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Grand Lodge Bulletin

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

“ OUR ATTITUDES ”

From an address by

W. BRO. NELS G. JOHNSON, Grand Lodge North Dakota.

Our attitudes are like our shadows. They follow every thinking individual in his total activities. They are impelling forces in action. They shape our purposes. They largely determine our policies and practices. They are the very foundation of our many decisions, decisions which affect us personally, our families, our relations to others in society and our actions as citizens. They are to human conduct what gunpowder is to shot. Yet how many times do we give them much thought?

Hardly, if ever, do we bother to ascertain what our attitudes are, how we acquired them, or where they are leading us. That we acquire them is a certainty. We acquire many of them unconsciously. We gather them from the four corners of our existence and are not aware of them unless we are confronted with a problem or a decision. They crystalize in our minds on the basis of what we hear, see, feel and learn by contact with our fellowmen. They result from our studies and our search for knowledge.

Many of our attitudes are by necessity, transitory, temporary and fleeting. Many are inherited from friends, parents, associates. Others are created by our environment. Some are fundamental and permanent, permeating our entire existence. They stay with us for life, and shape our acts, our thoughts, and react upon our personality for good or bad. They may constitute our philosophy whether we realize it or not, and their existence is a part of our approach to every problem or activity we confront.

They are of vital importance, of immeasurable importance to us. We cannot conceive of the influence they have upon us and those surrounding us. While we cannot trace their source, we can and should, at least to some extent, attempt to analyze our attitudes toward life and direct them in paths that will be most productive of good.

Do we ever stop to ask if our attitudes are proper and wholesome? If they are influenced by our prejudices or if they are tempered by intolerance? Are they based upon unwarranted conclusions and insufficient knowledge of the facts?

It is, of course, impossible to catalogue all the ingredients of a proper, wholesome attitude. But we can point to a few positive qualities that should be a part thereof. They should be the result of careful thought. They should be tempered by moderation, tolerant understanding. They should be composed of the benevolence that readily concedes that practically every human problem has at least two sides and consequently at least two viewpoints. They should be permeated by

morality and seasoned by the spiritual teachings of our religion. On the other hand, our attitudes are often a matter of indifference and complacency. They are steeped in the notion of luck as a substitute for industry, of chance rather than planning. They often are influenced by the growing notion, or desire, among us, to cultivate the idea of getting something for nothing. They are influenced by the prevalent notion that it is necessary to eliminate the struggle from life to acquire happiness. When we reflect that as exercise is necessary to the muscles to acquire physical strength; struggle, or degrees of it are strengthening influences in the development of personality and character. Strength and struggle go together physically and spiritually. In that connection it has occurred to me that we are attempting to a greater degree than is good for us to eliminate struggle from life. There is a continued notion, now apparently gaining ground, that it is the business of government to provide prosperity for all.

Many things can be adequately controlled by cultivating the right attitudes. They are the mental highways that influence our actions, our activities and our thoughts and our usefulness. One of the things we must never fail to remember is, that it is dangerous to adopt attitudes of rigidity in an everchanging world. Yet it is a fault that many of us acquire. A fixed or determined attitude, not subject to change, is a dangerous propensity and one that leads to trouble. While we should not deviate or bow before every wind of opposition, to properly fit into life our attitudes must of necessity be subject to change or modification as conditions change. Our attitude should be that life is a series of conquests.

While the attitudes of average individuals may not change the course of great events, they are vastly important. A great many examples could be cited to show that the attitude of one man or woman has changed not only the course of that individual's life, but the course of life for his fellowmen, for his or her state or nation.

Attitudes defy description. They are as varied as the thoughts of men, yet they are ever present and determinative of our actions. The assertion or expression of an attitude, no matter how worthy of attainment, sometimes is delayed for years while it takes roots in the hearts of men. But an individual attitude, if pervaded by conviction, born of truth, based on morality and right, will ultimately prevail. History points to hundreds of examples.

We are most fortunate in this country that the great leaders who laid our foundations were men whose attitudes were sound and founded on great

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EDITORIAL

How often do we hear the expression, "The Greatest Day of My Life" or the "Happiest Day of My life," referring no doubt to some featured day, such as a wedding day, the day of graduation, or other unusual and presumably outstanding day in the life of the speaker.

One cannot but wonder whether TODAY is not the greatest and most satisfactorily useful day that might be envisioned, because today gives such promise and makes possible so many wonderful achievements for all.

Today it is within the realms of possibility that you or I may find unbounded pleasure in relieving the stress of grief in the heart of a friend who has suffered a bereavement. Today it may fall to our lot to give a helping hand to a youth entering upon the important business of establishing himself in life.

