



Grand Lodge Bulletin

Editor: S. CARL HECKBERT

Say "Yes" To Living

By **CHARLES A. GRAHAM**

(Courtesy Texas Grand Lodge Magazine)

"Life is not a cup to be drained, but a vessel to be filled."

Are you definitely postponing and refusing the generous rewards and satisfactions of a genuinely full life because of a temerity of participation? Do you quibble, evade, procrastinate, or say "Oh, no, I couldn't possibly do that!" when opportunity for useful and needful participation in various conditions of public and human relations be presented?

Perhaps you may say or think, "I shall attend to my own affairs, and likewise, shall let my neighbor mind his." An un noble and ill-conceived sentiment, indeed, for who is there of us entirely independent of the service and generosity of others?

Many are ever acquiescent to the gifts of the time, love and labor of others, yet hastily seek a spurious refuge within their own hard shell of selfishness when a reciprocal gesture is indicated or requested. Such a credo of living is as certain to eventually produce an adverse compensation as it is a fallacy to believe that one may enjoy swimming without entering the water.

Not in mind are the vices and superfluities of life, that some consider to be corporate with and companionate to any pleasure, but proposed are the normally presented opportunities of active partnership in needful and exigent endeavors which take one's time, facilities and enterprise. Civic affairs, charities, churches, children's groups, lodges, and the arts all need and welcome sincere and unselfish workers, and to these workers offer rewards of satisfaction and self-esteem that transcend any monetary considerations. Try saying "Yes" at the very next opportunity and find this satisfaction for yourself! From it each endeavor will become progressively more enjoyable.

Behind the failure of many marriages is that one, or each of the partners is imbued with qualities of negativism. In the sacred and so-easy-to-be-divine union of marriage there is the utmost necessity for agreeableness. The word 'No' has in it no trace of agreeability. 'Yesses' need not denote either a weak will or spinelessness—even a

"Yes—but—" is usually far better than a stark "No."

Cast your gaze upon yonder unfortunate who ekes a meagre existence from sweeping streets. In an unreconcilable long ago perhaps he said "No" to an available education, and chose the then seeming easy path of unerudition and the indulgents of the moment. How graphically demonstrated is the fulfillment of compensatory and inevitable retaliation.

Now just look further—and who may that person be, driving into the spacious grounds of that beautiful home? None other than a druggist's deliveryman, carrying a package of unneeded medicines to the miserable and neurotic mistress of the estate. Too long ago she denied herself all opportunities to engage in useful activities, to become, first introspective, then a brooder and worrier, and finally a hopeless hypochondriac. Did not this poor creature say "No" to living?

An able and conscientious surgeon recently spoke of the incessant demands from a patient for an operation. Finding no diagnostic evidence of any physical disease he sent her to a nationally famous clinic, that also could discover no bodily ill. Even after these procedures, she persisted in demanding that the surgeon operate. For what? She did not know—but still insisted on an operation. This woman was truly sick, but an operation was not the answer unless, possibly, it be a lobotomy. Her one interest was self and her one obsession a desire for attention, which she receives only from those whom she pays to attend her—her physicians. Truly she has given an emphatic "No" to normal and enjoyable living.

Often we read, or observe, some persons whose affiliations with public service, and whose records of industrial and civic achievements are unbelievably vicarious and numerous. We may ask ourselves, "How does this person contrive to find the time for so many activities?" The answer is that this person simply said "Yes to worthy opportunities of participation, and then, such time as was available was made to suffice.

One of the happiest, healthiest, sanest men known to the writer is a physician who averages sixteen or more hours of work every day of the week, month and year. He merely says "Yes" to requests for his skills and his services. He lives

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EDITORIAL

As material is prepared for this issue of the Bulletin, which will be in the hands of our members soon after the middle of October, there comes to mind the importance of the District Meeting in the Masonic life of our membership. While it is true that annual communications of Grand Lodge give some measure of opportunity for the discussion of vital matters it is also true that the broader phases of Masonry demand practically all of the time of the annual general meeting, and, true, as well, that only a fraction of our membership finds it possible to attend these assemblies, held, as they must necessarily be, at considerable distance from many of our Lodges.

