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Grand Lodge Bulletin

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TO EACH HIS OWN

I have wondered many times why it is or how it happens that the person whose views on many things differ so widely from mine yet came to be a fellow member of my Church and a brother of my Lodge. Then one day I picked up a magazine which revealed the following facts as told by Sir Arthur Keith, which astonished me still more. Sir Arthur recited; "No two human beings have made or ever will make exactly the same journey in life. The same events may occur, but their sequence and combination cannot be the same. Every human life is a unique adventure. Every baby brings into the world a pattern on its finger tips never seen before. What is true of its fingers and its face is also true of its brain, but variety in this organ has infinitely greater significance. Within the brain there are 18 millions of microscopic living units. These units are grouped in myriads of battalions, and the battalions are linked together by a system of communication which, in complexity, has no parallel in any telephone network devised by man. Of the millions of nerve units in the brain, not one is isolated. All are connected and take part in handling the ceaseless stream of messages which flow into the brain from the eyes, fingers, feet, limbs and body".

"In no two is the balance alike, and each different brain has to deal with a different tide of experience. I marvel, then, in view of all this, not that one man should disagree with another concerning the ultimate realities of life, but that so many, in spite of the diversity of their inborn natures, should reach so large a measure of agreement."

After reading this article I came to the conclusion that your opinions and mine and the other fellows' are shaped and coloured by our individual experiences. Things that happened to us ten years ago, or one year, or maybe only yesterday, largely account for our preferences and prejudices. Each of us has our own opinions and our own thoughts which are brought about by our experiences in life. Therefore, despite the fact that each of us has been schooled in the same Fraternity, we are still individuals and are entitled to our own interpretations and conclusions in what it means to us.

How enlightening it is to discover that many of our ways and ideas are entirely our own and not brought about by force or compulsion. This brings to my mind the story about Charles V, an amateur clockmaker before he became King, who said, upon abdicating his throne; "What a fool I was to think I could make my thousands of subjects think alike on public affairs when I was never able to make my

hundred clocks tick alike and strike at the same instant."

Day after day we dwell side by side in amity and polite tolerance with religion. The good deeds of each denomination are indistinguishable, their sincerity is unquestionable. Scarcely two centuries ago they would have been consigning each other prayerfully to rack and flame. The religions have not changed. What then has happened?

Men have changed their experiences by altered environment and social customs, as well as by the Grace of God. Today no man's religion, politics or philosophy is the sole monitor of his conduct. He conforms, at least outwardly, to the rules his fellow men have established as most congenial.

Being modern people, we are all pretty well agreed that it is nothing short of moronic folly to allow a difference in religious or political views to disrupt a fine friendship. We are surprised and shocked when it does happen.

The more advanced among us have learned to differentiate between persons and opinions, and to respect, as something inviolable, the divine right of private thinking.

Perhaps, in a sense, we are something like clocks, in youth being wound up, in adulthood running down, ticking with a variety of viewpoints, some of us gaining, some of us losing, and our faces ever changing. What matters if our ticking has different sound, so long as we give the right kind of time to good folks about us? So long as we are understood and the motives of our trembling hands are rightly read? It would most certainly be a humdrum world if everyone thought alike, worked and played alike.

God has given some of us to be apostles, some to be prophets, some to be evangelists, teachers and leaders. To some God has given very special abilities. To some He has given very specific opportunities for service. As one young man said so directly to another, "It makes no difference what anybody else does. But it does make a difference what YOU do."

"Masonic Chronicler."

CAUSE AND EFFECT

Hungering and striving after knowledge is what makes a scholar; hungering and striving after virtue is what makes a saint; hungering and striving after noble action is what makes a hero and a man.

*Orison Swett Marden
Iowa Grand Lodge Bulletin.*

EDITORIAL

In the Farmer's Advocate, published at Andover, Mass. as far back as 1823, the publication has this to say under the caption, "Character of a Freemason". "The real Mason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct; other men are honest in the fear of punishment which the law might inflict; the real Mason is religious in the true sense because he believes that it is right and proper to maintain an open heart and an open mind to religion; other men are religious in expectation of being rewarded, or in dread of the devil in the next world. A Freemason would be **just** even if there were no laws, human or divine except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same; he kneels before the universal throne of God in gratitude for the blessings he has received and in humble solicitation for his future protection. He venerates good men of all religions, he disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injury to himself or to his neighbor. He gives no offence because he does not choose to be offended. He contracts no debts which he cannot be certain that he can faithfully discharge, because he is honest on principle."

