

MASONIC BULLETIN

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THE GRAND MASTER'S MESSAGE

I appreciate the privilege the Committee on Masonic Education has given me of addressing a short message to the members of the Craft. The idea of an education bulletin going regularly to the constituent Lodges with short suggestive Masonic messages, items of interest from our own and other jurisdictions and studied outlines by which Masonic Education may be made interesting and instructive in Lodge meetings, is new in our jurisdiction and we believe will be appreciated by members of the Craft.

It is interesting to observe the emphasis being placed today on new and progressive methods of education. Thoughtful men, leaders of groups, institutions and governments, alive to the value of education, are providing the stimulus and taking such measures as will awaken interest and lead men to discover the cultural beauty and power of truth.

Adult education is the newest and may prove the most powerful of developments in modern education. Thousands of mature men are going to school in the evenings, realizing that education did not end with school or college days, but that it is a life-long process.

"If we would excel, we must learn. If we would be happy we must learn. If we would understand present day conditions in the light of the history of the past, so that we may look forward with hope and confidence to the future, we must learn. We must study. We must read. We must discuss. We must ask questions." "It is of the dignity of man that he should wish to know."



The principles which apply to education in general apply also to Masonic Education. It is imperative for the continued growth and success of our noble order that we should study its history, its personalities, the men who have given it character. Make ourself familiar with its landmarks and search out the hidden meaning of the parables, pictures and symbols of its ritual.

We should give time and thought to their study until the ideals and principles become real in life and character and forceful in all the complex relations of life.

The value of the symbols of the ritual is like gold hidden away in the mountain—the miner must dig for it, and that in itself is a virtue, because many are cursed by the refusal to use their own faculties, and such a life is necessarily lacking in the pleasure of making mental discoveries, which is one of life's richest joys.

History tells us of a young paint-grinder in the studio of Italy's greatest master painter who developed striking evidences of artistic skill.

An enemy of the great master came to the young man one day and said to him, "You should found a school of your own. Wealth, a palace and the favor of kings will be yours."

The young man replied, "I am not ambitious to found a school or dwell in a palace, but I am ambitious to catch Raphael's spirit and reproduce in myself his ideals."

That simple thought contains the essence of Freemasonry. It inspires an ambition to be lofty in thought, pure in affection, to catch the spirit of its great principles and to reproduce in personal life its high ideals. The further we go in the study of Masonry, the more are we impressed with the wealth of its symbolism, the magnitude of its fraternity and the value of its teaching.

"She chooses men for her august abodes,
Building them fair and fronting to the dawn."

EDITOR'S NOTE

This bulletin is not a magazine. Do not look for the many features of a magazine. We seek rather to present suggestions to stimulate the study of Freemasonry. We want to encourage the brethren to read, to think and to discuss Masonry.

This year we make an intensive study of the Entered Apprentice Degree.

First of all, we ask every Lodge in the Grand Jurisdiction to secure the three books recommended. They are:

The Builders, *Joseph Fort Newton*, \$2.25.

Introduction to Freemasonry,

Carl H. Claudy, \$2.00.

Short Talks on Masonry,

Joseph Fort Newton, \$2.00.

They may be secured through booksellers or very conveniently from the Grand Secretary's office, Masonic Temple, Regina, Sask., for the price above named, plus postage. If your Lodge has a Library these three books should be found there—and, perhaps, two or more copies of each.

If your Lodge has not a Library, these books would make a good beginning. Histories, Lexicons and other Masonic texts will find their way into the Library in due course.

We would not hesitate to recommend each Lodge to purchase also a set of "British Masonic Miscellany." This is a set of 20 small handbooks. In each little volume there are several chapters treating a very wide range of Masonic subjects. It has the advantage that the chapters are independent treatments and any one may be read in a short time. The set is a veritable *vade mecum*. It can be secured from Brother W. J. Haydon, 564 Pape Avenue, Toronto, for \$10.00, postpaid.

The Education Committee in each constituent Lodge ought to be free to develop its own methods. Undoubtedly, there is much latent talent within the Lodge and the greatest achievement of the Education Committee will be to bring this talent into the open. Men can be discovered who will make short addresses, participate in debates, a "question box" programme or in Masonic plays—all of which will spread the knowledge of Masonry. We will be glad to hear from the Chairmen of Committees as to successful programmes and we offer them our assistance if they will tell us of their problems.

As to contributions to the bulletins—we invite short articles—not more than 500 words. With our present limitations we cannot publish a magazine nor long addresses but it is marvellous what can be done within the compass of 250 words or at most 500 words. Contributions from the Craft will be greatly appreciated.

WHY DID I BECOME A FREEMASON?

