



Grand Lodge Bulletin

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

ON THE TRAINING OF A FATHER

Dr. David Starr Jordan in the Minnesota Mason

Fathers are quite as hard to train as boys, and from experience all along the line, I have come to the conclusion that fathers and boys alike will mostly go their own way, in the long run getting "what is coming to them".

But it is in the power of the father to help a boy to realize his best instead of his worst tendencies and possibilities. To this end, a father should be sympathetic and patient, helping the development of whatever natural taste or genius a boy may have. Virtue is never negative and a boy is held from idleness or vice by giving him something better to work at. If a boy has a real love for some study or for some worthy line of work, encourage that. It marks the way out from temptation. A boy needs in his development, sympathy, rather than financial help. His ideals need strengthening, not his purse. To have money to burn will ruin all those who burn it. It is hard to raise a boy who is rich and knows that whatever he wants is his for the asking. He is likely to be content with what money can buy, and it cannot buy very much that is worth having. It can help in many things, but a mere aid is not the thing itself.

The father can promote the plain virtues of sobriety, honesty, tolerance and kindness. The most effective way of teaching these virtues is for him to illustrate them in himself—to show how righteousness looks when it is lived. Occasionally a father successfully proves his point by becoming the awful example.

But that is not the best way, and right living can be most effectively taught, not by precept but by practice. And remember always, that right living is a positive thing. It is not secured by inhibitions. "Don't, don't, don't" never leads to anything worth while. Don't say to boys: "Keep off the grass. Keep out of the dirt. Keep away from the slums." Rather indicate places it is better to go: "this way to citizenship; this way to science, to art, to a worthy profession."

It is worth while to remember that the boy is the germ of what the man is to be. You cannot change his nature much, but you can develop the best in him till it overshadows the

worst. The life of the man at forty will be what was in his heart at twenty-one.

And a father may say to his boys something like this, which in one way or another I have said to thousands of boys in this and other countries: "your first duty in life is to yourself. So live that after yourself—the man you ought to be—may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

"What will you leave for him?

"Will it be a body unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you. Will you, Boy, let him come as a man among men in his time?

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will trained to action; a spinal cord grown through and through with the devil grass we call wild oats?

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own?

"Or will you fling it all away, decreeing, wanton-like, that the man you might have been will never be?

"This is your problem in life—the problem vastly more important to you than all others. How will you meet it, as man or as a fool? It is your problem today, and the hour of your choice is the crisis in your history."

In an address of the Grand Master of New York we read —"Freemasonry does not have to explain its position with respect to communism. All that is being done in the name of Masonry, its ideals and noble aims and purposes are sufficient answer to such a question; indeed the fact that Freemasonry is outlawed in all countries behind the Iron Curtain is an answer in itself."

EDITORIAL

TOLERANCE of the views and wishes of others appears to be a virtue that is not quite as prevalent as it was in earlier days; perhaps the tensions of present day living might account for a lack of tolerance. Writing editorially in the Wisconsin Freemason, M. W. Bro. Loignon says, "All Masons are proud of the fact that tolerance 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? We 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.

Masonry asks that we be good men and good citizens. 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 affect humanity. In ages past, the lack of tolerance is known to have been a great stumbling block to progress. Men in their narrow and selfish manner of living with their fellows have helped to keep 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 many 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 its desired effect on the Craft and on the world much of value would have been accomplished."

The various news media bring to our attention every day an explosive situation which exists throughout the world; courageous and talented men exert tremendous efforts to maintain peace and it would seem that the whole fabric of our national life is fraught with danger. The nerve wracking situation which exists at national and international levels filters through to many local levels, requiring a particular brand of tolerance which is urgently required in troublous times.

Those of us who have been fortunate in belonging to the Fraternity of Freemasonry have had ample injunction to embrace policies involving tolerance and it would be well for us, as well as for those around us, if we were to bring to bear, on every possible occasion, the maximum effort looking to tolerance in our daily lives. S. C. H.

