



# GRAND LODGE BULLETIN

Editor: A. M. Mitchell, P.G.M.

## ON MASONIC EDUCATION

ONE of the common remarks among thinking Masons is, "Let's apply Freemasonry to modern problems." The implication quite frequently, and especially where there is insufficient knowledge, is that Freemasonry should lead a crusade against this, that or the other social evil, real or imagined.

Now, as we have suggested before, crusade-leading is one thing Freemasonry may not do, else it must change its whole philosophy. While we believe it imperatively right that we shall use Freemasonry to help us solve our modern problems, nonetheless Freemasonry can but teach us as individual citizens, firm in the conviction of Masonic philosophy, to use her teachings in measuring our individual course of action. As a fraternity Freemasonry was never intended as an army of aggression but as a school wherein individuals might be taught to live according to its precepts and traditions under any and all circumstances.

Obviously, then, the first thing is to know what Freemasonry does teach. We believe it can be fairly stated that the average Freemason does not know enough of the origins, the teachings or the purpose of the ritual and dogmas to which he subscribes. True, he may be able to repeat the ritual, may have a nice stock of the more familiar phrases but beyond these, apparently, he has little inclination to go, with the inevitable result that our Lodge rooms are half empty.

We need no longer delude ourselves with the idea that the Mason comes to Lodge to be "entertained." He can get a much better show in a moving picture theatre or by radio at his own fireside. Most of those who do come to Lodge seek consciously for comrade-

ship and perhaps less consciously for some new knowledge of themselves and their fellows, that mysterious uplift of the spirit, that cleansing experience loosely called "religion."

There has been much ado about "Masonic Education" and, in point of fact, many and varied attempts to promulgate it, but, while one man may lead a horse to water, ten can not make him drink and the net results of expansive and expensive programs of Masonic Education have not been reassuring.

In our humble judgment the real meaning of education as a process of drawing out the latent talents of the individual rather than of pumping into him mere information obtainable with a minimum of personal effort has not been fully sensed.

Observe that Communism, Fascism, Naziism and all the other isms are profound acts of faith. Each has its own morality more or less strongly tinged with emotion and founded on intellectual principles—false it may be, contrary to fact or illogical or both, but certainly no mere matter of feeling as the world knows today.

So too with Freemasonry. It is a philosophy of conduct to be profoundly believed or thrown aside as worthless trumpery.

Masonic Education is the intellectual base of sound philosophy. With genuine conviction the needed emotion springs up and Freemasonry as a force in the community through the concentrated personal integrity and devotion of its initiates will give the world the reviving draught of magnanimous service it so sorely needs.

A.M.M.

### STOP!

Stop worrying—when you can handle the present as well as God will handle the future, you will laugh at your worries.

Stop wishing—a wish is a confession of weakness. Want what you want hard enough to get it, or else feel superior to the need.

Stop criticizing—only an ass wastes energy in braying.

Stop hesitating—it is the plunger who goes to the bottom of things. And whether gold or mud is at the bottom, the man who has found it, rests.

Stop imitating—a real ruby is worth more than an artificial diamond.

Stop idling—either work, or play, or sleep, or travel; in short, make even your rest periods a thing of ambition, volition, system.

Stop hurrying—when you teach your brain to outrun your body, your body will stay quiet.

(Selected).

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.

—Lowell.

## THE ANCIENT LANDMARKS

By A. E. OTTEWELL  
(Article Three)

THE next group of Landmarks comprise those which safeguard the rights and privileges of the individual Mason. They are four in number and include:

1. The Right of Representation.
2. The Right of Appeal.
3. The Right of Visitation.
4. The Equality of all Masons.

Originally it would appear that gatherings of Freemasons other than meetings of ordinary Lodges were called General Assemblies, and it was the privilege of every member of each degree to be present in person. Such a practice was in conformity with the truly democratic nature of the institution. But with the wider dispersion of the Craft such universal attendance became impossible. So the change gradually came about to the present plan of organizing certain geographical areas under Grand Lodges which are *representative* assemblies. In them only certain representatives may vote or participate in the proceedings. However, the individual Mason has the right to a voice in choosing such representatives and in giving instruction as to the views they shall put forward on matters in which he is interested.