By Rt. Wor. Brother Philip Hughes

There is very little in my diaries to help me to answer this question but I can remember several thoughts and incidents which led me to seek admission into the Fraternity.

I think I had the idea that Freemasonry was, as we say, a handmaiden of religion, i.e., a select body of men who could make scientific progress in religion, which would not always be possible or suitable amongst a mixed gathering of church members. I wondered if Freemasonry possessed a key which might open up secret ways whereby a man could be helped to conceive the infinite. And then for my personal improvement, to be the more helpful to humanity, I realized that it would be of great value to be closely associated with a society of men who were the most respected.

Although I am my father's seventh son, I knew of no relation who was a Freemason. But hero worship had its effect upon me. I was especially impressed when a neighbour handed to me a very generous contribution towards the purchase of a piano for the church. He told me the story of his life. He had worked hard for many years and had been successful. He was a Freemason. I wanted to be like him. I knew another man who was a Freemason. His wife and every member of his large family was delightful to meet. I felt that Freemasonry had something to do with the good discipline and happiness of them all. I wanted to be the head of such a family. He told me once that I would be useful in the fourth degree. I was mystified, but I had an increasing desire to become a Freemason.

I consulted my father. He suggested no objection, but I think he felt that I might be securing some advantage without working for it and without deserving it.

Finally, in a photographer's window, I saw the photograph of a highly respected acquaintance of mine. He was wearing the regalia of Grand Master. I went to him, and in a few weeks my petition was accepted.

WHY I CONTINUE TO BE A FREEMASON

By M.W. Brother George C. Derby

No greater compliment could be paid any man than to ask him to write his reasons for "continuing to be a Freemason." The very fact of asking him to write on this subject indicates that those making the request have concluded from observations and personal contacts that he is a Freemason, not simply a member of the Masonic Order. As to whether I am

deserving of the compliment or not I shall not take up the space allotted to me in discussing, sufficient for me to say I wish I could lay claim to the honor.

At no time in the history of the world has the necessity for the practice of the teachings of our order been more necessary than at the present time. It is unnecessary for me to remind the reader of present-day world conditions, wherein not only individuals but nations and groups of nations are entirely disregarding our moral standards. Treaties and contracts are only kept when it is more advantageous to keep than to break them. Actions of individuals and nations are controlled from the point of view of advantage only and not as to what is morally right. Might and not Right is the guiding force which apparently is in temporary control. Is it not a comfort then to be one of a large group of men spread over the whole of the habitable globe, who by example were taught, and sincerely believe, that it is better to suffer death than betray the sacred trust reposed in them? Have not we who believe in the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul, a tremendous responsibility not only to teach but to practice the teachings of Freemasonry? Can we, in the face of our very serious obligations, disregard our responsibility to our fellow man? This is not the time or the place nor does space permit my discussing the tenets of our order, so I must confine myself to reminding my reader that, outside the church itself, no other organization has the responsibility we have as individuals, and as Lodges, of exerting our influence for the betterment of mankind throughout the world. Our order is particularly fitted for this in that we are non-political and non-sectarian. We have in our membership people of all creeds, men of experience and ability, men holding the highest positions in their various communities and countries, all with the privilege of meeting on a common ground where they can learn from and impart knowledge to each other. Is this not in itself sufficient answer as to why I should continue to be a Freemason.

Other reasons too numerous to enumerate here, a great many of which are personal and selfish, explain why I personally continue.

My dearest and closest friends are those whom I have met in Freemasonry. These men have bestowed honors on me, which while serving to make me more humble, at the same time make me proud to have such men as friends.

I realize that I have taken more than my allotted space and while there are numerous other personal reasons for my continuing to be a Freemason, I shall close by stating that, in my humble opinion,

any man who has studied and understands the teachings and objects of Freemasonry cannot fail to "continue to be a Freemason."

A TOAST TO THE M.W. THE GRAND LODGE

By Wor. Brother A. H. Cromie

In rising to propose the toast to the Most Worshipful the Grand Lodge of British Columbia, I do so with the firm conviction that the welfare of the Craft in this Grand Jurisdiction to an outstanding degree has been assured by the conscientious discharge of the duties and responsibilities which are the prerogatives of the Most Worshipful the Grand Lodge. These are executed with patience, tact and fidelity in all matters pertaining to the welfare of the Craft.

