



# Grand Lodge Bulletin

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

## FREEMASONRY IN FAR OFF FIELDS Argentina

An annual conference of Grand Masters of the Grand Jurisdictions of North America at which the Grand Masters of other Grand Lodges are made welcome is a fertile field for information as to what other members of our Order are doing to forward the work of Masonry in their respective jurisdictions and two or three years ago it was the pleasure of the writer to meet many Grand Masters from various parts of the world, among them the genial chief officer of the Order in Argentina.

A recently published report on Recognition of distant Grand Lodges has just come to hand and, to the writer at least, some of the information made available, is most interesting. In an effort to create interest in Freemasonry in distant fields we have set down something of the history and development of Freemasonry in Argentina and trust that our readers, too, may find interest in the account which is drawn from the report of eminent members of the Committee charged with the compilation of information.

Freemasonry in Argentina has had an interesting history. As early as 1795 a Lodge was established under the Grand Orient of France. The difficulties of a hostile environment compelled its dissolution. In 1799 the Lodge of St. John of Jerusalem came into being and continued until 1806. At the time of the British invasion English Lodges were formed in which many Argentinians were initiated, but had a short history. A Lodge, "Lautaro," significant in the history of Argentina, was formed in 1812. Here San Martin, the great Liberator, planned the liberation of Argentina, Peru and Chile. In 1852 patriots organized the George Washington Lodge and out of this came the group who carried on the famous struggle against the infamous Rosas.

The Freemasonry of today began in 1854, with the constitution of Excelsior Lodge, under the English Constitution. Argentine Freemasons visited this Lodge for a while and in 1855 formed their own Lodge which was outstanding if for no other reason than the notables among its members; at one time four men knelt together at its altar, namely General de Urquiza, ex-President of the Republic; Derqui, the then President; General

Bartolome Mitre and Domingo Sarmiento, future Presidents; four successive Presidents, all Freemasons and all members of the same Lodge. Other Lodges were organized and soon united to form a Grand Lodge.

In 1860 the Grand Lodge of Argentina was recognized by the Grand Lodge of England. A treaty of amity was signed, giving England the right to continue to constitute Lodges in Argentina. No greater tribute could be paid to the stability of the Grand Lodge of Argentina than to state that complete harmony has obtained between the two Grand Lodges for almost 100 years; latterly they have occupied the same Masonic quarters in Buenos Aires.

In 1953 the Grand Lodge of Argentina had 56 Lodges with some 4,000 members; it is recognized in England, Scotland and Ireland, by all but one of the Grand Lodges in the United States and by five of the Grand Lodges of Canada.

The following is a statement of the principles of the Grand Lodge of Argentina:

1. It considers that Masonry is an institution essentially philosophic, philanthropic, educational, religious and progressive, whose object is the investigation of truth, examination of morality and the practice of the virtues, and thus to obtain the intellectual, moral and social improvement of humanity.

2. It is Monotheist, recognizing the existence of a Creator-God, to whom it gives the name of the Great Architect of the Universe, addressing a prayer to him before the opening of the Lodge or the Grand Lodge, and before its closing. It believes in the immortality of the soul.

3. It instructs its members by means of the practice of the operative art of Freemasonry revealing the philosophic and moral significance of Masonic Symbolism, by means of the initiation in each of the three degrees of Masonry, adhering especially to the legend of Hiram in the Third Degree.

4. It is eminently tolerant, and makes no distinction regarding nationality, religion or economic

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## EDITORIAL

As your editor scans Masonic publications from all over the world in an endeavor to keep abreast of what is going on Masonically among our Brethren it is quite apparent that considerable concern is being exhibited in connection with attendance percentages in Lodges everywhere and Worshipful Masters and others responsible for operating successful Lodges are giving a good deal of thought to ways and means of maintaining attendance.

It would appear that the situation in the large Lodge is much more serious than is the case with the smaller Lodges and, indeed, this has been proven to be the case in our own Jurisdiction, where a rather intensive survey was made by our Grand Secretary a year or two ago.

