



Grand Lodge Bulletin

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

THE RAINBOW BRIDGE

Henry L. Haupt, St. John's Lodge, Seattle

"We have allowed ourselves to think of death as a dark door when actually it is a rainbow bridge spanning the gulf between two worlds". This is the message of Easter. (Rev. Norman Vincent Peale).

The Rainbow Bridge in the parlance of anthropologists is the passage between the troubled existence man lives here on earth and the "place of reward" which he will attain to when he has completed his "tour of duty" here on earth and is ready to journey to that "bourne from which no man returns". Who invented the expression we do not know but it is widely used. John Strong Newberry of Boston published a book in 1934 with that title. It is, he says, a Study of Paganism, but it is not only pagans who need to be reminded that death is no terrible thing—unless indeed we are all pagans and not the Christians we pretend to be.

In his forword he said: This tale of beasts and men and demi-gods and gods traces the history of paganism from the Stone Age to the Age of Pericles". We suspect, however, that men pondered the problem of the after life long before they attained enough skill in tool and weapon making to be classified as members of the Stone Age civilization. And, further, the Age of Pericles, that brilliant fifth century before the Christ era, of the "Glory that was Greece" did not end the search for hope and anticipation. The fact that such a well known and brilliant scholar and preacher as Norman Vincent Peale should refer to the subject is definite evidence that modern man is not much more of a philosopher than his predecessors.

"What is death, then?" asks Peale. "Obviously it is a change into some new form of existence. We are not permitted to know exactly what this new existence is like, but I believe that sometimes we are given glimpses. Time and again it has been reported that some persons on the brink of death have claimed that they were aware of a great radiance, or to have heard beautiful music, or to have seen the faces of departed loved ones.

The usual cynical comment is that these are merely hallucinations. So we classify the cases in which one seems to see a light where none is in existence. Have we not all thought that we recognized persons who have proved without a

shadow of doubt that they were not in the place where we thought them? Peale does not think so. "How", he asks, "can you account for the well-authenticated case of a dying woman who called out the names of relatives dead for many years, then added the name of one who had died just a few days earlier, although this knowledge had been carefully kept from her".

"I am forced to accept the validity of these experiences because a few of them have happened within my own family. In 1939 news reached me that my own mother had died unexpectedly. Shortly afterward I was alone in my office, numb with grief. There was a Bible on my desk, and as I put my hand on it, staring blindly out of the window, I felt a pair of hands touch my head, gently, lovingly, unmistakably. The pressure lasted only an instant; then it was gone. An illusion? I am convinced that my mother was permitted to reach across the gulf of death in farewell" Who can know? There are, on record, thousands of similar unexplainable happenings.

Perhaps the belief in a world which we shall experience after we have finished with this one is a cruel hoax upon those who believe, but most of us cannot convince ourselves that this is so. Among even the most abject savages, and in the graves the anthropologists dig up and which date from the most ancient times there are found the remains of weapons and food, placed there by loving relatives in the profound belief that the soul of the deceased will avail himself of it.

In the ancient tombs of the Egyptians we find not only the embalmed bodies of the deceased, preserved that they may be occupied again by the souls of the dead, but also tools and weapons which he will surely find a use for. Symbolically represented are servants, soldiers, boats and wagons. In some of the ancient tombs in Asia Minor have been found accompanying the remains of dead kings, their queens, the members of their court who have sacrificed themselves to accompany their leaders, as well as their chariots and skeletons of their horses. The belief in another world is a very ancient one and it is so strongly felt that those who have been left behind have gone to great expense and effort to provide for

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EDITORIAL**HOW FORTUNATE WE ARE**

Today upon a bus I saw
 A lovely maid with golden hair.
 I envied her—she seemed so gay
 And oh I wished I were so fair.
 When suddenly she rose to leave;
 I saw her hobble down the aisle
 She had one foot and wore a crutch.
 But as she passed she gave me a smile.
 Oh God forgive me when I whine,
 I have two feet—the world is mine.

