



Grand Lodge Bulletin

VOL. 49, NO. 10

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

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THE BUILDERS

All are architects of Fate, Working in these walls of Time;
Some with massive deeds and great, Some with ornaments of rhyme.

Nothing useless is, or low; Each thing in its place is best;
and what seems but idle show, Strengthens and supports the rest.

For the structure that we raise, Time is with materials filled;
Our to-days and yesterdays, Are the blocks with which we build.

Truly shape and fashion these, Leave no yawning gaps between;
Think not, because no man sees, Such things will remain unseen.

In the elder days of Art, Builders wrought with greatest care;
Each minute and unseen part, For the Gods see everywhere.

Let us do our work as well, Both the seen and unseen;
Make the house, where Gods may dwell, Beautiful, entire and clean.

Else our lives are incomplete, Standing in the walls of Time;
Broken stairways, where the feet, Stumble as they seek to climb.

Build to-day, then, strong and sure, With a firm and ample base;
and ascending and secure, Shall tomorrow find its place.

Thus alone can we attain, To those turrets, where the eye;
Sees the world as one vast plain, And one boundless reach of sky.

(From The Fireplace by Henry Wadsworth Longfellow)

THE LAMBSKIN

It is not ornamental, the cost is not great,
There are other things more useful, yet truly I state,
Tho all of my possessions, there's none can compare,
With the white leather apron, which all Masons wear.
As a young lad I wondered just what it all meant,
When Dad hustled around and so much time was spent,
On shaving and dressing and looking just right,
Until Mother would say, "It's the Masons tonight."
And some winter nights she said, "What makes you go,
Way up there tonight thru the sleet and the snow,
You see the same things every month of the Year,"
Then Dad would reply, "Yes I know it my dear."

"Forty years have I seen the same things, it is true,
And though they are old, they always seem new,
For the hand that I clasp, and the friends that I greet,
Seem a little bit closer each time that we meet."

Year later I stood at that very same door,
With good men and true who had entered before,
I knelt at the altar, and there I was taught,
That virtue and honor can never be bought.

That the spotless white lambskin all Masons revere,
If worthily worn grows more precious each year,
That service to others brings blessings untold,
That man may be poor tho surrounded by gold.

I learned that true brotherhood flourishes there,
That enmities fade 'neath the compass and square,
That wealth and position are all thrust aside,
As there on the level men meet and abide.

So, honor the lambskin, may it always remain,
Forever unblemished, and free from all stain,
And we are called to the Great Father's love,
May we all take our place in the Lodge up above.

Edgar A. Guest

Today's Masonry in Today's Society

This Fraternity of ours, being a social entity, is subject to all the forces which operate in our society. Institutional Masonry does not exist in a vacuum, and one of the gravest mistakes Masonry has made over the years is its persistent failure to recognize that fact. Consequently, there are those who assume in all sincerity that reversal of our decline of membership is but a bootstrap operation, and that the Fraternity can change the current trend if it will but do the right things.

Some suggest that if we will change the penal clauses of the degrees, or if we will eliminate the catechistical requirements, or if we will free ourselves from the outmoded constraints of the past and solicit good men for membership we can put everything to rights again. All of these ideas are offered in the context of "modernizing" Masonry, and certainly the adoption of any one or all of them would bring about change. That the change will produce the desired result is the foregone conclusion of those advancing the proposal, but it is a conclusion based on personal opinion and not on any objective evaluation of its validity. Seen in another way, however, such proposals are but another case of offering tested practices of the past to be sacrificed to the presumed exigency of the present. Before we wield the sacrificial knife, we should satisfy ourselves that the degree of propitiation thus realized is worth the price.

There have been two cycles of growth and decline experienced by Masonry in this century. The first period of growth was from 1900 to about 1930, and the second from about 1940 to 1960. The two periods of decline were from 1930 to about 1940, and from about 1960 to the present.

It seems evident that the two cycles of Masonry's growth and decline coincide with similar cycles of the nation's economic and social health and malaise. The first period of growth included the two decades of national growth which were interrupted but slightly by World War I. The first period of decline, from 1930 to 1940, was the time of the Great Depression and its aftermath. This was a time which marked and sometimes marred the lives of those who grew to manhood in those years. It was a time when Masons in great numbers were suspended by their lodges for nonpayment of dues; it was a time when Masons could not even save their homes, to say nothing of paying lodge dues. Some of the suspended never returned to the Order, and it is one of the bleaker moments of our Masonic history that these men should have been sacrificed for the sake of Masonic law.

