



# Grand Lodge Bulletin

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## TIPS FOR SENIOR WARDENS (AND OTHERS)

What is the highest Masonic office which a Mason can hold? The answer to this must always be a matter of opinion. But (perhaps through egotism, because he once held the office in a small country Lodge, twenty-five years ago) the writer has always thought that to be Worshipful Master of a Blue Lodge is one of the highest honours which can come to a Mason.

What does it take to be a good Master? Some things go without saying. The Master should know all parts of the work and know them well. He should be able to preside; he should be able to make a fairly good speech, either prepared or extemporaneous. He should be able to welcome visitors, formally or informally, and to make them feel at home. He should be able to talk to the highest dignitary without subservience and to meet the most humble and timid Mason in such a way as to enhance that man's personal dignity and self-respect.

These are some of the more obvious requirements for a man to hold properly the office of Worshipful Master, but what else is required? It has always seemed to the writer that what the Master needs most of all, aside from the help of God, is mature judgment or, more specifically, what our lawyer friends call judicial temperament.

Judicial temperament is hard to define, except to say that it is the very opposite of impulsive partisanship. It means the rare ability to start the solution of any human problem with a clear and unprejudiced mind, but not a blank mind. It means the patience to hear all the pertinent evidence plus, usually, a great deal of evidence which is beside the point. It means the power to discriminate between what is important and what is not. Above all things, it means the ability to withhold judgment until all the facts are disclosed, and then to render and enforce justice with no regard whatever to the personalities involved, including one's own.

This quality is rare. Frankly the writer did not have it when he was Master, and may never have it. But it is a quality which the Master of every Lodge should have, for sound reasons.

Masons are human. Among any group of people working together some controversy is almost sure to arise. In the Lodge some of these disputes will relate to Masonry, some of them will relate to other things. Rightly or wrongly, the Master will hear about most of these disputes, to some degree. He should be able to decide quickly which are Masonic business and which are not Masonic business.

He should never take sides in any dispute, not even when he is privately convinced that one side is completely wrong. The Master's primary purpose is to promote harmony, not to win a victory over his Brethren. He is, above all things, their impartial arbiter, their peacemaker, and it is only by adopting this attitude that he can be worthy of the respect which led to his election in the first place.

It goes without saying that the Master should be something of a "work-horse," willing to put in long hours of overtime with no compensation whatever except the satisfaction of serving his Brethren. We once heard a man in high office say: "In all my career, I have tried never to seek a Masonic honour; and I have tried, with equal diligence, never to shirk a Masonic duty." We feel this is the proper attitude for every Mason to take!

Just as the Master must be a devoted work-horse for one year, so must he have a family, friends and business associates who will understand the necessity of his neglecting them at times, for the sake of his Lodge.

The Mastership is a position of high authority. As one Mason put it, "We elect an autocrat for one year." It is also a position of great responsibility which many men would shrink from assuming. If a Blue Lodge or any other Masonic body elects you to any office, you are probably qualified for that office. Perhaps the Lord may also have a vote in such elections. "And what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with God."

—The New Age.

(With many of our Lodges electing officers in the near future, those aspiring to office might do well to seriously consider the attaching responsibilities and then, with confidence, accept the well meant faith of the Brethren.)

## EDITORIAL

A few evenings ago I watched with interest as the officers of a Lodge conferred the First Degree on a candidate; there was little question but that the maze of explanatory material bewildered the initiate and in speaking with him later, he confessed that while there was much of interest in the work presented he was rather badly confused and had not, at that time, grasped any material measure of the true meaning of the Degree.

This, of course, is but natural and we can recall our own experience in the early stages of our Masonic acceptance. The quite evident appearance of lack of understanding presents to us a challenge to take the first possible steps to overcome any lack of appreciation of the principles involved and to give to those whom we initiate a clearer conception of the fundamentals of the Craft and all that it means.

