

authority in granting this Dispensation but because of the necessity for changing the meeting nights was caused by an act of God, we approve of the action of the Grand Master in this emergency.

(The Report of the Committee WAS ADOPTED.)

TO HAVE VISITING TEAMS FROM SISTER JURISDICTIONS CONFER DEGREES IN LOUISIANA: ALSO TO PERMIT DEGREE TEAMS FROM OUR JURISDICTION TO CONFER DEGREES IN SISTER JURISDICTIONS: We approve these Dispensations, however, we feel that the consent of the Grand Master of the Sister Grand Jurisdictions should have been obtained.

(The Report of the Committee WAS ADOPTED.)

SPECIAL DISPENSATIONS: The Committee approves Special Dispensation No. 1—Brother Wolf disagreeing because the Lodges are not permitted to sponsor any outside activities of this kind.

(The majority Report of the Committee WAS ADOPTED.)

Special Dispensations Nos. 2 and 3. We DISAPPROVE these dispensations as we consider Bingo to be gambling and prohibited by State law and therefore by Masonic law. Gambling for the purpose of raising funds is prohibited by Masonic law whether it be for Masonic or other charitable purposes or not.

The Report of the Committee WAS ADOPTED.

Fraternally submitted,

J. CHRIS NUNGENESSER, P. G. M., Chairman,  
B. Y. WOLF, P. G. M.,  
EDWIN F. GAYLE, P. G. M.,  
ROBT. H. BROOKS, P. G. M.,  
WARREN O. WATSON, P. M.,

The Report of the Committee WAS ADOPTED AS A WHOLE.

#### ORATION

By M: W: BROTHER DEE A. STRICKLAND, P. G. M., Grand Orator  
Most Worshipful Grand Master, Members of the Official Family of the Grand Lodge, Distinguished Visitors, My Brothers:

I first want to thank Most Worshipful Grand Master, Q. T. Harntner, for the rare privilege of speaking this evening to such a fine distinguished group of Masons as are assembled here at this Grand Communication of the Grand Lodge of the State of Louisiana.

Four years ago, it was my privilege to recommend to this Grand Lodge our present Grand Master for the office of Grand Junior Warden, and I made the statement then, that he would make one of the finest Grand Masters this Grand Lodge had ever had. I believe that every member of this Grand Lodge this evening feels that, that statement has been fully justified by the fine manner in which our Grand Master has served this Grand Lodge for the past twelve months.

He has displayed a great deal of loyalty and devotion to the ideals and principles of Freemasonry. He has shown a great deal of wisdom and rare judgment in performing the duties of his office. And he has shown that he is in full possession of a clearness and wisdom of mind, kindness and charity of heart and a clear understanding of his fellowman, all these qualifications which are necessary for the performing of the duties of the high office of Grand Master. It can be truly said of him that he "Exemplifies the teachings of Freemasonry in his every day life."

I have selected as my subject this evening, the motto which I chose when I was elected your Grand Master in February 1941. "Exemplify the Teachings of Freemasonry in Your Every Day Life." I firmly believe that if every Mason in this nation of ours would do this, we would be able to exert a powerful influence in the formation and preservation of a just and stable peace for this nation and world which would endure the storm and stress of any crisis.

When I selected this as my subject, I realized fully that it is a very deep and broad subject and of such magnitude that with the short time allotted me on this occasion, I will only be able to scratch the surface, but if I can bring to this great audience just one or two thoughts for you to carry back to your lodges then I will feel that my efforts will have been well rewarded.

I want to first give credit to those great Masonic writers, Bros. Albert Pike, Joseph Ford Newton and Charles H. Johnson for the thoughts and ideas that I have used from their writings in the preparation of this oration.

There are so many ways for a Mason to exemplify the teachings of Freemasonry until I find it hard to find a starting place and a stopping place.

In speaking to you on this subject, I want to first remind you that Freemasonry, the oldest and greatest of all institutions is a world wide organization, bounded neither by place nor time, or any particular type of country or particular type of civilization. It has a universal appeal, an appeal that seems to hold the soul of man, irrespective of where that man's residence may be or the particular time in the world's history in which he might have lived.