And when I stopped to buy some sweets
 The lad who served me had such charm.
 He seemed to radiate good cheer.
 His manner was so kind and warm.
 I said, "It's nice to deal with you
 Such courtesies I seldom find".
 He turned and said, "Oh, thank you sir".
 And then I saw that he was blind.
 Oh God forgive me when I whine,
 I have two eyes—the world is mine.

Then when walking down the street,
 I saw a child with eyes of blue.
 He stood and watched the others play.
 It seemed he knew not what to do.
 I stopped a moment, then I said,
 "Why don't you join the others, dear?"
 He looked ahead without a word
 And then I knew he could not hear.
 Oh God forgive me when I whine,
 I have two ears—the world is mine.

With feet to take me where I go,
 With eyes to see the sunset's glow,
 With ears to hear what I would know,
 I'm blessed, indeed—the world is mine.
OH GOD FORGIVE ME WHEN I WHINE.

Perhaps the above words constitute a much better editorial than many paragraphs of material that one might write.

Who was it said, as he saw a crippled individual making his difficult way, "There, but for the Grace of God go I?" We are prone to be critical of the wonderful benefits of health that accrue to us with little or no effort on our part and it behooves each of us to keep in mind the words at the top of this column—"How Fortunate We Are"

S.C.H.

WITHIN THE CRAFT IN ALBERTA**SASKATCHEWAN LODGE No. 92
 MARKS ANNIVERSARY**

On December 9th, 1915 Saskatchewan Lodge No. 92, Edmonton, was granted its charter by the then Grand Master, M. W. Bro. Bishop and for the past half century the members have carried on the work of Freemasonry in the capital city in an exemplary manner and on December 9th, 1965 a pleasing ceremony was held to mark the Fiftieth Anniversary of the Lodge.

The celebration of the occasion was begun with a banquet at the Central Masonic Temple, W. Bro. G. J. Bishop, the fiftieth Worshipful Master of the Lodge acting as toastmaster.

A toast to Saskatchewan Lodge was proposed by R. W. Bro. Gordon Towers, on behalf of M. W. Bro. A. J. G. Lauder who was unable to attend owing to illness. The toast was responded to by W. Bro. W. Sharpe. W. Bro. Sandy Milligan proposed a toast to Grand Lodge, receiving an able reply from R. W. Bro. Ben Robinson, D.D.G.M. of District No. 12.

R. W. Bro. E. J. Thompson, Grand Chaplain, delivered a stirring address, adding much to the pleasure of this auspicious occasion.

Following dinner the Lodge was opened by V. M. Bro. Wm. Friefield, Senior Past Master of the Lodge; R. W. Bro. G. H. Bremness introduced the Deputy Grand Master, R. W. Bro. Towers who brought greetings from Grand Lodge and from the Masons of Red Deer.

V. W. Bro. Friefield welcomed the many visitors and read telegrams of congratulation from Acacia Lodge No. 11 and Bro. E. A. Dickout. Tribute was paid to departed members of the Lodge in an appropriate manner.

W. Bro. Slavik brought back old memories and extended thanks to those who had worked so faithfully for fifty years in the promotion of the principles of Freemasonry; his address was carefully prepared and exceptionally well received.

W. Bro. Wm. Crawford delivered a Thanksgiving Prayer; it was noted that none of the Charter Members were present, but that the son of Bro. J. G. Anderson, Director of Ceremonies in 1915, was in attendance.

A number of presentations were made, including a set of pedestal covers from V. M. Bro. Friefield and a beautiful altar cloth from R. W. Bro. Bremness. The pleasing gifts were dedicated by R. W. Bro. Thompson and W. Bro. Stan Motterhead presented the Lodge with a charter frame of 25 Karat gold on behalf of Bro. Wm. Trook; the generous donors received the thanks of the gathering and the delightful meeting was brought to a close with the knowledge that much excellent work had been done in the past fifty years and that the Lodge was prepared to enter into the future with confidence and a remaining sense of privilege.

