



Grand Lodge Bulletin

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Editor, M.W. Bro. ROBERT L. COSTIGAN

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A NEW YEAR'S MESSAGE

“RING IN THE NOBLER MODES OF LIFE
WITH SWEETER MANNERS, PURER LAWS.

RING IN THE VALIANT MAN AND FREE
THE LARGER HEART, THE KINDLIER HAND.”

Man in his wisdom has accepted the orderly rounds of the universe to mark the passage of his life period and so we are now observing the entry into a new round of the sun from which we receive all light and life. We call it a new year.

The Grand Lodge of Alberta extends to the Lodges Fraternal Greetings and Best Wishes for a Happy and Prosperous New Year and expresses the hope that the right hand of fellowship may strengthen the ties that bind us all in Masonic Brotherhood, trusting that the lessons of the past will enable us to use the opportunities of the New Year with benefit to the Craft at large.

MASONIC PENALTIES - SYMBOLIC ONLY

Prepared by R.W. Bro. R. B. Burgman

When the W.M. asks the candidate to repeat his obligation, he says, "Ever bearing in mind the traditional penalty of . . .". We know that it is purely symbolic but probably many newly made Masons are shocked by the severity; wonder if they were ever actually carried out, and if not, why they are even mentioned. Some knowledge of the laws and customs of the Middle Ages is an absolute essential to a clear understanding of present day Masonry. The book entitled "The Newly Made Mason" written by H. L. Haywood, Grand Lodge of Iowa, is recommended to any one interested in furthering his Masonic education. In his preface, Bro. Haywood says, "If there is something new . . . and possibly not said before, it is not because the facts are new but because I have stated them in my own way." Following is a summary of Chapter XVIII, pages 149-156, entitled, "Masonic Penalties - Symbolic Only."

If a man is such that he will take property belonging to someone else, or will assault or murder them when he expects to gain by doing so, it is manifestly unsafe to leave such a man at large. The community must lock him up. It is unpleasant for that man to keep him there year after year, he cannot be happy and most cannot be healthy in it; it is a costly burden on the taxpayers. Many experiments have been made to protect society against criminals. Sooner or later the people have had to face up to the fact that if a man is not safe to be allowed at large, then he must not be left to run at large.

The purpose of locking him up, or even hanging him, is not to make him suffer but to protect the community from him. If he is not safe to be left free, if it is dreary or painful to be imprisoned or hanged, it is his own fault. The public must protect itself.

Some men, although not criminals, may act unlawfully now and then. The danger is that they will become criminals and the community must protect itself against their becoming such. The only protection ever discovered is to make men realize that if they continue to act unlawfully they will lose their means of making a living; this is done by fines; a portion of his money or property is taken, or he is excluded from the work he is in, or loses his position in the community, or forfeits some office he holds, etc., etc. This may be painful and a disgrace, but after many experiments, nations always came back to fines because there is no other choice.

If a man acts in such a way to cause loss or suffering to others (in any of a thousand forms) he does not always do it in the dark or on the spur of the moment. If others discover him they try to prevent or stop him and the only means is to inflict pain which may be physical, emotional, mental or social. Merely to expose a man is sometimes sufficient to stop him.

'Penalty' comes from the Latin "poena" and has the double meaning of "pain" and "put an end to", thus we denote it by two acts of related meanings, something done to imprison or fine, or put an end to unlawful acts; or, pain used to prevent a man from causing loss or suffering to others. The purpose is to prevent lawless or criminal acts, mainly because it is too dangerous for him to be at large. This may be painful and ugly, but we have no choice.

Communities differ in their use of pains and penalties. A jail may be clean and humane, have good food and medical care, pain and penalties fair and moderate, or it might be the exact opposite. The one test is: Does a community's own use of pains and penalties prevent unlawful acts in it and keep criminals from going free, or does it not?

During the long period in the Middle Ages when the Masonic Fraternity was taking its permanent form, and when the Landmarks were being established, the peoples of the time made the "machinery of the law" complex and complicated by giving a swarm of different "governments" authority to enforce pains and penalties and to do so at the same time.

1. There was the Kings Government, or the national or civil government or common law - on any man, woman or child.
2. There was the church which governed by "ordinances of Religion" and had broad powers.
3. There were dukes, earls, barons and other high lords who had sovereignty little short of a king and who had powers of life and death over those who belonged to them.
4. There were uncounted numbers of guilds, fraternities, societies, etc., each of which had its own officers, rules and regulations, had a monopoly of its own work and workers of that jurisdiction delegated to them by the civil government. It could expel a man, taking away

his means of earning a living, a penalty more severe than any except imprisonment or execution; it could also suspend, fine or reprimand. The Fraternity of Freemasons possessed that guild authority.

