



Grand Lodge Bulletin

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THE URGE TO EXPLORE

How great events often seem at the time of their happening! Yet how few of them are really great enough to withstand the constant wearing of time and succeeding events to earn for themselves a lasting place in the history of mankind.

Even the rise of nations to dominance and their fall into oblivion gradually shrinks in importance until a flourishing leadership of hundreds of years may now be encompassed within a few paragraphs.

Where are the nations whose kings and warriors once dominated the known world? Where are the Medes and the Persians? Babylonia once was great—where is it now? Likewise the Egyptians under the Pharaohs, the Empire of Khan, that of Alexander and the Macedonians. What happened to Attila and his conquests? Whither went the Roman Empire of the Caesars?

All have vanished, and poring over the fragmentary records of their lost and forgotten glory we are apt to agree with Solomon that 'all is vanity'.

Yet in some respects we must recognize that these tremendous movements of human life were not vanity.

They were caused by the divinely implanted and irresistible urge in man to "subdue the earth" and have dominion over it. Each convulsion served its purpose and prepared the way for the next.

Each one saw man moving onward toward his ultimate destiny.

One of these great upheavals was the discovery of America by Christopher Columbus in 1492.

Those who merely accept the facts as stated in his history miss much of the event's real significance.

Columbus was a product of the terrific urge to explore, to learn, to conquer, that had existed in man since his creation. Looking backward down the corridors of time, we are able to see the machinery at work.

Long before the birth of Christ, the prophet Daniel had declared "many shall run to and fro and knowledge shall be increased". By the time of Columbus many had had to run to and fro all

over the European continent and knowledge was increasing.

Many thinkers were busy delving into the beauties and mysteries of the universe—and all of them began with the basic fundamentals of Masonry—every science somewhere touches geometry. Even the Crusaders and the Knights Templar, whose work was finished a century before, had something to do with the design of the ships that Columbus sailed.

A great explorer was used as an instrument in developing a great design long ago formed in the mind of Deity.

Why all this preamble and what are we trying to bring out? The answer is this—how great the event was when we began our Masonic work. It was to be one of the great upheavals in our life, and one that was moving us onward toward our ultimate destiny. We admired the beauties of the outer Temple of Masonry, its splendid columns, arches and pilasters.

These were the steps leading to the wonders that Masonry holds for us; we had the chart with which to discover the beauties of the inner Temple. Masonry has everything it has had since the beginning of time if we will but explore the inner parts of the Temple.

Were to God that each one of us had the zeal and determination to explore the inner Temple of Masonry and learn of what it is composed, by whom it was inspired, and what its mission is in the world.

This will come to us when we cease to crave position in the world, to seek power, greed and prestige in the Lodges and are willing to work for the advancement of the fraternity in all its aspects.

The rise and fall of nations and empires in the past are all history to us, and from these, even we should derive some knowledge of the effects of such events. As Masons, what interests us is this; will the changes of our day so re-arrange man's affairs that the fraternity we have nourished and cherished to long, be changed too?

In the new age now opening, will the structure of society evolve to such an extent that the principles we teach become obsolete? Assurance that

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EDITORIAL

In reading the Proceedings of Grand Lodges throughout Canada and the United States it is noticeable that, in a large majority of cases, membership reductions are indicated, one of the chief and most distressing reasons being suspensions for non-payment of dues.

While the Grand Lodge of Alberta shows a slight increase in membership it is regrettable that suspensions are a dominant factor in keeping membership at a lower ebb than should be the case.

When one becomes a Mason he understands clearly that he will be expected to pay annual dues to the Lodge. It is a definite obligation and one which should not be lightly regarded.

Grand Lodge officers are quite rightly concerned with this important item and a great deal of thought is given to ways and means of overcoming a situation that is, to say the least, disturbing.

The matter is, of course, largely one for the individual Lodge and would form an excellent subject for discussion at area and other similar meetings so that the Lodge suffering loss of membership through this avenue might take advantage of the experience of the Lodge that has been able to maintain membership.