The second period of growth, from 1940 to 1960, was by far the greater and embraced the two decades of World War II, prosperity, and the conversion of our nation into a mobile people. To say why Masonry grew as it did through two wars, the first of which brought about social derangement of an order never before experienced in our country, would require a detailed study of the psychology of the people in time of war. Suffice it to say that these years, times of great stress for the people, were nevertheless the years of Masonry's greatest numerical gains. The men who were made Masons in those years probably compromise the majority of today's Masonic membership.

The years since 1960 must be regarded as unique in our history. Not only have they marked the decline in our Fraternity, but they must be regarded as unique in our history for their encompassing effect upon the minds, the mores, the manners, the social aspirations and the life goals of young people. Why the young have reacted as they have, no responsible person has yet been able to say. It can be said, however, that in that negative reaction lies the root of Masonry's present failure to grow.

Looking back upon the two periods of our decline, it seems evident that no policy or practice of Masonry could have averted these happenings or could have greatly mitigated their adverse effect upon the whole body of Masonry.

The valid argument against solicitation as an answer to Masonry's present decline in membership lies in the fact that the men whom we would solicit are simply not disposed to be solicited. They are not interested. They are not listening.

A very great number of young men today, asking the question, "What can Masonry do for me?" and being told, "It can make you a better man," will very likely respond in honest surprise and with all sincerity, "I'm good enough, I don't need Masonry to make me better."

Something of this attitude applies as well to efforts at educational, religious or parental guidance. The man who has grown to manhood within the past decade or so quite clearly counts as suspect the standards of "good" of every generation but his own. This does not mean that he is not a "good" man, as good as any of his ancestors. It simply means that he will measure his goodness by his own standards and that Masonry is not included among these. While petitioners declined during the Depression because there was not enough money to become a Mason, they decline today because there is neither the desire nor the will to become a Mason. This attitude exists not because of any

reasoned, principled rejection of Masonry, or even because of general antipathy. Masonry is simply not a factor in the equation of life. If Masonry is not to go on living in a world of self-delusion, it must recognize this fact. Changing or eliminating the penal clauses is not an answer. Generations of men have accepted them as the Order intends them to be accepted. To point to them as a deterrent for most men is to reason after the fact.

Eliminating the catechistical portion of the degrees is an idea of scarcely greater validity. There may be virtue in modernizing the language, and for the same reasons that the Bible is offered in numerous "modern" versions. But, if the memorization were to be eliminated in its entirety, something else would surely have to take its place.

Solicitation of membership is not the answer; it is not even an answer. Even if the practice were more or less universally adopted, and even if it should operate with all dignity and did not lapse into excess, for it to work there has to be the supposition that there are in every community countless numbers of eligible men merely waiting to be asked to join this Fraternity. This strains the credulity. Every aspect of our present social milieu argues against that possibility.

We have rejected out of hand a number of things, and have said that these are not the answers to our problems. If that be so, is there no help for Masonry? In terms of a readily accessible, short-term solution: No.

This does not mean, however, that Masonry is in imminent danger of extinction. Statistical projections might be made upon a number of different assumptions. We might assume a worst-case situation in which petitions are zero, in which case we would need only to calculate the average age of all Masons now living, together with the actuarially derived life expectancy of all men at that average age, and thus arrive at some year in the future when all Masons would be dead. This is mathematically simple, but also rationally simple-minded.

Another projection could be made by changing petitions from zero to the actual number received in any given period of the recent past, and suppose that the total will never fall below this number. All other factors remaining the same, we would find the extinction point somewhere rather far in the future, albeit with a steadily declining total number of members.

Further projections could be made by anticipating an increase in petitions, using any number that reason or fancy might dictate. Obviously, at some point this would result in a projected steady membership, or an increase, depending upon the increase of the anticipated petitions.

The only purpose of the foregoing excursus is simply to show that Masonry is not subject to "sudden death," contrary to the expressions of some doomsayers. That further decline is likely, indeed almost certain, is a foregone conclusion. That we are approaching our death throes is far too much to suppose.

Whatever answer there is to our present problem lies somewhere in the future. This does not mean, however, that Masons should sit with folded hands and patiently wait for the coming of a new and happier social order. Perhaps the best course for Masonry today is to practice Masonry.