Remedies for the existing situation are not easy to suggest, but one method which has given marked evidence of success may be recommended for trial; the plan is simple and calls for "mass" visits of members of several Lodges to a sister Lodge in the vicinity. On several occasions in the past year six or seven Lodges in our own area have organized such visits which are made a "surprise" for the Lodge to be visited. In order that the "host" Lodge be not embarrassed the visitors arrange to carry lunch with them; in each case where such visits have been made they have been notably successful.

Some months ago St. George's Lodge, one of the newer (and incidentally one of the most promising) Lodges in the district was deluged with some eighty visitors, all of whom received a royal welcome. Other Lodges in the area have been similarly visited and still others are looking forward to a "surprise" visit. The plan can be recommended to encourage attendance and to increase interest. The idea came to the writer from M.W. Bro. Leroy Matson, a Past Grand Master of the Grand Lodge of Minnesota.

For the worried Worshipful Master, there are other avenues of creating interest; Masonic plays are available through the auspices of Grand Lodge and they have the advantage of interesting "spectators" as well as "actors" and can be readily recommended as a means of overcoming poor attendance. We hear much about giving the "side-benchers" an opportunity to take part in the work and while this has undisputed value, there is a limit to how far the ritualistic work may be divided and hence other means must receive every possible consideration.

—S. C. H.

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### PROSPERITY

We shall prosper in proportion as we learn to dignify and glorify labour and put brains and skill into the common occupations of life.

—The New Age.

## ANOTHER MILESTONE IN MASONIC PROGRESS

### JORDAN LODGE INSTITUTED

On January 15th, 1958, M.W. Bro. Samuel G. Bannan, Grand Master, officiated at the institution of Jordan Lodge in the City of Calgary, thereby adding an important unit to the Masonic system in the southern city. The new Lodge is being generously supported by Renfrew Lodge No. 134, from whom regalia is being obtained for the time being. R.W. Bro. H. Duckworth occupied the chair with R.W. Bro. M. F. Irvine in the West and R.W. Bro. Wm. Harper, Junior Grand Warden, in the South for the opening.

The new Lodge has forty-four Charter Members, only five of whom had previously belonged to any Lodge in Calgary; the first Worshipful Master, W. Bro. Eric Osborne is a Past Master of Prince Rupert Lodge No. 1 in Winnipeg, Man. W. Bro. H. M. Hamilton is Secretary.

There is little doubt but that the membership will materially increase as time goes on as the group is an enthusiastic one, keenly interested in Masonic education. Non-affiliated Masons in Calgary are cordially invited to seek a Masonic home with Jordan Lodge U.D. The undesirable situation of Masons remaining away from the Craft by reason of non-affiliation is one that should be eliminated; with several new Lodges in Calgary in the past year or two there is ample opportunity for all Masons to be active.

We are informed that the thriving town of Hinton will be next on the list to have a Masonic Lodge and doubtless such a group would fill a need in this active industrial town.

### CALGARIAN HEADS LODGE IN FRANCE

Word has recently been received that Gordon G. W. Lewis, formerly of Calgary, has been installed as Worshipful Master of Stability Lodge No. 29 in Paris, France. The Lodge, operating under the constitution of the Grande Loge Nationale Francais, caters particularly to Masons who are Nato personnel, making it possible for fraternization under most favourable auspices in the distant capital. W. Bro. Lewis is a member of Perfection Lodge No. 9 in Calgary.

One of the Honorary Members of Stability Lodge is R.W. Bro. Sir Ernest Cooper, a Past Grand Warden of the Grand Lodge of England, who is President of the Board of General Purposes. Other names on the roster of officers indicates that the personnel is drawn from various parts of the world and it must be interesting indeed for the cosmopolitan group to exchange ideas on the occasions of monthly meetings.

W. Bro. Lewis forwards greetings to the Grand Lodge of Alberta.

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Strive always to be like a good watch—open face, busy hands, pure gold, well regulated, full of good works.

—Henry Ward Beecher.

