



Grand Lodge Bulletin

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FREEMASONRY BENEFACTOR OF MANKIND

M. W. BRO. PETER DAWSON, P.G.M., ALBERTA

The story is told of a country lad who went to town to see his first circus. It seemed that on circus day the boy's father had given him a silver dollar and had bidden him ride his pony nine miles to the county seat town to see the big show. It was just about noon when the boy arrived, and the streets were crowded with hilarious people. Excitement filled the air. The lad tied the pony to a hitching post and ran to the main street where something wonderful was taking place. Pushing his way through the crowd he found himself staring at a spectacle unheard of in his experience. There before him, down the street, came the circus. Such sights he had never seen—camels, horses, ponies, elephants, zebras and acrobats, brass bands and wagon after wagon of wild animals. The boy's eyes filled with wonder and amazement. At last he was actually seeing the circus—or so he thought.

As the lad stood there he saw five or six clowns walking at the rear of the procession. One of them, with his hand held out to the crowd, seemed to be coming toward him. And as the big clown passed by, the little lad reached into his overall pocket for the silver dollar and, quick as a flash, dropped it into the waiting hand of the clown. The big fellow bowed in regal splendour and walked on. Minutes later, after the crowd had melted away the lad went back to his pony and rode home. But it was not until some time afterward that the boy discovered that he had not seen the circus at all. He had seen only the parade. He had missed the real thing. He had confused the parade with the big show itself.

Does this story illustrate the experience of some Initiates, at the time of their introduction to the Rites and Ceremonies of Freemasonry? Do they think that they have acquired all that is to be learned about Freemasonry, simply by seeing the "parade"? Is it possible that some of us have seen only the "procession" of Masonry—its outward forms, and never have gone on to more light in Masonry, by finding out, and exploring the hidden treasures that have come down to us from the distant past?

In the past, truth has been hidden under Symbols and often under a series of Allegories, where the meaning of something has been con-

veyed symbolically. Veil after veil which concealed the true light had to be penetrated in order to let the light shine through.

The object of initiation is, or should be, "to search for Wisdom." Therefore the initiate must be instructed to seek beyond symbol and allegory, which are means to an end—a spiritual end. The Ritual is such, in itself, to impress upon the mind of the initiate "the desire to begin" a most interesting study. All too few of us go beyond the beginner's stage, and why? Perhaps our Masonic teaching is not, as presented, enough in arousing a desire within us to look beyond the procession to the real.

The Sacred Law exhorts us "to seek and ye shall find, to knock and it shall be opened unto you." It reminds us of the "true Light," which lighteth every man that cometh unto the world." The human light is but an imperfect reflection of a ray of the Infinite and Divine. Perfect truth is not attainable anywhere, yet we are not to relax in our pursuit for it. It is our duty to always press forward in search for more light in Masonry.

Divine revelation is progressive, it unfolds itself in the wanderings of the people. It was one thing in the days of the Patriarchs, another in the days of the Kings, and still another as the old philosophical and religious systems were drawing toward each other. All this was brought about through the intermingling of different nations and thought. Likewise, the history, tradition and philosophy of Masonry cannot be laid hold upon, without much time and study. It gradually unfolds its truth to the devotee. To apprehend it, requires a lifetime of Masonic education.

During the Christmas season there came to hand a book on "Symbols" which I found interesting. At the present time there is a renewed interest in the subject of symbols. Protestants have been slow to use them, because of the fear they might become objects of worship. Their chief function is to keep alive the historical representation of the great signs of the Christian Faith.

For our purpose we shall define symbol as a visible representation of truth in Masonry. A devotee of the Craft can discover the secrets of Freemasonry by reflection upon its symbols. These symbols are "Landmarks" to show us the

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EDITORIAL

Speaking editorially, M.W. Bro. Thomas Loignon, editor of the Wisconsin Freemason, says: "All Masons are proud of the fact that toleration is one of the fundamental parts necessary to the building of character in men and is one of the important phases of the work of our beloved Fraternity.

The Square is said to be the emblem of virtue and admonishes us to walk uprightly with all men. Do we follow this admonition with those with whom we associate socially and in the business world? If we do, then why is the fact developed in many of our lodge trials, that some brother has defrauded another in their business matters, or has failed or refused to carry out some contract entered into by both?

