and mothers . . . in trust for their children . . . all good little words of praise and encouragement, and all quaint pet names use them . . . justly . . . but generously, as the and endearments; and I charge the said parents to deeds of their children shall require . . . and I leave to children exclusively . . . but only for the period of their childhood, all and every flower of the fields and the blossoms of the woods, with the right to play among them freely, according to the

customs of children, warning them, at the same time, against thistles and thorns . . . and I devise to children the banks of the brooks and the golden sands beneath the waters thereof . . . and I leave to children the long, long days to be merry in . . . in a thousand ways . . . and the night . . . and the train of the milky way to wonder at . . . but subject, nevertheless, to the rights hereinafter given to lovers.

I leave to the boys jointly, all the useful idle fields and commons where ball may be played, and all the pleasant waters where one may swim . . . and ponds . . . where one may fish, or, when winter comes, one may skate and play . . . to hold the same for the period of their boyhood . . . and all meadows with clover blossoms and butterflies thereof, and the woods, with their appurtenances . . . and all distant places which may be visited, together with the adventures thereof . . . and I give to the said boys . . . each his own place by the fire-side at night . . . with all the pictures that may be seen in the burning wood . . . to enjoy without let or hindrance . . . without encumbrance or care.

To lovers, I bequeath their imaginary world, with whatever they may need . . . as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music and aught else they may desire . . . to figure to each other the lastingness and beauty of their love.

To young men jointly, I devise and bequeath all boisterous inspiring sports of rivalry . . . and I give to them to disdain weakness . . . and undaunted confidence in their own strength . . . I leave to them the power to make lasting friendships, and to them, exclusively . . . I give all merry songs to sing with lusty voice.

And to those who are no longer children . . . or youths . . . or lovers . . . I leave memory . . . and bequeath to them the volumes of Burns, and of Shakespeare . . . and of other poets . . . to the end that they may live the old days over again . . . freely and fully.

To our loved ones . . . with snowy crowns . . . I bequeath the happiness of old age . . . and the love and gratitude of their children . . . until they fall asleep."

There is something of beauty . . . and much pathos in the words of an apparently well educated man . . . perhaps fallen on evil days . . . who saw from his pallet his own childhood days . . . the days of his youth . . . his adulthood . . . and the latter days of his approaching flight from the mortal scene.

As I have more than once read and pondered the words of this Testament, I have thought of how much have we, of the Masonic faith . . . to leave behind to those who follow.

Would it not be entirely fitting for us, as Masons, to inscribe our wishes for the benefit of the Brethren who will follow in our footsteps . . . saying, perhaps, something like this . . . I, having been

privileged to enjoy something of the beauty of an association with Freemasonry, do give, devise and bequeath to the Brethren who come after me all of the beauty that is to be found in the true brotherhood of our ancient and honourable Fraternity . . . to them I leave the right to enjoy that peace and harmony that descends, gently like a cloak, when they seek the solace of the Temple, at the close of the long, long day . . . the right of the free man, under the tongue of good report, to join with his fellows in the study of a science that enjoins all of the privileges of man.

To my Brethren, entering into the privileges and mysteries of the First Degree, I devise, for his future happiness, the right to pray to the Almighty Father that he be endued with a competency of the Divine Wisdom, and that, assisted by the secrets of the Masonic art, he may be the better enabled to display the beauties of true Godliness to the honour and glory of the Holy Name.

To those who are to follow in the privileges of the Craft, I leave the right to practice the principles of Freemasonry . . . within . . . and without . . . the Lodge, the right to advance the world of Almighty God through and extension of the principles inculcated throughout the Masonic experience.

To my Brother of the future, I devise and bequeath the peace and security that attends meeting with his fellows . . . the right to live so that it may be said of him . . . he was the personification of Brotherly Love, Relief and Truth . . . a worthy member of a Fraternity formed and maintained in perfect unanimity and concord. To him I enjoin that kindness and brotherly love shall distinguish his conduct as a man and as a Mason . . . and that the genuine tenets of our time honoured institution be transmitted from Brother to Brother . . . through the Lodge . . . pure and unimpaired, from generation to generation.

And not withstanding anything to the contrary herein contained, I give, devise and bequeath to my Brother . . . the right of leadership in his community and the setting of such example as may react to the benefit of the community in which he shall live . . . and to lead those who seek guidance in the paths of righteousness . . . and peace . . . and love.

To him who shall henceforth seek the enfolding cloak of Masonry . . . I leave the privilege of applying the working tools to his morals . . . to receive a daily lesson of admonition and instruction . . . to utilize exertion in company with skill and to maintain perseverance in all good things . . . to raise ignorance from despair and to establish happiness in the paths of science.

To him who progresses fervently in the faith, I leave the right of enjoyment of the Five Points of Fellowship, with all their beauty and with all their implication of an assurance of brotherly relations . . . throughout all his days.

To my Brother of the unseen years I devise to

perform his allotted task while it is yet day . . . to continue to listen to the voice of nature, which bears witness that even in this perishable frame, there resides a vital and immortal principle which inspires a holy confidence that the Lord of life will enable us to trample the King of Terrors beneath our feet and lift our eyes to the bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race.

And lastly . . . I name and appoint all Worshipful Masters and all associated with them . . . as executors of this my Last Will and Testament . . . it being their grave responsibility to give leadership and to nurture the desire of Masons to be good men and true . . . so that our world may be a better place through the existence and extension of the fundamental principles of our Order . . . carried as they must be . . . into the daily lives of those blessed with the true name and the true meaning of . . . Brother.

