



Grand Lodge Bulletin

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

Should We As Freemasons Consider Wider Fields of Masonic Endeavor?

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(A Paper Delivered at the Banff Conference,
September, 1959)

Masonic Lodges are sometimes criticized for their failure to take part in a number of public activities and programmes. There are many indications that never in all history has there been a greater need of character and loyalty to high ideals, than in the world today. What part has Masonry to play in our modern world? Is there a place for a Fraternity as old as ours, in the age in which we live? The world has gone through many changes and we know that the next hundred years will show even greater changes; no one can foretell just what changes will take place in that time. Will Masonry survive in its present form? Will Masonry continue to be a force in an age as different from the present as ours is from the past?

The first half of this century has been noted for many world-shaking events. They have followed each other so rapidly as to over-shadow many of the trends and movements in our social order which have accompanied them. The number of organizations for the relief of humanity has been particularly noticeable. Many of these organizations, whose names are common and whose activities are widely publicized, have great achievements to their credit. Vast sums of money have been collected and devoted to human betterment. Much time and effort has been contributed by members toward the advancement of various projects. These are truly noble endeavors to translate principles into practice, ideas into realities, and faith into works, through the effort of doing. The worthwhile accomplishments of these organizations and the favourable publicity associated therewith have been disturbing factors in the life of Freemasonry during the same period.

COMPARISON WITH OTHER ORGANIZATIONS

In discussions concerning the Craft and comparisons with these other institutions, members have, from time to time, advocated a similar pro-

gramme. In some instances officers and lodges have endeavored to implement their ideas along these lines. Sincere brethren sometimes give expression to their feelings of disappointment at what they term the failure of the Craft to put its principles into practice. The trouble today is that we try to make Masonry do too much. We must have education in what Masonry should not do, as well as what it should do. The purpose of Masonry is so clearly defined that as long as we draw the line distinctly between our duties as an organization and our duties as individuals there should be no danger of our going astray. Some claim that Freemasonry is suffering by comparison with these other organizations, that it is losing to them many of its keen young members who are attracted by the more colourful activities associated with their operation, and that its influence for good must decline if it continues to remain within its tyled walls.

PREVAILING TRENDS

These trends of prevailing thought among members present a very definite challenge to the Craft and particularly to those in positions of responsibility for the guidance of the Craft. The search for the right answer involves some consideration of what Freemasonry really is. What are its fundamental principles, its doctrines and teachings, as well as the purpose or objective toward which the whole 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 teaching, and who is possessed of a desire to learn and improve. By a peculiar system of ritual and ceremonies, great principles of morality and virtue are inculcated which help to build him into a better man and a better citizen. By keeping the great principles of truth, honour,

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Editorial

A recent editorial appearing in the Wisconsin Masonic paper, "The Masonic Freemason," seems well worthy of reproduction in this paper and of the study of members of the Masonic Order in the Province of Alberta; the editorial reads as follows:

"You are a Mason. You are on display. All the world may look and criticize but you cannot talk back. Your actions and reactions to situations you find around you in your home, on your job and before the public will help your friends and neighbors and whole world to judge not only you as an individual, but everything you represent.

"You are a Mason. Masonry is on display when you talk, when you work, when you play. Your every act will be weighed, sifted and catalogued until someone forms an opinion of you—and of Masonry.

"You are a Mason. What a privilege you have to lead a profane right up to the door of Friendship, Morality and Brotherly Love—and of exercised responsibility. As he accepts the beautiful concepts of the fraternity, he also accepts responsibility, not only as the essence of living together, but as a characteristic of men who band together for the common good.

"You are a Mason because you wanted to become a Mason. The word 'voluntary' means just what it says: something one DOES of his own volition and free will. It also connotes action. Only the DOER is EXERCISING responsibility. You voluntarily accepted responsibility when you entered the portals of your Lodge. What are you doing about?

"You are a Mason. Your brother will be scarred by your indiscretions and honored for your kindness and understanding. YOU ARE ON DISPLAY."