This very day pleasure may come to us merely because we grasp an opportunity to speak kindly to a child, to smile, as we pass by, to leave with the child a feeling that he is of sufficient importance to have been noticed by an adult, to have been congratulated on some small achievement.

Today, if we will but look for the opportunity to practice the tenets of Freemasonry, there will surely fall within our grasp chances to broadcast the spirit of brotherhood, not only to members of the great Craft to which we belong, but to all about us. There is opportunity for the practice of Masonic charity in our contact with those less fortunate than ourselves; there are those among us who, through the deterioration of the weight of years or who, through the loss of a beloved member of the family, crave the touch of a friendly hand and today may be that great day on which you or I may bring a smile to a careworn face, a lift to a saddened heart.

This day, not tomorrow or the next day, but today, the principles of Freemasonry, so carefully inculcated in our very beings by our contacts with our brothers, may grant us inspiration and guidance as we pursue our way through a life that can have much of pleasure if we will but practice all those great truths which we so eagerly profess when we take upon ourselves the obligations of our Fraternity.

Let it not be said of us that we cannot "see the forest for the trees," all about us are golden opportunities to make life a little bit happier, a little bit less demanding for those with whom we come in contact and TODAY is that great occasion for a practical demonstration of the four cardinal virtues of Temperance, Fortitude, Prudence and Justice.

TODAY can be the greatest day of your life and mine if we will but embrace the opportunities that await us to give a little pleasure, to spread a bit of happiness merely by using a smile, a kindly word, a cheerful greeting.

S.C.H.

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truths, moral principles, and cognizance of the worthiness of the humblest of men. Their attitudes were founded first in the grace of God, and second in the inevitability of human progress. The early leaders of this fortunate land assumed that a part of God's divinity actually resided in man and that he and he alone was fit to govern himself. We gained early the idea of government by contract and consent and that is still the basic premise upon which we proceed in all our governmental actions. Eventually these attitudes, implied and expressed under the democratic way of life, have become an integral part of freedom and we enjoy government by the consent of the governed. How many peoples of the world yearn for that today.

Who can say that in this country the attitude of equality is not progressing? Wealth is no longer an indication of undue prominence. The wealthy and the average individual may wear identical clothes. The wealthy man drives the same type of automobile as the ordinary citizen. There is a tendency among our people, observable all around us, that distinctions of wealth and class are fast disappearing. People in our land treat each other on the basis of equality whatever their station in life, it is the result of a continuing attitude which we inherited and are carrying on. We should thank God for its presence and do our utmost to preserve and further it. We come as close as any people have ever come to a classless society.

I know of no more important job in our lives than developing proper attitudes. The moral and spiritual aspects of these attitudes not only influence us individually, but they affect our marriage, our business successes, our ability to rear families, and influence our friends and our neighbors. Let's look to our attitudes. They are much more important than we think. The attitudes we develop as we proceed through life can either become stumbling blocks or great building materials. Which shall they be? With God's help we can make them wonderful building material. Which shall they be?

ALBERTA MEMBER IN JAMAICA, B.W.I.

Bro John Larson was Initiated in Eureka No. 10, Lacombe in 1931 and is presently a Life Member of Star of the West No. 34 at Leduc, but he has travelled far afield and in 1959 served as Worshipful Master of Harmony Lodge No. 3603, E.C. at Lucea, Jamaica. Congratulations W. Bro. John Larson.

PALESTINE No. 46 CELEBRATE JUBILEE

Palestine Lodge No. 46 at Tofield celebrated their Fiftieth Anniversary on Tuesday, March 15th, 1960. The District Deputy of District No. 20, R.W. Bro. B. Brown, organized a very good attendance from Edmonton. The Thanksgiving service was conducted by Bro. Dr. E. J. Thompson. The M.W. The Grand Master addressed the Brethren in Lodge and the address at the Banquet was given by the Senior Grand Warden R.W. Bro. M. G. Merner. The Deputy Grand Master, R.W. Bro. W. H. Harper was also in attendance. Palestine Lodge are to be congratulated on their achievements in the past and they have the best wishes of all for the future.

WITHIN THE CRAFT IN ALBERTA

A MESSAGE FROM THE GRAND MASTER

Brethren: This is my last opportunity to greet you through the medium of our Grand Lodge Bulletin before our annual meeting. It has been a great privilege for me to serve you as Grand Master during this past Masonic year and to have had the opportunity of visiting many lodges in widely scattered communities.

The pleasure of meeting so many brethren on a common level in different lodges all over the province, the cementing of brotherly love and true friendship with so many real Masons in other jurisdictions as well as our own, and the joy in knowing that these friendships will always remain as long as I may live, gives a feeling that is impossible for me to explain; it's something that far exceeded any anticipated pleasure I may have had in becoming Grand Master, that I cannot help but feel that the time and effort that I have put forth in Masonry has been very minute indeed.

