

MW R. E. Robson, PGM •

An article written by MW R. E. Robson, PGM, Grand Secretary of the York Grand Lodge of Mexico, as published in the Craftsman.

Some time ago I was asked to give a talk on the above subject and accepted, without undue hesitation because it was remembered that several similar talks had been given on previous occasions and it seemed as though it would be an easy matter to revamp these for the occasion, however, after digging them out of the archives it became apparent that they just would not do either individually or collectively. These papers cited a multitude of examples as to how one could adapt one's Freemasonry to all kinds of situations, but, it seemed to me that these typical examples would not necessarily be interesting or applicable to my Brethren. The fact of the matter is, said I to myself, if we have absorbed the truths of our Masonic philosophy, if these are in our hearts, then the application of these philosophies will be automatic and be applied by each of us in our own individual ways.

You can readily see where this left me, it left me with a title for a paper but with very little to say about the matter. It would have been better if the title had been — "Improving Ourselves in Masonry," for, by improving ourselves we would, through the natural course of events, improve our application of the things learned to our every day lives.

Dr. Joseph Fort Newton spent no small share of his fruitful life in the constant effort to bring Masons to a knowledge of what Masonry is, what

it means, and how it can influence for good our thinking and our living. His concern was always with making the lessons taught in Masonry personal, meaningful and practical.

In his book, THE MEN'S HOUSE, there is a chapter on "Applied Masonry," Dr. Newton wrote — "Masonry is the application of noble ideas to practical life. If it ends merely in fine emotion or eloquent sentiment, it fails. Ideas do not work themselves out automatically. Some seem to think that all we have to do is to throw a great idea into the world, and then by virtue of some magic power, which that truth possesses, it will begin to work and bear fruit of its own accord. It is not so. There must be soil for the seed, and hard work for its cultivation. Ideas by themselves are ghosts until they are incarnated in men, and the men are organized for the service of truth . . . In all the teachings of Masonry there is a recognition of the human race as a family, a brotherhood — a sense of the fact that the good of humanity as a whole does actually exist — and that is the one thing needed today. The world is perishing for the lack of Brotherhood; and though we have the great ideal on our lips, it has not yet found the way into our hearts and hands."

Brethren, there is really nothing more to be said, however, let us try and enlarge a little. . . The ultimate aim of

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Chapter No. 9, OES), which probed the charges, found Bro. Martin's assertions correct. Dr. Belen Arguelles, chief of the Division of Spanish Culture of the Dept. of Education, admitted that the editions were prepared with the assistance of Dominican priests from the University of Sto. Tomas. △

LIVING ONE'S FREEMASONRY . . .

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Masonry lies in the field of character building. It admits good men into its Tyled Lodges and seeks to make them better men. Always its aim is to inspire Masons in their practice of applied Brotherhood. That truth was beautifully expressed by Edwin Markham, poet and Master Mason, in these two stanzas—

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build these cities glorious
If man unbuilted goes?
In vain we build the work unless
The builder also grows."

Now let us suppose that we have all thoroughly absorbed the philosophies of our Craft, that we realize their soundness and truth, that we are determined to put them into practice. What happens next? Actually we seldom know, only the GAOTU knows. Each of us individually knows what he is doing about the matter. I know what I am doing but know little about what each of you are doing. Also, I know this, that if your individual efforts are no better than my own, we are in pretty sorry shape. Let me give you an example. Some time ago I gave what was acclaimed to be an excellent talk on this same subject. The next morning I was

browsing around and not at all satisfied with conditions, when, out of a clear blue sky one of my assistants, a brother, said — "Where is that sunny countenance you were recommending to us in Lodge last night?" This stopped me in my tracks. I remembered talking about exuding happiness, brotherly love, that we should give a cheery good morning and a smile to those we meet, that we should make every place a brighter place because we had been there. But, here was I, going around with a sour-puss and not practicing anything I had preached.

The fact of the matter is that this practical application is both difficult and often frustrating. Human nature being what it is, practice in daily living is a vitally rewarding experience. It helps to solve complex problems like those found in the field of labor relations. It has been a great assist to myself in social activities and in many other fields. This practical application of our teachings brings in bonuses that are far beyond one's fondest dreams and, I am sure that each one of you can readily add joyful experiences of your own. This is where the Lodge comes in. It is not practical, or possible, for a brother to accomplish these things on his own for he needs the companionship, the fellowship and the brotherly love of his brethren. We need each other's encouragement and understanding if we are going to do a real job. That is why we come to Lodge, so that we will be renewed in spirit, to be re-armed so that we can again go out into the world and adequately tackle the problems facing us. . . "There is a destiny that makes us brothers, none goes his way alone; all we send into the lives of others, comes back into our own." △