Many of us know from experience that there are those who are ever ready to enlarge upon the frailties of human nature and to point the finger of scorn at the individual who fails to live up to high principles; this is doubtless more noticeable if the man who marks a failure is well known as a member of a Fraternity or prominent in the work of the Church and this makes it all the more obligatory for us, as members of the Craft, to make sure that we do not provide opportunity for adverse criticism of our public utterances or our actions. It is not intended to suggest that forthright opinions should not be advanced on questions of importance to our community or our country, nor that we should refrain from taking our stand, once we have decided that such stand, according to our own convictions is a right and proper stand, but it is urged that those who value their adherence to the principles of Freemasonry should in all cases give thoughtful consideration to every act and to every utterance before taking action or giving voice on matters which may involve us as individuals or as members of Freemasonry.

As the Wisconsin Freemason so clearly states, WE ARE ON DISPLAY and we wish to present the most attractive picture possible. —S.C.H.

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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 opportunity for service in seeking to improve the suffering and hardship which result from maladjustment of the social system, the result of wrong and evil in society, but Masonry seeks to apply its age-old, tried and proven philosophy to the cause of the source from which most evil comes. It deals in principles rather than in projects, in the dissemination of ideals, rather than in programmes of self-advertisement. Men can agree on principles and ideals without agreeing on the particular method by which they may be applied to some specific problem. Rivalries and contentions over the merits of various projects to be undertaken, could sow seeds of dissention in the Lodge, while it is the very essence of Masonry that unity and harmony shall prevail. A Masonic Lodge may be likened to a school or a university, where men, who are qualified, go through a course of study in science, or in art. Its graduates having learned that Freemasonry is a way of life to be lived, day by day, go out into the world and give practical effect to the principles and ideals which they have acquired in their training as Craftsmen: the principal task of Freemasonry is still the making of Masons, the building of a temple of living stones.

COMPARABLE TO COLLEGE OR UNIVERSITY

In a college or university the student is taught the principles of engineering, agriculture, law, medicine and various other subjects, then, having graduated, he goes forth to apply his knowledge in the world of commerce, etc. But no one puts forward the suggestion that the school itself should enter the field of engineering or set up a factory for the manufacture of articles designed to carry into practical effect the principles which it has taught its students. No one expects this, nor could the school do so without detriment to its usefulness as an institution of learning. As the university graduate carries his skill into the world of commerce and industry, so the Masonic graduate carries his skill and the honour of the ancient craft into the world of thought and ideas, of life and conduct, where men may see his good works and be inspired by his example. Thus Masonic ideals and principles overflow into the life of the community in which we live. If our community and national life do not reflect that quality of higher idealism, then our task is to improve the quality of our lodge membership, rather than to dissipate our energies in other endeavors. Institutions which are organized for service activities owe

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WITHIN THE CRAFT IN ALBERTA NEW LODGE INSTITUTED

March 16th, 1959 saw the Institution of Elbow River Lodge in the City of Calgary and the membership generally throughout the Grand Jurisdiction extends a cordial welcome to this latest link in the chain of Freemasonry in Alberta. The M. W. the Grand Master D. D. McQueen carried out the ceremony, assisted by R. W. Bro. W. H. Harper, Senior Grand Warden, R. W. Bro. Douglas Bareham, R. W. Bro. W. J. Collett, Grand Chaplain and V. W. Bro. J. T. Clarke, acting Grand Director of Ceremonies. The Lodge was opened by R. W. Bro. Walter Coates, D.D.G.M. and it is interesting to note that V. W. Bro. J. F. Leach of Vegreville and V. W. Bro. Walter Ford of Coutts, Grand Lodge Deacons journeyed a considerable distance to take part in the Institution. W. Bro. Andrew Little was placed in the chair of King Solomon and extended a welcome to the gathering.

The new Lodge charter bears the names of fifty members, only three of whom were members of other Calgary Lodges, so that there are 47 more active members in the Southern city by virtue of the Institution of Elbow River Lodge.

R. W. Bro. Collett and W. Bro. Pitts presented the Lodge with a Volume of the Sacred Law; Jubilee Lodge No. 173 made the presentation of a set of Working Tools and Crescent Lodge No. 87 presented a cheque for \$100.00. Bow River Lodge No. 1 is assisting the new Lodge and its future progress will be watched with interest by Masons throughout the Province.