I do want to draw the attention of all our members to the call of Grand Lodge. On June 8, 1960, we will gather with the principal officers of all the lodges in our Grand Jurisdiction for the 55th Annual Communication of the Grand Lodge of Alberta, to be held in the Jubilee Auditorium in Edmonton. It will be a real pleasure for me to welcome the Worshipful Masters, the Senior Wardens and the Junior Wardens in person as representatives of their lodges, as well as Past Masters. Now might be a good time to reflect and remember that the Worshipful Master of each lodge at his installation promises to attend Grand Lodge when receiving proper notice thereof; and it is also expected that the Wardens, each of whom possesses the right to vote will also attend.

Any Master Mason in good standing is certainly most welcome to attend the sessions of Grand Lodge, but he has no vote therein. The experience of attending Grand Lodge gives all Brethren a better understanding of Masonry and consequently makes better officers. Every lodge should be represented at the Annual Communication, if not by one of the principal officers, then by a Past Master acting as proxy.

When circumstances beyond the control of the Worshipful Master arise and he finds it impossible for him to attend, it is really his duty to see that his lodge is represented. Brethren, it would certainly crown a most enjoyable year for me, if I could announce at our Grand Lodge banquet that EVERY LODGE was represented at our communication; I present you with that as a challenge.

It will be the extreme pleasure of our Grand Lodge to have as our guest during the communication, M.W. Bro. Clyde E. Hegman, the immediate Past Grand Master of Minnesota. I have invited him to address the assembled brethren at the banquet in the Macdonald Hotel on the evening of June 8th, and he has very kindly consented. M.W. Bro. Hegman has built up a wonderful reputation for himself during his year as Grand Master, and I can assure you he will

have a vital message that you will find most interesting. I urge all who can do so, to attend the banquet and give our guest a real Alberta Welcome.

Fraternally yours,



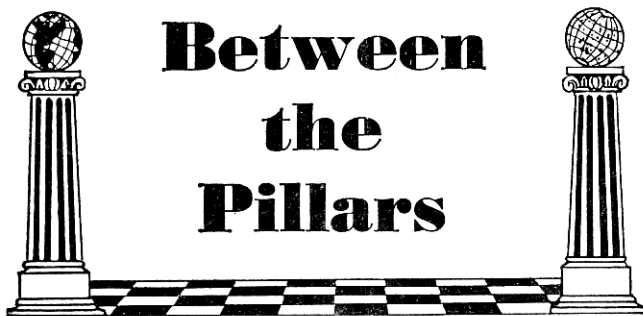
DRAYTON VALLEY U.D.

Thursday, March 10th, 1960, was the date of the Institution of Drayton Valley Lodge. Lodge was opened in the Boy Scout Hall at Drayton Valley by the Officers of Meridian Lodge No. 129 at Stony Plain and the gavel was then handed over to the M.W. The Grand Master, M.W. Bro. David Little, who with the assistance of V.W. Bro. J. Hunter as Acting G.D. of C., R.W. Bro. J. Booth as acting Grand Secretary and R.W. Bro. L. O. Sanders as acting Grand Chaplain, Instituted the Lodge and placed the Officers in their chairs. W. Bro. Neil Fluker, formerly of Victoria No. 13 at Fort Saskatchewan is W.M. He will be assisted by a very active slate of officers who have done much work to get the Lodge organized. The Secretary is Bro. K. R. McKay. There were 126 registered, coming from Edson, Fort Saskatchewan, Stony Plain and City of Edmonton Lodges. R.W. Bro. David Penman presented the new Lodge with a set of beautifully made gavels and Meridian Lodge presented a brief case for the Secretary.

The best wishes of all members in the Jurisdiction are tendered to our youngest Lodge. There are twenty-six names on the Petition and the future looks bright.

The M.W. The Grand Master and the Grand Secretary visited the Grand Lodge of Minnesota at St. Paul March 22nd to 25th, 1960, to attend the One Hundred and Seventh Annual Communication and were accorded a most cordial welcome by M.W. Bro. Clyde E. Hegman, Grand Master, and Officers of the Grand Lodge. There was a large attendance and a most interesting address 'My Brother' was given at the banquet by M.W. Bro. Conrad Hahn, P.G.M., Connecticut. Whilst at St. Paul it was learned that M.W. Bro. J. Miles Martin, who visited with us last year and was to have been guest speaker at this year's banquet, passed away very suddenly the week previously. The sympathy of this Grand Lodge is extended to members of the family and the Grand Lodge of Minnesota in their great loss. M.W. Bro. Clyde E. Hegman graciously accepted an invitation to visit with us and address the Brethren on June 8th, 1960.

