



# Grand Lodge Bulletin

Editor: S. CARL HECKBERT, P.G.M.

## THE TENETS OF MASONRY

MASONRY is full of beautiful symbolism. Tradition has accumulated many points of view about our common practices, and numerous lessons are drawn from the history of our ancient Brethren. Along with these teachings there have come down to us some excellent standards of conduct to guide us on our earthly way. These have become so well accepted as to be called tenets. The Tenets of Masonry are Brotherly Love, Relief and Truth.

Brotherly love is a beautiful vision. If we humans could put it into practice, the millenium would have arrived. But we are troubled by its implications. We hesitate to accept the doctrine that the whole human race is one big family. This has caused no little concern and some honest doubts as to its soundness. May it be suggested, however, that the principles of Brotherly Love are sound and quite possible of fulfillment. It is not necessary, perhaps, that we take members of all races into our homes, to mix with us at social functions and to ape us in our conventions and habits of life. Many folks would resent such a procedure, even as much as we might do so ourselves. Races, creeds, colors and customs will continue to be different for untold generations to come. There is a kind of brotherly love that respects group differences, that recognizes variations in people, and yet is willing to give and take for the good of all. We are taught that Masonry conciliates true friendship. The world seems to be moving towards a clearer understanding of this idea of Brotherly Love among the peoples of the earth.

We hear much about Relief. "The poor ye always have with you," is an ancient saying. Some

have taken it to mean that we shall never be able to remove the pauper from our midst and that we might as well accept these conditions of squalor and despair. Carry this argument a little further, and it means that we shall always have slums, injustice and evil of every sort. If we should accept that theory there would appear to be no use to strive toward improvement, but, surely, this interpretation is wrong. Slowly, but surely, we are making this old world safe and pleasant for the human race. There is a Relief that is more comprehensive than alms. Relief from material wants is a good beginning, but we shall not have finished the job until misunderstanding and inequalities of many sorts are entirely eradicated. When that happy day comes the feet of men will be quick to run errands of mercy, and the earth will be one great neighborhood, where misery will disappear and where mortals will live on in equanimity and peace.

And Truth! How noble, how inspiring, how all-encompassing! There is nothing so unassailable as Truth in the very grandeur of its simplicity. Words fail us mortals when we attempt to speak of its majesty. We uncover a fact here and there and shout gleefully that we have brought forth a mighty secret. But finite mind cannot measure the Infinite. Neither can we ever expect in a lifetime to understand the full measure of Truth. So, my Brethren, on down through the countless ages truth shall stand as a mighty bulwark for our admiration and protection. It is one of the tenets of Freemasonry.

Brethren, theory is never enough. Beyond our systems of philosophy the challenge comes to every Mason to exemplify in his daily walk and conversation the beauties of the lessons he has learned. The Tenets of Masonry are not a dead letter; they are

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## ~~~~~ A New Year's Message ~~~~~

*"Ring in the nobler modes of life      Ring in the valiant man and free  
With sweeter manners, purer laws.      The larger heart, the kindlier hand."*

Man in his wisdom has accepted the orderly rounds of the universe to mark the passage of his life period and so we are now observing the entry into a new round of the sun from which we receive all light and life. We call it a new year.

The Grand Lodge of Alberta extends to the Lodges Fraternal Greetings and Best Wishes for a Happy and Prosperous New Year and expresses the hope that the right hand of fellowship may strengthen the ties that bind us all in Masonic Brotherhood, trusting that the lessons of the past will enable us to use the opportunities of the New Year with benefit to the Craft at large.

## EDITORIAL

When a Worshipful Master of a Lodge, as the first duty of his office, names of officers who have been elected or appointed to act with him in the conduct of the Lodge for the ensuing year, he has a perfect right to expect that his supporting officers have accepted not only the honor of office, but the very marked responsibility which attends their respective positions; similarly, elected and appointed officers may reasonably expect their Worshipful Master to be diligent and efficient in his work and steadfast in his devotion to the duties of the chief office in a Masonic Lodge.

Doubtless many of my readers can recall instances where a visiting dignitary, perhaps a District Deputy Grand Master, or a well versed visitor, when called upon to address the Lodge on conclusion of the evening's work, and offered well meant congratulations on the work of the officers in conferring a degree, when actually, some measure of adverse criticism might well have been given instead.