We could wish that these words, written more than 100 years ago, were strictly true today; in all honesty there might be some doubt expressed as to their complete veracity. But there does come to our minds the memory of many Masons who come very close to fitting the description. I can think of some and I am sure my readers can, as well. Many of them, perhaps, may not have attained positions of leadership in the community or the Craft; they may not have held high office nor been decorated with the jewels of Freemasonry, but they have something far finer and more to be cherished than all of these — the respect, the admiration and the sincere esteem and affection of all who knew them.

It is always pleasurable to recall the words of the General Charge given at the conclusion of our installation ceremonies and more particularly those dealing with the portrayal of the ideal of a Freemason; surely if we, as we enter upon another year, bear in mind the demands for a reasonable measure of perfection we will not go far wrong and may yet so regulate our lives and actions that the genuine tenets of our time-honoured institution may, in truth, be transmitted through our Lodges, pure and unimpaired from generation to generation. Our individual responsibilities as members of the Masonic Fraternity have much to do with the collective impact of Freemasonry as a world wide force.

SCH.

GRAND MASTER'S COLUMN

As this message comes to you, we are confronted with the fact that this Masonic year is now in its second half. No doubt with you, as with me, many of your great aspirations and desires have not been achieved even in the fulfillment of time. While success may have been within our grasp, too often failure was the result, because we did not recognize opportunities and responsibilities that were ours. It has been said "Ordinary people merely think how they are going to spend their time; but a man with intelligence will use it".

Herein is a philosophic truth that is closely related with one of the Masonic truths wherein it deals with our division of time. We, as Masons, are taught to divide our time equally between our usual vocation, our service to God and a distressed brother and our own personal use. The result of this division of time into the three equal parts rests entirely in our hands. It all depends on our understanding of life, our knowledge of ethics combined with our philosophy of living. In this manner we will become acquainted with our destiny.

If we as Masons are to be recognized as leaders, then in our thinking, we must get off the money standard of evaluation of a man's worth and get on the time standard. Much truth for us can be found in an Arabian proverb:

"There are four kinds of men;

*He who knows not and knows not he knows not;
he is a fool—shun him;*

*He who knows not and knows he knows not;
he is simple—teach him;*

*He who knows and knows not he knows;
he is asleep—wake him;*

*He who knows and knows he knows:
he is wise—follow him."*

Being wise is the art of getting the most out of the minutes that are ours, the minutes that have come to us bright and shining right from Eternity. How to make every minute count for happiness, for growth, for service, for peace and contentment — this must be our real object in living, for life is not something that is just ahead of us around the corner, it is with us right now — at this moment — the present. It has been given to us for our enjoyment and it can be beautiful to behold. In this manner life could be likened to a diamond, for time also makes diamonds out of coal.

We often hear the phrase "He is a diamond in the rough". This is always meant to be a compliment and every man who enters the doors of Freemasonry should be able to be classified as that. The work of the Craft then would be nothing short of a continuing process of polishing the rough stone until it becomes something beautiful to behold. This beauty is lasting, outstripping any other, and may be ours to achieve through the normal process of time.

Within The Craft in Alberta

HANNA LODGE HONOURS JOSEPH WINKLER



It will be of general interest to the Craft that Hanna Lodge, No. 78, held a "Joseph Winkler Night" on November 7th, 1966, for the purpose of paying a well deserved tribute to one of their real old-time members in the person of Joseph Winkler.

W. Bro. Winkler was born on March 18th, 1874 and was raised in the Indian Territory, now the State of Oklahoma. He first became a member of the Craft on June 12th, 1897 and was raised in Tishomingo Lodge in September of the same year.

He came to Canada in 1907 and affiliated with Hanna Lodge in July 1927, becoming Worshipful Master of the Lodge in 1940. The Lodge honoured W. Bro. Winkler with Life Membership in March 1947 and presented him with his Fifty Year Jewel in 1957.

W. Bro. Winkler was an ardent member of the Royal Arch Chapter in Hanna and was named First Principal in 1940, later becoming Grand Supt. of District No. 2. He served as Chief of Police in Hanna for thirty-five years and on his retirement the citizenry of the Town joined in the presentation of a plaque marking his fine and long-time contribution.

Our Centennial Year, 1967, will mark his 70th year in Freemasonry and members of the Craft throughout the entire Grand Jurisdiction will join with the members of Hanna Lodge in paying tribute to a staunch and devoted member of the Craft.