This will surely strike some as absurdly simplistic, lacking in imagination and calculated to inspire no one. But in all fairness it bears close scrutiny. If there are in operation social forces which we cannot unilaterally change, and if we are truly concerned for the future of our Fraternity, then it would seem to be incumbent upon Masons to do the one thing they are capable of doing: That is, to practice the tenets of the Order that it should become known in this generation for its good works and its care for its own members.

Consider some of the things that can be done. There are Masons of long standing who will today go suspended for nonpayment of dues out of sheer apathy. When membership figures are quoted it is the "bottom line" that counts, and it makes no difference whether the total number comes from a man raised or a member saved from suspension. We cannot say "let them go," and be unconcerned. Conservation of membership cannot be dismissed as being somehow less noble than making new Masons. If the brother is in financial distress, it is our sworn duty to relieve that distress. If he has somehow slipped from the "mystic tie," or has lost his philosophical bearings — and do not suppose that these things are not possible — it is our obligation to bring to bear that brotherly love and understanding about which we talk so much and do so little.

Brotherly love, relief and truth are truly practiced only when there is about it all an intensely personal quality. A Masonic lodge is a social organism in which all the members are mutually bound one to the other in concern for one another. When we forget this we have destroyed the reason for the lodge's being. So long as we remember this and hold forth the hand of brotherly love, then, in a very real sense, it matters not whether our numbers be great or few.

If, in these days of decline, the Order can face realities, conserve its membership and bring to a new level of practice its precepts and principles, there is little reason why it should not become a vital force in community life and, because of this grow in strength.

L.L. Walker Jr.

THE CONDITION OF FREEMASONRY

The state of Freemasonry in this Jurisdiction may be measured by reading, month after month, the Lodge Notices. Some Lodges send to their members very informative notices dealing with the activities of the Lodges and adding a few inspirational words. At the other end of the scale is the Lodge that mails out a notice that contains very little except the fact that there is going to be a Lodge meeting. It is difficult to ascertain what kind of Lodge notice inspires attendance at a Lodge meeting. On the other hand, to a reader of the notices, it does give some indication of the activity of the Lodges and the healthiness of the life in the Lodge.

From a reading of the notices in recent months we would venture the opinion that the condition of Freemasonry throughout this Jurisdiction has been getting healthier. These are the reasons:

1. There is far more Masonic Education forming a regular part of Lodge work than there was a few years ago. In addition the Masonic Education is being done by members of the local lodge. The importing of so called "experts" to present a paper has decreased markedly. Although one cannot judge from the notices the true value of what is being done the very fact that there is activity in this area is encouraging.

2. In many cases there is a sincere effort being made to interest and retain those who have been recently admitted to membership. The newly raised Mason is being encouraged to become a part of and to share in the life of the Lodge. Such activity indicates that there is a determined effort to make the Lodge vital to the life of the individual.

3. Although we do not have at hand the statistical story of the increase (or decrease) in membership it does appear that more Lodges are involved in degree work than was the case a few years ago. Although it is essential that the health of a Lodge not be measured by the number of Initiations in any given year yet it is a good sign to realize that men in the community think well enough of the Institution to apply for membership.

4. It appears that an increasing number of secretaries are able to announce that the dues for the year are 100% paid or that there are just a few that have been unable to pay their dues. There have been increasing notes saying that if for some reason, the brother is unable to pay dues, then he should not hesitate to get in touch with the secretary. This attitude of "caring" will certainly do the spirit of Freemasonry no harm. Nor, indeed, should a member hesitate to let the secretary know his situation rather than to shut himself off from the fraternity because of an unwarranted embarrassment.

5. The notices appear to reflect an increasing amount of visiting among the Lodges. This visiting is not a "social" event but in support of some Masonic event or some series of Masonic Education.

We are not informed as to what will be in the report of "The Condition of Freemasonry" which will come before Grand Lodge later on this month. From the standpoint of the information that comes to the Bulletin the patient appears to be improving in health year by year. The above points are listed in the order of importance as we view the meaning of Masonry.

A MISSION OF MASONRY

On the threshold of the Masonic lodge every man, whether prince or peasant, is asked to confess his faith in God the Father Almighty, the Architect and Master-builder of the world. That is not a mere form of words. To be indifferent to God is to be indifferent to the greatest of all realities, that upon which the aspiration of humanity rests for its uprising passion and desire. No institution that is dumb concerning the ultimate meaning and character of this universe can last. It is a house built upon the sand, doomed to fall when the winds blow and the floods beat upon it. No human brotherhood that has not its foundation in a Divine Fatherhood can long endure. It is a rope of sand, weak as water, and its fine sentiment quickly evaporates. Life leads, if we follow its meanings and move in the drift of its deeper conclusions, to one God as the ground of the world, and upon that ground Masonry lays its cornerstone. Therefore, it endures, and the gates of hell shall not prevail against it.