Unearned congratulations are not in the best interests of the Lodge and may lead to a continuation of poor work. Surely it would be to the benefit of all concerned if those who are in a position to do so would offer adverse criticism where it was patently due, always having in mind that criticism, even of an adverse nature, if kindly given, will be well received.

Every officer of a Lodge has an important duty to perform and unless he knows his work he contributes little to the success of the Lodge or to the enjoyment of the membership. The junior officer may feel that his part is unimportant, but I suggest that if a junior officer cannot carry out his part with smoothness and efficiency, then he has not earned the right to advancement and very serious consideration should be given by the Lodge before he is elevated to a greater responsibility.

We occasionally hear an officer give incorrect knocks, indicating that he does not know the proper ones, or is indifferent to his duty; small as this may seem it must be remembered that the knocks have a very definite indication and their importance should not be minimized. Similarly, an officer who cannot memorize and who stumbles through his work, tends to let the other officers down and to produce uninteresting results; it were better that such an officer should withdraw and accept duties within his capabilities, rather than that the efficiency of the Lodge be disturbed.

To offer congratulations where none are due, is to render a dis-service to a Lodge, its officers and members and to mitigate against efficiency on the part of responsible officers, upon whose excellence and devotion depends much of the success of the Lodge in the future. Constructive criticism, given in the true Masonic spirit, can but further an earnestly desired quality of work, if accepted in like fashion.

S. C. H.

reasonable possibilities for all of us and that takes in all the human race. The pauper and the monarch can begin to climb the hill toward perfection.

—(Robt. W. Tarbell, in the Wisconsin Freemason).

## SHADES OF BONNIE SCOTLAND

In the chapel of Lodge Cannongate Kilwinning No. 2 in Edinburgh—the Lodge of which Robert Burns was the first Poet Laureate, James Hogg the second and Rudyard Kipling one of the later ones—there is an old organ, the sweet tones of which were heard recently when the 200th anniversary of the instrument was celebrated.

It appears that there are only four organs of similar construction and quality now in Scotland, all by the same builder, Johann Sneatzlear, for Brother H. McLellan, one of the Lodge's Senior Past Masters avers that Sneatzlear, who made the Cannongate Kilwinning organ, also built the one in St. Patrick's Roman Catholic Church in High Street, Edinburgh, and the one at Fort Augustus Abbey. He has been described in a standard work on organ building as a "truly eminent builder."

One of those privileged to attend the anniversary ceremony has said, "it was a joy to hear Bro. McLellan's affectionate tribute to the organ and its builder and it was an added joy to listen to the recital played on the beautifully mellowed instrument by Bro. Thomas E. Grant, the Lodge's organist. The lovely instrument that must have been heard by Bro. Robert Burns, among the many thousands of Freemasons who, in the course of the years have come from all parts of the world to visit Lodge Cannongate Kilwinning. If this paragraph should come under the eye of any of them abroad, let me assure them that the old organ is as sweet in its tone as ever.

Brother Grant played Bach's "Jesu, Joy of Man's Desiring" and "Sheep May Safely Graze" as well as Schubert's "Serenade" and he could not have chosen three pieces more in the spirit of the times in which the organ was 'born,' or any which could make the playing in its third century more lovely.

The organ's builder must have been a delightful character. Bro. McLellan told us that on one occasion Sneatzlear commented, of a man whose playing of one of his organs was too fast—"He do run over the keys like one cat and do not give pipes time to speak."

On another occasion when Sneatzlear was consulted by the Church Warden at King's Lynn about the organ they had there, being asked to examine it and tell them what it would be worth if it were repaired. His opinion of the organ was, apparently, not very high and, after due consideration, he gave it as his serious opinion that "if they would lay out one hundred pounds upon it, the organ would probably be then worth about fifty pounds." One cannot but wonder if the Scots' love of beautiful music did actually result in the repair of the organ, despite the quite apparent kindred feeling for the baw bees.

Perhaps some of our readers have heard the Lodge Cannongate organ and these lines may bring back fond memories of pleasant Masonic association in the land of the heather.

## Within The Craft In Alberta

CANADA'S OLDEST MASON?



Wor. Bro. Samuel W. Sprague

A recent issue of the Illinois Masonic Bulletin paid tribute to Bro. Wm. B. Decker as the oldest Mason in the world, stating that this Brother had attained the age of 103 years and had been a faithful member of the Craft for 82 years.