5. Some cities, towns or boroughs were like small nations and could impose pains and penalties.

To maintain a certain degree of uniformity among these units of government, there were some general rules. One was that no man could act lawfully as officer or deputy for a body of men however small, or a borough, community or realm unless he took an oath; most made as uniform as possible, often times collected into Oath Books, none of which violated the general rules. When therefore the Freemasons exacted an oath before accepting a man into membership or when installing an officer, they were doing nothing peculiar; they were doing what the civil law required in the form and wording as required.

The Anti-Masonic Party in the U.S.A. kept up a crusade to destroy Freemasonry from 1826 to the end of the civil war, which asserted that American Freemasons had invented a terrible oath; sort of a blood pledge that every new member would blindly obey his leaders or officers. This of course was a large mistake. A candidate does not so vow, but pledges himself to observe the Ancient Landmarks and the Rules and Regulations. Any W.M. could tell how little "blind obedience" his members ever gave him. The powerful and peculiar language which frightened the Party was ritualistic and symbolic and originated in the Catholic Church and for centuries had been used by priests and theologians and that the language refers not to pains and penalties used in the Fraternity but to a dramatic and tragical story. What it took to by the 'oath' was not peculiar to Freemasonry but in the Middle Ages had been used by the churches, monasteries, nunneries, colleges and guilds all over Britain, and therefore had not been invented by American Masons but had been preserved in the Fraternity by centuries of usage before America had been discovered. It was not invented by Freemasons, but was framed and used in obedience to laws enforced by the civil government. The "powerful and peculiar language", even allowing for its ritualistic and symbolic form, never was a glorification of crime or savage punishment of crime, but the complete opposite, it is a kind of picture of the horrors of crime, a denunciation of unlawful or criminal actions. A candidate takes an oath not to violate the law but to keep the law.

Pope Leo XIII attacked Freemasonry in 1884 and fell into the same blunder as the Anti-Masonic Party. He accused it of being a sect which had banded its members together to destroy the Roman Catholic Church and that their "oath" was a pledge to do that. He could, and should have discovered, that Freemasons had been using their oath long before the Protestant Reformation; that for four or so centuries all Freemasons had been Catholic and for another two centuries many had been and that one of the reasons Freemasons began to use the oath in the first place was in obedience to the Ordinances of Religion which were laws drawn up and enforced by the Pope's own church. Freemasons used an oath in the Middle Ages just as every body of men, lay or clerical, used them (priests and nuns take oaths) the laws of King and Church compelled them to; there never has been any reason why Freemasons should not preserve so old a custom.

When something must be said by a body of men, generation after generation, in time it becomes formalized, conventionalized, or even stylized, and finally, after long usage, will be given an "orthodox" form. This applies to the oaths and penalties invoked during the Middle Ages, and include Freemasonry, by the time these oaths had reached their "orthodox" form crimes had become classified under two heads, as either heresy in some of its forms, or treason in some of its forms. A set of penalties also became orthodox; a man guilty of treason was hanged; a man guilty of heresy was burned at the stake. Both forms of execution had a few things in common, such as to "draw" the victim to the place or execution. If he was guilty of a capital crime classified as heresy his tongue might be torn out to warn onlookers to keep watch over what they themselves say; if he was guilty of a crime classified as treason, his body might be cut into pieces (quartered) to exhibit the fact that he had cut himself off from the body of his fellow citizens, or that he had a divided allegiance. A pirate was hanged, or else he was staked down in the sand and drowned by the tide. If these practices were brought into a single picture, it was to indicate the general idea of oaths, and the general idea of penalties; such a picture was very common before 1700 A.D. and is often encountered in old books, prints, decorations, emblems and symbols.

The pains and penalties used by Operative Freemasons were simple in form and few in number: reprimand, fines, suspensions and expulsion;

penalties other than these, or more or less would violate both civil and religious law; for, while the Masonic Fraternity (like the guilds) had its own officers, rules and regulations and courts, its officers possessed no authority to try or penalize members except such as was delegated to them by civil authorities; and, had the Fraternity's officers exceeded their authority, they would themselves become subject to trials and penalties in civil court. That is true of Masonic officers now, which is a fact Anti-Masons are careful to ignore; a lodge is permitted by civil law to reprimand, suspend or expel a member, but if it went beyond those mild and reasonable penalties, its members would be hauled into civil court. (Lodge fines were discontinued a century ago.) If any man asserts otherwise in print or public speech, he knows not whereof he speaks or else he speaks in spite of knowing better.

