



GRAND LODGE BULLETIN

Editor: A. M. Mitchell, P.G.M.

THE NEW YEAR

MAY we greet our readers first with a wish for 1939? It is this, to each and every one of you: May the New Year be a year of faith in the future, of hope come to fruition and charity to all men.

One of the accepted "landmarks" of the Masonic Institution is that its members in lodge assembled shall not discuss controversial religious or political topics. They were wise men who first framed this regulation for in it is perhaps the prime reason for the Revival of 1717, the creation of a place of peace apart from the seething seas of religious and political controversy which marked the time.

Again the wheel turns full cycle and in this new year of grace we find ourselves swimming for life in this self-same ocean.

Out here in Western Canada perhaps the waves are yet small, but that the storm is rising, there is, unfortunately, little reason to doubt. As individuals we will be importuned to take this side or that and the plea of this little homily is not that we refrain from active part in our duty and privilege as citizens, but that as Freemasons, and therefore builders of the House of the Spirit, we shall keep calm, endeavor

to the limits of capacity to weigh all the evidence available to us, then, remembering humbly that we may be wrong, act with charity to all men.

We are victims of propaganda, half-truth and downright mendacity in every hour of our waking lives. Rumor, exaggeration and misrepresentation are our daily portion until our senses and our wills are dulled to the tragic need to "stop, look and listen" before we leap into the disintegrating furnace of "Isms" which roars before us.

The mere business of keeping one's mind free from prejudice, from refraining from action until assured by reason and not emotion, is a terrific task for any Freemason, but to implement our proud boast that we stand for that individual freedom which is Democracy, these things we must do.

Pray then, as 1939 begins, give thought to the need for conviction and action based upon knowledge, to the need for keeping our fraternal fences in repair and above all to the present supreme need for practising harmony in ourselves as well as in our relations with our brethren in the lodge and out of it.

A.M.M.

THE MASON AS ARCHITECT

It is generally agreed that the working Mason was allowed a far greater latitude in the execution of carved ornament than his counterpart to-day.

Recent researches, particularly by D. Knoop and G. P. Jones, have thrown a flood of light on the duties of the medieval master mason. He was a well-educated person, and, as stated in most agreements of engagement which have come down to us, able to make a "platt", i.e., plan. There are many references to "tracery," or draughting houses, on large jobs.

In 1531 there was a tracing house at Westminster Palace, and in the accounts a record of 8s for "two pair of screws for tracery rods provided for the master mason to draw with in his tracery house." That most of his drawings were done on boards, possibly in chalk, and that he personally cut the full-size templates, does not make him any less an architect.

Various original working drawings can be seen at the Victoria and Albert Museum, some displaying great technical skill. There are in the same museum examples of measured drawings made by apprentice masons as part of their training. The travelling sketch book of Villard de Honnecourt, who lived in the 13th century, is still extant.

The reason so few drawings have been preserved does not mean that they were not made, but rather that, as true working drawings, they were destroyed when they were no longer required.

The art of designing was jealously guarded by the masons. In 1099 the Bishop of Utrecht was killed by a master mason because his son had betrayed to the bishop how to set out the foundations of a church. It is doubtful if more than a handful of ecclesiastics actually designed the work with which their names are coupled.

—G. G. Pace.

(A Correspondent in the *London Daily Telegraph*)

THE ANCIENT LANDMARKS

By A. E. OTTEWELL

IN an article appearing in the December issue of the *Bulletin* an attempt was made to define what is meant by a landmark. In this issue a start will be made in dealing in some detail with what are generally accepted as the approved Ancient Landmarks of Freemasonry.

According to an outstanding authority (*Mackey's Jurisprudence*) these are twenty-five in number. There are certain natural groupings under which they may be arranged. The first group which will be considered comprises the three which deal with what may be regarded as the religious tenets of the Order.

They are defined as:

1. A Belief in God as the Grand Architect of the Universe.
2. The Belief in a Resurrection to a Future Life.
3. That a "Book of the Law" shall constitute an indispensable part of the furniture of every Lodge.

No infidel can be made a Freemason. This has always been a fundamental law. It is not to be understood that the concept of a Supreme Being has not undergone change or that it is or can be identical in the minds of all men. But a belief that God exists as an intelligent being and exerts a constructive and controlling power in the universe is and always has been required of every candidate for Freemasonry.

