



Grand Lodge Bulletin

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

MASONRY AND CITIZENSHIP

Who is the good citizen? Shall we measure him by his declaration of patriotism, by constancy in voting, earnestness in studying government, ability as an insurgent, or by his meekness and timidity in accepting all laws without question? A democracy must rest on an intelligent citizenry. Without the conscious and concerted support of its people, our country cannot hope to endure.

The question strikes home to every Mason, to every person who believes in the principle of free government in toleration and in national honour. We grow enthusiastic and wax eloquent on patriotic occasions, sensing little, perhaps, beyond the emotional state of cheering for something.

Does good citizenship mean shouldering arms in time of war? We do answer this primitive call of the jungle, inherited from a savage past. Or does it find its best expression in the man who trims his lawn, pays his bills and speaks kindly of his fellowmen? Some there are who delight to strut on state occasions, who declaim in silver-tongued accents about the grandeur and dignity of national greatness and patriotism. If a holiday exposition were sufficient this would do, but ours is a workaday world, where people live and commune together with each new morn.

It is evident that the good citizen has many traits. The orator who charms the throng with his eloquence has his place. He may have grievous faults mixed with his virtues, yet his stirring messages wield an influence on the credit side of the ledger of conduct. In the crowd many are destined to be followers; their traits of citizenship will shine forth in a way, perhaps, yet forming the very foundation upon which any community or nation may hope to build. Now and then nature endows an individual with a happy combination of many good characteristics. Success awaits him at every turn, his actions are above reproach, his ability is unbounded and his fellow beings accord him due homage. But the rank and file of us must be content with an abundance of frailties; happy indeed we are if we have one or two talents that win the commendation of others.

May we not, as an intelligent people, perceive that there are certain broad principles that must be accepted in this twentieth century western

world if good citizenship is to be the order of the day. First, there must be co-operation between various factions, moulding our thoughts, aspirations and differences into one common mass, where the slogan shall be—"the greatest good for the greatest number." Second, we should look charitably upon the eccentricities of a Brother, for he is doubtless as good as we are, even though he may exhibit differences. Third, we must understand that progress and better human relations can come only as we grope for the light. Other principles could be laid down to further clarify our problems, but these three provide a working basis.

Every Mason knows that in the state he is to be a quiet and peaceful citizen, true to his government and just to his country. He is not to countenance disloyalty or rebellion, but patiently to submit to lawful authority and conform with cheerfulness to the government of the country in which he lives.

Masons take just pride in the accomplishments of their Brethren in high places. Members of the Fraternity have served well in a great variety of posts of importance. As a fraternal organization we take no part in politics but leave these matters to the choice of the individual. But the principle of constructive building permeates the thinking of Masons, and we work and live for a better civilization. In the broad field of society, under the guidance of one universal God, we build a better world.

—From the Wisconsin Freemason.

MASONRY AND LIFE

Masonry has greatly enriched my life. It has given me friendships that I cherish dearly. It has, I think, whispered subconsciously to me in silent hour of caution and encouragement. I have found it refreshing and good to step aside out of the path of my busy life and sit again with the Masons who have carried on in my absence.

CANDIDATES

Let us ever remember, in dealing with applicants, that our Fraternity may or may not have effect on the character of our members, but that the character of our members determines the character of our Fraternity.

—D. G. Witter, Grand Master, Quebec.

EDITORIAL

Now that another year has drawn to a close, those engaged in wholesale or retail business will be entering upon the arduous and demanding task of "taking stock," in order that they may bring together their figures for the year and summarize the progress of their business for the year 1957. The task is one that calls for accuracy and painstaking effort, for upon the value of the goods remaining unsold may hinge the percentage of gain and, perhaps to a large extent, serve to determine the policy for the coming year.

Similarly, we as individuals, and more particularly as Masons, might well devote some very serious thought to taking stock of ourselves as we turn from the old, to the new year; it is only thus that we may be in a position to develop the aims and objectives of our lives, for we must ever strive to improve upon what has gone by if we are to strengthen our characters and improve upon our example in our respective communities.

How often have we heard newly raised Masons, in addressing the Lodge upon their elevation to the Sublime Degree of a Master Mason, state that they were first attracted to Freemasonry by the impact made upon their minds by men whom they knew to be members of the Ancient Fraternity, men whose favourable lives had created a desire for membership in an Order which impressed a worthwhile influence upon them.

Looking back, there are doubtless acts or deeds which were part of our "stock" in the closing year and which detracted from our sense of personal satisfaction; few there are, probably who have no cause whatever for self condemnation as we survey the tenor of our lives throughout the past year and we are determined, doubtless, to seek out and eliminate the weaker spots in our armour as we journey into a new year in times that are troublous indeed.

Human weakness has no doubt made it possible for us to have fallen victims to one or more of the sins to which human nature is subject; perhaps we have been guilty of envy, of jealousy, of intolerance; it may be that we have overlooked opportunities of exercising Masonic charity as freely as we ought to have done, or we have done or left undone those things which have caused grief to members of our family, to our friends, or to our fellow citizens.