Freemasonry has been more highly favored than any other institution that has ever existed upon the face of this earth. It has witnessed the rise and downfall of governments innumerable. It has seen powers and dominions rise and pass away, leaving scarcely a trace behind. The children of Israel, the chosen people of God, have passed off as the dew of morning. The Medes and the Persians with their immutable laws and conquering armies, have submitted to the dissolving hand of time. The glory of Greece with all of her learning and wisdom, is told only in history. The power of Egypt with all of

her riches and greatness is preserved in song only. Imperial Rome before whom kings trembled, in whose presence thrones tumbled to pieces, and in whose path empires were trodden into impalpable dust, has herself ceased to be. The records of arts and sciences have perished; languages have been lost; tongues confounded; religions overturned. Yet Freemasonry pure and undiluted has survived all of this ruin. If she had none other than human support would she not have submitted to the same fate of all other things that are mortal.

Why has Freemasonry alone survived? It is because she emanated from the great womb of eternity, simultaneously with order, virtue and religion. It is because her building "rock ribbed and mighty" is based upon the foundation of eternal truth, firm as a rock, which though far from shore, lifts its majestic top above the waves, and remains unshaken by the storm which agitates the ocean; they may rise, rage and dash against its base, but they are destined to break harmoniously, forever at its feet. Its top reaches the Heavens, and there it will remain until the last sound of the gavel is heard on earth, and time itself sinks into the ocean of eternity.

So, in exemplifying the teachings of an institution that has, I believe, a Divine origin and has been handed down to us through the dim and dusty ages of the past, every brother will be building his Temple of Character, so that it will stand unfettered and unsharped before the whole world to see and admire. In building his temple of character the Master Mason must not only have the perfect ideal in mind toward the completion of which he is steadfastly working, but he must do the work himself, and do it alone. He cannot employ the services of his brethren in the building of this particular temple of character. He must do every detail of the work himself. When ever the help that he needs does not come from his own heart, mind and soul, there is always that inexhaustible source of power above which is yielded to him through prayer.

Every Mason should take to himself seriously the teachings of Freemasonry in such a way that his Temple of Character will be so strong that he can walk uprightly in his several stations of life before God and man, so that all who know him will be proud to refer to him as a man and a Mason. Every man who applies for the Masonic degrees does so because of the favorable impression that some Mason or group of Masons made on him. So if we display a true Masonic spirit and character at all times, the stronger will become the power, teachings and influence of Freemasonry.

Every Mason should determine to display the idea of brotherly love, goodwill, fellowship and friendship, which will lubricate the wheels of life and the machinery of the world much better than all of the theories, which are presented to us as cures for all of the ills of the world. Freemasonry does not ask too much of us, but merely

for the exemplification of those things which we have been taught Freemasonry stands for.

The world needs today more than it has ever needed before, the man whose life revolves around the idea of service to his fellowmen, who is generous and charitable, and who, though he may have little of the world's goods, yet is capable of rendering help to others just because they are his fellowmen.

A picture of such a man is a Mason as we idealize the Mason. And here is suggested a Mason's greatest opportunity and a Mason's job in the world. An individual Mason may have a little of the world's goods; if, however, his heart throbs with human impulses, if, because of his human sympathies and his understanding of the human heart, he inspires men and women to a new conception of the dignity of man, and makes the world a better place to live in, then he has fulfilled his great destiny.

Masonry has always been the preserver and defender of truth. In building our temple of character, Masonry should be the beneficent, unambitious, disinterested guide and it is the condition of all great structures that the sound of the hammer and the clink of the trowel should be always heard in some parts of the building.

Man in his natural state is indeed a rough ashar in the quarry of humanity. Pride, selfishness, anger, intemperance, avarice, sensuality—these and a host of other passions mar the symmetry of that stone which was intended by the Great Architect of the Universe to be used as a living stone in that house not made with hands eternal in the Heavens. It needs the constant application of the twenty-four inch gauge of duty, the common gavel of temperance, the square of morality, and the plumbline of rectitude to fit it for that high destiny. Masons should be quick to take advantage of every opportunity to be of service to his fellowman. In our ritual there is a familiar phrase, "Eight hours for the service of God and the distressed worthy brethren." This phrase should not only be taken literally, but we should ever practice it to the limits of our means. Some portion of every man's life should be given to the service of his fellowmen. Circumstances will usually dictate the form it should take.

