

GRAND LODGE BULLETIN

Grand Lodge of Alberta..... A. F. and A. M.

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FREEMASONRY AND LOTTERIES

In spite of condemnation iterated and reiterated by Grand Lodges and Grand Masters from Dan to Beersheba the lure of "something for nothing" continues to attract Freemasons as all other fallible mortals.

It is none of our business to discuss the ethics of lotteries, sweepstakes or games of chance generally, nor will it become us to point the mote in our neighbor's eye. After all, the refusal or purchase of a sweepstake ticket is merely a test of the good sense of the individual who may or may not stop to consider economic law in relation to his private purse.

But Freemasonry has always frowned upon catchpenny schemes of the chance variety and Masonic organizations, whether they be actual Lodges or Bodies predicated upon membership in these Lodges inevitably lay themselves open to discipline should they persist in these practices. Nor is it any excuse to say that the proceeds are for a most peculiarly worthy object. Indeed this aggravates the offence for if an object is so entirely worthy and of so high a value to Freemasonry and Freemasons, it is their obvious duty to give rather than to gamble in support of that object.

Lotteries of all kinds, including sweepstakes and similar devices are banned by the common law of Canada. Freemasons are bound to obey the laws of the country in which they reside. Ergo, Freemasons may not organize lotteries. The proposition is as simple as that and yet year after year the Proceedings of Grand Lodges carry warnings and condemnations apparently with little effect. But some Grand Lodges are taking more drastic action and expulsions for organizing lotteries in Bodies predicated on membership in Freemasonry have resulted in that membership being summarily discontinued.

At the Conference of Grand Masters of the United States held in Washington, D.C., on February 20th, 1936, gambling was a major item for consideration. The general opinion expressed was that exhortation had failed and positive action was emphatically necessary.

Freemasonry has no desire to interfere in the internal affairs of any group, but when the good name of Freemasonry is at stake she has a perfect right to protect that good name and no gloss of the most worthy charitable purpose coating a gambling project can destroy that right. If she cannot deny membership in the external Body predicated itself on the Craft Lodge she can disqualify

that membership by disciplining her own Craftsmen, a right which none can dispute.

Freemasonry must protect herself from the public odium of cheap and illegal means of raising funds and for that protection she must look to her thinking children.

A.M.M.

LOTTERY TICKETS

A WORD FROM THE GRAND MASTER

The Grand Master regrets that he has to refer again to the Lottery tickets issued by the Masonic Temple Association and Shrine Club of Windsor, Ontario. Members of the Masonic Order and those connected with them, as well as the general public are being freely canvassed to purchase these tickets and inquiries come almost daily to the Grand Secretary's office asking by what authority they were issued.

All Lodges and members in this Jurisdiction should take notice that these tickets were issued without the knowledge or authority of the Grand Lodge of Canada in the Province of Ontario, are circulating in this Province without the authority or approval of the Grand Lodge of Alberta and should govern themselves accordingly.

MASONIC ENLIGHTENMENT

A DYNAMIC FORCE

If Freemasonry to-day, with but a minority of its membership in Canada sufficiently enlightened Masonically to practice the fraternal science in the true sense of the term, is recognized as a vital influence for good throughout the Dominion, what then will Canadian Freemasonry of the future be, if, by a Dominion-wide campaign of Masonic enlightenment, the majority membership of the Fraternity numbering thousands, adopt the higher ethics as presented in the complete Masonic System, and live true Freemasonry in word and deed?

The value of such an ideal status is inestimable. A fraternity so strengthened and co-ordinated would be a dominant influence and power for better human relationships throughout the Dominion and its stabilizing spirit permeate the administrative power and every strata of society. An enlightened Masonic Body in Canada would be a sustaining influence during periods of national distress and a powerful aid in preserving an even tenor in time of peace and prosperity.

A. G. Bond, Hanna.

WHY I AM A MASON (The fourth answer)

It seems a self-evident proposition that the Divine Creator intended that His creative man endowed with such capacity for happiness should be content and happy. One of the great sources of happiness is found in self-development. The happy man is one who has learned to adapt himself skilfully to his environment. Masonry teaches us to study and appreciate the hidden mysteries of Nature and of Science. It directs us to attend to the most important of all human studies — a knowledge of ourselves. I AM A MASON because of the encouragement and inspiration toward the achievement of happiness which this teaching provides.

A.E.O.

TEMPERANCE IN ITS MASONIC SENSE

Like other great philosophies, the Masonic code of conduct is expressed rather more in generalities than in details. It deals comprehensively with large aspects of morality and right living. It paints its pictures of the excellences possible to humanity with wide and sweeping strokes. It is more concerned with the broad horizons than with the minutiae of things. And if one gets the central idea, the primal principles firmly fixed in his mind, all lesser matters will gradually align themselves in appropriate order and unmistakable significance.