## IN WHOM DO YOU PLACE YOUR TRUST?

(An article by R.W. Bro. Fred J. Green published in the British Columbia Masonic Bulletin)

Some weeks ago there appeared in the Vancouver Daily Province an editorial entitled "North America's Spiritual Disease."

It was an editorial well worth reading and pondering, and all the more remarkable that it was based on a speech given by a prominent U.S. physician to a meeting of the American Medical Association.

While he stated that the physical and mental health of the North American people is relatively good he affirmed that there is a growing spiritual sickness indicated by the following symptoms:

1. Laxness in government morals.
2. The increasing hold of organized vice on political and social life.
3. The growing incidence of crime and moral laxness among teenagers.
4. The mad search for pleasure which causes our people to spend four times as much for alcoholic beverages as they do for religious and welfare work.
5. The inroads which atheistic communism is making in the thinking of many of our citizens.
6. The callous and indifferent materialism which is responsible for a breaking down of business ethics among our people.

These symptoms were directed particularly at the U.S.A., but I am sure that we in Canada can take at least some of them to heart.

His cure, and naturally, when a doctor makes a diagnosis he should suggest a cure, is "A Spiritual Rebirth, a seeking for and return to God and His Eternal Principles," and, he says, "this rebirth must come in the hearts of the average citizen."

Diagnostic warnings such as these, coming from a medical man and addressed to a group that, possibly more than any other group in the world, sees the sick, the weak, the seamy, the cynical side of life, are worthy of our most serious consideration.

But, you say, we have our Churches, surely they should be responsible for our spiritual welfare? And so they should, and so they are, but spiritual health will never come through our Churches, be they United, Baptist, Presbyterian, Roman Catholic, Church of England or any other sect or religion as such, but only from the dedicated lives of the members of those institutions.

It must come from within the heart of the individual man and if the Churches do not have that kind of membership then they become as empty echoing temples.

Again we say, what has this to do with Freemasonry? We are a Fraternal Order and we subscribe to its teachings. Of course we are a Fraternal Order, my Brothers. In addition we are a deeply religious society endeavoring to teach a moral philosophy of life and, as such, we have a definite responsibility to perform.

Freemasonry as an institution does not, and rightly so, take a sectarian stand in the affairs of men, but rather opens her portals to all men who can kneel at her sacred Altar and say:

*"From my heart I believe in one God, all powerful and loving, the Creator of Heaven and earth, the giver of all good gifts and graces, and I will serve Him and keep His commandments."*

Of course we subscribe to Freemasonry's teachings, but it is not enough for the applicant to affirm his belief in God, he must really mean it. It is not enough for the initiate to say, "I place my trust in God," but he must have a deep and abiding faith and trust in the G. A. of U. It is not enough for the candidate to solemnly repeat "I do solemnly swear, in the presence of Almighty God," but he must have a sincere sense of spiritual meaning and value of that obligation.

It is not enough for we Freemasons to merely subscribe to our moral teaching in the Lodge, but we must practice that teaching in everyday life. Spiritual health will never come from Freemasonry as an institution, but must come from the hearts of you and me, my Brothers, sincerely believing and practicing her teachings.

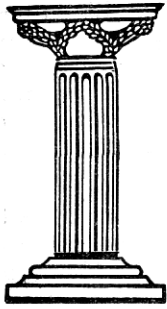
And so out of the hearts of men must come this world's redemption. If Freemasonry is to retain its place and grow in future stature it behooves us to give more heed to this phase of our Order.

I know how difficult it is to practice idealism in a materialistic world; I know how easy it is to drift with the tide in our world of pleasures and pressures; I know that never in our lives will we see the ideal state; but to each of us who has knelt at Freemasonry's altar is given the responsibility so to live that we will have contributed our share to a better world—that we will have done our part in bringing about the time—

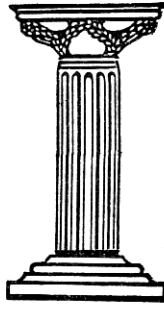
*"When only the Master shall praise us  
And only the Master shall blame  
And no one will work for money  
And no one will work for fame,  
But each for the joy of the working  
And each in his separate star,  
Shall draw the thing as he sees it  
For the God of things as they are."*

Courage is generosity of the highest order, for the brave are prodigal of the most precious things.

