



Grand Lodge Bulletin

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Editor, M. W. Bro. W. J. COLLETT

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“THE IMAGE OF FREEMASONRY”

(From an address delivered by the Grand Master of Vermont, M.W. Bro. Neal L. Cabb in 1964)

We hold wonderfully sharp tools in our hands with which we can shape the future if we will but wield them skillfully. I am now going to ask you a question. I request that you answer it aloud just as sincerely as you did when it was once before asked you in a Masonic Lodge. I W D Y P Y T?

“From whence come you, whither are you traveling, where will you be, where will you go?” This is in part a familiar phrase to all Master Masons, but what significance can we derive from this question - “From whence did we come?”

SPIRITUALLY, we are the sons of the one God by whatever name we may call Him and by His fatherhood, brothers to all men of all races and all creeds.

HISTORICALLY, we come from ages beyond the ken of man - from beyond all historical records, always striving onward toward a better life by whatever standard we may set for ourselves; always striving so that our children may have a better life than that which we have known. Thousands of years ago there were in existence organizations that accepted many of the moral truths taught by our fraternity today. What connection, if any, they may have had with Masonry, we shall probably never know as the early history of our fraternity is chiefly traditional and clouded in a dim and indefinite past.

MASONICALLY, we come from time immemorial, learning by “the Word” an example how best to live according to the teachings of T G A O T U. We are taught that Masonry concerns itself with the individual. Through all its teachings, Masonry gives itself to teaching a philosophy of life - nay, my Brothers, not a philosophy of life, but a philosophy for living! A philosophy for each of us to interpret and live to the best of our own ability. Time has proven that men of good repute are not made by laws or legislation. Thus there should be no need for the hundreds of thousands of man-made laws simply to enforce the Ten Commandments. Men are made good by individual development of integrity, judgement, and ideals. We are further taught to reject personal pettiness and bias, that men may stand upon the level for the good of all with no thought of wealth or honor. This is from whence we came!

WHITHER ARE YOU TRAVELING? We are searching for that which was lost. What have we lost? Have we lost our perspective of life? It was once said that success consisted of land, labor and capital. I do not use these words in today’s parlance, I assure you. All the natural resources everywhere, at our command, upon which we depend for the maintenance of life - the air we breathe - the water we drink - the food we eat - the wood, coal and oil that keeps us warm - the metals we extract from mother earth for our benefit - these are land and they were all here when man came upon this earth. “Labor” is not a group or class, but rather all mankind. We each have a skill to contribute, be it large or small. You buy my skill - I buy your skill - and together we improve man’s lot. These skills came here with us at birth; man discovered them in himself and developed them as he lived. “Capital”, ah, yes, we know what this is, or do we? No, it is not the state of our finances but rather those things that each of us has to a greater or lesser degree - strength, mental ability, personality, anything that helps us to be a leader to the degree conferred upon us at birth. These were not man-made, they came with us. These three God-given things we can use or waste as we choose, but don’t let our egotism tell us that we made them. They are ours to use a while and then leave behind.

There are two kinds of men, those who accept and take for granted things as they are and are content, and the others who look at these things with an inquiring mind not satisfied until at least a partial light is shed upon them. Most Masons are content to accept and in accepting may live a Masonic life above reproach - but this Mason will never know the real feeling that comes to a man who is willing to give to the fraternity that he may receive from it. Is this whither you are traveling?

WHERE WILL YOU GO? WHERE WILL YOU BE? While it is pleasant to look back upon history and while it is informative to understand one’s motives, the important thing to Masonry today is its future. This is what I mean by where will you go, where will you be. The battle being waged today is not a battle of arms, it is not a battle of nuclear weapons, it is not a battle for territory, but rather a battle for the control of men’s minds! There are really three armies, one which believes in one ever living true God, one of atheism, and a third which is a lazy complacent group sitting astride the fence waiting to see which way the chips will fall, not having sufficient

strength of character or interest to take a firm stand on their own. Certainly by declaration, Masons are members of the first group and yet there are many of our Brothers who, though they may not sit astride the fence, enjoy leaning against it! Many times we hear a Brother say, "I am tired when I get home at night and I want to be left alone - I don't want to have to go out - I don't want any responsibility!" What he really wants, if he but knew it, is to be possessed by something - to be so engrossed and so intensely interested in something that he just can't let it alone. Witness how men become almost slaves to sports, boating, fishing. Why cannot we, as Masons, be as ardent in the pursuit of the ideals for which we once took a stand? We don't have to go to great lengths to make membership easier for men to join us - all we need to do is to be such a vital force that men will see in us the things they want!