While Freemasonry does not teach in such explicit terms the belief in a resurrection to a future life as it does that of the existence of God, still by implication throughout its entire symbolism such a belief is assumed. Without such an assumption the entire body of the work of the third degree would be reduced to utter nonsense. Again, of course, it need not be required that all agree as to what is understood by the terms resurrection and a future life. To some it may mean the literal resurrection of the body as is explicitly stated in some of the creeds; to others it may mean a reincarnation in another body or in other bodies; to others it may have still other meanings. But the essential thing is a confidence and belief that what we call death does not end all and that as there is conservation of matter and energy so there is a conservation and continuance of the spiritual realities and values. These may be difficult if not impossible to define, but they yet remain the most potent forces of our universe.

The third and last of this group is that a "Book of the Law" is a necessary part of the furniture of the Lodge. It should be noted the term used is a "Book of the Law." Freemasonry does not require adherence to any particular creed or faith beyond a belief in God and what necessarily follows from such a belief. Christian, Mohammedan and Jew all share such a common belief. But each of these has his own "Book of the Law." Obviously in countries where Christianity is the prevailing religion the Old and New Testaments would be called for. Similarly in a Jewish community it would be the Old Testament, and in a Mohammedan area the Koran. In each case the sacred book is the spiritual trestle-board on which

the Great Architect of the Universe has worked out the design which the follower of the particular faith accepts. The fundamental thing is there which is a belief in a Supreme Being who in various ways reveals his will to men.

Another Landmark which stands by itself is that which states the qualifications for membership. First he must be a man. Apart from being a male this has been interpreted to mean a man in the full sense, i.e., physically complete and in possession of all senses and limbs. By such an interpretation a mental defective, a cripple, a blind or deaf or dumb person could not be made a Mason. The reason for such an interpretation is clear. A Mason must be competent to receive and transmit the symbolism of all degrees. A person defective in any of the particulars mentioned could not do so. He must be of mature age. This means he must be old enough to be able to accept full responsibility for his words and acts. He must be of sound morals and have a good reputation. Masonry prides itself on being a moral institution. As an institution professing to inculcate a system of morality it certainly would seem most reasonable to demand from a candidate that his conduct and reputation should not bring discredit on the institution. There should be a word of caution here however. What are regarded as good morals is determined by the accepted standards in the community where one resides. The derivation of the word moral suggests that which is customary at a given time and in a given place. The owning of slaves was and still is in some parts of the world not objectionable, but would be unthinkable in others. Also the candidate must be free by birth. This dated back to an earlier time when slavery was a universal institution. But it still exists in some countries. Clearly a slave is not his own man. He is not and cannot be held responsible for his conduct in many respects. Therefore, in the very nature of the case a slave or bondman has always been regarded as ineligible for membership.

In succeeding articles others of the Ancient Landmarks will be dealt with under suitable classifications.

MASONRY IN THE FAR NORTH

By C. E. GARNETT, P.M.

THE spread of Masonry throughout the World by means of Travelling Lodges and Military Lodges attached to the British Regiments forms one of the most interesting chapters in the history of our ancient fraternity. We have just celebrated the 200th Anniversary of the founding of Masonry in Canada at Halifax, which led to the establishment of the Order throughout Canada.

Practically coincidental with the Bicentennial, another interesting event, which pushed the frontiers of Masonry one thousand miles North, took place at Coppermine on Coronation Gulf, N.W.T., on August 30th, 1938, when Ivanhoe Lodge No. 142, G.R.A., of Edmonton, Alberta, held an emergent meeting for the purpose of initiating a candidate.

The ceremony, authorized by Dispensation of the Grand Master of Alberta, Most Worshipful Brother

Archibald West, was conducted at the Anglican Mission at the extreme east end of the settlement. The small wood frame hall devoted to Church Services and Meetings and used, incidentally, as a Post Office, was utilized as a Lodge Room, the windows being covered with blankets and the lighting being fairly efficiently done by Coleman Gasoline Lamps suspended from nails in the ceiling. The Mission kitchen was used as preparation room. The furniture of the Lodge consisted of kitchen chairs and grocery boxes.

The dispensation from Grand Lodge named Worshipful Brother C. E. Garnett, Past Master of Ivanhoe Lodge, as Acting Worshipful Master and the expedition left Edmonton by aeroplane on August 25th, 1938, gathering some of the Brethren en route and arriving on the Arctic Coast towards the end of the month.

In addition to the Brethren originally scheduled to take part in the ceremony, a number of Masons who were in the Territory for various purposes were invited to participate, with the result that nine members in good standing assembled on August 30th to attend the first Masonic Lodge Meeting ever held in the Canadian Arctic regions.