The new Grand Master of Minnesota, M.W. Bro. Martin Voss, is a member of a Lodge at Worthington, some 200 miles from St. Paul. Ninety-five members of his Lodge attended to see M.W. Bro. Voss Installed into office. Congratulations to the W.M. and members of Fraternity No. 101, Worthington.



Between the Pillars

IS MASONRY A FIXED PHILOSOPHY?

JUDGE C. CLYDE MYERS, Kansas City, Kansas.

Recently a highly regarded Masonic student said, "Masonry is as you see it." We know that he did mean exactly what he said, but, because others may hold the same belief, this idea needs examination. If the statement be true, each Mason, as he trudges along life's highways, may make up his own philosophy, live it as he "sees it." "Look at me, I'm a good Mason because I live my Masonry as I see it."

Under such a theory, one who has been initiated into Freemasonry could do many improper things in its name and, when challenged, justify himself by saying, "That's alright, because that's the way I see it." He might have such a warped conscience that his claim would be honest. Of course, no good Mason believes in such a philosophy. Masonry has set certain high, fixed standards within which the Mason must conduct his life. These standards are essential and unchanging. No Mason can live a good Masonic life unless its aims and purposes are confined within the intent of these standards.

The boundaries of Masonry are called landmarks. In surveying, the word landmark has a familiar meaning. When the surveyor surveys a certain area, he may start at a certain rock, go to a certain tree, then to a certain cliff, then to a certain corner, then to the place "where Jones killed the bear," thence to the place of beginning. Thus, we find the farm or land are completely staked out and the owner and the community are thereby shown the limits of the owner's land. The owner may live, till the soil, and exercise dominion only within the limits of these landmarks. Outside this area, he is a trespasser, a law breaker; within he may live the good life.

The landmark is a known place or thing. It is established by long practice and recognition. Long acceptance and recognition make a landmark permanent and everlasting. It has been recognized from time immemorial and will always be binding upon one living within the area. Just so are the tenets of Masonry fixed and exacting. Masonry tolerates many broad and general beliefs, but every Mason is bound to obey those tenets of his Craft which have come to us from the past and are recognized as its landmarks.

Various writers have set out their opinions as to exactly what constitute the landmarks of Free-

masonry and there appears to be no general guide which can be universally adopted. Albert G. Mackey, one of Masonry's foremost writers, has estimated that our landmarks number in all twenty-five and some Grand Lodges have adopted his suggestions. We are hardly free to practice Masonry as "we see it," but are, rather, obliged by our tenure to build our lives and live our Masonry within the landmarks determined by the Grand Lodge to which we owe affiliation.

The surveyor's landmarks are recognized as such because they are right as between neighbors. Someone has said that God's commandments are not right because God made them, but that God made them because they are right. Masonry's landmarks are binding upon Masons because they are right and are precepts a Mason should follow.

There are many ideas as to just what are and what are not landmarks, in the absence of Masonic legislation, but there are some about which there seems to be no dissent. Morris sets out nineteen landmarks, Newton four, Dean Pound seven and Mackey twenty-five.

We note briefly those of Newton because they will be included in any list of landmarks and because of brevity. For his first landmark Newton says, "Upon the threshold of every (Masonic) Lodge every man, whether prince or peasant, is asked to confess his faith in God the Father Almighty, the Architect and Master Builder of the Universe. No man can become a Mason without making such a confession. For his second landmark he makes the point that man has a soul that can claim kinship with God. His third landmark is that the Mason must lead a good and virtuous life; and the fourth requires a belief that the soul of man is immortal.

Again, we return to the statement that Masonry is not "as we see it" but that it can be Masonry only if it falls within the landmarks set for the Mason by the Grand Lodge of his jurisdiction. No man can be a Mason who does not believe in God, the immortality of the soul, and the good life of love and service demanded of him by his tenure, that is, by his contract or obligation.

A man may have any religious philosophy of life, or his interpretations of various philosophies may vary from those of every other man and he may still be a good Mason if he plans his life within the broad and general tenets of Masonry's landmarks.—*The New Age*.

GRAND LODGE JUNE 8th, 1960

The Brethren of the City of Edmonton Lodges, as represented by the Masters, Wardens and Deacons Association, have graciously invited all members attending Grand Lodge to a buffet luncheon, which will be served at 12:30 p.m. in the lower floor of the Northern Alberta Jubilee Auditorium. The Brethren of all Lodges having concurrent jurisdiction in Edmonton are to be warmly congratulated on this Fraternal gesture, we are sure that members will show their appreciation by their attendance.