Our Masonic Degrees are intended to be a profound and revolutionary experience from which the newly made Master Mason should become a new man. He should acquire new thoughts, new feelings about mankind and about his God. He should acquire new confidence in immortality and a new passion for brotherhood! He should have an entirely different feeling toward charity. No one should think nor do I believe anyone really does think, that our Three Degrees on three evenings will, in some mysterious manner change a man's entire nature or make it possible for him to, without failure, live up to his new obligations. It is only by striving to understand and live by the tenets of Masonry and to do away with errors and misunderstandings that he may have had before, that he will finally become a Freemason in fact. Thus we learn that our Fraternity is sort of a school in which men learn brotherhood by practicing it toward fellow Freemasons, because he who begins thus will sooner or later come to practicing it everywhere.

We learn of **TOLERATION**. In a spirit of toleration we consider other men's opinions and religion because in all things there is ground for individual preference. Freemasons reverently protect all monotheistic religions because they live and venerate the great principle on which they all agree "that we have one common Father."

We learn of **FAITH** for through all ordinary affairs of life we are governed far more by what we believe than by what we know, by faith rather than by strict reason.

We learn of **TRUTH** which in Freemasonry is the search for "the Word." In reality it is not a search for a Word at all, but a search for the Light that shineth from above, "For in the beginning was the Word and the Word was with God." No one knows exactly what Truth is, but it is what we search for, a divine attribute and the foundation of every virtue.

We learn of **CHARITY** which is not just the relief of the unfortunate but much broader in meaning - affection toward all mankind but more especially toward our Brother in Masonry. To do all the things that we are exhorted to do in the lesson of the Five Points of fellowship.

We learn of **MORALITY**, of the moral law, the Ten Commandments which are just as true today as

on the day they were handed to Moses among flashes of lightning and the roar of thunder on Mt. Sinai. It is the Golden Rule of the carpenter of Nazareth. This is our ideal today and truly as it was when He gave it to the world in His Sermon on the Mount.

We learn of **PATRIOTISM** for loyalty to one's country is a basic Masonic principle. No good Mason will fail to be a good citizen.

We learn of **SYMBOLISM** for all our lessons are thus taught. If a Mason understands not the symbolism of Masonry, he knows nothing of Masonry at all! We spend hours memorizing the work, but how many are spent really learning what it means? We discover the truths concealed in this symbolism, but we see them not and we hear them not.

We learn of **PHILOSOPHY**. Each of us must fight our own battle between intellect, reason, and moral standards against our natural animal instincts and passions. The philosophy of Masonry "the fatherhood of God and brotherhood of man" is a philosophy unexcelled!

We learn of **HAPPINESS** for we obtain happiness by the habit of giving something of ourselves to others. The most expressive symbol of happiness is the clasped hands. No man can find happiness in loneliness. Happiness is the labor to hold an old friend and win a new one, if possible, for in friendship is happiness.

We learn of **IMMORTALITY**. From the darkest ages even in the most lowly forms of idolatry is an acknowledgement of the longing and need of the worshiper to throw himself upon the support of some unknown power higher than himself. In all the great religions the question has been asked, "If a man die, shall he live?" "Is there an existence after what we call "death?"' The Universal answer is always in the affirmative, in one form or another. When thinking men try to analyze where we came from, why we are here and where we will go, there can be but one answer Immortality is the fundamental law - it is the eternal lesson of Freemasonry.

Now my Brothers, you may well wonder why I stand here before you this evening telling you all of these things that you already know. Why have I done this? I have done it because I think it is good for us to be reminded of the things for which our Masonic Fraternity stands. You have heard much about the "Image" of Freemasonry. The image of Freemasonry should be the same outside the Lodge Room among the public as it is inside the Lodge Room. We should so carry ourselves and so act that people will recognize us not only as Freemasons but as men of high caliber - men of fine character, motivated by the tenets of our Fraternity. As you go outside your Lodge Room, be proud to wear the Square and Compass, be proud to be a Mason, for your conduct among your fellows mark you as a Freemason and thus is Freemasonry judged.

Freemasonry is essentially religious, but I wish to emphasize that it is not a religion! It is not intended to be a religion! You have heard Freemasons say that Freemasonry is religion enough for them. This is wrong, this is not the intent, this is not so. Freemasonry

should make you a better man, a better father, a better husband. It should make the meaning of your church greater than it otherwise might be. Masonry being essentially religious is the handmaiden of religion and should augment your religious life.