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If we could leave these sentiments behind us . . . as we one day take our way into the presence of the Great Architect of the Universe . . . and if our beneficiaries would accept the gifts in the spirit in which they are given . . . and would use them graciously and lovingly for the advancement of friendship and brotherly love . . .

HOW FIRM WOULD BE THE FOUNDATION  
OF OUR WORLD TOMORROW.

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### THE DIGNITY OF MASONRY

Masonry was not invented; it grew. Today it unfolds its wise and good and beautiful truths in three noble and impressive degrees, and no man can take them to heart and not be ennobled and enriched by their dignity and beauty. The First lays emphasis upon the fundamental righteousness without which a man is not a man, but a medley of warring passions — that purification of heart which is the basis alike of life and religion. The Second lays stress upon the culture of the mind, the training of its faculties in the quest for knowledge, without which man remains a child. The Third seeks to initiate us, symbolically, into the eternal life, making us victors over death before it arrives.

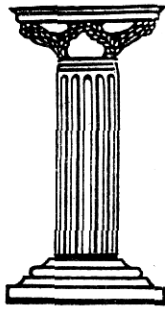
—Joseph Fort Newton.

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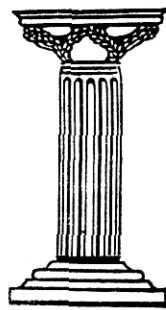
### SOMEONE HAS SAID

The essence of Freemasonry is friendship. Describe our fraternity as you will—a philosophy, a way of life, a system of morality—its chiefest charm for most of us is the fellowship it engenders and the friendships we make through our association.

A true education aims to implant a love of knowledge; an adherence to truth because it is truth; a reverence for man because he is a man; an enthusiasm for liberty; a spirit of candor, or breadth, of sympathy; and, above all, a supreme regard for duty—H. L. Wayland.



## Between the Pillars



### FREEWILL AND ACCORD

There is one peculiar feature in the Masonic institution that should commend it to the discerning mind—Masonic membership should be sought by the aspirant, and never should be solicited or offered by any member, under any circumstances. In some organizations, honored institutions in themselves, proselytising is the proper thing. But not so with us; quite the contrary. Whoever seeks admission to our ranks must first be prepared within himself.

Not only must he become endowed with the necessary moral qualifications, but he must come also entirely uninfluenced by friends and unbiased by unworthy motives.

Nothing is more irritating to a good Mason than to see this requirement violated by a well-meaning but misguided brother. For—make no mistake about it—it has been, and still is, often violated. Without a doubt, some brothers thoroughly enjoying their own membership, and in a misguided zeal to increase membership of the Institution, persuade a friend to come and partake and share the pleasures they themselves enjoy.

Any Mason who so understands the true policy of our Institution should be instructed by older and more experienced Brethren that it is absolutely against all our laws and principles to ask any man to become a Mason, or to exercise any kind of influence over the minds of others—except by Masonic example and precept—by the observance of which they may be induced to ask admission into our ranks.

We must not seek members; we are to be sought. And even though this were not Masonic law, policy alone would dictate adherence to the voluntary usage.

We need have no worries about suffering from lack of membership. Our danger lies in the too ready acceptance of undesirable material for membership.

When too little attention is paid to the proper selection of candidates, the Institution will suffer as a result, for the tree is known by its fruit. There can therefore be no excuse for the practice of persuading candidates, and every hope of safety in avoiding such a practice.

We must not seek aspirants! Rather, we must be sought by the u.

*Courtesy, Masonic World.*

### EMPIRE'S GREATEST SOCIAL INSTITUTION

The ideals of our Masonic Order are making a wide appeal to the best instincts of a large number of men, and it may be said that the Order has imperceptibly become the greatest social institution in the Empire. Its principles of faith and ethics are simple, and of virtually universal acceptance. It provides a means for the expression of universal fraternity under a common Divine Fatherhood and a common loyalty to one's native land, and authority in the form of Masonic government. It is free from political intrigue or strife, but nevertheless, by its training in the duties of life exerts a beneficial influence upon the social fabric. The care and admirable control which are exercised at headquarters are most praiseworthy, and the reverence and praiseworthy demeanor to be found in Lodges today is an indication of how solidly have those who came after built upon their inheritance, for such progress would have seemed impossible in the Craft 230 years ago. The Craft has grown to dimensions undreamed of then, and at its present rate of increase its potentialities for a goodly influence in the future are immense.

Masonic Record, England.



### THE MORAL TEMPLE WHICH WE BUILD

The ancient charge "to be a good man and true and strictly to obey the moral law" attaches to every man who becomes a Freemason. There is no equivocation of any kind. It must be obeyed strictly and not according to the personal ideas of the individual. It demands exactitude of its performance in the everyday life of a Freemason, and there is only one meaning to its injunction.

There is a difference between the moral law and the statute law, inasmuch as the moral law governs the actions of the individual in relation to God, while the statute law is meant to control his actions as a citizen of the State. A Freemason, therefore, should not be content merely in obeying the laws of his country, but he should also apply the principle of morality on everything he does, both in thought, word, and deed. In distinguishing between right and wrong, the question that should exercise his mind, in everything he does, is not only whether it is legal, but also, if it is moral. It may be legal, or even permissible by usage or custom though not strictly moral, then a good man and true will eschew it as a breach of his moral code.

The failure in observance of this great principle in the dealings of men is one of the chief causes of the chaos in the world, not only today, but right through the history of time. Any action by an individual that moves away from the moral law creates a wrong which may react in a multitude of ways.

The South Australian Freemason.



The man who trims himself to suit everybody will soon whittle himself away.