



GRAND LODGE BULLETIN

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

GRAND MASTER'S NEW YEAR MESSAGE

My Dear Brethren:

Once again we stand on the threshold of a New Year. The old one with its joys and sorrows, its triumphs, tragedies and disappointments has gone, never to return. We have written "Finis" and turned the page—what the Great Historian will inscribe on the blank sheets that lie before us, none can tell.

Among other things, the year just closed has brought to an already troubled world, the blight of war—humanity, restless as the waves of the sea, learns slowly, and only through great tribulation does each succeeding generation discover that the fundamental and immutable principles of the Great Architect governing the Universe cannot be transgressed or broken. In many parts of the world only casual glances are given to the age old precept of "Peace on Earth among men of good will", while in some, it has, alas, been entirely forgotten and discarded, and newer and more dangerous ideologies have taken its place, with disastrous results to our civilization.

General Albert Pike says, in one of his writings: "On the volume of Masonic Life one bright word is written, from which blazes an ineffable splendor, and that one word is "DUTY."

Duty is with us always, implacable as fate, imperative as destiny. It rises with us in the morning, in our daily labors, in the roar of the city and in the going down of the sun. Duty is with us always, and so my brethren, let us do our duty in the year that lies ahead of us—that is my message to you this month. Let us do our duty to our country, especially in her hour of need. Our race is calling to us to do our duty; our ideals are calling for our performance—not mere lip service, but a daily, earnest, self-sacrificing call to do our part.

Those of us fortunate enough to live in this thrice blessed land—this Canada of ours—sheltered as we are from the storm of war, pestilence and famine, evils which beset so many peoples less happily placed, owe her a great duty. If humanity is on the march, and it would appear that it is, we as Masons can

do much. First, let us as individuals support those ideals and principles of Liberty, Tolerance and Justice, with Fairplay for those unable to protect themselves, which are the desirable attributes of our British heritage, to be found within the tolerant and fair laws of every democratically governed country. I trust, my brethren, that it is not necessary to remind you that these have ever been the guiding principles of Freemasonry.

Within the past two weeks many Lodges find themselves under new leadership. To these newly installed and invested brethren I extend the congratulations and best wishes of Grand Lodge for prosperity and progress during your terms of office. May I also point out to all the brethren that duty to your new officers is vital. You have installed them with many forcible instructions; see to it that you do YOUR part. Do not leave it all to the Worshipful Master and his Officers. Let DUTY be YOUR watchword in 1940. And elsewhere in this issue may I commend to your attention a thought provoking article by the Editor, M. W. Bro. Mitchell.

I extend to all the brethren, on behalf of your Grand Lodge Officers, a Happy New Year!

Sincerely and fraternally yours,

GEORGE MOORE,
Grand Master.

NEW YEAR---NEW CARE

ANOTHER year begins and to what joys or sorrows to the race it will give birth no man knows. Mars holds the stage and into his horrible and omnivorous maw must we pour our blood and treasure, sacrificing still another generation, brake our social progress and ruin the lives of millions in the recurring effort to bate "man's inhumanity to man."

It is a sad prospect upon which the New Year dawns and the seeds of comfort in the coming bloody harvest are hard indeed to find.

But the simple joys of life are still before us and if we must strain every nerve to bring about what

this time we hope will be an end to mass stupidity, we can pause to see the season's difference, the sky at morning, at sunset and in star bedecked glory. We can still mark the birds, the glory of the flowers and the trees, the sounds of wind and of rain and if we must abandon swift movement, we can still tread the clean earth and look forward as free men.

The year may bring days to curb some of our aimless wanderings but it will bring us closer to the simple things. It may cut us off from the passive amusement of a thousand cunning devices but it will throw us back on our own resources, forcing us in the more limited sphere of our activities to reassess ourselves and our fellow men.

To many will come the sorrow of bereavement, the snapping of young twigs, leaving hopelessness for the old and the fatalism of hurt to the middle-aged. No high adventure for them, no hope, no glory but the grinding misery of seemingly aimless ends.

In times like these Masons can turn to their traditional exemplar, Hiram the Master, who thrice faced death and fell rather than betray his trust. Here indeed is epitomised the lesson of supreme sacrifice and before it fall away all greed and pettiness, leaving balm for secret sorrow and the will to struggle till the end of the day and the surcease of evening.

The "Happy New Years" of the moment have a curiously unintentional touch of cynicism but while

we are part of a world in grievous pain, we can as individuals each search for what crumbs of happiness there are.

The year ahead will be again a cruel test of our faith as Freemasons. We will as good citizens bend our efforts to remain free men if only because we must or perish. Will we bend our efforts to maintain our rank and title as Freemasons—free men bound in common ties to preserve the ideal of brotherhood?

The year ahead will be a year in which we can build reserves for the days to come. Out of evil cometh good and there is every reason to hope and believe that when the last gun has belched its cargo of death, men will begin again on the next step in the journey toward the heights.

But it will be a brave new world. We cannot afford to rebuild the outworn shibboleths leading to new and greater carnage a decade or a quarter of a century away.

Social justice must triumph in the end and the time to begin planning the new day in Freemasonry as elsewhere is now. On the soundness of our planning depends our security and our freedom as Masons and as men.