The thoughtless errors of the past year may well direct our desires for improvement as we take stock of ourselves and face the coming year in our favoured land; there is much for which we have reason to be thankful, much that is attractive and much that makes it obligatory to commune with ourselves before we act too hastily towards, or inconsiderately of, those around us. Let us eschew intolerance, avoid thoughtlessness and build upon the spirit of brotherhood through the whole of 1958, using the pitfalls of the old year to renew our faith in ourselves in the new.

S. C. H.

THE HUNDRED POINT MAN

A Hundred Point Man is one who is true to every trust, who keeps his word, who is loyal to the firm that employs him; who does not listen for insults nor look for slights; who carries a civil tongue in his head, who is polite to strangers without being forward, who is considerate towards others, who is moderate in his eating and drinking, who is willing to learn, is cautious yet courageous.

Hundred Point Men may vary greatly in ability—but—and this is always true, they are safe men with whom to deal, whether drivers of drays, motor-men, clerks, cashiers, engineers or presidents of railroads.

When you find the Hundred Point Man you will find the individual who lives like a person in moderate circumstances no matter what his financial position may be, a man who does not select his friends because of their financial standing.

The Hundred Point Man has patience with and love for his fellows and he carefully scrutinizes one individual particularly and that is the man under his own hat; he is one who does not spend money until he has earned it, who pays his way, who knows that you get nothing for nothing and precious little for a cent, who respects other peoples' property. When he does not know what to say, he says nothing and when he does not know what to do, does not do it.

We should mark on moral qualities, not merely on mental attainment or proficiency because in the race of life only moral qualities count. We should rate on judgment, application and intent. Men who, by habit and nature are untrue to a trust and dangerous just in proportion as they are clever.

—Adapted from an Essay by Elbert Hubbard.

CAMROSE LODGE CELEBRATES 50th ANNIVERSARY

Camrose Lodge, No. 37 marked its Fiftieth Anniversary on December 4th last, the celebration being highlighted by the presence of two Charter Members, R. W. Bro. K. C. McLeod, who served as Grand Chaplain in 1923, and Bro. H. P. Foucar. R.W. Bro. McLeod journeyed from Grimshaw and Bro. Foucar from Vancouver to be present on this unique occasion and both were heartily welcomed.

Brother, the Rev. Dr. E. J. White of Edmonton, conducted a most impressive Service of Thanksgiving and the Most Worshipful, the Grand Master, M.W. Bro. S. G. Bannan delivered an appropriate address. Bro. Arne Dahl of Camrose Lodge, was soloist for the occasion and delighted the large gathering with several numbers. Ample opportunity was given for recalling older and pleasant days as the Charter Members, in reminiscent mood, carried the audience back to humorous or thrilling incidents in the early life of the Lodge.

The Grand Lodge of Alberta was represented, in addition to the Grand Master, by R.W. Bro. Dave Little, R.W. Bro. Rivers and R.W. Bro. Bob Hume, Mayor of Camrose.



ALEX. M. MITCHELL
Grand Master — 1928-29

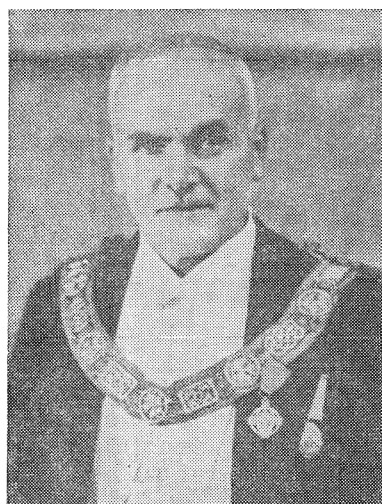
It is with the deepest regret that we learn of the passing of Alexander Matheson Mitchell, who died in Vancouver, B.C., on December 13th, 1957.

The late Most Worshipful Bro. Mitchell was initiated in St. Clement Lodge, No. 688, Aberdeen, Scotland, almost as soon as his age permitted him to seek membership in the Order; coming to Canada in 1912 he affiliated with Strathcona Lodge, No. 77, on July 6th, 1914, and served in numerous capacities in that Lodge; he later filled the post as D.D.G.M. for District No. 12 and was elected as Junior Grand Warden in 1925, following the senior offices in sequence and becoming Grand Master in 1928, which position he filled with distinction.

Maintaining his keen interest in Masonry he became a Charter Member of Canada Lodge, No. 165, in Calgary and served most acceptably as the first Editor of our Masonic Bulletin from 1936 to 1943. In his work in this connection he established a standard which drew much favourable comment from within and without the jurisdiction.

M.W. Bro. Mitchell carried his Masonry into his contacts with people generally and attained high standing in the life of his adopted Province; he successively filled important posts with the Alberta Government Telephone system, becoming Deputy Minister of the Department in 1943; unfortunately his health failed soon after and he graciously accepted enforced retirement due to his condition in 1944. He has since resided in British Columbia and his passing will be deeply mourned by a host of friends in the two neighboring Provinces.

In Memoriam



JOHN MARTLAND, M.R.A.I.C.
Grand Master — 1933-34

The shock of the passing of Most Worshipful Bro. John Martland preceded word of the death of M.W. Bro. Mitchell by a scant twenty-four hours and all who knew M.W. Bro. Martland deeply regret his passing.