PAST GRAND MASTER RECEIVES SIGNAL HONOUR

A recent announcement indicates that Most Worshipful Brother F. P. Galbraith of Red Deer will shortly be the recipient of an honorary degree from the University of Alberta. M. W. Bro. Galbraith has long been prominent in the central part of the Province, not only as a newspaper man of unusual ability, but as a supporter of all good works in this young Province. Having been active for many years in Freemasonry he was named as Grand Master in 1942 and served with distinction in that capacity as he has in so many other avenues. It will be a matter for satisfaction in the Fraternity that recognition of a valued contribution to the welfare of our people is to be made by his Alma Mater.

AGED MASON PASSES TO REST

R. W. Bro. Jas. McNaughton, a member of Robert Burns Lodge No. 49, passed away in Nova Scotia in January of this year. Born in 1864 he was initiated in Plantagenet Lodge, Ontario, in 1886, later affiliated with Killarney Lodge in Manitoba and served as Worshipful Master and District Deputy Grand Master in that Province. Removing to Alberta he joined Robert Burns Lodge in 1910 and was its first duly elected Worshipful Master. In 1940 he received his Fifty Year Jewel from the hands of M. W. Bro. Sam Harris, Grand Master in that year; he was subsequently presented with his Sixty Year Bar and on March

31, 1957 was further honoured when he received his Seventy Year Bar. Like R. W. Bro. Daniel Morkeborg, he was a member of an early Legislature in his adopted Province and the imprint of his fine character will long serve as an example in the Western country.

BELOVED MASON RECEIVES HIGH HONOUR

R. W. Bro. Daniel J. Morkeborg of Marker-ville, well known and highly regarded in Masonic circles, was recently honoured by the Province of Alberta when he was named to the Hall of Fame, established several years ago by the Alberta Government as a means of recognition of outstanding service to the Province. R. W. Bro. Morkeborg affiliated with Innisfail Lodge on April 18th, 1901 and was its Worshipful Master in 1912 and 1913; He became District Deputy Grand Master in 1941 and was named Grand Representative of his native Denmark in 1944, climaxing a notable Masonic career.

R. W. Bro. Morkeborg was an early member of the Legislature of Alberta and was largely responsible for the organization of the Dairy Department while acting in his capacity as a legislator; he has been active in all phases of community life and his host of friends are congratulating him on a well deserved honour.

THE HAND OF FELLOWSHIP APPARENT IN OUR CITIES

Members from various parts of the Province who find it necessary to undergo hospital treatment in our larger centres will find it much to their advantage to contact representatives of the Masters and Wardens Associations, whose members are desirous of extending the hand of fellowship on every possible occasion. Too great value cannot be placed on their unselfish and willing assistance and their kindly ministrations are recommended to all who may have need of their help. In Edmonton Brethren are asked to contact Br. D. C. Deane, 14351-92A Ave., Telephone HU 8-3671. In Calgary Bro. F. T. Bird of 2908-14 Ave. N.W., will be pleased to put members in touch with the Sick Visiting Committee, while in Lethbridge Bro. H. I. Simper of 930-16th St. S., will be pleased to make assistance available on request.

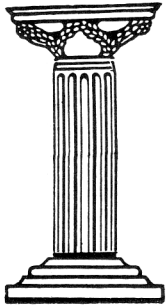
A PRIVILEGE — AND AN OBLIGATION

Grand Lodge will meet in Lethbridge on June 10 and 11 and it is important that EVERY Lodge in the Jurisdiction be represented, either by its principal officers or by a properly delegated proxy.

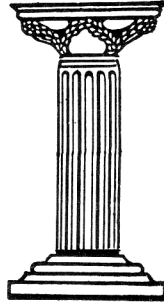
Reports of the Financial, Benevolent and other committees will be reviewed and ample opportunity given for the discussion of matters of importance

Principal officers are under a direct obligation to attend the sessions and it will be much to their advantage to do so; other officers and Master Masons generally will receive a cordial welcome.