The individual Mason is ordinarily subject to the authority of the Lodge to which he belongs. But if he feels aggrieved at any action taken or ruling given he has an inalienable right of appeal to a higher court which is the Grand Lodge of the jurisdiction. Apparently as each Grand Lodge is supreme in its own area such an appeal would be finally disposed of when dealt with by such a body.

The right of visitation seems to have been inherent to every Freemason from the inception of the institution. No Freemason in good standing can be excluded from a Lodge to which he applies as a visitor unless some good and sufficient reason can be produced for such exclusion. The institution is in its nature universal. The organization into Lodges and Jurisdictions is a convenience of organization. The brother who seeks fellowship with his brethren, wherever and whenever he has opportunity, is exercising a right recognized from time immemorial. This, of course, is always subject to his being able to show his qualifications by satisfactorily meeting all reasonable tests and supplying necessary proof that he is in good standing.

Around the altar of Freemasonry all members of the Craft stand as equals. They meet there on the level. This does not mean that due regard and respect must not be rendered to those who at the moment have been selected by the brethren to exercise authority. It should be recognized that the rulers of the Craft exercise their powers in a *representative* capacity. They have been chosen by a democratic procedure to wield the collective powers of the Lodge and in bowing to their jurisdiction the individual is paying his respect not to the individual but to the institution as a whole and of which he himself is an integral part. Such proper submission

is a tribute to his own self respect and no denial of the principle of common equality.

One important Landmark which stands by itself is the secrecy of the institution. It is not easy to define a secret society. Strictly speaking such an organization would be one the very existence of which is supposed to be concealed. In the nature of the case the objectives of such a body and of whom its membership consists would be unknown. In this sense Freemasonry is certainly not a secret society. There is nothing furtive about it. Every good encyclopedia relates its history and gives an accurate summary of its fundamental principles and objectives. Nor is any man ashamed to be known as a Freemason. On the contrary he is proud to be known as such and with reason. All kinds and conditions of honorable men from kings to humble workmen meet in its councils on a basis of common brotherhood.

However, the institution is an esoteric one. Its members are selected by careful investigation and are disciplined by suitable tests. They have restricted to themselves certain modes of recognition and instruction which are not shared indiscriminately. In this last sense it is a secret society. And from its inception the necessity of strict caution in communicating with each other and in being satisfied of the genuineness of the claim of any man to be a member has been enjoined. It is the considered conviction of its membership that without the measure of secrecy which is practised Freemasonry as we know it and as it has been known throughout its history would not only lose its distinctive character but would soon cease to exist.

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## MORE FALLACIES ABOUT FREEMASONRY

That the Order of the Mystic Shrine is the highest Body of Masonry.

Although membership in the Order of the Mystic Shrine is confined to those who are Knights Templar or Thirty-second Degree Scottish Rite Masons, the Shrine is not itself a Masonic organization.

That Masonic Lodges bar from membership the adherents of any particular church or creed.

There is no such restriction. A belief in the Supreme Being is required of initiates, but their particular sect, creed or religion is not regarded as the concern of the Lodge. Under some foreign Grand Lodges, however, those in the Scandinavian countries for instance, only Christians are admitted to membership.

That if a member of the Fraternity is not buried with Masonic ceremonies, there must have been something amiss with his relations to the Order.

It is not generally known that Masonic burial is given only on request of the deceased or his family, no matter what his position may have been in the Order.

From "You're Wrong About That."

## GRAND MASTER, GRAND LODGE OF ENGLAND RESIGNS AT 88

THE quarterly communication of the United Grand Lodge of England held December 7th, 1938, at its headquarters, London, will be long remembered, for it marks the resignation of the Duke of Connaught as Grand Master. Knowledge of the impending event caused the assembly hall to be filled to capacity by Masons of all ranks of membership in the Craft. Comparatively few of them had served under the leadership of any other Grand Master than the Duke of Connaught and they were there to pay that peculiarly sad respect due a great personage who was about to lay aside the mantle of service and responsibility because of that feebleness which comes with declining years.