EDITORIAL

Editor's Note: The editorial below was submitted by M.W. Bro. Carl Heckbert - Editor of Bulletin Jan. - 1958 and is most fitting at this time of year when new officers are being installed and invested into office.

R. L. Costigan

When a Worshipful Master of a Lodge, as the first duty of his office, names the officers who have been elected or appointed to act with him in the conduct of the lodge for the ensuing year, he has a perfect right to expect that his supporting officers have accepted not only the honor of office, but the very marked responsibility which attends their respective positions; similarly, elected and appointed officers may reasonably expect their Worshipful Master to be diligent and efficient in his work and steadfast in his devotion to the duties of the chief office in a Masonic Lodge.

Doubtless many of my readers can recall instances where a visiting dignitary, perhaps a District Deputy Grand Master, or well versed visitor, when called upon to address the Lodge on conclusion of the evening's work, and offered well meant congratulations on the work of the officers in conferring a degree, when actually, some measure of adverse criticism might well have been given instead.

Unearned congratulations are not in the best interests of the Lodge and may lead to continuation of poor work. Surely it would be to the benefit of all concerned if those who are in a position to do so would offer adverse criticism where it was patently due, always having in mind that criticism, even of an adverse nature, if kindly given, will be well received.

Every officer of a Lodge has an important duty to perform and unless he knows his work he contributes little to the success of the lodge or to the enjoyment of the membership. The junior officer may feel that his part is unimportant, but I suggest that if a junior officer cannot carry out his part with smoothness and efficiency, then he has not earned the right to advancement and very serious consideration should be given by the Lodge before he is elevated to greater responsibility.

We occasionally hear an officer give incorrect knocks, indication that he does not know the proper ones, or is indifferent to his duty; small as this may seem it must be remembered that the knocks have a very definite indication and their importance should not be minimized. Similarly, an officer who cannot memorize and who stumbles through his work, tends to let the other officers down and to produce uninteresting results; it would be better that such an officer withdraw and accept duties within his capabilities, rather than that the efficiency of the Lodge be disturbed.

To offer congratulations where none is due, is to render a dis-service to a Lodge, its officers and members and to mitigate against efficiency on the part of responsible officers, upon whose excellence and devo-

tion depends much of the success of the Lodge in the future, constructive criticism, given in the true Masonic spirit, can but further an earnestly desired quality of work, if accepted in like fashion.

ALBERTA MASONIC PIN

The Board of General Purposes of the Grand Lodge of Alberta has determined that there will be a lapel pin made up for the Grand Jurisdiction of Alberta. The Grand Secretary has been authorized to accept design submissions for this pin. Drawings of possible designs should be sent to the Grand Secretary at 330 - 12 Ave. S.W., Calgary, Alberta T2R 0H2 not later than April 15th, 1985. Color drawings are preferred but black and white is acceptable; please indicate colours intended. The Board of General Purposes will decide on an authorized design at its May 16th, 1985 meeting.

GRAND LODGE LIBRARY

The Grand Secretary would be interested in learning if there are any interested and/or retired Masons in the Calgary area who would be willing to assist in a project to again make the Grand Lodge Library available to the Craft on evening and weekends. We would commence by having the Library open on Wednesday evenings and Saturday or Sunday afternoons. This would require that we have at least 10 volunteers to ensure that everyone only has to take one shift per month. If you are interested in this project and are willing to donate this little bit of time to make our Library usable, please contact the Grand Lodge Office at 330 - 12th Ave. S.W., Calgary or by phoning 262-1149.

It may not be my happy lot
To be of service great
To all the folk with whom I meet
Because of my estate;

But one wish is my constant prayer
As on through Life I wend;
"May I in all a brother see
And find in each a friend."

For folk have need of many things
Besides the things we see;
Right glad I'll give whatever I can
That they may need of me.