The new Mason must be made conscious of new facts, new relationships and new concepts of the spirit of brotherhood as exemplified in the Masonic connection. There can be no doubt but that our institution gives us a clearer understanding of men and their objectives and that it broadens our approach to knowledge and widens our field of vision. From the very first Masonry encourages its adherents to seek further knowledge and to embrace opportunities for the extension of brotherhood among men.

As the candidate proceeds there is a most definite responsibility upon the more experienced brethren to see that the basic lessons of Freemasonry are so firmly implanted in his mind as to become a virtual part of himself. The science, being a progressive one, lends itself to the wishes of the student, but before the initiate can successfully achieve the position of a seeker after knowledge, he must be made to feel at ease in Masonry, to feel that all of the great teachings of the Order have a place in his life and can be made to advance his particular desire to be more extensively serviceable in the world about him.

It falls to the lot of the experienced Mason to take an interest in the newly initiated Brother and to endeavor to impart to him something of the earnest honesty and simplicity of the Freemasonry that has come down through the ages as a strong and virile force in the lives of men. You and I have a responsibility to him whom we have accepted as a Brother. *Let us not fail him.*

—S. C. H.

### THE PRIVILEGES OF ANCIENT FREEMASONRY

"The mysteries and privileges of ancient Freemasonry" is a phrase with which we are all familiar. Much has been written about our mysteries, but what of the privileges which membership in the Craft affords?

There are many, and one of the foremost is that of belonging to an association which is ancient and honourable, and which has for its main object the practice of goodwill, or, as we call it, benevolence. In appropriate cases that goodwill is expressed

in money payments, but these are cases of a particular kind of distress. In any circumstances in which a Freemason finds another in distress he is expected to come to his rescue, whether money is involved or not: the only exceptions are crime, wrong-doing and the like. But benevolence goes a long way further than getting people out of scrapes, although most of us get into enough in a lifetime. Benevolence lubricates the wheels of life, it makes the good man his brother's friend, it inspires the support of every worthy cause.

Benevolence is in no way peculiar to Freemasonry alone, but it does provide the Freemason who is serious in the practice of his Craft with his distinguishing characteristics. We are told that the three principal moral virtues represented by the staves or rounds on Jacob's ladder are intended to convey the ideas of Faith, Hope and Charity; we are told that the Freemason who possessed the third in its most ample sense may justly be considered to have attained the summit of his profession. Participation in Masonic benevolence, both as giver and receiver, is one of our ancient privileges.

Another is the right to be present at, and to take part in, the dramatic presentation of the allegories and ceremonies which illustrate and remind us of the various Masonic virtues. These confirm us in our allegiance to the G.A.O.T.U. and to the Masonic Craft, as well as to the practice of every moral and social virtue.

There are many other privileges, and secrets, too, but perhaps these are the chief, for they embrace most of what the Craft affords its members. It is, in a sense, a privilege to be received into any worth while society; it is a very great privilege indeed to be received into one which demands the practice of the virtues emphasized in Masonry. Membership in the Craft ought to be highly regarded and jealously preserved and should never be taken as a matter of course or as something that has come to us by right.

—New Zealand Craftsman.

No man is ever cheated out of an honourable career unless he cheats himself. Believe in yourself. Do your work the best you know how and you will not be cheated—your efforts will bless all who come in touch with you.

—Emerson.

Perhaps the most valuable result of all education is the ability to make ourselves do the thing we have to do when it ought to be done, whether we like it or not.

—Anonymous.

Associate yourself with men of good quality, if you esteem your reputation.

—George Washington.

An egotist is a man who talks so much about himself that he gives me no time to talk about myself.

When it comes to borrowing trouble, a man's credit is always good.

### "MY" GRAND LODGE MEETS IN JUNE

Constituent Lodges throughout the Grand Jurisdiction of Alberta will have been advised that the Annual Communication of Grand Lodge will be held in the capital city of Edmonton on June 11th and 12th. How many of our members, when they hear the announcement read, will feel that it applies to their Worshipful Master, to the Past Masters on whom, for years, they have depended to bring back information in regard to the Grand Lodge sessions, or to almost anyone else but themselves.