One of the chief causes of suspension is, we believe, the removal from one location to another of members and the apparent belief that they should retain membership in the 'home' lodge to assist in maintaining the finances of the Lodge; as a result, as time goes on the member feels that he may not be consistently welcome as a visitor and attendance suffers; the more he remains away from active contact with Masonry the more likely he is to become in effect a non-member and absence from Lodge eventually leads to his refraining from forwarding dues and his ultimate suspension.

There are doubtless many cases where the situation could be improved by personal contact and certainly Lodges should refrain from endeavoring to keep as members, those who have removed on a permanent basis and who could and should be enjoying the benefits of Masonry through membership in a Lodge in the place of their ultimate residence.

We hear of older members who suffer poor hearing, or are unable to maintain regular attendance for health reasons; far better that they take a demit and retire with honour and the respect of their fellows than that they should simply discontinue the payment of dues and suffer the constitutional suspension, joining the ranks of the N.P.D. group.

A somewhat greater effort on the part of secretaries and members generally should have a beneficial effect in reducing the number of suspensions.

SCH.

MASONRY BEGINS AT HOME

The practice of Masonry begins at home. As men and as Masons we are likely to find that we are what we are, our most genuine selves. Someone has defined home as the place where we are treated best and grumble most.

What kind of Masons are we in our homes? May I suggest that we find our finest opportunities to groom ourselves for a life of service in the outside world by beginning at home. The welfare and future of our nation and our entire economic, social and religious life is dependent upon the strength of the family. Our relations with our family are the very foundations or bulwarks upon which the entire superstructure of our way of life is founded and built.

Morals, scruples, integrity, love, care, devotion and respect are all qualities of character. They are the very warp and woof out of which the fabric of personality and character are woven.

There is no greater truism in the field of human relations than the axiom that attitudes beget attitudes. Consider our wives, our mothers, our sisters, yes, even our brothers. The consideration which you and I accord to their feelings, their rights, their habits, will in truth earn for us a like or reciprocal attitude on their part—an attitude of respect, tolerance, unselfishness, even love.

The manner in which you and I, as Masons, live and deal with our children is perhaps an even greater challenge to us. Youth is impressionable. I remember vividly a statement by one of my closest friends from his pulpit one Sunday morning: "Be most prayerful of your way with your children. When you are dealing with children you are dealing with God." May we guard our tongues, our speech, our demeanor, our self-discipline, our regard for truth, by precept and example in such manner that our children will want to follow in the way of life which you and I have learned at the altar of Masonry.

C. E. Hegman in the New Age.

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such will not be the case can be found in the fact that Masonry has already stood through two of these world-changing discoveries.

The Grand Lodge of England (the Mother Lodge) was only forty eight years old when the Steam Age began. It weathered that. It was 143 years old when the Electrical Age came in—and is stronger than ever.

We observe that old ages go and new ones come. These have dealt with the physical instruments man uses. In the realm of his soul the ages have never brought change. Honour, justice, charity and brotherhood are the same yesterday, today and forever; and so long as these forces are needed in the world there will be a need of Masonry and a place for it to work. Let us therefore cultivate the urge to explore Masonry, because the Lodge is both a place of security and one of usefulness when the wonder and confusion of a new age breaks upon us.

'Texas Grand Lodge Magazine'

CORONATION LODGE MARKS GOLDEN JUBILEE

Thursday, January 10th saw the members of Coronation Lodge No. 72 with a number of visiting Brethren meet to mark the Golden Jubilee of the Lodge which was granted its charter on June first 1913 after having been working under dispensation for several months.

The Most Worshipful the Grand Master, W. L. McPhee of Calgary was in attendance and addressed the gathering as did R. W. Bro. S. H. Hardin, Deputy Grand Master and R. W. Bro. E. H. Rivers, Grand Secretary.

Coronation Lodge originally met in what was known as the Dillon Building and a fine new Masonic Hall was erected to better meet the needs of the Lodge, dedication taking place in October 1957.