The District Meeting, on the other hand, is held within easy reaching distance of every lodge in the jurisdiction and is so held with a view to making it possible for a major proportion of our members to attend and to ascertain at first hand just what is being done to forward the worth and value of Freemasonry. The Most Worshipful, the Grand Master, often at considerable personal inconvenience, makes it a point to attend and has with him the Grand Secretary, the District Deputy Grand Master and perhaps others, well-skilled, and fortified by a knowledge, not only of the work, but of enlightened Masonic practice in every angle of our fellowship.

When we consider the demands we place upon our elected leaders, surely it is not too much to ask that every single Worshipful Master, every Warden and every Secretary, together with a reasonable number of Junior Officers and Members attend the District Meeting and thus enrich his knowledge and appreciation of all that goes to make for real delight in all that underlies participation in the Craft.

It is disheartening indeed for Grand Lodge Officers to drive long distances, sometimes in the most inclement weather, to find that the attendance at the District Meeting consists of a mere handful of the most ardent members in a District—and from my personal recollection it is a thrilling experience to meet an enthusiastic gathering of 150 or 200 members, representing every lodge in the District, who have come to delve into Masonic lore with those to whom they naturally look for leadership.

It is said of Columbus that prior to his departure on his first great adventure he did not know where he was going; on reaching the shores of the new world he did not know where he was and on his return at the end of the voyage he did not know where he had been; I am sure that the members, contemplating and achieving attendance at his District Meeting would not face similar uncertainty, but would, rather, be fully satisfied with the experiment.

Just as we make demands upon our leaders, so must we take upon ourselves the responsibilities which are apparent when we are granted the privilege of membership in the Masonic Order. Worshipful Masters are particularly reminded that attendance at and participation in the work of the

District Meeting and Annual Communication are a direct obligation which they readily accept prior to installation into the highest office within the gift of the members of their Lodge.

S. C. H.

"If Masonry will but be true to her mission and Masons to their promises and obligations—then we may be sure great results will be attained and great work done."

Albert Pike.

Love sought is good . . . but given unsought is better.

Shakespeare—Twelfth Night.

FATHER INITIATES FOUR SONS



R.W. Bro. Price Jones; Herbert Ingram Sr.
Sons Herbert, Angus, Maurice, David

Another event of note took place in Meridian Lodge, No. 129, Stony Plain, when Bro. Herbert Ingram, Honorary Life Member of the Lodge, initiated four sons on September 18, 1957. Witnessing the ceremony were R.W. Bro. Price Jones, first Master of the Lodge (who presented the Life Membership to Bro. Ingram) and some 150 members and visitors representing 39 Lodges from Provincial and distant points.

The four Ingram brothers, Herbert Jr., Angus, Maurice and David will long remember the ceremony of installation and it is not difficult to imagine the pride and satisfaction of the father in the knowledge that his sons have availed themselves of the benefits of Freemasonry. Despite the fact that the sons reside in Edmonton, Calgary and Vancouver, they plan on advancing together for the succeeding degrees and the Bulletin extends them the warmest welcome to the ranks of the Craft.

UNIQUE OCCASIONS IN ALBERTA FREEMASONRY

Visiting Grand Master Raises Son.

Manyberries Lodge, No. 133, in Southern Alberta was the scene of a most unusual occasion on September 3rd when M.W. Bro. S. G. Bannan, Grand Master of Alberta, accompanied by M.W. Bro. Claude Green, Grand Master of the Grand Lodge of British Columbia, visited the Lodge during an emergent meeting, called for the purpose of conferring the Sublime Degree of a Master Mason on Bro. Rodney Green, a son of the distinguished visitor, and now a resident of the Alberta town as a member of the R.C.M.P.

M.W. Bro. Green was raised by his father in Temple Lodge, No. 33, at Duncan, B.C., in 1927 and installed as Worshipful Master of the same Lodge fourteen years later. His father was present at the B.C. Grand Lodge in June of this year when M.W. Bro. Green was installed as Grand Master.