The candidate was Emil John Walli, General Superintendent of the Eldorado Gold Mines Ltd. of Labine Point, Great Bear Lake, (about thirty miles south of the Arctic Circle, where radium is produced in the form of pitchblende), who has been a continuous resident of that camp for the past five years and who, incidentally, is the only man occupying such a position in the English speaking world.

Bro. Walli, the son of a Finnish family originating within the Arctic Circle, was born in Sudbury, Ont., and educated at Queens University, Kingston, Ont., and by reason of origin and residence eminently qualified to become the first initiate in such a unique setting.

Coppermine, or as the Hudson's Bay Company calls it, Fort Hearne, is located at the mouth of the Coppermine River on Coronation Gulf and is about 1,200 miles directly North of Edmonton and, being actually on the Arctic Ocean and about 150 miles North of the Arctic Circle, formed an ideal location for the ceremony, particularly as the visit of the Brethren coincided with the arrival of the R.C.M.P. Patrol Ship *St. Roch* and the annual visit of the Hudson's Bay Company supply ship *Ft. Ross* with a consequent influx to the settlement of a larger number of Eskimos than usual.

The following were the Acting Officers who took part in the ceremony:

Worshipful Master—W. Bro. C. E. Garnett, P.M., Ivanhoe Lodge No. 142, Edmonton.

Senior Warden—Bro. A. K. Muir, Burford Lodge No. 206, G.R.C., Brantford, Ont.

Junior Warden—Bro. C. R. Harrison, Marquis of Tichfield Lodge No. 3350, Nottingham, Eng.

Senior Deacon—Bro. Henry Larsen, Mt. Newton Lodge No. 89, Saanich, B.C.

Junior Deacon—Bro. (Capt.) W. R. May, Unity Lodge No. 51, Edmonton.

Secretary—Bro. J. W. Nichols, Avalon Lodge No. 776, Newfoundland.

Inner Guard and Tyler—Bro. J. D. Nicholson, Edmonton Lodge No. 7, Edmonton, Alta.

Chaplain—Bro. (Dr.) J. B. Tyrell, Unity Lodge, Ottawa, Ont.

Junior Steward—Bro. A. Copland, St. James Lodge No. 256, Peterhead, Scotland.

Naturally it was thought necessary to hold a lodge of instruction before the actual ceremony took place, during which the proceedings were rudely interrupted by loud clamourings at the Mission door accompanied by almost violent shouting in the native language. The disturbance was quelled by our Acting Junior Steward, Bro. Copland, who, in Eskimo, ordered them away and explained to the Lodge that the supply ship having arrived, the natives wanted the Hudson's Bay Manager, Bro. Nichols, our Secretary, to open the Trading Post to commence business.

The Lodge was regularly opened and the ceremony of "Taking a man to the circle to put him on the square" was regularly performed during the afternoon of August 30th, after which the party was flown back to Great Bear Lake and finally to civilization by our Junior Deacon, Bro. W. R. May, General Superintendent of the Canadian Airways Ltd.

The Officers, in spite of the fact that several of them had not occupied similar positions before, carried out their duties in a manner that left a most profound impression upon the minds, not only of the candidate, but upon all those attending. The only untoward incident occurred when the Junior Warden, an Accountant, hoped that Profit and Loss might be the result.

After the initiation the Chaplain, Bro. (Dr.) J. B. Tyrell, the famous geologist, Mining Engineer and Explorer, who had recently celebrated his 80th birthday and who was making a tour of the North to revive his memories of his earlier expeditions, expressed to the candidate the great pleasure it gave him to have had the opportunity of participating in the ceremony, particularly as the candidate belonged to the same Profession.

The Brethren who took part in the ceremony wish to express their thanks to the Rev. Geo. Nicholson, the Anglican Missionary at Coppermine, to the R.C.M.P. for the use of their barracks as sleeping quarters, etc., and to the Canadian Airways Ltd., for going to such a great deal of trouble in getting the Brethren to the Coast in spite of many difficulties.

The newest Entered Apprentice will in due course be passed and raised at the regular headquarters of Ivanhoe Lodge in the Masonic Temple, Edmonton, during his coming furlough in that city.



LET US IMPROVE THE SPEECHES

By HERBERT B. COLLIER, Viking

A good speech is a tonic. Solomon expressed his appreciation by saying "A word fitly spoken is like apples of gold in pictures of silver."