STAR OF THE WEST LODGE CELEBRATES

The members of Star of the West Lodge, No. 34, Leduc, together with a large number of visitors, met on Friday, November 18th last to enjoy a dual celebration, first of all commemorating the opening of

their splendid new Temple, a photograph of which accompanies this article, and, secondly, to mark fifty-nine years of service to the Masons of the area. The Lodge was opened at 3:30 p.m. and the Most Worshipful, the Grand Master, T. Gordon Towers, was received, together with a number of Grand Lodge Officers.

A Service of Thanksgiving was conducted by Bro. W. H. McDannold, acting for R.W. Bro. E. J. Thompson, Grand Chaplain, who was unable to attend. The greetings of the visitors in attendance were conveyed to the Lodge by M.W. Bro. Morley Merner, P.G.M. and tribute was paid to the sole Charter member, Bro. Eric Schrader. Prior to the closing of the Lodge the Grand Master unveiled a plaque, commemorating the opening of the new Temple and the plaque was dedicated by Bro. McDannold.

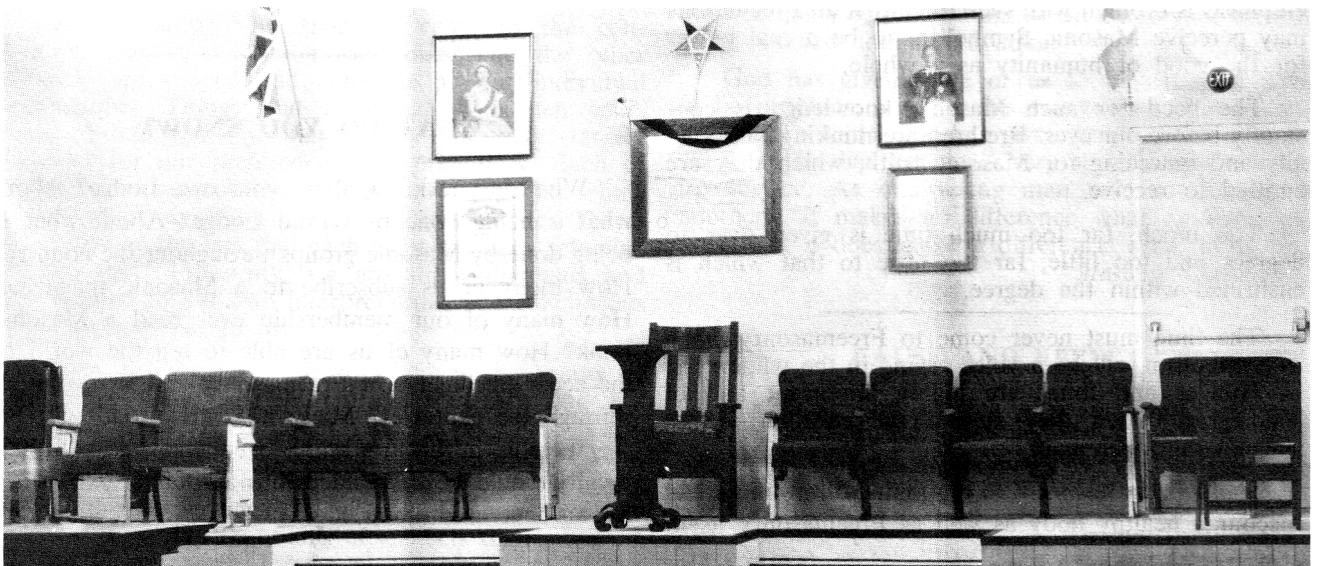
A banquet was held under the chairmanship of Bro. Gordon Bray, with Grace being offered by W. Bro. Wesley Hutton, P.M. Mayor Johns extended a welcome on behalf of the citizens of the Town of Leduc and the toast to the visitors, proposed by W. Bro. Tom Bell and a suitable response made by Bro. Russell Liggins. A number of pleasing vocal numbers interspersed the programme.

W. Bro. Lyle Humeston paid tribute to the Grand Lodge of Alberta in a fitting toast and the response was given by M.W. Bro. Towers, in his usual effective manner. The Past Masters of the Lodge were then toasted by Bro. Floyd Modin, with W. Bro. H. R. Light delivering a pleasing reply.

W. Bro. Peter Wyllie had the honour of introducing the M.W. the Grand Master who delivered an impressive address, bringing forward many of the highlights of nearly sixty years of Masonry in the Leduc area.