Of the original officers J. G. Odell is now resident in Hanna and H. A. Craig resides in Toronto; the officers of the Lodge at the present time are W. M., W. Bro. L. W. Clark; I.P.M., W. Bro. D. M. Merchant; S. W., W. D. Duncan; J. W., A. J. James; Secretary-Treasurer, W. Bro. R. W. Irvine S. D., W. E. Stannard; J. D., H. C. Thornton; I. G., E. C. Sten; S. S., S. T. Lewis; J. S., J. A. Chinnery; Chaplain, R. M. Merchant, Tyler, W. Bro. R. H. Evernden, D. of C., W. Bro. R. Burns.

Letters and telegrams of congratulations were received during the evening from former members of the Lodge living in various parts of Canada.

Lodges throughout the Province join in extending congratulations to Coronation Lodge.

VULCAN LODGE ATTAINS JUBILEE



G. H. Galbraith, W. H. Richardson, Wor. M. of Vulcan Lodge No. 74, R. P. Galbraith, Sam Hardin, D. H. Galbraith Jr., D. H. Galbraith Sr., W. L. McPhee.

Following closely on the celebration of fifty years of service by Coronation Lodge No. 72 the

members of Vulcan Lodge No. 74 joined the select ranks of Lodges with half a century of progress on January 15th last. Afternoon and evening sessions were held and largely attended.

A highlight of the occasion was the attendance of W. Bro. D. H. Galbraith, first Worshipful Master of the Lodge, now residing in Bowness and also that of W. Bro. Douglas H. Galbraith who was Master of the Lodge in its Fiftieth Year in 1962; thus it was that the senior Galbraith opened the first meeting in 1913, while his son closed the meeting following the conclusion of celebrating ceremonies.

W. Bro. Galbraith Sr. presented his son with his Past Master's Jewel and the son, in turn, made the presentation to his father of a 50 year Past Master's bar to his fifty year jewel. Both took prominent parts in marking the unusual and pleasing occasion.

Attending the meeting was the Grand Master, M. W. Bro. W. L. McPhee and all but one of the Grand Lodge officers and by M. Wor. Bros. Peter Dawson, D. D. McQueen and M. G. Merner.

R. W. Bro. the Rev. W. J. Collett, Senior Grand Warden, conducted a most impressive Service of Thanksgiving during the afternoon session. A number of toasts were presented during the evening and an historical review, prepared and delivered by Harold E. Hansen, proved to be very interesting to the large gathering, while the address of M. W. Bro. Merner was a feature of the evening.

Nine out of fourteen Masons in good standing of Vulcan Lodge for 40 years or more were present for the occasion, receiving a cordial welcome.

W. Bro. W. H. Richardson, Worshipful Master of the Lodge and R. W. Bro. L. N. Voisey, D.D.G.M. were prominently associated with arrangements for the auspicious occasion which marked a happy milestone in the life of Vulcan Lodge.

Our photograph showing (back row) G. H. Galbraith, W. H. Richardson, R. P. Galbraith and (front row) S. H. Hardin, D. H. Galbraith Jr., D. H. Galbraith Sr. and M. W. Bro. McPhee will be treasured for many years as a souvenir of a pleasing celebration.

An Aesop fable tells that a man and a satyr once formed a bond of alliance. One very cold wintry day, as they talked together, the man put his fingers to his mouth and blew on them. On the satyr enquiring the reason he was told that he did it to warm his hands. Later on they sat down to eat, the food prepared being quite scalding. The man raised one of the dishes to his mouth and blew on it. Again the satyr enquired the reason and was told that he did it to cool the meat. "I can no longer consider you as a friend", said the satyr. "A fellow who, with the same breath, blows hot and cold I could never trust".

A man who speaks for both sides is not to be trusted either.

THE PRICE OF LIBERTY

People who gaze upon the so-called works of art of the modern world (and rub their eyes) and who pick up a novel and find it a thinly disguised portrayal of various forms of salacity, and who listen to the strident clamour of what is erroneously called modern music, must wonder what the world of the next century will be like if what they see and hear is representative of the world. When they read the record of delinquency, of cases before our Children's Courts, of parental incapacity, they are brought face to face with the damage that the lowered standards of the 1960's are inflicting on all and sundry but especially upon the really defenceless—the young people.