Probably ranking a close second is our own respected Brother Samuel W. Sprague of Medicine Hat, who became 99 years of age on October 19th last and who is now in his 75th year as a member of the Masonic Order, having been initiated in Corinthian Lodge, No. 13, in New Brunswick on July 11th, 1883; he was Master of this Lodge from 1887 until 1892 and joined Medicine Hat Lodge, No. 2, in April, 1894.

Wor. Bro. Sprague enjoys wide friendship in Alberta and elsewhere and all members of the Craft will join in extending best wishes to him in the evening of his long and fruitful life.

### FIFTIETH ANNIVERSARIES

Gleichen Lodge, No. 36, which was Instituted on October 31st, 1907, celebrated its Fiftieth Birthday on November 5th, 1957. The only surviving member of the charter group, R.W. Bro. A. R. Yates, now resides in Victoria, B.C., and was unable to be present. Featuring the ceremonies was a tribute to the Charter Members and a solemn Service of Thanksgiving. The Most Worshipful, the Grand Master, Samuel G. Bannan, attended the meeting and addressed the gathering, urging members to face the future with the spirit which dominated those responsible for the formation of the Lodge half a century previously.

V.W. Bro. T. H. Beach toasted the "Old Timers" in pleasing vein and the celebration fittingly marked the attainment of half a century of service.

Sentinel Lodge, No. 26, which was instituted by R.W. Bro. Dr. C. E. Smythe on December 21, 1906, at Frank, Alta., chose November 14th, 1957 to celebrate its Fiftieth Anniversary. As a matter of interest, Sentinel Lodge is located at the entrance of the Crow's Nest Pass and derives its name from this circumstance. The Lodge was formed a bare

three years after the disaster of the now famous Frank slide.

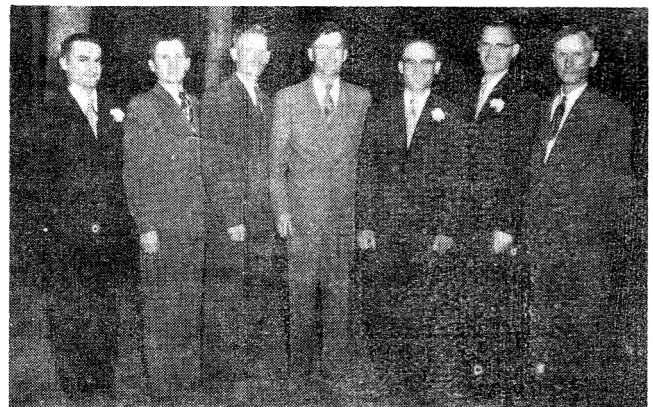
The gathering was to have witnessed the presentation of a 50-year jewel to its only surviving Charter Member, R.W. Bro. T. M. Burnett, but was saddened by word that this distinguished Brother had passed away in Lethbridge only the day before the ceremony.

M.W. Bro. Geo. E. Cruickshank, Master of Sentinel Lodge in 1914 and Grand Master of Masons in Alberta in 1927, presided over the meeting with his usual aplomb and M.W. Bro. Bannan addressed the meeting, reviewing the history of the Lodge and the area which, at the present time, is suffering by reason of lack of markets in the coal industry. The notable occasion was thoroughly enjoyed by all in attendance.

### A MASONIC FAMILY

In a recent issue we carried a story of a father and four sons being members of the Lodge at Stony Plain; and now we are pleased to draw the attention of our membership to the fact that Strathmore Lodge, No. 53, is exceedingly proud of the fact that they have a father and six sons as members. W. Bro. Harvey Hanson of Balzac, is the father and proud he must be of his splendid "contingent" of son-Brothers, Bro. Edwin C. Hanson, Edmonton; W. Bro. Vernon A., of Acme; Bros. Roland H. and Jerome M. of Namaka; Bro. Myron S. of Calgary, and Bro. Bruce W. of Edmonton.

W. Bro. Harvey Hanson is a Life Member of Strathmore Lodge and the entire half dozen sons still retain their membership in the Lodge, establishing a record that will surely be hard to eclipse. We extend our most sincere congratulations and are pleased to reproduce a photo of this unusual Masonic family.