INDIVIDUALITY— THE THEME OF FREEMASONRY

Ralph T. Moore, P.G.M., Oregon

The central and distinguishing theme of Freemasonry can be said to be the emphasis on development of the individual. Under the Masonic ideology convention is subordinate to righteousness and social status has no meaning unless honestly earned and merited by the individual himself. And to accomplish such a technique for right-living requires a very high degree of personal courage to maintain one's poise in times of stress and to resist the assaults of contrary convention. And it takes years of experience to appreciate how hard and yet how rewarding it is to maintain one's self worthy of wearing the Masonic emblem.

Of late, and in the face of massive public resort to conformism, there has been a steady retreat from individuality towards the easier realms of collectivism wherein the individual's problems are buried, but not often cured by being lost in a flood of general public concerns. This pursues the convenient theory of "out of sight out of mind" to create a feeling of apathy and contentment when there is no real warrant for the same. This, in turn, tends to erode the drive and ambition that makes for progress and to replace them with a somnolent attitude that worships material well-being. The latter is slavishly accepted as a matter of fact and as the right without any effort to analyze it to ascertain whether in fact it is the right. This tends to make life, in the light of conventional conformity, a matter of the stable rather than the open range.

Such a life runs contrary to nature's realistic laws which are designed to accommodate the fact that we, as men, were created as individuals rather than as identical specimens of the species. And the marvellous thing is that no two of the countless billions of human beings were ever precisely alike. Each has had his distinctive personality and has been charged with the responsibility to use and to develop the same to the utmost extent of which he is capable. His failure to carry out his assignment has inevitably resulted in a general, rather than a specific, loss to society. We can not, though we often would, escape our responsibility to our neighbors via an attempted delegation of the duty or its subtle concealment in collectivistic action. We are charged at birth with the nurture of our own destiny as individuals. And pursuit of the Masonic way of life contemplates a continual and progressive endeavor to be faithful to this sacred trust. It is the only reliable means of attaining the fullness of life and the ineffable happiness that stems from the fruition of worthy ambitions.

Indeed, what could be more natural and right than that the Masonic way of life should require full development of the individual pursuant to shaping and serving his own destiny, in accord with his own direct commission from the Great Architect and prompted by the innate strength

of his faith? One should ever note that progress does not come from slothful ease but from hardship and suffering. And the landmarks of progress, like those of Freemasonry itself, are set up by a chosen few who chance upon the truth during their dedicated undertakings and have the wit to recognize and establish it. The rest of us will give the determinative aid through our own administration of the revealed truth and often administration has passed discovery in importance. For truth is useless unless accompanied by an adequate implementation. And so its administration has always been a team work by dedicated men, possessed by the requisite courage and determination. And the Freemasons, by profession, are eternally in the front ranks of those devoted to the eternal seeking of the truth.

In combating present tendencies towards diminution in our ranks we must first become masters of our own gate, assuring ourselves that we are blameless in our personal Masonic administration. This basic commission being accomplished, we may then proceed with the persuading of others. This will be the opening of the door to real progress, one based soundly on human virtue and earned merit. * * *

Of no one age, Masonry belongs to all time; of no one religion it finds great truths in all. Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and over-arches all creeds, the sky above and the riverbed below the flow of mortal years. It is not a religion, still less a cult, but it is a worship in which all good men may unite, that each may share the faith of all. It does not undertake to explain or dogmatically settle those great mysteries which out-top human knowledge. Beyond the facts of faith it does not go. With the subtleties of speculation concerning these truths, and the unworthy envies growing out of them it has not to do.

There divisions begin, and Masonry was not made to divide men, but to unite them. It asks not for tolerance, but for fraternity, leaving each man free to think his own thought, and fashion his own system of ultimate truth. Therefore, all through the ages it has been, and is today, a meeting place of differing minds and a prophecy of the final union of all reverent and devoted souls.

GRAND LODGE JUNE 8-9

The Annual Communication of Grand Lodge will be held in Edmonton on June 8th and 9th, and it is particularly hoped that EVERY Lodge will be adequately represented.