Within the Craft in Alberta

TEMPLE LODGE ENJOYS BANNER SESSION

Recently Temple Lodge No. 167, Edmonton, conferred the Degree of Master Mason on six candidates; five of them were members of Temple Lodge and the sixth, Paul H. Weatherby had been initiated into Masonry in Miramichi Lodge No. 9 at Chatham, New Brunswick, the Mother Lodge of M. W. Bro. S. Carl Heckbert, Past Grand Master of Alberta. Bro. Weatherby is a member of the Royal Canadian Air Force, stationed at Namao and the degree was conferred as a courtesy to Miramichi Lodge, the members of which will doubtless appreciate the co-operation of Temple Lodge.

Among the five Temple Lodge candidates was Henry Jensen, a member of the Royal Canadian Mounted Police, who had first presented his petition in February 1960, but through absence on duty was unable to complete his degrees until this time. To see him raised to the Sublime Degree and to assist in part of the ceremony was his father-in-law, M. W. Bro. Morley Merner, the present Grand Master of Alberta.

On conclusion of the degree work the Grand Master addressed the gathering stating that Masonry had done more to build character in its members than any other organization. Referring to the penalties of the obligations, he assured his listeners that such penalties would never be carried out, but that should a Mason violate his solemn obligations he would be scorned by his Brethren and be an outcast from the Craft. He urged the six candidates to live up to the tenets inculcated by the teachings of Freemasonry and suggested that in so doing they would merit the respect of all men.

SPEAKER NAMED FOR GRAND LODGE BANQUET

Members of the Grand Lodge of Alberta, as well as others attending the forthcoming sessions of Grand Lodge in Edmonton on June 13th and 14th will have special pleasure in hearing an address by Bro. Archdeacon Cecil Swanson of Western Gate Lodge No. 48, Vancouver, B.C. The distinguished cleric is now residing in Calgary and is considered one of the outstanding speakers in all Canada. His work has taken him to practically all parts of Canada and he has established a most enviable record of service over a lengthy period of time.

ANNIVERSARIES IN PROSPECT

Charity Lodge No. 67, Lethbridge will mark its fiftieth anniversary on May 26th, Edson Lodge No. 68 attains its half century of service on May 5th and Wetaskiwin Lodge No. 15 will celebrate its sixtieth anniversary on May 17th. Doubtless special ceremonies will be arranged so that members and visitors will have an opportunity of noting these important occasions.

SHOULD MASONRY CHANGE?

Adapted from an article by Henry Nolan, Walla Walla, Washington

You may have frequently heard it said that Masonry cannot and should not be changed. "We inherited it thus from our forefathers and thus we should pass it on to our children, unchanged".

As a matter of fact Masonry has changed a great deal. The earliest members of Craft Lodges were admonished to be of that religion of the country in which they lived. A little later it was left to them to be of that religion in which all men agreed, leaving their particular opinion to themselves.

At one time our Lodges met in taverns and in many cases potent liquors were served at the refreshment period. More than likely it was in that time that it became the duty of the Junior Warden to supervise the Brethren during the hour of refreshment to see that they did not convert the means of refreshment into intemperance and excess. Try to repeat that in a Lodge today if you think that Masonry has not changed.

At one time part of the York Rite was embraced in the Craft Lodges and at a later period a Royal Arch Chapter could not be formed without being sponsored by a Craft Lodge. Yes, Masonry has changed, for today we frequently hear that the Scottish Rite and other bodies are not even Masonic organizations. How technical could we allow ourselves to become when we know that none but Masons can join these groups and that if a member of a Craft Lodge is suspended, expelled or dropped for non payment of dues the Rite bodies are notified.

Many jurisdictions forbid their constituent Lodges to sponsor an organization such as De Moley or Job's Daughters or to spend any Lodge funds in support of such an organization.

Not too many years ago Oregon's Grand Lodge would not allow one of its constituent bodies to appropriate any of its funds to assist the Red Cross or Salvation Army in their war efforts; nor to help provide a park or a swimming pool for their young folks. Later that Grand Lodge decided that a Lodge was competent, within certain limitations, to spend the money they had raised.