Reports of escapades on the part of young people, of car stealing, outbreaks from institutions and merry chases through the bush with police in full cry may provide bright reading in the newspapers but leave us with a sense of disappointment that such symptoms should be representative of the youth of our own day. That the authorities receive such divided counsel on the matter indicates that the community is by no means sure of itself in recommending measures for better control, which may be due to the uneasy working of a community conscience.

Small wonder, then, that in the atmosphere of a Masonic Lodge one can find peace and tranquility, reverence for a sense of values, and a devotion to the nobler things of life as contrasted with the neuroses and turbulences of the outside world.

Immune though Freemasons may be in their dedication to their ideals, they cannot escape the influences of the world they live in and it is their duty as citizens to direct their good offices towards social betterment by supporting those enterprises that are worthy and discountenancing those that are not. Only by a constant practice of higher standards can they offset the licentiousness and demoralization of the tinsel world of today. Only by showing a steadfast example of decent and sober living can we supplant the affection towards vice and indiscretion that is a feature of modern living.

Unfortunately a demand for 'freedom' is one of the crowbars used by some young people in demolishing the standards of civilization and in wrenching extra liberties for themselves. They refer to the signposts set up for their guidance as iron bars that restrain them. 'I want to be free' is the cry that anxious parents hear so often and which they have neither the wit nor the patience to withstand. It seems useless to explain that freedom is a dearly-won commodity—the abuse of which can exchange one set of disciplines for another not so kind.

'Freedom' is always a comparative term. The freedom of our children today would be regarded as license by our grandfathers, many of whom shake mournful heads at the trend. The danger of 'freedom' is that it can be used as a spearpoint to attack the real freedoms won so dearly over

many centuries and still so brittle that they might be demolished overnight.

Freedom of speech gives us libellous and scurrilous attacks from many a platform and even from Parliament itself; gives us immoral and salacious literature, stimulates the unthinking into vicious attacks on our law-prevention authorities, and teaches the young and foolish to flout the law that protects them.

Religion and patriotism are other terms that come under criticism by the people who demand 'freedom', yet all the institutions we hold dear have been inspired by sentiments generated by these two great influences. They may be old-fashioned terms, but they are still representative of the finest feelings in the human race—the love of God and the love of the country that one owns. They are still the sheet-anchors to sane and rewarding living. George Washington said; "Religion and morality are the indispensable pillars of human happiness, the firmest props of men and citizens."

The decrying of these virtues is a favorite tactic of the communists and their fellow-travelers who seek to use it in undermining the sense of responsibility and restraint that is inherent in a properly balanced democracy.

"The West Australian Craftsman".

"Nothing can smile but man", said Henry Ward Beecher in one of his books. "Gems may flash reflected light, but what is a diamond flash compared to an eye flash or a mirth flash?"

"Flowers cannot smile; this is a charm even they cannot claim. It is the prerogative of man; it is the colour which love wears, and the windows of the face, by which the heart signifies it as at home and waiting."

"A face that cannot smile is like a bud that cannot blossom. Laughter is day and sobriety is night, and a smile is the twilight that hovers gently between both—more bewitching than either."

Yet—without a song the day would never end, without a song the road would never bend. When things go wrong a man ain't got a friend—without a song. I'll never know what makes the rain to fall, I'll never know what makes the grass so tall—I only know there ain't no love at all—without a song."

The prosperity of a country depends not on the abundance of its revenues, nor on the strength of its fortifications . . . it consists in the numbers of its cultivated citizens, in its men of education, enlightenment and character. Here are to be found its true interest, its chief strength, its real power.

—Martin Luther

The Mormon Temple at Salt Lake City, Utah, has many emblems of Masonic origin, including clasped hands, the All-seeing Eye, Beehive, Earth, Sun, Moon and Stars. On the East centre tower is the inscription, "Holiness to the Lord".

—The Royal Arch Mason