A number of highly regarded individuals have offered themselves as candidates for various offices of Grand Lodge and members attending are urged to give serious consideration to the selection of those best fitted to conduct the business of Grand Lodge.

Grand Lodge is YOUR Masonic Parliament and your Lodge representation is most emphatically requested.



Between the Pillars

WE MUST SEEK THE ANSWER

By L. L. Walker Jr. in the Texas Freemason

The highway from the past is littered with the wreckage of systems and institutions which ceased to be useful or meaningful to mankind.

A traveller on that highway would see religions which were cast aside so long ago that only the most careful research by scholars would reveal their original form. The traveller would see many political systems—some bearing evidence of the violence of their end and others bearing evidence of only neglect and exhaustion.

There would be the wreckage of cultures and customs, philosophies and practices, orders and organizations; each of them once the proud creation of man, but now only mouldering heaps along the roadside of history.

Will some future traveller return along the highway of history to see Freemasonry lying beside the road?

Man distinguishes himself from the lower animals by his ability to think, to plan, to contrive, to create orderly systems and institutions by which he may live more abundantly. Man also distinguishes himself by his readiness to alter, cast off, or, if necessary violently to eliminate any system or institution which he believes to be against his best interest or which he finds to no longer be useful or beneficial to him.

We often consider this tendency to change things as a part of preceding generations, but such is not the case.

In our own generation and in our own country we have witnessed alterations in our economic system, a change from our historic isolationism and assumption of the role of a nuclear power. We have seen, in this decade, a change in the social order of the country, and there are many other examples.

These changes have come about despite the fact that most average men see themselves as defenders of tradition and established order. We would not have permitted the changes by violence, but have allowed to take place quietly. We permitted the changes because the previous order of things became unimportant to us.

Can the same thing happen to the world's greatest order?

As Freemasons, we are caretakers of a system which, we are taught, embraces practices and customs unchanged since time immemorial.

We have been told that it is a system unchanged and unchangeable.

Yet modern Speculative Masonry came into being when Craft Masonry ceased to be of use and value as a social force. When ancient Craft Masonry could no longer fulfill its social function it died. Speculative Masonry arose as heir to continue the good of Craft Masonry.

Today, we are faced with the fact that Masons and Freemasonry do not carry as much influence in the community as they did in the past.

Registers in our own Lodges record the fact that Masons are not always too greatly interested in their own affairs. Attendance is said to be dropping.

All of this raises the question of whether or not Masonry is losing some of its usefulness as a social force.

Must Masonry find clever new devices to compete with television and fishing? Must Masonry discover new ways to compete with other groups or institutions for the minds of Masons? Is Masonry bogging down on the highway of history to be eventually cast aside as no longer important?

Modern Freemasons make a grave mistake if they smugly think it cannot happen to such an ancient institution.

Masonry has not yet become meaningless and it need not do so if Masons will resolve to re-examine the system and their relationship to it in the light of its importance and meaning for men living in a modern nation which has, itself, undergone many changes.

If Masonry is losing its meaning and importance and usefulness, then we must find a way to restore them.

Every man who has knelt before the Altar of Freemasonry must seek the answer in his own heart and act accordingly.

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the needs they know will be felt. And they in their turn expect their successors to extend the same effort for them when they pass over the Rainbow Bridge.

True, our material sense cannot conceive of such a thing, but we are daily finding out in this sophisticated age that there are many other things which our senses cannot conceive. In spite of our wisdom we are woefully ignorant. "Our senses record the finality of death", says Rev. Peale, in concluding his article, "and our imaginations carry us no further. We need the bit of wisdom I came across the other day on the campus of Mount Holyoke College in New England. On a sundial there is an inscription: TO LARGER SIGHT, THE RIM OF SHADOW IS THE LINE OF LIGHT." "There you have it in just twelve words. Believe me, death is only a shadow. Behind it, waiting, is the radiance of eternal life."