Yes, Masonry does change. "Changed in its rules but not in its basic principles", you may say. You would be correct and I would be the last to recommend any lowering of its high standards and do not propose that we should be participating in political campaigns as Lodges, but there may be other fields in which we might do more to promote the welfare and show our love of our fellow man without lowering our standards or exciting unfavorable sentiment among the uninitiated.

We are living in a changing world. Shall we make some change with it which will not cheapen

our great Order, or shall we maintain its status quo . . . and if we do so maintain our status quo is there danger that Masonry may stagnate or wither on the vine?

Many Grand Jurisdictions have been reporting a shrinking in their membership. We do not favor going out and soliciting membership as do some other organizations, but perhaps we can, with propriety, and with profit to our Lodges throw off the cloak of ultra modesty and let our fellow townsmen know that Masonry has an interest in their welfare and happiness and that of their children. Should we be active instead of passive?

For a few specific examples: Should a Lodge be frowned upon because it lends sponsorship to one or more baseball teams as is done for boys by other fraternities to their honor and credit and to the betterment of the welfare of the boys?

Just why should the idea of a Masonic float in a floral parade be shocking to the public though they might at first be surprised that we were showing public interest in our town's activities?

Should not our Lodges openly and actively promote the work of preparing the foreign born in their efforts to become good citizens of our country?

In a manner seldom recognized outside the tyled Lodge we have helped promote the Red Cross blood bank; is there any valid reason why we should not provide the place for their donations if we have a suitable room and location?

I have the greatest respect for the right of others to entertain different opinions than my own, and I realize that the foregoing is widely different than what has been generally accepted as the recognized standard of conduct for Masonic Lodges and would ask that my friends and others who may completely disagree do not think that I am disloyal to any Masonic teachings . . . "Slightly teched" if you will . . . but never disloyal.

I am always willing to take the risk of being thought 'queer' in order to promote some thinking on the part of my Masonic Brothers.

Yours for a thinking Craft.

HISTORY OF THE SQUARE

Pliny says that Theodorus, a Greek of Samos, invented the square and level, but the square figure is seen in the represented designs of the Tower of Babel, one of the earliest known structures. The city of Babylon was a perfect square, and the bricks used in its buildings and walls were square; so, probably, were those in Babel. To form small squares correctly and to introduce them in endless combination into buildings, it needed a guiding instrument of some kind. So the square, as a constructive tool, came into use.

The square was regarded by the ancients as a symbol of completeness. Simondes speaks of man square as to his hands, feet and mind and we have come to know that the man true to friends and principles is a square man indeed.

Complementing the article on page one we are pleased to present herewith a suggestion well worthy of the consideration of the father, the words being an original compilation by M. W. Bro. Stafford King of the Grand Lodge of Minnesota.

GOOD FATHER — GOOD LAD

Let the plow handle go, Brother,
Lay down your pen,
Take time from your business,
For the building of men.

Let your share in that labor
Be leavened with fun
For the Man you are building
Is known as your Son.

You're his Dad—or his Father—or maybe Old Man,
But you will be his partner—and friend—if you can
Just remember to help him.
Be patient—have joy,
For the work you are doing is for your own boy.

He'll be the fellow you want him to be
If you take time out to listen—and see
How he walks, how he talks, how fast he can run.
Remember, my Brother, he's the best thing you've done.

Don't lose him; nor waste him for lack of your care
Or your love; or your guidance.
Everyday, everywhere,
Share his games and his books, and tell him the truth
As you know it to be from the days of your youth.

He will grow up, my Brother, in stature and pride
And he'll walk the right pathway with you by his side.
Sure, he'll grow up too soon.
But, my Brother, be glad
For you grow up together—
Good father—good lad.

So give him your heart, Brother,
Answer his quest
When he comes to you often,
For it's you he loves best.

Take time from your plowing, from desk and from pen
To build your Son stalwart . . .
amongst . . . stalwart . . . men.