When the opening of the Grand Lodge was concluded, the Pro Grand Master, the Earl of Harewood, announced the receipt of a message from the Grand Master as follows:

"Brethren,

You have done me the honour of electing me your Grand Master for 38 years in succession, and I thank you for giving me the opportunity of serving the Craft in this office for so long a period. It is with great regret that I now feel obliged to ask you to look to a younger man to undertake these duties from the end of the current year in March next.

Of the many and varied interests which have occupied me during a long life, I look back upon none with greater affection and satisfaction than my association with Freemasonry, and for the remainder of my days I shall watch its progress with unabated interest. The encouragement which I have received from all my Brethren since my initiation in 1874, and the support which has been so abundantly given to me during my Grand Mastership have created in my breast an undying love of the Craft and of the principles which it teaches.

I am confident that you will choose as my successor a Brother who will carry on with energy the work which I have tried to do, and in bringing to a close my tenure of the office of Grand Master, I pray the Great Architect of the Universe that the high standing of Freemasonry will be maintained and its prosperity increased under his leadership.

Believe me,

Yours fraternally,

(Signed) Arthur."

19th November, 1938.

After reading the letter the Pro Grand Master spoke of its momentous import to the Craft and then commented on the relative number of years served by Grand Masters of the United Grand Lodge, as follows:—the Duke of Sussex, appointed in 1813, served 30 years; his successor, Lord Zetland, 26; the Earl De Grey and Ripon, 4; the Prince of Wales, afterward King Edward VII, 27, and the Duke of Connaught, the brother of Edward VII, 38 years.

Born May 1st, 1850, in Buckingham Palace, London, he is the only surviving child of Queen Victoria. He was initiated in Prince of Wales Lodge No. 259, March 24th, 1874, by the Prince of Wales, who was then Master of that Lodge, and became a Master Mason on April 27th, 1875. When his brother ascended the throne he succeeded him as Grand Master on July 17th, 1901.

At the conclusion of his eulogy on the retiring Grand Master, the Pro Grand Master recognized the Earl of Stair, Past Grand Master of the Grand Lodge of Scotland, who said he would give notice that at the next Quarterly Communication of the United Grand Lodge he would move that the Duke of Kent be elected as Grand Master. He would do this with great confidence, he said, as the Duke of Kent had continually shown a profound interest in Freemasonry not only in the active part he had taken in his work as Provincial Grand Master of the Provincial Grand Lodge of Wiltshire but of the Craft of the British Isles in general.

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## ARE YOU A MASON ?

WHEN anyone asks you the question: "Are you a Mason?" what is your answer in sincerity and in truth? Do you answer according to the accepted form without thought of its import? Do you answer in the affirmative without reference to the ritual; but just as thoughtlessly? Or do you answer thoughtfully and earnestly with thankfulness in your heart that your answer is truthful?

In this present day and generation there are Masons and Masons and Masons—three distinct types and kinds—each holding firmly to the thoughts, the ideas or the ideals which actuated them when seeking admission to our ranks and light upon our mysteries. One class of Masons is composed of the men who have entered the fold for the good they hoped to get. Another class is composed of men who find in the ritualistic work of our bodies that satisfaction which comes from the approbation of their fellow men. While the third class is composed of men who see in Masonry an opportunity to give and serve.

No man has any right to question the motives of another. No such questioning is implied in the outline of classes here given. No criticism of the thoughts or actions of others is intended to be expressed. No thought of condemnation is in the mind of the writer. No desire is in his heart to do anything but give light and serve those who appear to him to be in darkness.

Every man desires the utmost of good that can come to him—but many know not the way to secure it. Many seek for something all their lives but fail to find it. Many trust in the approbation of their fellows to give that which they seek—and their trust is not placed where it should be. But the man who knows—and who knows that he knows, has learned that every good thing comes to him who gives of his time, his energies and his money to those who need his care, his ministrations and his assistance.