That reverent and enlightened faith from which, as from a never-failing spring, flow heroic devotedness, moral self-respect, authentic sentiments of fraternity, inflexible fidelity and effectual consolations, honor in life and hope in death, this great order has in all times religiously preserved. Ardently and perseveringly it has propagated it through the centuries, and in our age more zealously than ever. Scarcely a Masonic discourse is pronounced, or a Masonic lesson read, by the highest officer or the humblest lecturer, that does not earnestly teach two extremely simple and profound principles — love of God and love of our fellow man. That is the one true religion, and it is the very spirit of Masonry, its light and power, its basis and apex. Upon that faith it rests; in that faith it lives; and by that faith it will conquer, putting the doubts and bigotries of men to shame with its simple insight, and the dignity of its golden voice.

Of no one age, Masonry belongs to all time; of no one religion, it

finds great truths in all. Indeed, it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and over-arches all creeds, the sky above and the river bed below the flow of mortal years. It is not a religion, still less a cult, but it is a worship in which all good men may unite, that each may share the faith of all. It does not undertake to explain or dogmatically to settle those great mysteries which out-top human knowledge. Beyond the facts of faith it does not go. With the subtleties of speculation concerning these truths, and the unworldly envies growing out of them, it has not to do. There divisions begin, and Masonry was not made to divide men, but to unite them. It asks not for tolerance, but for fraternity, leaving each man free to think his own thought and fashion his own system of ultimate truth. Therefore, all through the ages it has been, and is today, a meeting place of differing minds and a prophecy of the final union of all reverent and devout souls.

In the olden time one man framed a dogma and declared it to be eternal truth. Another man did the same thing; then the two began to hate each other with an unholy hatred, each trying to impose his private scheme of the universe upon the other, and that is an epitome of some of the blackest pages of history. Against those old sectarians who substituted intolerance for charity, persecution for friendship, and did not love God because they hated their neighbors, Masonry made perpetual protest in a voice which is now becoming the eloquence of the world. A vast change of heart is now taking place in the religious world, by reason of an exchange of thought and courtesy and a closer personal touch, and the various sects, so long estranged, are learning to unite upon the things most worth while and the least open to debate. That is to say, they are moving toward the Masonic position, and when they arrive Masonry will preside over a scene which she prophesied from the beginning.

At last, in the not distant future, the old and bitter feuds of the sects will come to an end. Our little systems will have their day and cease to be, lost in the vision of a truth so great that all men are one in their littleness; one in their victorious assurance of "the ultimate decency of things, and the kindness of the veiled Father of men." Then men of every creed will ask, when they meet:

"Not what is your creed?

But what is your need?"

What is your vision of the meaning of this infinite univers, luminous and dark, glorious and terrible, in which we live? Then Masonry, having fulfilled a part of its sublime and prophetic mission upon earth, will rejoice. High above all dogmas that bind, all bigotries that blind, all bitterness that divides, it will write the eternal verities of the Fatherhood of God, the brotherhood of man, the moral law, the Golden Rule, and the hope of a life everlasting!

Joseph Fort Newton in "The Men's House" from Unity Lodge No. 51

BEYOND THE DOOR OF THE LODGE

Brethren, inside the door of the lodge we have all been advanced through the three degrees of Masonry. During these degrees we became acquainted with the many lessons and fundamental principles of Freemasonry. Repeated exposure to these lessons and principles caused us to reflect on them. The more we thought about them, the more we became convinced of their worth. And how do we measure worth? By a yardstick, a set of rules, or by the test of time. Yardsticks can change, rules can change, but worth stands the test of time.

Knowing that our lessons and principles are worthy and have stood the test of time; how do we apply them "Beyond the Door of the Lodge?"

First of all by practicing in our own lives those lessons and principles; that is by applying them to ourselves.

Secondly, by applying them to those we meet in the world about us.

In the first instance we become good models. In the second we hope to influence others around us to also become good models.

How do we become good models? By observing and practicing the fundamental principles of Brotherly Love, Relief, and Truth.