We very often carelessly use the expression, "acting on the square." How often are we reminded of our obligations? Another characteristic of a true Mason is honesty. From the very moment that we lay the foundation of our Masonic edifice to the crowning act that makes us a Master Mason, we are taught this principle of honesty.

It matters not what may be a man's political persuasion, Masonry asks only that he be a good man and a good citizen. While it is true that no man can be a Mason who does not acknowledge a Supreme Being, he may worship Him as his conscience dictates. Intolerance is one of the curses that today afflict humanity. In ages past, the lack of tolerance is known to have been the greatest stumbling block to progress. Men in their narrow and selfish manner of living with their fellows have kept evil in the world.

If it were possible that tomorrow all intolerance could in some mysterious manner be removed from the world, there would go with it the greater part of sorrow and affliction, because most of its misfortunes are the result of man's inhumanity to man. Masonry teaches tolerance, it teaches men to bear with one another; consequently every member of the Craft should practice as well as acknowledge and preach tolerance, and, if our preaching tolerance has the desired effect on the Craft and on the world at large we would have achieved a major effect. If this can be brought to pass then the distressed brother, the bereaved widow and the desolate orphan will be the brightest jewels in our Masonic crown."

There is little doubt but that present day tensions which appear to become more and more demanding make it increasingly easy for intolerance to develop, even between those who have been on the most friendly terms and it behooves us to guard against the spread of petty animosities which may readily develop into larger forms of intolerance and misunderstanding.

We, who have known the soothing teachings of brotherhood through the lessons of Freemasonry should, surely, find it not beyond the scope of our abilities to absorb the shocks of petulance in those about us and to surround ourselves with a

measure of understanding and appreciation of the problems of others.

S. C. H.

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way, and give the mind a train of thought which will lead it to hidden treasures. The lessons of the three degrees have come to us from an age when symbols were used, not "to reveal but to conceal," when the commonest learning was confined to the few.

Now, the true Mason, ever an ardent seeker after knowledge, knows that the symbols of Masonry are but vessels which came down to us, laden with "the intellectual riches of the past." These shed light on the history of Masonry and prove its claim to be acknowledged the "Benefactor of Mankind." He who would be an accomplished Mason must not be content merely to hear or even understand the lectures of the three degrees. He must, aided by them, and they, as it were, having marked out the way for him, study, interpret, and develop these symbols for himself.

We need no longer expect to rebuild the Temple at Jerusalem. To us it has become a symbol. The G. A. O. T. U. has made man His temple. In every upright heart he has established a new law and reign of love, peace, charity, toleration and brotherhood. Masonry is now engaged in erecting such a temple. Since it is not necessary to rebuild the Temple at Jerusalem, a Mason must erect his own temple, that of a "Humble and contrite heart" and worship the G. A. O. T. U. with devout gratitude, and with works of charity and benevolence to his fellowmen. In doing these things he builds again the new Jerusalem.

Indirectly, Freemasonry says that every devotee shall have his own temple. Freemasonry is not a church, nor has it attempted to offer spiritual salvation, it has never professed to take the place of the Christian Church.

The other day I received a phone call from a brother Mason, inviting me to come to his lodge and address the brethren on some of the Landmarks of Freemasonry. It seems that there is, in that part of the Province, a section of the Christian Church that makes its opposition to the Masonic Craft one of its fundamental objectives. At present it is done by distributing so-called Biblical literature, which attempts to disprove the truth of Freemasonry. While this is disturbing to the officers of the lodge, and has a tendency to disrupt the harmony within a lodge, and within a member's family, the best way to refute such fallacious propaganda is by precept and example, as befitting one who is a member of the Craft.

Freemasonry exalts the Holy Bible and looks upon it as the "Great Light." It does not lay stress so much upon those theological teachings of the Scripture that divide men, as it does upon those things that unite them. It emphasizes the

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CHARITY MASONIC

Let us drink deeply into the meaning of this precious word Charity. Charity Masonic, shine above all others like a jewel in the sky. Charity is the brightest jewel in the Masonic crown. Charity is the foundation and the essence of our honourable teachings. Honourable, no doubt, because it is written by the finger of God upon the heart of man.

Briefly I will quote from the language of an eminent apostle on Charity.