The science of using words correctly is called Rhetoric, and when these words are spoken in a

pleasing and convincing manner, it may be termed oratory.

In the course of instruction to the candidate he is urged to become proficient in seven specified sciences, Rhetoric being one. The ability to convey thought in a pleasing manner through public speech is a most desirable accomplishment. Even in a small gathering the man who is able to demonstrate a mastery of rhetoric is a valued member of the group, giving pleasure and profit by enlightening the understanding and pleasing the imagination.

Do our lodges give the best training in the art? There is so much room for improvement, a few suggestions may be in order.

There is ample scope for any Mason to master the charges and addresses and thereby become familiar with many beautiful thoughts expressed in well-chosen words. These "charges" are acknowledged by our best writers to be masterpieces. To present these to the candidate properly, calls for the exercise of the basic rules for public speaking. Every inducement is made to the members to assist in conferring degrees and thereby attain mastery in the presentation of the work. By means of "practices" where the degree team rehearses privately, improper pronunciation can be corrected pleasantly, and advice given as to best manner of expression. Very valuable training is the result.

In transacting the business of the lodge, every member should have voice. This participation affords training in public speaking that is beneficial.

But at the "Refreshment Hour," the Master has the opportunity of doing more for "Rhetoric" than at any other time. Often his method is unfortunate. By calling upon a brother without a moment's warning, the element of surprise is apparent in the victim. The result is unfair to both speaker and audience. Without preparation, no one can make a speech worth listening to. Some of our best orators tell of ten hour's preparation for ten minutes of talk and even gifted speakers have floundered helplessly at times under the burden of the surprise attack.

With a little forethought a Master can improve the speeches at the refreshment period. Notify the prospective speaker in advance. Even five minutes may enable a speaker to arrange a few thoughts. But for a speech worthy of remembering, surely the listener is entitled to have the speaker make due preparation of an hour or more, though his talk be confined to five minutes.

It would appear desirable that toastmasters refrain from the surprise feature and thereby seek to elevate the quality of the speeches. To set a limit of speaking time is permissible and usually results in more acceptable efforts.



Of the approximately two billion people in the world, speaking about 3,000 individual languages, English is the language of one-eighth of the population and another eighth can speak it.

MISTAKES

When you make a mistake, do not make it ten times worse by offering an alibi. Every man has a certain fixed responsibility, and it is impossible for him to get rid of it by shifting the blame for his errors upon the shoulders of another. Millions of men have tried it and failed.

There is nothing so weak as an alibi. Admit your mistakes frankly and at once, and you will find that your progress will be greater than it ever was before.

—The Masonic News.



A FEW FACTS ABOUT FREEMASONRY

By J. HUGO TATSCH, P.M.

(In the Chicago Scottish Rite Magazine)

"How old is Freemasonry? Its philosophy and teachings are lost in the mist of antiquity, but were not developed into lectures until the eighteenth century. Freemasonry as an organization derived its form from the guilds of operative builders, the earliest one authentically associated with the Craft being those of medieval England. The earliest known use of the word 'freemason' is encountered in the London Assize of Wages, 1212. The first reference to a Mason's Lodge is found in 1277, and to 'Freemasonry,' in an English building contract of 1436.

"The Oldest Masonic Document is the Regius MS., circa 1390. The first use of the word 'Freemason' in print was in 1563, in a book entitled *Dives Pragmaticus*. The first extended printed account of Freemasonry appeared in Plot's *Natural History of Staffordshire*, Oxford, 1686, pp. 316-18. The first Masonic book is known as the "Roberts Constitutions," printed and sold by J. Roberts in London, 1722. The first official Masonic book is Anderson's *The Constitutions of the Free-Masons*, London, 1723, of which Benjamin Franklin (a Mason) published a reprint in Philadelphia in 1734, it being the first American Masonic book. (The Grand Lodge Library has several copies of the 1823 and the 1734 editions.)

"Freemasonry in America first appeared in Pennsylvania in 1731. The first *duly constituted* Lodge in America was The First Lodge of Boston (still in existence as St. John's Lodge), constituted July 30th, 1733, by Henry Price of Boston, who had been appointed 'Provincial Grand Master of Masons of New England and Dominions and Territories there belonging' April 13th (or 30), 1733. The first native born American to be made a Mason was Jonathan Belcher, born in Boston, 1681, and made a Mason in Europe in 1704. He was Governor of Massachusetts and New Hampshire from 1730 to 1741."

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