As we look back over the history of mankind you will find that those lives in whom the element of service was the predominating factor, those were the lives which were the most useful to humanity. If we will always keep the element of service kindled in our lives, we will always find ways and means to express it, and the joy to the hearts of the distressed and afflicted will be in proportion to the service rendered.

There are many activities in a masonic lodge that affords opportunity for service. The poor to be helped, the sick to be visited, the

distressed to be comforted and the widow and the orphan to be protected. We can live the true spirit of Masonry so that we may better portray idealism and inspiration to fraternalism, and a strengthening of our belief in God and Immortality. Every Mason should be charitable, patient, helpful, comforting to his brother and be filled with loving kindness and the spirit of service. "A word fitly spoken is like apples of gold in pictures of silver."

"Have you never seen a youngster who has gone and stumped his toe, and was sitting by the wayside a-crying soft and low,

A-holding of his dusty foot, so hard and brown and bare,

Trying to keep from his eyes the tears that were gathering there,

You treat him sorter kind like, and the first thing that you know,

He's up and off and smiling, clear forgot he stumped his toe.

"So it is along the road of human life, you'll find a fellow traveling slow,

Like as not it's some poor cuss who has slipped and stumped his toe,

He was making swimming headway when he bumped into a stone,

And his fellows kept hurrying onward and left him there alone,

He's not sniffling, nor is he sobbing, he's too old for tears and cries,

But he's grieving just as earnest, even though it comes in sighs,

It does a lot of good sometimes, to go a little slow

And speak a word of kindness to the man who stumped his toe."

I once had a brother to ask me in open lodge, why so many young men today did not apply for the degrees of masonry, and that he had a son well over twenty-one years of age who had never applied for the degrees. In the course of questioning I found that this brother had not been in a masonic lodge before for sixteen years, that he never wore an emblem, never spoke of the order to the boy. In my mind this boy didn't know that his father was a mason or if he did he never made a very favorable impression on him because I don't think that he had exemplified very many of the teachings of Freemasonry. I believe that practically all Masons' sons will be favorably impressed with the institution of Freemasonry if the father will properly conduct himself as a mason. Because after all a father to a son is the greatest man on earth, and he would like to follow in his footsteps and go where he goes. There isn't any greater scene in a masonic lodge to me, than to see a father raising his son, or a brother a brother, or a son his father.

Some people can live out their threescore and ten years upon this earth without making any contribution or rendering any service to the good of humanity, or building a temple of real character. But if we as masons live true to the teachings of Freemasonry we are bound to exert a wholesome and powerful influence on those who are to come after us.

Almost two thousand years ago, The Man of Galilee came upon this earth, each of us as master masons look upon Him according to our own faith and creed. His coming upon this earth and the short space of thirty-three years exerted a greater influence upon the lives of men than any one from the red dawn of time to the present day. His coming upon this earth has helped to solve that age old problem which prompted the troubled patriarchs of old to ask that momentous question to which centuries have tried to give answer, "If a man die shall he live again?"

Armed with faith in man, hope for the future of humanity, loving kindness for our fellows, Masonry and the mason must always work and teach. Let each do that for which he is best fitted. Masonry has already helped to cast down some ideals from their lofty pedestals, and ground into impalpable dust some of the links of the chains that hold men's souls in bondage. That there has been progress needs no other demonstration than that you may now reason with man, and urge upon him, without danger of the rack or the stake, that no doctrine can be apprehended as truths if they contradict each other or contradict other truths given us by God. Long before the reformation a monk, who had found his way into hearsay without the help of Martin Luther, not venturing to breathe aloud into any living ear his anti-papal and reasonable doctrines, wrote them on parchment and sealing up the perilous record hid them in the massive walls of his monastery. There was no friend or brother to whom he could intrust his secret or pour forth his soul. It was some consolation to imagine that in the future ages someone might find the parchment and the seed found not have been sown in vain.

What if the truth should have to lie dormant as long before germinating as the wheat in the Egyptian mummy? Speak it never the less, again and again, and let it take its chance. God will not be less careful to provide for germination or those truths you may boldly utter forth. He said "Cast thy bread upon the waters, and after many days it shall return to thee again."