Though I speak of the tongues of men and of angels and have not Charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, that I could remove mountains, and have not Charity, I am nothing.

And such is the sentiment that constitutes the cementing bond of Freemasonry.

The apostle, in comparing it with Faith and Hope, calls it the greatest of the three, and hence in Freemasonry it is made the topmost round of its masonic ladder.

We must not fall into the too common error that Charity is only that sentiment of commiseration which leads us to assist the poor with pecuniary donations. It is more noble and more extensive.

The word used by the apostle is, in the original, a Hebrew word meaning love, a word denoting that kindly state of mind which renders a person full of good-will and affectionate regard towards others.

Guided by this sentiment, the true Freemason will suffer long and be kind. He will be slow to anger and easy to forgive. He will stay his falling Brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to the slanderers, and will close his lips against all reproach.

His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to God for his Brother's failings.

Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal lodge. For it is the boast of our institution, that a Freemason, destitute and worthy, may find in every clime a Brother, and in every land a home.

Charity is the Corinthian pillar whose entablature adds beauty and grace to the Masonic fabric.

Charity is the radiant spark emanating from God, the inexhaustible source of love.

Not the Charity circumscribed by the narrow limits of feeding the hungry, clothing the naked, binding up the wounds of the afflicted, but that

broader, nobler Charity that regards all men as Brothers.

The Charity that is swift of foot, ready of hand, in the cause of a common humanity.

The Charity that writes a Brother's vice in water and his virtues in enduring brass.

The Charity whose superstructure is friendship, morality and brotherly love.

We arraign no man's political opinions, nor do we interfere with his religious creed. To himself and his country we leave the one, and to his conscience and his God we commit the other.

To the altar of Masonry all men bring their votive offerings.

Around it all men, whether they have received their teachings from Confucius, Moses, Zoraster, Mahomet, or the Founder of the Christian religion; if they believe in the universality of the Fatherhood of God and of the universality of the Brotherhood of man, here we meet on a common level.

The rich man, the poor man, the sovereign, the subject, are lost in the common Brother.

The Christian returns to his Temple, the Jew to his Synagogue, the Mohammadan to his Mosque, each better prepared to perform the duties of life by the association of this universal Brotherhood.

Finally, Brethren, whatever good you do is but duty done. If a sorrow you have lightened, or a tear wiped away, if, of poverty's load you have taken a share from some weary burdened soul, if you have lifted a cup of cold water to the lips of a famishing mortal, then so far have you illustrated the divine teachings of Freemasonry.

Chaplain L. A. BATROS

In The Ashlar,

United Grand Lodge of Queensland.

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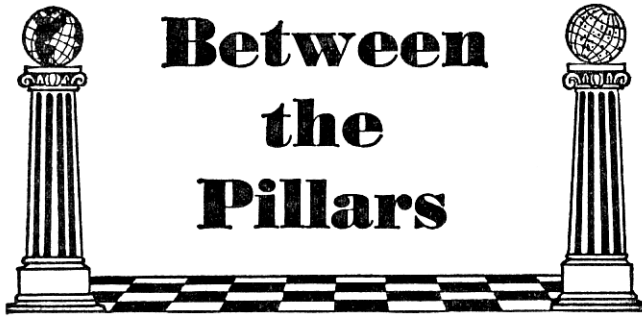
Ethical and Symbolical truths of the Bible upon which all men agree.

While the first Masonic duty is that of appreciating the infinite goodness and greatness of the G. A. O. T. U., the second is that men created for the good of one another should mutually do good, one to another. Freemasonry teaches that man has high duties to perform and a high destiny to fulfill, of these he must be concerned.

Standing high above all other great teachers of life and goodness, Freemasonry regards with respect and affection the character of the Great Teacher who gave his life for mankind. We all admit that if the world were filled with such Beings, the ills of society would be eliminated, and

"That man to man the world o'er,
shall brithers be for a' that."

To be faithful to Freemasonry, is to be faithful to the best interests of mankind. By precept and example, elevate the best standards of Masonic character, thus you will enlarge its place of influence, and the world will come to know it to be the "Benefactor of Mankind."