There are almost twenty thousand Masons in Alberta and if the Order is to achieve all that might be expected of it there is a duty upon a very substantial number of our members, not only to attend Grand Lodge, but to take an active part in its deliberations.

To the Worshipful Master, to the Wardens and other officers of the Lodge formal notification of the forthcoming sessions is not merely an invitation but rather a direction that attendance constitutes part of the duties to which they have, in accepting office, obligated themselves. When preferment is made evident by election to these vital offices and the senior officers accept office, they not only signify their desire to partake of the honour of the office, but of its principal demands as well; certainly one of the demands is attendance at the sessions of the Grand Lodge where opportunity is given to learn something of the broad field of Masonry in the Provincial unit.

Each year those who are charged with the responsibility of the conduct of your Grand Lodge indicate a certain amount of disappointment when it is announced that certain Lodges in the Province have failed to send representatives to the annual general meeting.

This year the sessions are to be held in the fine new auditorium in Edmonton and the impressive ceremonies which form part of Grand Lodge will be unusually inviting in the beautiful setting selected for the pleasure and comfort of the Brethren. Let us put forward an unusual effort to see that EVERY lodge in Alberta is represented.

As we hear the announcement in Lodge, or as we read this item in the Bulletin, let us say to ourselves . . . "I am going to attend MY Grand Lodge this year. . ."

Once in a while we hear someone say: "there is no use going to Grand Lodge, it is run by a chosen few." Nothing could be further from the truth; Grand Lodge is held for the benefit of every member of the Masonic fraternity in Alberta, it is designed to co-relate the business of the Constituent Lodges, to give opportunity to regularize or to amend legislative enactments which have been found necessary to introduce during the year for the guidance of the Craft and to inform the membership in respect of the financial and other business of the provincial body. It is an essential annual get-together at which officers are elected to protect our interests and further our objectives for the ensuing year.

If there is any member in the Province of Alberta who feels that he would be denied an opportunity of voicing his opinion of any matter of moment, he should allow his mind to be disabused of such conviction and make it a point to attend the forthcoming sessions to lend his voice and his strength to the formation of policies which will re-act to the benefit of Freemasonry in Alberta.

Several interesting questions are scheduled for discussion and such action as may, in the opinion of the majority in attendance, be deemed advisable. One rural Lodge is suggesting, for instance, that authority be granted for Lodges, should they so desire, to combine the offices of Secretary and Treasurer; supporters of the resolution doubtless have what they feel to be ample reasons to advance; others may feel that the resolution lacks merit.

Another Lodge will promote the thought that where a regular Lodge meeting falls on a public or statutory holiday the Lodge, having so provided in its by-laws, may set a suitable date within certain specified limits. Still another Lodge advances the idea that our present regulations regarding the jurisdiction of a Lodge in dealing with applications for membership require certain amendment.

All of these subjects are interest-creating; doubtless there will be pro and con discussion in which EVERY Lodge is entitled to take part. Under certain established precedent, other resolutions may be presented for discussion and decision. All will agree that Grand Lodge is the place for such amendments as may be deemed wise or expedient.

It is essential that all Lodges take part in the selection of the officers in whom very considerable trust must be placed and whose installation and investment form an intriguing part of the business of the sessions.

Aside from the urgent necessity of all of our Lodges being represented the opportunity for fellowship among our membership is one that should most definitely not be overlooked. The Bulletin urgently entreats the Masons of Alberta to take their proper place in the councils of their Grand Lodge and urges that YOU decide right now that I am going to attend MY Grand Lodge this year.

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Sir Winston Churchill was initiated in Studholme Lodge, No. 1591, meeting at Cafe Royal, Regent St., London, in 1902 and has been a member of the Lodge since that time, 56 years.

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You cannot run away from a weakness; you must sometime fight it or perish; if that be so, why not now?

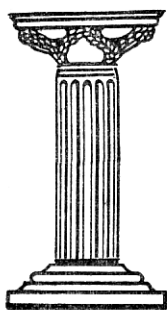
—Robert Louis Stevenson.