The evening was a pleasant one, indeed, and fittingly marked the two great occasions involving the completion of 59 years of service and the opening of the fine new structure. The members of 'Star of the West' will doubtless long remember a delightful evening and the beginning of a new era for Freemasonry in the progressive community of Leduc.

Our photo shows the Temple which will stand as a symbol of the Craft for many, many years to come.



OUR SYMBOLISM

When one enters Freemasonry he is brought face to face with a valuable understanding of brotherhood, a principle on which the Order is founded. Freemasonry is not the only philosophic society for the betterment of humanity, but it does rank among the most ancient.

To put into practice and make good the Masonic principles, Freemasonry has what might be termed a course of outward and visible signs, with an inward and spiritual grace. This grace is a simple, yet beautiful, enlightenment, portrayed to the mind of a brother by the use of Symbols.

Masonic Symbolism is so extended, that its silent why and wherefore give utterance to those obedient to serve its purpose.

Freemasonry cannot bear fruit alone by conferring degrees. The degree is but a step towards the wisdom, strength and beauty of Masonic Symbolism. It is here in this Symbolism, where the truth of Freemasonry exists, carrying out and accomplishing its moral and spiritual education and guidance and discipline.

It is in the Symbolic school where Freemasonry instills in the mind of a brother, logic, the art of reasoning the right from the wrong, the good from the bad, the wise from the foolish, nourishing its members with a healthy mind, to build a healthy body amid the daily run of life.

Sancitimoniousness is not the answer for life today, no more than polishing up the outer garments of Freemasonry. Dignity and decorum are fine arts, pleasing and agreeable. It is the inner soulful touch of Masonic Symbolism, that telling, silent voice, which alone will help to raise the superstructure of a Masonic life.

Great numbers on the rolls of Lodges cannot benefit, nor can Freemasonry be our stronghold unless emphasis is brought with such force that all Freemasons may perceive Masonic Symbolism to be a real power for the good of humanity as a whole.

The need for such Masonic knowledge is constantly before our eyes. Brethren are thinking Masonically and searching for Masonic truth, which they are entitled to receive.

Too much, far too much time is given over to degrees and too little, far too little to that which is enshrined within the degree.

The time must never come to Freemasonry when its Symbolism will be a voice crying in the wilderness. Hunger and thirst are highly important and of good grace when they sustain the cardinal virtues and not the inner man.

Symbolic refreshment to the mind will promote and succour a healthy body as well as Freemasonry itself.

'The Ashlar'

A CENTRE OF FRIENDSHIP**Archbishop William L. Wright, P.G.M., Ontario**

There is nothing that this world needs more than the making of friends among men. Freemasonry can help supply that need. It can become a centre of friendship. This is one of the great purposes of our Fraternity; to be a focus of fellowship in which men may be brought together that they may know and understand, and therefore love each other. It is our desire to make friends of men in the world; bring men a little closer together so that each may feel the heartbeat of the other, sit down together and learn to be friends.

I believe that, underneath all the sectarianism of the modern time, and in spite of iron and bamboo curtains, men want to be friends. I believe that if we knew what is going on in the hearts of men we would discover that their deep hunger is for a greater friendship with each other. This friendship must be centered in God. It is because this principle has been repudiated that there are tensions in the world scene.

A man's first duty is to his God. He must worship Him, love Him with all his heart, mind, soul and strength. That is one of the first, as well as one of the last lessons that Masonry teaches.

It may be possible to possess all the temporal assets which a society can produce, but if the character of the man is not sufficiently stable to handle these mundane weapons, he may lack the one thing needed to give significance to his eternal destiny which is, belief in and surrender to the Great Architect of the Universe. The moral order of the universe is our permanent objective. God is our hope. This is His world. Therefore look to the future in faith and optimism. In all your Masonic endeavors remain constant in loyalty to the ancient landmarks. Thus, together, we shall go forward. We shall not fail.

WHAT DO YOU KNOW?

What do you know about your own Lodge? About what is being done by Grand Lodge? About what is being done by Masonic groups throughout the country? How many of us subscribe to a Masonic magazine? How many of our membership ever read a Masonic book? How many of us are able to tell the world of the accomplishments of Freemasonry and its evolution through the centuries? Many men are proud of their membership in the Fraternity, but their pride and their loyalty would be deepened into a sublime experience by an increased knowledge of what it is all about.

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