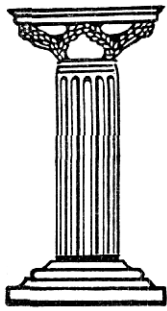
A native of England, M.W. Bro. Martland came to Canada in 1910 equipped with a broad knowledge of architecture and entered the service of the City of Edmonton rising, through stages, to become City Architect; a number of the more imposing city structures will long stand as monuments to his skill. Many of our Lodge buildings in Alberta have more suitably become their purpose through the assistance and guidance of a readily given skill in planning the structures.

M.W. Bro. Martland was initiated as a member of Temple Lodge, No. 1094, Liverpool, in 1907; in 1916 he affiliated with Empire Lodge, No. 63, in Edmonton, later becoming its Worshipful Master and a Life Member of this progressive Lodge.

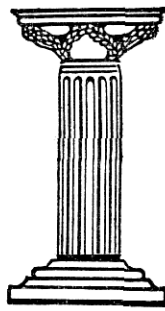
His interest in Freemasonry was early recognized and he was named Junior Grand Deacon in 1927; he was elected Junior Grand Warden in 1930 and was installed as Grand Master in 1933; his contribution to Masonry is too well known to require comment. He was a member of the A. & A.S.R. and held the chief offices in the Lodge of Perfection and the Mizpah Chapter Rose Croix in the Valley of Edmonton.

The loss suffered by the Craft in Alberta through the death of M.W. Bro. Martland can only be overcome by the breadth of his fine contribution. He organized Aurora Lodge in Victoria, B.C., and from the membership received his 50 year Jewel in 1957.

*"They walked the path the great have trod,
The great in heart, the great in mind
Who looked through Masonry to God
And looked through God to all mankind,
Learned more than sign, or word, or grip,
Learned man's—and God's—relationship."*



Between the Pillars



UNTIL MAN GOETH TO HIS LONG HOME

Few of us are really happy-go-lucky; most of us like to organize what we do according to some kind of plan, variable from time to time, yet at least with elements of a programme, a budget with which we can compare actual performance, a proposal to set against a score of achievement.

But life, like Freemasonry, is progressive and it takes a fairly long period of training and often a further period of trial and error, before our objectives for our lives are anything but confused. In time they crystallize and we decide on the things we want to do, the country we want to live in, the woman we want to marry, the house we want to occupy.

Later we decide the purpose we wish to give our lives and here the objectives seem to range even wider. Some men wish to live their lives to the greater glory of the G. A. O. T. U., some find themselves obsessed with a desire for power, or for influence, or for money. There are men who hitch their wagons to the pursuit of knowledge or to the successful application of knowledge to the solution of a particular problem.

In most cases the objectives are neither single nor almost single, but usually there emerges a dominant ratio vivendi. Most of us want our children to get all the advantages possible and there seem, too, to be some rare spirits whose real purpose seems to be simply to see how much they can help other people.

He is a fortunate man indeed who can conceive a worthy objective for his life, and see it clearly and pursue it all his days. Perhaps most of us in middle life look about and see how many activities we have become involved in, how many loyalties we have developed, how many-sided our lives have become—and we wonder whether we can ever become single and whole persons—so much to do—and so little done—only twenty-four hours in the day, most of them taken up with routine of various kinds—little time for whatever creative impulses we may have, and not so many years of life before us. Sometimes men are aware that they have little chance of completing the things that matter in their lives, and are aware of it even before they have decided what the important things really are.

Every man must decide for himself, by the acceptance of some form of revealed religion or in

some other way, what he feels he has been placed upon earth for, and what he proposes to do about it. Not many follow the star of their ideals with a single heart and a pure purpose; not many fail to stray into by-ways and there may be a tendency, for a time, to turn their backs on the goal. We are apt to lower our sights, relax our standards, to become content with second best; and as we grow older we realize with sorry certainty that we have let ourselves down in straying from our purpose.

It may be that the avowal to ourselves of our objectives in life may be one of the most valuable services we can perform in the interest of our own happiness. It may be that constantly taking stock of our performance may help us to a better accomplishment in which we may take some satisfaction.

That, at least, appears to be the tenet of most systems of religion, as it is one of the lessons of the *Masonic Craft*, illustrated by the symbol of the Perfect Ashlar.

And there is much guidance to be obtained from thought already taken and from systematisation already done. We exhort the candidate of whatever religious persuasion not to neglect his sacred writings, and whenever one looks below the symbols of the Craft to the normal lessons involved, there is help to be derived from our own traditional Ritual.

—The New Zealand "Craftsman."

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed every day. The thing for us to long for is the goodness, not the glory.

—F. W. Faber.

Each of us has in his heart a little try-square called conscience, by which to test each thought and word and deed, and determine whether it is true or false. By as much as a man honestly applies that test to his own heart, and his relations with his fellows, by so much will his life be happy, stable and true.

—Masonic Historiology.

ARE YOU RICHER?

You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today or made stepping stones of stumbling blocks, if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friends or foe. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.

—Masonic Citizen.