If our obligation as masons makes us a potential unit in this vast scheme of things for the progress and the advancement of the human race, then indeed are we thrice blessed in the admiration and esteem of all good people. To do something efficiently for humanity here and now is a true mission for us all. It is little enough that we can do or that we believe that we are able to do for others, but if the good deeds done in the flesh shall count in the great hereafter, then indeed, will the mason, who understands his obligations and lives up to its ideals be among the chosen of God. You shall judge a tree by its fruit, and a man by what he does. Let it be your watchword to do things and do them well. Do not be a drone in the human hive. Stand forth on the

firing line, enthused by duty's call; and armed and prepared by a cause most just, you need not shrink from any danger, which may threaten masonry or yourself.

Do not leave your masonry in the lodge room. Carry home with you the gentle thought, the kindly word, and helping hand. Out in the world of business and of pleasure carry its messages of honesty, sincerity and virtue. Lodge room masonry is no better than "Ammon Corner" religion, which does not extend beyond the limits of the corner. There are grander flights, more lofty pinnacles and broader fields of thought and endeavor than the limited environment of Masonic Sanctuaries. Along these exalted pathways, the mason ever mindful of his obligation toward all of his human brothers, will tread with unerring steps, extending always, to those less strong and confident, the encouraging word and generous hand, instilling new inspiration and hope for the better, purer and nobler things.

Freemasonry is not a religion but it is deeply religious. It wars not against any sectarian creed or doctrine. She opens wide her doors to men of all religious faiths and creeds. The Hindu, Persian, Assyrian, Chaldean, Egyptian, Chinese, Mohammedan, Jew and the Christian all meet around her pacific altars, and without discord, but in perfect harmony dwell together. When knocks for admission on her doors are made no one on the inside can inquire of the seeker to what church he belongs, what his religious opinions are, or what creed he professes. He must be a believer in God, a God to whom it is not folly to pray; and the continuance of the soul of man after the death of the body. No Atheist can be made a mason; these are trite doctrines and well understood, not only by all masons, but every well informed person, and no one will have the temerity or be so reckless of the truth to deny them.

One of the principles of our order is toleration, the undisputed right of every man to worship God in accordance with the convictions and dictates of his own conscience. She stands for the freedom of thought, freedom of speech, freedom of conscience everywhere. She does not preach toleration and practice intolerance. If she indulged in bitter attacks on any man or group of men, she would be attacking her own household; Because men of all Churches, all sects, all creeds and all political parties are members of this great order.

All down through the course of human history, masonry has always tried to build a closer relationship between man and man. Barriers of race, creed, habit, training and intellect has separated man as if some malign genius were bent upon keeping man from his fellow-man, cresting suspicion and hate. Masonry the oldest and the most wide spread order, toils amid all of these things in behalf of friendship, uniting man upon the only basis which they can ever meet with dis-

nity. Each lodge is an oasis of equality in a desert of strife; working and welding mankind into a great league of sympathy and service, teaching him that no matter how smart we may become, there is always that something in the human soul that needs the association with his fellowman.

Masonry, all the time, tries to teach men better, to refine his thought, purify his sympathy, and broaden his outlook upon life. All down through the course of its history, the vast accumulation of tradition, its simple faith and its solemn rites, its freedom, its friendship are dedicated to a high and moral ideal, seeking to make every man stronger in his behalf, and bow in obedience to the will of God. Masonry has no greater mission than to exalt and ennoble humanity, bring light out of darkness, beauty out of angularity; to make every hard won inheritance more secure, every hope more radiant.

We should exemplify the teachings of Freemasonry in such a way that we may project our lives far into the future and live beyond our time, because it is the dead that govern. The living only obey. And thus, shall the living when we are dead, for good or bad obey us. The thoughts of the Past are the Laws of the Present and the Future. That which we say and do, if its effects last not beyond our lives is unimportant. That which shall live when we are dead, as part of the great body of law enacted by the dead, is the only act worth doing, the only Thought worth speaking.

Knowing the slow processes by which God brings about great results, the True Mason does not expect to reap as well as to sow, in a single lifetime. It is the inflexible fate, and the noblest destiny, with rare exceptions, of the great and the good to work and let others reap the harvest of their labors. He, who does good, only to be repaid in kind, or in thanks and gratitude, or in reputation and the world's praise, or preaches on every opportunity, or advertises it on every hand, is like a person who loans his money that he may, after certain months, receive it back with interest.

