

SEEK THE TRUE MEANING

By V. M. BURROWS, M.P.S.

The Orphan's Friend and Masonic Journal

It might be thought today by many that our Bible came to us in the form in which it now exists, but it did not. Our Bible is a compilation of many books by a large number of authors, and was written over a period of several centuries.

The Council of Nice in the year 325 A.D. was called by the then Christian world to decide just what books should comprise the Bible. A great many scripts and scrolls were examined and read carefully, and some were accepted some were rejected.

There have been many printings and revisions of the Bible as it was formulated by the Council of Nice in 325 A.D.

We believe that the Holy Bible when proeprly interpreted in the light of reason, is the basis of an ordered life in the civilized world, but we do not believe that anyone has a divine right to act as intermediary between God and the individual human being.

Masonry has taught no religious doctrines except those truths that tend directly to the well-being of men. The natural form of Freemasonry is morality, from which we are induced to live a true and faithful life, from the motive of a good man.

We believe that a man should learn to love God. We believe that the starting point for learning to love God is the experience of learning to love one another. The evidence of our extreme faith in the value of love for each other is shown by the dramatic symbolism of our degree. Our great need is for increased attention to, and mature consideration of, that great lesson.

Our great problem in Masonry is to get members to think about the duties of a Mason as delineated in the Charge of the Apprentice, and about developing zeal for our institution as indicated in the Charge of the Master Mason.

If a brother has generated zeal, he may find interesting and revealing phrases in the Monitor. Some are in the Charges. He may well ask himself the meaning and true significance of those phrases.

There is no excuse for any member of our ancient and honorable Fraternity failing to realize the existence of our right ideals or principles of human conduct. Not only are they symbolized and explained in our work, but they are printed in plain language and included in

the Monitor. In fact, they are concentrated in the Charge of the Apprentice.

These right ideals or principles of human conduct are not new. They are tried by time and brought down through the ages by the medium of Freemasonry.

Moreover, any right-minded man of lawful age who is worthy and well qualified will admit the truth and value of these ideals and principles. He will also readily admit the advisability of following these teachings in direction and control of his life.

We are prone to depart from the effect of our first good impressions on the grounds of expediency, but, if we believe in the principles taught us as we go through the degrees of Freemasonry, we are sure to think and act on a higher plane of life than we did before we were made Master Masons.



T O L E R A T I O N

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Masonry is richly endowed with great principles and virtues, and endeavors to impress these virtues upon the mind of every initiate. Among the more personal virtues which the Order strives to keep ever present in the hearts of candidates and members is Toleration. This important virtue must never be neglected if Masons are to function as a Fraternity of Brotherly Love.

Toleration is that broad-mindedness which both prompts and enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments regarding matters political, pholisophical and religious.

Toleration is that spirit of unselfishness which leads a man to recognize that each person sees things from his own viewpoint, and to admit that it is always possible for himself to be wrong and the other to be right. It is that kindness of thought which prompts a man to respect the opinions of his fellows as if they might some day become his own.

Toleration is that charitable judgment upon the actions, the conduct and even the foibles of others which each man would wish pass-