Brotherly Love to our neighbors, friends, and strangers by giving them every kindness or consideration that we are able to, by being fair and square with them at all times and by doing unto them as we would have them do unto us.

Relief of their distresses as far as possible; whether they be of an emotional, financial, or of any other nature. By soothing their afflictions to the best of our abilities.

Truth in all dealings with people, that they may learn to trust us and we to trust them.

"Beyond the Door of the Lodge" lies the opportunity and challenge for us to practice our Masonic Art for the benefit of all mankind.

Wor. Bro. A. Gordon Savage, Jordan Lodge No. 177, A.F. & A.M.

FIRST IMPRESSIONS

From Spirit River Lodge No. 116

First impressions can be important. Those formed by a candidate who moves from an Entered Apprentice to a Master Mason and through his first year of attendance at the lodge can be lasting impressions.

This presentation will focus on the first impressions of three newly entered masons, Jim Holmes, Ron Craddock, and myself, Dave Allston. A recent issue of the Grand Lodge Bulletin contained an article outlining the first impressions of a group of newly entered masons at Concord Lodge in Calgary. This article helped us to contrast our impressions of a small lodge with theirs, a much larger one.

When we petitioned to become members of the Spirit River Lodge we had no preconceived notions about the ritual or the work involved. We were aware, to some extent, of the masonic tradition of brotherly love, virtue and morality. But that was all.

As entered apprentices our first impression was bewilderment. Not knowing what to expect, what was happening, or why it was happening. One goes in with nothing and comes out with something. The key here, we believe, is that you have to accept Freemasonry on faith alone.

The informal pre-briefing was appreciated. It was a brief mention of what actions would take place. If there had been no pre-warning the actions would have been a shock rather than just bewilderment. The biggest help was watching someone else go through their degrees soon afterwards.

Unfortunately not all of us had this opportunity. An informal debriefing afterwards may have proved useful. It would help to have a quick run through the events or actions just to reinforce what happened. We experienced so much in each session it was very difficult to remember all of it. One cannot absorb a great deal of those all important lectures the first time around. Even with a chart or the actual items to refer to it is hard to give it ones full attention.

Our experience in the past year has shown us that education is important. We are pleased that one of us, Jim Holmes, has been charged with responsibility for the education committee in our lodge. It is easy enough to learn the ritual and sections of the work, but to learn the history, the tradition, and the concepts behind Freemasonry takes more than just rote learning.

We enjoyed the presentation made by our District Deputy Grand Master Right Worshipful Brother Rowe Harris at our last lodge meeting. His approach was subtle. He gave us a short presentation that raised several important points. These points led to some very lively discussion in the fourth degree. The "learning" of his presentation entailed active involvement. We feel that members should actually participate in learning as well as listen to lectures. Please do not get us wrong, lectures do have their place, but there are other ways to impart understanding.

Another topic we would like to address is revitalization of the lodge. It is important that members feel they have something to contribute to the lodge. Smaller lodges have an advantage over larger lodges in this area. More members have duties to perform in lodge thus, their involvement gives them a direct role to play in the lodge. We need to draw on the experience of our older members. And we need the newer members. Those of us whom you can pass experience on to.

Another advantage of smaller lodges is that the members come into contact with each other more often outside the lodge. There is an opportunity to reinforce what has gone on in lodge and the sense of comradry that will bring members back to meetings time and again. A solution to the problem of poor attendance may be a "buddy" system where a member keeps in contact with another. This lets members know that we do care if they show up for lodge or not.

The question of candidates going through too fast has gained attention recently and we would like to add our comments. If there were an extra month between degrees candidates can miss a lot of what is happening in lodge as it takes them nearly a year to become a Master Mason. There are advantages to going through quickly and to taking an extra month between degrees. These advantages will vary from candidate to candidate and lodge to lodge. As long as the candidate is made aware that the timeline depends entirely on himself and there is no stigma attached to taking that extra time there should be no problem. The candidate in conjunction with his mentor can decide if he is ready to proceed.

Thank you for this opportunity to let you know how we felt as we progressed through the degrees. The fact that you have let us make this presentation shows that you are concerned about your lodge and are willing to consider all opinions to make it a better lodge.



Left to right: W. Bro. W. Caley, R.W. Bro. C.W. Blomfield, R.W. Bro. C.E. Sanders and R.W. Bro. W. Campbell.