Then there are the tenets of our Fraternity and they are a tremendous force which, if we look upon them well, we will have no need to ask the question, "Where will we go - where will we be?" Finally my Brothers, I say to you, F W Y F T R A O A O S. S W Y B E T T W M I T E. N M B Y S A A J A U M and I G Y S I C E T W & A A S!!!

A POET FREEMASON

From the Grand Lodge Bulletin April 1936

In the early days of 1936 Death sealed the lips of one of England's beloved writers and one of her illustrious Freemasons.

Rudyard Kipling, whose name is known to the limits of the Seven Seas of which he loved to write, was initiated under circumstances which are a living illustration of the universality of Masonry. It is recorded that when first he saw the "hieroglyphic bright", the officiating officer was a Hindu, when he was passed Fellow Craft, a Mohammedan, and when raised Master Mason, an Englishman.

He has celebrated his membership in a poem known to Masons everywhere "The Mother Lodge". He was made a Mason in Lodge Hope and Perseverance No. 782 under the English Constitution and for several years served his Lodge as Secretary.

When he left India, as correspondent for the Allahabad Gazette, and finally settled in England after many wanderings, he affiliated with Motherland Lodge No. 3861 in London and retained his membership there till the end.

The mysteries of Masonry made a deep impression on Kipling and in his work numerous allusions to the Philosophy, legends and ritual of the Craft may be found. Frequently he speaks boldly, at other times more subtly and it is a delight to a Masonic reader to find some keen allusion which conveys an extra meaning to him but screened from the uninitiated.

Probably his most direct allusions are in the poem first referred to and in that fine short story "The Man Who Would Be King." In his later writings, however, we find numerous allusions to Freemasonry thinly disguised as the "Janotes" and in such volumes as "Rewards and Fairies" we find beautifully subtle allusion to more than one incident in our legendary history.

In spite of his imperialism, amounting at times almost to jingoism, Kipling writes for all men, but for none more than his brethren in Freemasonry and among them his love of the Fraternity will keep his memory ever green.

THE TABLE LODGE

(M.W. Bro. Wm. N. Love, G.M.)

There is a growing interest in this jurisdiction of late in the opening and conducting of the so-called Table Lodges. Having attended some of these meetings, I can attest that the standards vary greatly!

In some cases, it amounts to little more than conducting business while everyone eats his dinner....that is, between the fish and the salad the minutes are read; between the salad and the main course, the financial statement is given; communications are reported and dealt with while the pie is consumed; and new business dispensed with over the coffee and cake. Pleasant enough to be true, but hardly with the dignity that is traditional for such an occasion. As in so many things today we too often allow the current mood of permissiveness to let us lower our standards. The result can be but another example of a tendency to cheapen the Craft.

Lodges would be well advised to give the matter their very serious study before launching such a function. And I would suggest that they satisfy themselves that they have the proper answer to the following question:

"Is it the intention to conduct a formal Table Lodge with the dignity, solemnity and ceremony it deserves? Or is it to be reduced to just another novelty?"

The Festive Board of Freemasonry has always played an important role, and particularly when it is planned to coincide with the Feast of St. John the Evangelist. It can be a ceremonial evening of great dignity as benefits the reputation of the Craft.

Unfortunately, it is too often entered into in a way that cheapens the whole concept, and winds up as little more than an informal business meeting over the raisin bread and fruit cocktail....something that can be found in any of the myriad of other community organizations.

Someone went to the trouble of listing the minimum standards for a proper Table Lodge and they were picked up and published in the "Indiana Freemason." I subscribe heartily to each of them and pass them along to you as listed.

Briefly, the minimum standards require:.....

- That the Table Lodge be held in connection with a dinner, and not otherwise; a dinner in a dining room (not the Lodge hall); served (not cafeteria); a complete dinner (not sandwiches and potato chips), with menu that will enhance the image of the Masonic Fraternity.
- Attractive dining room decor; proper table coverings; tasteful decorations, such as floral centerpieces, candles, etc.; fruit punch for toasts served in glass (not paper) cups.
- Masonic Temples free from all competing events; a Table Lodge complete in itself (not combined with installation, presentation of awards, etc.); use of Brethren who are good singers, properly rehearsed, to stimulate the singing of odes, with appropriate musical accompaniment.
- Passing of the Box of Fraternal Assistance, and use of the gift in the Box for a charitable purpose consistent with Symbolic Masonry (not for a Lodge building fund or Lodge operation; not to pay for dinner; not as a donation to Masonically-related organization).
- Address by a Masonic speaker (not a discussion, travelogue, showing of slides, etc.): that the address be a Masonic address (not a sectarian

sermon or political speech).