To be repaid for eminent services with slander, or ridicule or at best with stupid indifference or cold ingratitude, as it is common, is no misfortune, except to those who lack the wit to see or sense to appreciate the service, or the nobility of the Soul to thank or reward with eulogy, the benefactor of his kind. His influence will live and the great future will obey.

It is enough for us to know that the fruit will come in its due season. When or who shall gather it, it does not in the least concern us to know. It is our business to plant the seed. It is God's right to so much more the noble. The desire to do something that shall benefit the world, when neither praise nor glory will reach us when we sleep soundly in the grave, is the noblest ambition entertained by man.

So my brethren, let us at this Annual Grand Communication, rededicate our lives to the ideals and principles of Freemasonry, which have been taught us around our masonic altars. Let us "Exemplify the teachings of Freemasonry in our everyday life." In so doing we will be building up the structure of our lives with what we can see, feel and hear, and with the constant application of the working tools of Freemasonry, which has been handed down to us through the ages of the past, we will be shaping the rough ashlar of our life into a smooth ashlar so that it will take its place as a living stone in that Spiritual House, that House not made with hands eternal in the Heavens.

So in the words of William Cullen Bryant, let us all—

"So live, that when thy summons comes to join  
The innumerable caravan, that moves  
To that mysterious realm, where each shall take  
His chamber in the silent halls of death,  
Thou go not, like the quarry-slave at night,  
Scourged to his dungeon but, sustained and soothed  
By an unfaltering trust, approach thy grave,  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

#### RESOLUTION No. 14

By W. D. HAAS, Jr., P. G. M.

WHEREAS, in the past few years some Grand Masters have sometimes closed Constituent Lodges and Emergent Communications of this Grand Lodge in a short form, and

WHEREAS, as we have no law authorizing same, and

WHEREAS, as this is contrary to the esoteric work adopted by this Grand Lodge,

THEREFORE, BE IT RESOLVED, That it is the consensus of this Grand Lodge assembled in its 137th Annual Grand Communication this 16th day of February, 1948, that all Grand Masters and Masters of Constituent Lodges shall open and close all communications in due and ancient form.

Referred to Permanent Committee on Work Jointly to Masonic Law and Jurisprudence.

(ADOPTED. See page 229.)

#### REPORT OF THE COMMITTEE ON MASONIC LAW AND JURISPRUDENCE

We, your committee on Masonic Law and Jurisprudence to whom were referred certain Recommendations of the Grand Master, beg to report as follows:

RECOMMENDATION No. 4—We agree with the Grand Master that the method of reviewing and approving lodge by-laws should be streamlined and the matter should be given serious study. We recommend that the incoming Committee on Masonic Law and Jurisprudence do so during the coming year. In order, however, to offer some relief in the interim we propose the following amendment to Article 3, Section 5, of the General Regulations.

#### RESOLUTION No. 15

Said section after the semi-colon following the word "effect" to read:

"Provided in all cases relating to—

The Name and Domicile of a Lodge,

The date and time of Communications,

The amount available to the Relief Committee,

Fees and Dues,

Compensation of Officers,

Form of Trial,

Order of Business.

the Grand Master shall act upon them without any reference to the Committee."

(ADOPTED. See page 226.)

RECOMMENDATION No. 5—We agree with the Grand Master that a great deal of correspondence could be avoided if the officers of lodges would consult the Code and the Handbook of Masonic Law in an effort to ascertain the law before requesting a ruling. As a matter of fact, the Committee feels that the purpose of the Handbook of Masonic Law was to make available an accurate and up to date explanation of Masonic Law and customs in Louisiana. We urge Lodge officers to use the Handbook in the future and Grand Masters to refer to sections in the Code or the Handbook in response to inquiries concerning the law when a subject is clearly covered therein instead of making rulings in such instances. Part of the charge of installation of lodge officers is to be well versed in Masonic law and to regard it as a duty of lodge officers to carry out this recommendation.

RECOMMENDATION No. 6—The Committee feels that this recommendation has merit and believing the Grand Lodge should be given the opportunity of passing on this Recommendation, submit the following resolution:

#### RESOLUTION No. 16

BE IT RESOLVED—That Article 4, Section 2, of the Constitution amended as follows:

"That the Grand Master, Deputy Grand Master, Grand Wardens, Grand Treasurer, Grand Secretary, and Grand Lecturers shall be