ASHLAR LODGE NO. 28

At its April meeting Ashlar Lodge No. 28 presented a Fifty Year Jewel to V.W. Bro. C.W.J. Bloomfield. V.W. Bro. Bloomfield was Secretary of Ashlar Lodge for nineteen years. R.W. Bro. C.E. Sanders made the presentation. At the same meeting two members of the Lodge whose service has been outstanding received Honorary Life Memberships. Bro. G.B. Dyson received his Life Membership from the hands of R.W. Bro. C.H. Dyson and W. Bro. H.S. Hambly presented the Life Membership to W. Bro. L.W. Girling.

PORT OF MISSING MEN

Bro. Steven R. Tracie, Secretary Treasurer of St. Mark's Lodge No. 118 whose address is 303 - Sarcee Road S.W., Calgary, T3E 6X5 would like to trace Bro. N.R. Coburn, Edmonton; Bro. Ross Campbell, Kelowna and Bro. W.G. Robertson of San Leandro, California. Anyone who has an up to date address of any of these please contact Bro. Tracie.

NORTH STAR LODGE NO. 4

It was Past Master's Night at North Star Lodge No. 4 in April. R.W. Bro. Mel Steen occupied the Chair of King Solomon. It was twenty years ago that W. Bro. Steen was Master of that Lodge. North Star has twenty five living Past Masters and there was an attempt to have them all at the Lodge meeting. A presentation was made to each of the Past Masters.

THE MAIL BAG

It is a little late for we received a letter from Bro. Lawson C. Elliott, who now lives in White Rock, B.C., last January. He enclosed a copy of the British Columbia Masonic Bulletin and noted that some of our material had been reprinted in it. We are delighted to publish something that others can use. It was good to have a word from Bro. Elliott.

THE GRAND MASTER'S THEME

The Grand Master's Theme, of course, is: "Masonry in Action." The term "Masonry in Action" can be defined as masons giving their time and efforts to a common cause. However, if it were not for the patience and understanding of our wives and families, this would be rather difficult to achieve. We demonstrate, "Masonry in action", best in the public sector and it is not always possible to include our families, but this does not mean that we are unable to practice Masonry in the home. Just being a good husband and father is a fulfillment of masonic virtues. If our wives, daughters, or sons join an organization, don't just provide their transportation, take them, stay for their meeting, inquire what the purpose is and what they will be doing, if possible volunteer for an office or just plain help out wherever you can. You family will appreciate it and others will be seeing, "Masonry in Action."

We have all been to a Grand Lodge Convocation, The Banff Springs Workshop, Church parades, Bar-B-Ques and similar Masonic functions, which of necessity are usually held in public places. How we conduct ourselves at these functions will convey to the public a lasting impression of a Mason. We are well aware that this has not always been a favorable one. Brethren, take the time to study the meaning of our masonic virtues, practice them in your daily life and when we have returned to the privacy of our homes, we can truthfully say, "Today, a small part of the world found, the ideal of a Freemason."

I have already mentioned that, Masonry in Action, is masons giving their time and efforts to a common cause. What better place to start than at our own lodge meetings and their social activities. Our business meetings provide the time to plan masonic or social functions; Ladies Nights for our Ladies, Special Dinners for our members, Mothers' Day Breakfasts for our families, whatever our lodge finances will allow. On the serious side we plan exchanges of Degree nights, Masonic Education nights and of course the important business of running our Lodge. At Emergent Meetings we strive to perfect our Degree work, and having Lodge Officers who are held in high esteem by the brethren and well skilled in the work are essential to accomplish this. If we have an active Lodge, then "Masonry in Action", will become a normal function of that Lodge, and, by attending all our meetings, both Business and Emergent, the better informed we will be to elect Officers who will keep it active as well as honorable.

As a final suggestion for "Masonry in Action", Brethren, if your Lodge is supporting a charity of its own choice, then use all your corporeal and mental facilities to make it a success, either by financing or personal endeavor. For those Lodges not so fortunate, put the same effort co-operatively into our "Masonic Higher-Education and Bursary Fund", monetary contributions particularly, but acquainting members with the purpose of this fund, and encouraging gifts to the same will still be maintaining in their fullest splendor those truly masonic ornaments Benevolence and Charity.

This is my personal concept of the Grand Master's theme. There are many more interpretations sitting right in this room. Get them down on paper, brethren, and let the world know the meaning of "Masonry in Action".

W. Bro. J.W. Cormack, Jordan Lodge No. 177, A.F. & A.M., R. & E. Chairman, Dist. No. 1., read at the meeting of District No. 1, November 7, 1983.