To have a good friend is one of the highest delights of life; to be a good friend is one of the noblest and most difficult undertakings.

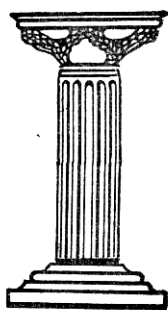
—South Australian Freemason.

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Positive anything is better than negative nothing.



## Between the Pillars



### MASONRY AND THE CHURCH

Occasionally we hear expressed an opinion that there may be conflict between Freemasonry and the Church and while Masons generally will disagree the following question and answer interview between an eminent pastor and a well known Mason may serve to enlighten those whose minds are not at rest in respect of the important question.

QUERY: In my experience I have found the staunchest supporters of the Church to be Masons, but I have heard some ministers say that many men make Masonry their religion. Would you tell me, is Masonry a religion?

REPLY: Masonry is not a religion; it is a system of morality, taught by ceremonies, symbols and allegories, based upon a sincere belief in God.

QUERY: Does the Masonic Order engage in any benevolent projects that might lead one to believe it is like a Church or religion?

REPLY: Masonry does engage in benevolent activities, largely among its own members, it is true, but these activities are not intended to supplant either the Church or religion. In some areas Masonic homes are maintained for the benefit of aged or infirm persons; hospitals, namely the Shriners' Hospitals for Crippled Children are maintained under Masonic auspices. Children are treated in such hospitals without any reference whatever to their race, colour or creed and no charge whatever is made for services rendered. These hospitals are literally "sheltering arms" for needy children. Benevolent projects are motivated by the Masonic principle of charity and brotherhood. They are not intended to supplant either the church or religion, but, rather, to supplement their work.

QUERY: Does Masonry make better churchmen?

REPLY: Yes. A knowledge of members of the Masonic fraternity over a wide area indicates that the most active members of the Order are active churchmen in their respective communities.

QUERY: Is there anything in Masonry to interfere with a man's loyalty to his church?

REPLY: No. The contrary is true! Masonry seeks to inculcate in its members certain moral and ethical principles which are bound to make a man a better churchman.

QUERY: Does Masonry restrict itself to men from only certain churches or religions?

REPLY: No. Masonry is open to men of all faiths and creeds.

QUERY: What are the values you have gained from your church which have meant the most to you?

REPLY: My church has given me a sincere belief in the Fatherhood of God, and the Universal Brotherhood of Man.

### THE SPIRIT OF LIBERTY

What do we mean when we say that, first of all, we seek liberty? I often wonder whether we do not rest our hopes too much upon constitutions, upon laws and upon courts. These are false hopes; believe me, these are false hopes. Liberty lives in the hearts of men and women; when it dies there, no law, no court can save it; no constitution, no law, no court can even do much to help it. While it lives there, it needs no constitution, no law, no court to save it.

And what is this liberty which must live in the hearts of men and women? It is not the ruthless, the unbridled will; it is not freedom to do as one likes. That is the denial of liberty, and leads straight to its overthrow. A society in which men recognize no check upon their freedom soon becomes a society where freedom is the possession of only a savage few; as we have learned to our sorrow.

What, then, is the spirit of liberty? I cannot define it; I can only tell you my own faith. The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten—that there may be a kingdom where the least shall be heard and considered side by side with the greatest.

—Learned Hand.

There is no duty so much underrated as the duty of being happy.

—Robert Louis Stevenson.

### SYMBOLISM OF THE CUBE

The cube is the symbol of perfection because its six surfaces, eight edges, and all its angles are equal; and also because it is the most perfect example of stable equilibrium. The altar is supposed to be a cube, the Lodge in its shape is supposed to be a double cube, representing the combined perfections of material and spiritual

Freemasonry will never die. It has existed from time immemorial; it began because of a spiritual need by man of mutual aid; fraternity, and the social instinct. It will last as long as man walks the earth. No institution based on brotherly love, relief, truth, and charity can ever die.