Those are the minimum standards briefly stated. I would add other requirements to the list; these would appear under the headings of dress, language, and decorum.

In some Lodges the wearing of a tuxedo be obligatory, while in others, a dark suit of formal cut might be acceptable. At the very least there should be some standard established and adhered to inflexibly. Certainly casual business dress or sports clothing would not be acceptable....no sports jackets, open shirts, turtle-neck sweaters, be they ever so fine and costly. It is not that they are improper to wear; just that they are improper at a formal Masonic Table Lodge.

As far as language is concerned, it should hardly be necessary to remind Brethren again that ethnic jokes, coarse language, and off-colour stories are improper in any Lodge and at any time.

And when we speak of dignity, we allude to the proper protocol and recognition of rank and titles. First names are a pleasant familiarity, but it seems a little unfair to dignify a man with a proper title and then strip him of it by referring to him as "good ol' Brother Joe." Let us do things right. We may return to the warmth of first names when the formalities have ended.

In conclusion, may I urge all Brethren and Lodges to give serious thought to the need for careful planning and maintenance of the highest standards if you are considering a Masonic Table Lodge. Far from being just another informal dinner, among many, of chicken and crusty rolls, it ought to be the highlight of the season and, indeed, set the standard for all other similar activities in the community.

Freemasonry, with its high principles and objectives, deserves nothing less!

ZETLAND LODGE NO. 83

At the Festival Meeting of Zetland Lodge when the new Officers were installed, V.W. Bro. J.E.H. Tidswell was presented with a Sixty Year Bar and extended the best wishes of the Lodge for his dedicated service to Masonry. The presentation was made by the D.D.G.M. of District No. 6, R.W. Bro. Watson.

NORWOOD LODGE NO. 90

At a recent emergent meeting attended by the M.W. the Grand Master, M.W. Bro. Wm. N. Love a sixty year bar was presented by M.W. Bro. Love to Bro. Robert Nimmo.

YELLOWKNIFE LODGE NO. 162

Yellowknife Lodge held an Emergent Meeting to confer on Bro. Vincent Walker Dixon the Master Masons Degree. The degree was granted to Bro. Dixon as a courtesy to Transportation Lodge No. 103 G.R.Q. of which he is a member.

LIFE MEMBERSHIPS

The Constitution of the Grand Lodge sec. 571 (1) states "A Lodge may by law admit their members to Life Membership, on such terms as they may determine."

Most Lodges have within their bylaws provisions for Life Membership. The provisions are usually for a certain number of years of service. With the passing of years an increasing number of brethren are being given this honor. The following is a recently compiled list:

Wetaskiwin Lodge No. 15	R.W. Bro. F.R. Wade Bro. George Potter
Brooks Lodge No. 73	W. Bro. Clive B. Nesbitt
Granite Lodge No. 127	W. Bro. George I. Burke R.W. Bro. J.H. Thurber Bro. E.E. Malmberg Bro. D.O. Malmberg
Acacia Lodge No. 11	Bro. P. D. Yeoman
Empire Lodge No. 63	Bro. N.F. Mitchell
Carstairs Lodge No. 20	R.W. Bro. R.L. Osborne Bro. George Williams
North Star Lodge No. 4	W. Bro. G.J. Gardner
Jasper Park Lodge No. 143	Bro. John S. Keen
Irrican Lodge No. 137	W. Bro. A.L. Patterson

COULD YOU GUESS?

What word is the most used and the most wrongly spelt, with the most variations in Lodge Notices, Papers and articles written by Mason?

It is the word **BRETHREN**.

75th ANNIVERSARY GRAND LODGE OF ALBERTA

The MASTERS, WARDENS AND DEACONS ASSOCIATION OF CALGARY will be honoring the 75th Anniversary of the Grand Lodge of Alberta with a banquet and ball for the Brethren and their wives on:

**SATURDAY, SEPTEMBER 27, 1980
CALGARY INN, CALGARY**

Social : 5:15 p.m.

Dinner : 6:00 p.m.

Movie "THE MAGIC FLUTE" (Mozart),

Director : Ingmar Bergman

Dancing : 9:30 p.m.

Dress : Formal

Price : \$25.00 per person

(Guests Welcome)

Any profits will be donated to the Masonic Higher Education Bursary Fund

Tickets can now be obtained through the Junior Wardens of the Calgary Lodges, or are available from the Masters, Wardens and Deacons Association of Calgary. Contact B.G.T. van Helden, 1404 - 108 Ave. S.W., Calgary, Phone 252-6560.