It is quite fitting, therefore, that M.W. Bro. Green should, at the invitation of W. Bro. Freed, the Master of Manyberries Lodge, attend and carry on the family tradition by raising his eldest son and it is interesting to note that he will officiate at a similar ceremony within the next two months when he will raise a second son.

The M.W. the Grand Master of Alberta was accompanied by the Deputy Grand Master, R.W. Bro. D. D. McQueen, R.W. Bro. Noble, D.D.G.M., and R.W. Bro. Rivers, Grand Secretary, while M.W. Bro. Green was accompanied by his Deputy Grand Master, R.W. Bro. Kenneth Reid, the Junior Grand Warden, R.W. Bro. G. C. McMynn, the Grand Steward, V.W. Bro. R. K. McEwan and Bro. Lusse of Malahat Lodge, G.R.B.C.

WHAT IS MASONRY AND HOW IT IS APPLIED TO OUR EVERDAY LIFE?

**An Address by W. Bro. Jas E. Hall,
Grande Prairie Lodge, No. 105**

The glory of Masonry is not found in its symbolism, in its grips, tokens or passwords, but in its development of character, and in its assistance towards an augmented system of righteousness. Masonry is religious but not a religion. It is a way of life and mutual help. The Order is ancient, honourable—and possesses secrets.

It is ancient in that its roots reach back into the earliest dawn of the history of mankind. Its philosophy, in common with some other orders and societies, includes gems and selected parts of all that we consider good from many civilizations that have long since passed away.

It is honourable because of its teachings and the quality of its membership. Its great tenets are aimed at the improvement of the human mind and are designed to help promote happiness and brotherly love. It is secret in its modes of recog-

niton and its obligations, and necessarily so as it is held apart from the world at large and is limited in its membership; but it is not secret in its teachings. Freemasonry is the continual search for the right, the good, the pure and the true. That is why a Freemason is closely attached to the home, the church, the school and to those other agencies which reach for the noblest ideals of man. That is why you find a true Mason interested in science, art, literature, good government and clean living.

Perhaps you have heard the criticism that Masonry is suffering by comparison with service clubs. To answer this criticism one must consider just what Freemasonry really is. What are its fundamental principles, its doctrines, its teachings, as well as the purposes or objectives towards which the entire organization is directed?

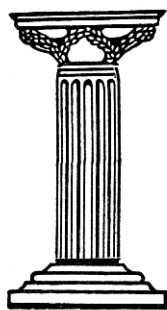
In the Masonic design the major effort is directed toward the development of character in the individual man who is mentally and morally qualified to benefit from its teachings and who has a sincere desire to learn and to improve. By keeping the great principles of truth, honor, charity and justice strong in the lives of individuals, Freemasonry believes that goodness and honour in society must result from the presence of men in it, who are actuated by these high principles.

Other organizations may find opportunities for service in seeking to remove the suffering and hardships which result from maladjustments of the social system or the results of wrong or evil in society, but Masonry seeks to apply its age-old, tried and proven philosophy to the basic cause or source from which evil comes. It deals in principles rather than projects, in the dissemination of ideals, rather than in programs of self-advertisement.

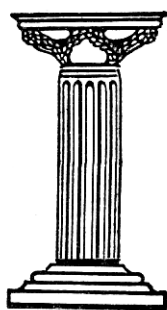
Men can agree on principles and ideals without agreeing on the particular method by which they may be applied to a specific problem and hence, rivalries and competition over the merits of the various projects to be undertaken, do not affect the harmony and unity of Freemasonry.

A Masonic Lodge may be likened to a school or university where men who are qualified go through a course of study in science or art, its graduates having learned that Freemasonry is a way of life to be lived, day by day are enabled to go out into the world and give practical effect to the principles and ideals they have acquired in Freemasonry. In a college or university the student is taught the principles of engineering, agriculture, law, medicine or various other subjects, then, having graduated he goes forth to apply his knowledge in the world. No one puts forward the suggestion that the school itself should enter the field of engineering or set up facilities for the manufacture or articles designed to carry into practical effect the principles which it has taught its pupils. No one expects this, nor could the school undertake such a programme without detriment to its usefulness as an institution of learning.

(To be concluded in the next issue of the Bulletin).