Between the Pillars

BROTHER RUDYARD KIPLING

—Ardent Freemason

Webster's New World Dictionary says simply, in describing Rudyard Kipling, "British poet, short-story writer and novelist; received Nobel Prize in Literature 1907." To us, as Freemasons, Brother Rudyard Kipling's memory bears a rather special significance and many will recall with pleasure quotations from his works indicating an intense interest in the philosophy of Masonry.

Kipling, an Englishman, was born in Bombay, India, in 1865 and his heart was with his adopted country until he died in 1936. In his volume, *Something of Myself*, he gives an insight into his Masonic career; "In 1885 I was made a Freemason by dispensation (Lodge Hope and Perseverance No. 782, English Constitution), being under age, because the Lodge hoped for a good secretary. They did not get him, but I helped, and got the Father to advise, in decorating the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple. Here I met Muslims, Hindus, Sikhs, members of the Arya and Brahma Samaj, and a Jew tyler, who was priest and butcher to his little community in the city. So yet another world opened to me which I needed."

To be exact, he was initiated in the above named Lodge at Lahore, Punjab, India, by special dispensation as he was only 20 years and six months old. As he has told us, he was immediately elected secretary of the Lodge and actually recorded the minutes of his own raising.

He further tells us: "I was secretary for some years of Hope and Perseverance No. 782, E. C., Lahore, which included Brethren of at least four creeds. I was entered by a member of the Brahma Samaj, a Hindu; passed by a Moham-medan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference anyone would notice was that at our banquets, some of the Brethren who were debarred by caste rules from eating food not ceremonially prepared, sat over empty plates."

Rudyard Kipling received the Mark Master Degree in Capitular Masonry in the Mark Lodge "Fidelity" on April 12th, 1887, and the Royal Ark Mariners Degree in Lodge Mt. Ararat at Lahore, India, on April 17th, 1888. He affiliated with the Independence and Philanthropy Lodge,

Allahabad, Bengal in 1888. On his return to England, he became a member of the Lodge Builders of the Silent Cities in 1927 and also of Authors' Lodge. He was appointed poet laureate of the famous Canongate Kilwinning Lodge No. 2 of Edinburgh, Scotland, in which Robert Burns had previously served in the same capacity.

Rudyard Kipling was a poet and journalist without peer and today he may also be recognized as a prophet who was undoubtedly the first to sense the Russian menace—63 years ago.

His insight was uncanny. He not only warned the world about Russia in 1898, before the Communist Revolution, with his poem, *The Truce of the Bear*, but again in 1918, after the Revolution, with his writing of *Russia to the Pacifists*.

From his background of youthful years in India, Kipling acquired the Hindu's fear and suspicion of the Russian and an intimate awareness of the Russian's underlying character. With prophetic insight in 1894, he warned of Russian espionage efforts in India in one of the world's greatest spy stories—*Kim*. You may recall the lovable and precocious young Masonic orphan, Kimball O'Hara, whose efforts as a British secret service operator were so singularly effective in bringing disaster to a Russian spying effort in India.

Nineteen years before the Russian Revolution he wrote *The Truce of the Bear* and since that time political cartoonists have characterized Russia as a "bear."—Kipling's warning is so timely that it might have been written yesterday.

In 1918, at a mature age, Kipling wrote his poem *Russia to the Pacifists*, evaluating the Bolshevik Revolution; again with an amazingly accurate view of the future, his closing verse runs:

God rest you merry gentlemen, and keep you in
your mirth!
Was ever Kingdom turned too soon to ashes,
blood and earth?
'Twi'x summer and the snow—seeding-time and
frost—
Arms and victual, hope and counsel, name and
country lost!

Let down by the foot and the head—
Shovel and smooth it all!
So do we bury a Nation dead . . .
With your good help to fall?

QUOTATIONS

"Masonry has that broad basis of principle upon which men of every race, country, sect and opinion may unite. What we have as Freemasons the world has been trying to secure for centuries. Basic in our teachings—that which holds us together in the most tenuous yet the strongest bond among men—is mutual respect and faith in each other."

M.W. Br. Dr. C. C. Hartmann,
P.G.M., Alberta.

"Freemasonry is a system of morality which makes it possible for a man to enjoy liberty and the pursuit of happiness.

M. W. Bro. GUY HUMMEL,
P.G.M., Saskatchewan.