—C. C. Colton.



# Between the Pillars



## THE PENALTY OF LEADERSHIP

In every field of human endeavor, he that is first must perpetually live in the white light of publicity. Whether the leadership be vested in a man or a manufactured product, emulation and envy are ever at work. In art, in literature, in music and in industry the reward and the punishment are always the same. The reward is widespread recognition, the punishment, fierce denial and detraction. When a man's work becomes a standard for the whole world, it also becomes a target for the shafts of the envious few. If his work is merely mediocre, he will be left severely alone—if he achieves a masterpiece it will set tongues a-wagging.

Jealousy does not protrude its forked tongue at the artist who produces a commonplace painting. Whatsoever you write, or paint, or play or sing, or build, no one will strive to surpass or slander you, unless your work be stamped with the seal of genius. Long after a great work has been done, those who are disappointed or envious continue to cry out that it could not have been accomplished.

Spiteful voices in the domain of art were raised against Whistler as a mountebank long after the world had proclaimed him genius; multitudes flocked to worship at the musical genius of Wagner, while the little group he had dethroned argued angrily that he was no musician at all. The little world protested that Fulton could never build a steamboat, while the big world flocked to see his boat pass by.

The leader is assailed because he is a leader; failing to equal or excel, the follower seeks to destroy or depreciate, but only confirms once more the superiority of that which he seeks to supplant. There is nothing new in this, it is as old as the world, as old as the human passions—envy, fear, greed, ambition and the desire to surpass. And it avails nothing. If the leader truly leads, he remains the leader. Master poet, master painter, master workman, each in his turn is assailed—and each holds his laurels through the ages.

That which is truly good or great makes itself known, no matter how loud the clamour of denial.

That which deserves to live—lives.

Nothing is really work unless you would rather be doing something else.

—Sir James Barrie.

## FREEMASONRY IN FAR OFF LANDS

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position. Consequently it respects the political opinions and religious beliefs of all men, rejecting pretensions to confer privileges to political or religious factions.

5. Although it prohibits political and religious discussions by its members, the Grand Lodge condemns all regimes such as facism, nazism and communism, which suppress the liberty of the individual.

6. The Grand Lodge and its dependent Lodges cannot work unless the three Great Lights of Freemasonry are on the dais in the East. On opening, the Bible must be opened at the appropriate place, specified by the Ritual.

7. Only free men, of the full age of 22 years, of strict morals and sound judgment are admitted to the Craft. Freemasons are forbidden to come in contact with so-called mixed or quasi Masons, under penalty of expulsion.

In the establishment of fraternal relations with other Grand Lodges, the Grand Lodge of Argentina maintains contact with grand bodies which practice the principles outlined above and which do not maintain contact with irregular or spurious bodies.

It is said that membership increase is slow for the reason that the Lodges are jealous regarding admission and progress of the Brethren. A term of one year has been established for passing from the first to the second degree, another year for raising to the third degree with the qualification that during this period the Brother must attend at least 80 per cent of the meetings held and must meet a fairly rigorous examination before final acceptance into membership.

A Past Grand Master has stated: "Our respect for the landmarks of the Order and for secrecy in our work is absolute. We recognize that Freemasonry is universal in character, that its work must be world wide and, for that reason, absolute understanding of ideals and purity of its interpretation—and its initiative—is absolutely necessary. The simple establishment of fraternal relations is not enough, the interchange of ideas, the knowledge of men, their mode of life, their system of work and the interpretation of our ideals is altogether essential."

## FRIENDSHIP

One of the abiding joys of Freemasonry is the fostering of enduring friendship. In our fraternity we seek to penetrate beyond the externals, and appraise the invisible qualities of our Brethren. Every true Mason is a true friend.

To recognize what things you know, and what things you do not know—this is wisdom.

—Confucius.