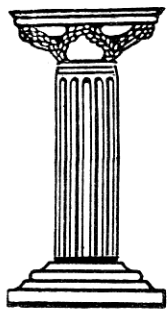


The "Masonic" Hanson Family

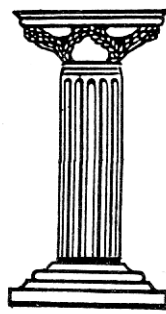
### EQUALITY

Freemasonry is alluring not only to the Mason, but to the non-Mason as well, because of the way it gathers together men of every type, of varied training and profession, of social status as far asunder as the poles, and unites them in a great fraternal fellowship. Men of lowly rank can meet on a common level with those exalted by official

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# Between the Pillars



## IMPRESSIONS

Wor. Bro. PAUL PETROSKY  
St. George's Lodge, No. 169

A thought provoking talk given our Lodge recently by Bro. the Rev. Oliver C. Seward has led me to contemplate some of the aspects of Masonry as they appeal to me, and to bring them to my Brethren in the hope discussion might clarify my thoughts and, perhaps, be of some value to others.

One question that is much in our minds is that of Church attendance, which is impressed upon us by right thinking Masons in addresses and by the written word from time to time. It is necessary, before one can become a member of our Order that he signify a belief in Almighty God; he must first learn how to say "my Father" before he can come to a full realization of the term "my Brother." Early in our Masonic experience we are asked—"in whom do you put your trust?" and our reply, of course, "in God." We know that no man may be made a Mason if he is an atheist, but we are not required to forward any proof that we do not hold atheistic views, our simple statement to this effect being accepted by our Brethren.

I put the question to myself . . . should I attend Church regularly? I attend my Lodge each month, I have a firm belief in God, I endeavor to live my life as well as I can, refraining from cheating or defrauding my fellow citizens; therefore may I not assume that I am a reasonably good man? It should be made clear that I do not regard the Masonic Lodge as a place of worship, but, rather, a place where Masons receive instruction, where we imitate our ancient Brethren, where we refresh our minds and where we are able to regenerate ourselves as we meet with our fellow members, so that we may put into practice outside the Lodge the good things we learn within its portals.

We are familiar with the phrase "Masonry takes good men by the hand, leads them to the altar, points to the Holy Bible thereon and urges each to direct his steps through life by the Light he there shall find."

I often think to myself, "Do we look for the light as we are told to do? . . . we do not make a practice of reading the Bible in Lodge, but do we take advantage of the instruction given us containing the implication—"there is the light"—seen dimly, it is true, as though through a fog—it is for us to search for it—reach for it in a sincere endeavor to get the true meaning of it.

When we were first received into Masonry we were presented with certain Working Tools and were taught to use them for a noble and glorious purpose; to me, the Working Tools of the initiate's degree are the most important we receive; the twenty-four inch gauge is divided into twenty-four equal parts, emblematical of the divisions of the day of which we are taught to utilize eight hours for our usual vocation, eight in the service of our God and the relief of distressed Brethren and a like number for refreshment and sleep. Applying eight hours for refreshment and rest for our bodies and using the allotted portion of the day for the conduct of our daily work, we must not overlook the period designed for service to God and surely we can give one brief hour for the worship of God in His Church.

It is my belief that every Mason should attend the Church of his choice, not occasionally only, but with determined regularity, because that is the proper place of worship, where each may lay aside his troubles, open his heart to the Almighty whom we, as Masons, reverence and serve. We should be raising blinds and letting the Light shine into our hearts—not the dim light of darkness visible—but the bright Light for which we have so long sought—the Light that comes only through a true love of God.

With the proper use of the lessons of the 24" gauge and an adequate understanding and appreciation of the use of the common gavel with which to knock off the rough corners of the stones that go to make up our lives we may work towards the completion of the spiritual building, not made with hands, eternal in the heavens.

### SOMEONE HAS SAID

If everyone of the 4,000,000 Masons in America should carry into the world of politics, economics and citizenship the principles and usages he recognizes and to which he conforms in the Lodge, Masonry could do more than all other combined influences to convert the country into an ideal republic where justice, equity, and fraternity would replace ignorance, vice, poverty and bitterness and strife.

—Scottish Rite Herald.

Our Canadian land, too, would reap benefit of untold value if Canadian Masons concentrated in their everyday life on the full and complete use of their power for good.

### EQUALITY

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and social dignity; all recognize their brotherhood. Masonry teaches its members to regard men for their moral worth, not for their social distinction; and brotherly love expresses itself in a firm grip of the hand, a kindly look, and an attitude of standing shoulder to shoulder.

There is in Masonry, that "something" which renders true friendship as few other associations can do, as we meet upon the level and part upon the square.

—(Adapted from the Grand Lodge Bulletin of Iowa).