In this connection it is unfortunate that more Masons are not accustomed to construing words in their wider meanings, as thereby they might gain better understanding of the ritual of the Craft. By careless modern usage certain words are commonly restricted to but a small part of their real significance. Thus, one of the Cardinal Masonic Virtues, Temperance, is quite generally considered as referring solely to moderation in the use of intoxicating liquors. The word itself, in its Masonic bearing is intended to carry its full meaning, which may be stated in one other word — moderation. Our teachings counsel moderation not only in drinking but in everything else. We are exhorted to the avoidance of excess in anything, to pursue the middle course that wisdom has shown to be more desirable than the extremes that lie either way from it. No Mason is instructed to be a "crank" or "radical" in any sense, but to content himself in tolerance and common sense.

The extremist is sometimes great, but more frequently he is simply slightly unbalanced. Obsessed with some vagrant idea, which may be good in itself, he imputes to it an undeserved importance that distorts his mental viewpoint, and he becomes visionary, unreliable and of unsound judgment. Far better it is for the average man to tread the safe path of conservatism and moderation. Masonry, being general in character, constantly counsels for the greater good of the greater number. Its admonitions are for the majority, believing that exceptional men are capable of looking out for themselves. It forges no fetters for genius, but unfortunately most of us are not geniuses and do require guidance.

Temperance, in its Masonic (which is also its real) significance, means moderation — no more, no less. The exhortations contained in the teachings of the Craft are intended to direct us toward the way of habitual moderation in the indulgence of the appetites and passions. Excesses in eating, drinking, speaking and a thousand and one other actions are equally to be avoided. We are not to be extremists in anything, save only in the observance of those great principles of conduct that have had the approval of the truly good and enlightened through centuries of searching after moral truth.

The Masonic Chronicler.

MASONRY'S ONE DOGMA

Freemasonry has just one dogma. It asks just one thing of every man and that is Belief in God.

The spelling of the Name is not our concern; it may be in English, French, German, Hindu or Italian, but the man who spells the Name must also believe in that Name.

You may owe allegiance to varying flags; you may have individual traits of character, but the one bond of union and understanding for all mankind is the Fatherhood of God.

Civilization can endure only if order from chaos can be once again restored. Peaceful and harmonious development requires a common soil for growth.

Belief in God is an unchangeable landmark and without it Masonry as we have always known it could not be Masonry. The slogan "No God and no Master" must never prevail over the scripture text "One is your Master and all ye are brethren."

The new philosophy rests not upon rights against our fellowmen but duties to our fellowmen.

The Scottish Rite Sun.

QUANTITY COPIES OF THIS BULLETIN

In response to several requests arrangements have now been completed with the printer of this Bulletin to turn out copies in quantity for Lodges wishing to circulate the Bulletin among their individual brethren. Orders should be directed to the Grand Secretary's office and the price will be two cents per copy plus mailing charges, the entire supply for each Lodge being sent to the Secretary of the Lodge. A minimum of twenty-five copies must be ordered to obtain this low rate. Individual subscriptions will be mailed direct from the Grand Secretary's office at five cents per copy.

THE GOOSE AND GRIDIRON

"Equally historic was the Goose and Gridiron, which the fates decreed should be razed to the ground for the extension of the adjoining millinery mart ten years after the vanishing of Dolly's Chop House. Prior to the Great Fire it bore the sign of the Mitre, and enjoyed the distinction of being the first "Musick House" in London. As appears from a catalogue issued by him (1664) its "Master" had on view a large number of natural curiosities, the result of his thirty years' travel in foreign lands. Presumably these did not perish with the house, for we learnt that, purchased by Sir Hans Sloane, they helped to form the nucleus of the collection of the British Museum. Already then the Company of Musicians who gave concerts there at stated intervals, displayed their symbol of the Swan and Harp over the portal of the Mitre, and when the tavern came to be rebuilt after the general devastation of the City, its sign was changed to that of the Lyre. To unsophisticated passers-by, however, the later representation of Apollo's Lyre surmounted by a Swan suggested anything but its true meaning, so they readily followed suit with the wits of the town in styling it the Goose and Gridiron.....Yet all the aforesaid associations sink into insignificance beside that of the renowned tavern having been the home of the St. Paul's Freemasons Lodge, where Sir Christopher Wren presided regularly over its meetings for eighteen years, and after laying the foundation stone of the stately cathedral with them, presented the trowel and mallet to the Lodge of which he was Master. Nor is this the whole subject of remembrance by the Universal Brotherhood. At the Goose and Gridiron, Freemasonry appertaining to our own land was solemnly revived and The Grand Lodge of England duly established in the year 1717. If on no other account, the historic house could not have passed away without a host of regrets."

Leopold Wagner in
"London Inns and Taverns."