If your life is not filled with every good thing, seek to get by giving. If your heart yearns for the approbation of your fellows, seek that approbation by trying to serve, and the good-will you seek will be showered upon you spontaneously. If your greatest desire in life is to do good, you need no guide or suggestion, because you have learned the lesson which reads: "Cast thy bread upon the waters for it shall return unto you after many days."

Chicago Scottish Rite Magazine.

### "UNBIASED BY FRIENDS"

By W. L. STOCKWELL, P.G.M.  
(In North Dakota Grand Lodge *Bulletin*)

THE other afternoon it was our duty to interview two prospective candidates for Freemasonry. We were on an investigating committee and their petitions were to be voted on soon. Inasmuch as we had never seen these men and knew nothing about them the only way to get any idea of their fitness to be made Masons was to see and talk with them. We had a very interesting time for nearly an hour. We were impressed with their lack of definite information concerning Masonry and its background. They were both college and university trained men. One of them stated that he had always believed that men came into Masonry because they were invited to join, and he had wondered why he had never received an invitation.

That brings us to the topic we desire to discuss. Our application blank reads as follows:

The subscriber respectfully represents that, unbiased by friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself a candidate for the mysteries of Freemasonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire for knowledge, and a sincere wish to be serviceable to his fellow creatures.

Of course Ancient Craft Masonry cannot and will not put forth campaigns for new members. It is foreign to the spirit of the fraternity and violates its age old practices, but if men are to receive a favorable opinion of the institution it ought to be clear that there must be some proper way by which they could receive it. Too frequently we are judged by the antics and sometimes questionable conduct of organizations basing their membership upon Masonry. We believe a dignified campaign of education among serious minded young men as to the ideals and purposes of Masonry is necessary now when there are so many other interests and influences in our lives. We believe it is a matter of no little concern in these days to emphasize openly the great fundamentals for which Masonry stands.

When the basic principles of religion and democratic ideals are being successfully challenged in many parts of the world, it is time we Masons threw off the cloak of unnecessary restraint and in a legitimate way publish the facts of the origin, rise, present attitude

and purposes of Masonry, so that he who may be interested can inform himself as to the real mission of Masonry. We believe it can be done without violating any of the worth while traditions or customs of the fraternity and without making Masonry common. What do you think?

### LIFE GOES ON

UNDERNEATH the surface of shattering events life goes on. It has its own laws, which cannot be changed by mandate, from any capital, by any lord of misrule, by any assertion of armed force. Men and nations may be carried away by passion, by the hypnotism of arrogant personalities, by the base desire for glory, but, if mankind has these instincts, it has other instincts too. It has an instinct—we must not doubt it—for justice. That instinct is not sentimental, for the experience of thousands of years reveals a connection between justice and survival. From the days of Egypt, Assyria and ancient Rome despotisms have risen, attained great splendour—and decayed. Whatever the surface indications of the moment may be, modern man is basically less tolerant of them than the men of old. He cannot long tolerate them, for they mean war, and war means destruction. The life forces will sooner or later stir against these forces of death.

Great events make the visible pattern of our age. They startle, horrify, dismay—but in a sense it is the lesser happenings, to obscure persons, that make up the texture of human life; it is the individualistic things that men do, not the mass things, that constitute its flavour. Some of these individualistic things are curious or amusing enough to get into the newspapers, but most of them are not. Yet in them is the groundswell of human history. In them nature most surely expresses herself. The human race, though it may not be articulate as to the reasons, will turn against the ways of death.

The race is strong—stronger than those who throughout history have proclaimed themselves from time to time its masters. It can endure much, hope much, achieve much. It cannot be robbed of its will to live nor made to cease its struggle for fulfillment. It goes on, like the deep tides of the sea, though the surface waves may shatter themselves with a noise of thunder on the rocks.

—From the *New York Times*.

Masonry is a serious institution. Its function in the world is to convey to men serious truths which will help them in building character and in the creation of high ideals of life.

### "BULLETIN SUBSCRIPTIONS"

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