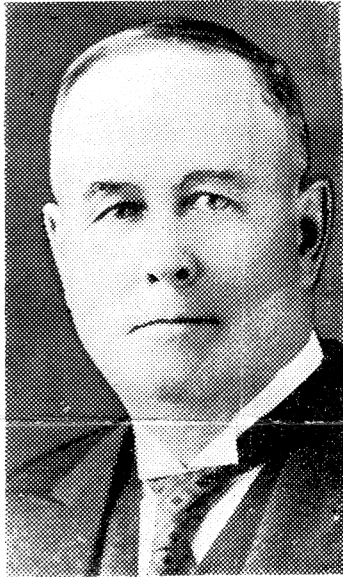
Mark your calendar to include attendance at Grand Lodge, June 10 and 11, 1959.



Between the Pillars



It will be with the deepest regret that members of the Craft will have learned of the passing of Most Worshipful Brother Melvin McKenzie Downey of Edmonton, Grand Master 1935 - 1936.



Melvin M. Downey

M. W. Bro. Downey was born in Simcoe County, Ontario on June 12, 1873 and was educated in the schools of Listowel and at Jarvis Street Collegiate, Toronto. He entered the service of the Dominion Post Office where he remained until coming to Alberta, at which time he joined the Provincial Civil Service and rose to become Supervisor of Licenses; on retirement he became a Magistrate in the capital city, serving in this capacity until about ten years ago.

M. W. Bro Downey joined Nelson Lodge in British Columbia early in 1900, later affiliating with Medicine Hat Lodge No. 31, serving as Master of that Lodge in 1909, the same year he was named as Grand Pursuivant. Removing to Calgary M. W. Bro. Downey was a Charter Member of Zetland Lodge No. 83 and was elected Grand Registrar in 1913.

Finally on removing to Edmonton, he affiliated with Strathcona Lodge No. 77 and became District Deputy Grand Master of District No. 12 in the year 1925. In 1932 he was elected Junior Grand Warden and rose to become Grand Master in 1935. While serving in this exalted position during a trying period in the history of the Province he gave freely

of his time and energies in the advancement of Freemasonry and its aims.

M. W. Bro. Downey was active in Capitular Masonry, being a member of Alberta Chapter No. 1, R. A. M. which body he served as First Principal. He became Grand First Principal in 1919 and served for three years as Grand Scribe E. He was also a member of Cyprus Preceptory and served in the Grand Council of the Royal and Select Masters of Canada, being Grand Master in 1934. He was a Past M. P. Sovereign of the Red Cross of Constantine and a member of the Royal Order of Scotland.

The loss of this illustrious Brother will be keenly felt and the sympathy of all will go to three sons and one daughter who survive.

“He was a friend whose heart was good;
He walked with men and understood.
His was a voice that spoke of cheer,
And fell like music on the ear.
His was a smile that men loved to see;
His was a hand that asked no fee
For friendliness or kindness done.
And now that he has journeyed on,
His is a fame that never ends —
He leaves behind uncounted friends.”

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much of their success to the presence in their ranks of men who received much of their training in Masonic lodges and adopt this method of putting their ideals into practice.

Why then expect the college of Freemasonry to sponsor projects or embark upon adventure outside the scope of its organization or beyond the design of its peculiar system? Why resort to novel schemes? Why risk itself in new experiments? Why turn away from the fundamentals laid down centuries ago in order to embrace strange doctrines? Rather than have our Fraternity consider wider fields of Masonic endeavor, Masonry can do its best work by being itself; by a firmer determination to carry out and follow the designs already drawn on the trestleboard, by embodying and exemplifying its ageless ideals of tolerance, equality, charity and brotherhood, to accomplish that for which its lodges are organized, its Ritual is designed, its laws are ordered, and its principles are dedicated.

SHOULD MASONRY ADOPT PROJECTS ?

So many brethren have the idea that Masonry should advertise herself by taking on certain projects or that we need certain innovations to make it more attractive; what better advertising have we in our fundamental principles if we all, as Masons, live up to our obligations, put our working tools to work and contribute more liberally to those who claim and need our assistance? Let us confine our efforts to the cultivation of those cardinal virtues which form the basis of our Fraternity. Charity we shall always need, and charity can never cease to be a cardinal virtue.