It is the duty of the Most Worshipful the Grand Lodge to watch over the activities of the constituent Lodges and to give assistance and advice in the many difficult problems with which we may be confronted from time to time. Its stabilizing influence can readily be recognized throughout the Jurisdiction. It discharges great responsibilities. Think of one item only—The Grand Lodge Benevolent Fund. Here is a capital sum of \$330,000.00 with a monthly disbursement of over \$1,100.00. The administration of this fund calls for genuine business ability and at times great firmness. Yet the gracious spirit is never absent and in its operations the Brethren may discover that true Masonic touch—the happy art of saying and doing the right thing in the right way. Grand Lodge thus translates intellectual knowledge into actual experience and makes Masonry a practical art. Our time-honored institution has ever stood for loyal and unselfish service performed with that meekness which denotes strength.

Moreover, we are particularly fortunate in being governed by those stalwarts of Masonry who are always anxious to emphasize the fact that while Benevolence, Relief, and Charity are in themselves worthy and necessary activities, these things are only secondary to the real purpose of Masonry, namely, Character Building.

May we all appreciate our opportunities and duties as Freemasons and demonstrate in our daily lives the tenets of the Craft so that we, too, may be classified as honorable and active workers in our noble institution.

Masonry is the happy and restful, refined and intellectual home of men of good-will and good sense; men who discover one another and realize themselves in close and familiar association and who have realized that the brotherhood of man begins with the manhood of the brother.

W. N. Ponton, P.G.M. Canada

FRIENDSHIP

By Wor. Brother J. B. Alexander

No pleasure in life exceeds that of friendship, but there is no human relationship whose duration is less certain. Its sublimity may be impaired or it may be destroyed by innumerable, oftentimes trivial causes.

Much has been said, over a long period of time in extravagant terms of undying friendship, of unfailing constancy, of never-ending consideration. Cases are known where men have remained faithful to their earliest choice, their friendship surviving every vicissitude of fortune, every difference of opinion.

Such cases are noteworthy because of their rarity, for lasting friendship must be based on mutual interest, esteem or regard cherished by kindred minds, and must bring mutual pleasure. The test of friendship is not the cataclysmic event, but the common recurring every day occurrences which, individually, are unimportant, yet collectively assume staggering proportions—those

"Little rifts within the lute,
Which, by and by, will make the music mute
And, ever widening, slowly silence all."

"Friendship," says a character in an old French play "is so precious to some of us that, when it is broken, we stoop and gather up the pieces." How utterly true that is! Loss of friendship—of man or of God—is a disaster of the first magnitude.

"Here's to the heart of friendship, tried and true,
That laughs with us when joys our pathway
strew,
And kneels with us when sorrow, like a pall,
Enshrouds our stricken souls, then smiles
through all
The midnight gloom with more than human
faith.
Here's to the love which seeks not self, and hath
No censure for our frailty, but doth woo
By gentle arts our spirits back into
The way of trust, then sheds upon our lives
A radiance which all things else survives."

Suggested topics for discussion and debate based on the papers published in the report of the Grand Lodge Educational Committee in the Proceedings of Grand Lodge and in this bulletin.

Topics for Discussion Compiled by Wor. Bro. Dr. Roy D. Shortreed

1. How can your Lodge most effectively carry out the suggested program of Masonic Education?
2. Most candidates show a desire for more light on Masonic subjects when they are receiving their degrees and immediately afterwards. Are we doing our part to help them satisfy this desire?
3. The greatest problems that are facing our Lodges today are lack of attendance and enthusiasm on the part of the mem-

bership. Masonic education has done much in some Lodges to overcome this difficulty. Can your Lodge benefit likewise?

4. Can Freemasonry ever be classified as a religion?
5. What is the true mission of Freemasonry?
6. Is a Mason, while discussing the craft with a prospective applicant, ever justified in using such purely Masonic terms as Fourth Degree or other mystifying words that his friend does not understand?
7. What is meant by the right and proper motive on the part of the applicant?
8. Name and discuss the various symbols brought out in the lecture in the N.E. corner.
9. What influence has Freemasonry had in the lives of some of the prominent citizens of your community?
10. Should Freemasonry be considered a benevolent institution?
11. What and how much should an applicant be told before he receives his degrees?

Subjects for Debate

1. Resolved that membership in a Masonic Lodge results in a changed attitude towards mankind.
2. Resolved that the goal of Freemasonry can only be attained by individual effort.
3. Resolved that the mental preparation of the candidate is more important than the manner of conferring the degrees.
4. Resolved that the future of Freemasonry depends on the enthusiasm of the membership.
5. Resolved that regular attendance at Lodge is essential for Masonic development and growth.
6. Resolved that Freemasons could profitably discuss civic and state affairs within their Lodges.

Questions for Research

1. What is the difference between an applicant and a candidate?
2. When does his status change?
3. What is the proper position for the candidate in the N.E. Angle of the Lodge?
4. What does the E. A. Degree symbolize?
5. What symbolic meaning has the physical preparation of the candidate?