Between the Pillars



THE 1957 BANFF CONFERENCE

The seventeenth annual Inter-provincial Conference of the four Western Canadian Grand Lodges was held in Cascade Lodge, Banff, early in September, the sessions of leaders of the Craft were productive of much that should re-act to the benefit of members of Constituent Lodges when details of the discussions are made available for study in the near future.

Five members of the Grand Lodge of B.C., under the leadership of M.W. Bro. Claude Green were present, Manitoba was represented by M.W. Bro. David Rothstein and three others, while Saskatchewan sent six members, including M.W. Bros. Thos. Luke. Alberta's delegation consisted of ten members with M.W. Bro. Bannan heading the list.

Chairman of the meetings was M.W. Bro. Ross Sheppard and the facilities of Cascade Lodge were eminently suited for the purposes of the Conference.

The evening of September 5th was devoted to a Memorial Service for the late George F. Ellis who had so zealously advanced the work of the Conference from its inception. M.W. Bro. Robt. Tate, Grand Secretary of Saskatchewan, paid tribute to M.W. Bro. Ellis most effectively, outlining some of the earlier difficulties and giving well earned praise for the faithful performance of secretarial and directive duties over a long period of time. It was quite evident from the feelings expressed by representatives of the various Grand Jurisdictions that the efforts of M.W. Bro. Ellis have been deeply appreciated and that his loss is keenly felt by all who knew him.

Topics introduced for discussion were:

The New Freemason—how should he be prepared.

Non-Resident Dues.

How can our Western Conference make a maximum contribution to Craft Masonry?

The duties and responsibilities of the Worshipful Master and Wardens.

Prepared papers were presented in each case and a member of the Conference delegated to lead the discussion. All members were free to advance their views and there was no lack of interest in the advancement of ideas in connection with each of the worth while subjects introduced. Copies of the prepared papers having been made available to the leaders of discussions some weeks in advance of the sessions, it will be apparent that topical discussions would naturally contain well considered and thoughtful matter.

In due course copies of all papers and discussions will be distributed among the membership

in Western Canada and the desirability of a study of the material cannot be too strongly urged upon all concerned. There can be little question but that interest can be created and maintained by means of a study of the ideas of the well skilled brethren taking part. The Conference will continue in 1958 under the direction of M.W. Green, Chairman, with M.W. Bro. Luke as Vice-Chairman and R.W. Bro. E. H. Rivers filling the important post as general secretary.

WHAT ARE FATHERS MADE OF?

A father is a thing that growls when it feels bad, and laughs loud when half scared to death.

A father never feels worthy of the worship in a child's eyes.

He's never quite the hero his daughter thinks, never quite the man his son thinks him to be, and this worries him, sometimes.

A father is a thing that gets very angry when the first school grades aren't as good as he thinks they should be.

He scolds his son, though he knows its the teacher's fault.

Fathers are what give daughters away to other men who aren't nearly good enough for them, so that they can have grandchildren who are smarter than anybody else's.

Father makes bets with insurance companies about who will live the longest.

One day they lose, and the bet's paid off to the part of them they leave behind.

I don't know where father goes when he dies. But I've an idea that after a good rest, wherever it is, he won't just sit on a cloud and wait for the girl he's loved and the children she bore. He'll be busy there, too, repairing stairs, oiling the gate, improving the streets . . . smoothing the way.

The Rotarian.

SAY "YES" TO LIVING

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and practices his profession affirmatively and most happily.

Some who read this may recall having been taught to divide each day into three parts, yet service, another for vocational productivity, and the other for rest and rehabilitation.

Here, now, is the key which will unlock the barriers to truly zestful and exalted living; when the first two portions of the day are filled brimming and contentedly spilling over into the third, then it so becomes that this portion of living requires less and less time for its necessities; a refreshment evolves unfailingly from the diversity of the activities devoted to service and vocation.

Say "Yes" to the giving of your time, your skills and your services to those less favored and endowed. Be willing, even anxious, to join with others in worthy endeavors. Look for and make your own opportunities to be genuinely helpful. It is really so easy to be happy—just . . .

Say "Yes" to living.