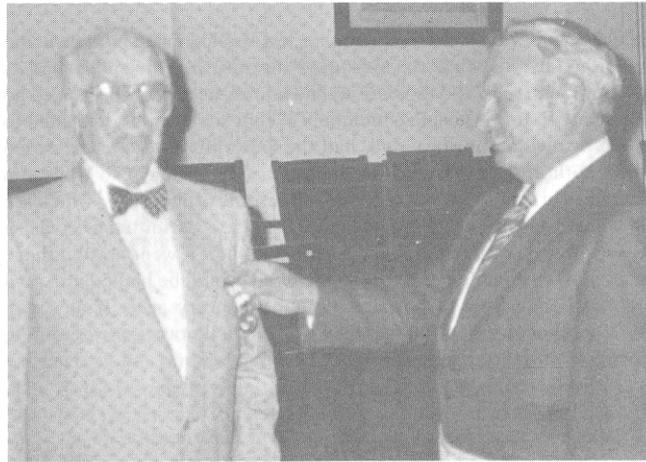
What matters that I cannot give,
Or wealth on others spend,
If "I in all a brother see
And find in each a friend."

— William Howey

God in His infinite wisdom has sown the seeds of love and tenderness in the soul of mankind, through the power of compassion. All of us must bear our share of the burdens of those around us. If we allow our conscience to reveal to our heart someone nice to remember, we may discover a worthy person too nice to forget.



Hussar Lodge No. 130 had an opportunity to honor one of its long time members with the presentation of a sixty year bar on his fifty year jewel. R.W. Bro. Roy Snyder had the distinct honor to make this very moving presentation to his father, R.W. Bro. Lester F. Snyder. R.W. Bro. Lester Snyder is a retired farmer and businessman as well as an accomplished poet, his work having appeared in a recent Grand Lodge Bulletin. R.W. Bro. Snyder is Hussar's oldest member, both in Physical and Masonic years, having become a member in 1924, serving as Worshipful Master in 1930 and holding the office of District Deputy Grand Master in 1941. He still enjoys participating in Ritual work.



On September 4, 1984 Bow River No. 1 was the scene of a 60 year bar presentation to Brother Emery "Mort" Morter. Brother Donald Morter had the great privilege to present the jewel to his father. Also in attendance were R.W. Brother Howard Morter (son) from Cascade Lodge No. 5 and nephews Brother L. E. Morter, Ivanhoe Lodge No. 142 and Brother W. R. Butcher of Crescent Lodge No. 87.

In 1923, a group of the world's most successful financiers met at the Edgewater Beach Hotel in Chicago. Present were:

- The president of the largest independent steel company.
- The president of the largest utility company.
- The great wheat speculator.
- The president of the New York Stock Exchange.
- A member of the President's cabinet.
- The greatest "bear" on Wall Street.
- The president of the Bank of International Settlements.
- The head of the world's greatest monopoly.

Collectively, these tycoons controlled more wealth than there was in the United States Treasury, and for years newspapers and magazines had been printing their success stories and urging the youth of the nation to follow their examples. Twenty-five years later, let's see what happened to these men.

The president of the largest independent steel company - Charles Schwab - lived on borrowed money the last five years of his life, and died broke.

The president of the largest utility company - Samuel Insull - died in a Paris subway, penniless.

The greatest wheat speculator - Arthur Cutten - died abroad, insolvent.

The president of the New York Stock Exchange - Richard Whitney - served a term in Sing Sing.

The member of the President's cabinet - Albert Fall - was pardoned from prison so he could die at home.

The greatest "bear" on Wall Street - Jesse Livermore - committed suicide.

The president of the Bank of International Settlements - Leon Fraser - committed suicide.

The head of the world's greatest monopoly - Ivar Kreugar - committed suicide.

The same year, 1923, the winner of several of the most important golf championships, including the U.S. Open and the PGA Tournament, was Gene Sarazen. Today he is still strong, still playing an excellent game of golf, and is still solvent.

CONCLUSION: STOP WORRYING ABOUT YOUR BUSINESS, AND GET OUT AND PLAY GOLF.



The November issue of the Bulletin carried an article on the summer visitation of Nanton Lodge No. 17 A.F. and A.M. to Fort Steele. The above photo portrays the large number of Masons present at this historical event. It is to be repeated at regular intervals.

Speak to people. There is nothing like a cheerful word of greeting. Smile at people. It takes 72 muscles to frown, only 14 to smile.

Call people by name. The best music to anyone's ears is the sound of his own name.

Be friendly and helpful. If you would have friends, be friendly.

Be cordial. Speak and act as if everything you do is a genuine pleasure.

Be genuinely interested in people. You can like almost everybody if you try.

Be generous with praise, cautious with criticism.

Be considerate with the feelings of others. There are usually three sides to a controversy; yours, the other fellow's and the right one.

Be alert to give service. What counts most in life is what we do for others.

Add to this a good sense of humor, a big dose of patience and a dash of humility, and you will be rewarded many fold. A great way to start off the week!