May this New Year bring forth your best!

Sic itur ad astra.

A.M.M.

THE ORIGINS OF FREEMASONRY

By A. E. OTTEWELL, P.G.R.

ARTICLE III

DURING the Middle Ages, building on a large scale in Britain was carried on for three purposes:

- (a) Defense by the nobles.
- (b) Royal residences and fortresses by the sovereigns.
- (c) Religious purpose by the Church and consisting of cathedrals, churches, abbeys and other church institutions.

Warwick castle, still intact, is a good illustration of building by a feudal baron, the Tower of London of a combination royal residence, fortress and prison and such structures as York Minster, Canterbury Cathedral and Westminster Abbey may be referred to as a few out of many which illustrate church building.

Any person with some knowledge of economic and financial affairs can find good material for a study of how the limited resources of those days supported such a building program. But the buildings remain indisputable evidence of the facts.

From documents of that time a good deal of information is available. Building records of different sorts make it clear that some of the structures required many years to complete and that during such times a fair sized community of skilled workmen lived on the spot. As stone was the favorite building material the large majority of the workers were attached to the various branches of the mason's trade, ranging

all the way from the master builders or architects to the quarrymen. It is in this connection we meet with the word, luge, or lodge. The lodge was a building where the skilled stone cutters designed and shaped the stones for the structure. It was also no doubt the place where plans were prepared and kept. It was therefore the place where the secrets or mysteries of operative masonry were lodged and jealously protected.

The unskilled labor would for the most part be performed by serfs or slaves. These were bound to remain in the same locality. But the skilled workmen were free to move from place to place as the demand for their services occurred. They consequently came to be known as freemasons in contrast to the other workmen. This appears to be the most satisfactory explanation for the origin of this name. Workmen who were not entitled to this distinction but were temporarily attached were not admitted to the lodge and came to be known as cowans.

According to the evidence of the Old Charges, until 1717 the date given to the modern revival of Freemasonry, the working of the lodges was carried out under officers with titles corresponding to those in use today. But there was this difference. Each lodge was a self contained unit. It owed no submission or obedience to any central authority such as a Grand Lodge of the present time. Apparently any group of masons could for their purposes organize a lodge, make masons, carry on masonic instruction and, when their purpose had been served, in turn disband. Naturally the secret part of the work was carefully safeguarded and we do not know with much accuracy just what the content of that work

was. But what we do know was that there were modes of recognition and a generally accepted body of Masonic philosophy, which might be called the symbolic teaching as distinguished from the operative work in connection with the trade of building or working in stone and like materials. One point, however, should be noted. During its early history Masonry was distinctively religious in character. In the Old Charges there are repeated exhortations to be faithful to the church and its teaching. In fact, there is reason for belief that some of the documents represent the work of priests of the church. It would seem that the Masonic craft partly no doubt because of its privileged character and monopoly of necessary knowledge had a particularly high reputation. Consequently, numbers of distinguished men sought membership in the fraternity though they were not operative masons. As noted in a previous article, the oldest records we have contain the names of several such. By this development the lodges came to be of mixed membership, partly operative and partly speculative. The non-operative members seem to have been called accepted masons. By natural transition all members came to be called free and accepted masons.

During the period of the Reformation and the break up of feudalism there was a relative decline in ecclesiastical building. For this reason speculative Masonry soon came to overshadow the operative feature in the work of the lodges. From about 1600 to 1717 seems to have marked a time of comparative inactivity. It was then that the modern revival on a purely speculative basis occurred and with that in mind the next article will begin.



CONCERNING THE SOURCES OF MASONIC LAW

By Bro. C. W. NIELSEN
Research Lodge No. 194, Wellington, N.Z.

PART III—Conclusion

FOR evidence of tradition, whether it bears on and establishes the landmarks or common law, dependence is laid upon the old manuscripts, doctrinal writings, contemporary records, and the recorded decisions of Grand Lodges or their agents or deputies, such as Grand Masters or boards or committees. These constitute the unwritten element, the *jus non scriptum*, as compared with the imperative or written element, the *jus scriptum*, and in the unwritten element the old charges loom largely. The traditional element, relative to the imperative or legislative element, is the more important and permanent, just as the common law is, in the civil system, the foundation upon which the legislative super-structure is imposed and developed.

Engrossed as we are with the products of the legislature as they appear from time to time, and the changes which they effect, we may forget that their operation is more or less ephemeral and local, and intended to meet the conditions for the time being, while behind them stands the traditional mass, permanent and general, to which reference must always be made when the legislative product

proves insufficient or inconclusive. More especially so, in the Masonic field the unwritten or traditional element imposes limits upon the legislative capacity, and where gaps or inconsistencies occur in legislation they have to be supplied or corrected by reference to the former.

Bearing on this for a moment, we might consider the question whether a brother offends in disclosing the fact that he assisted in the black-balling of a candidate. This subject is, not so far as I am aware, one of positive enactment, and has been answered by reference back to traditional principles that, while the secrecy of the ballot must be maintained, such secrecy is not violated by a brother's disclosure that he himself was the black-balling agent, but it would be an offence for a brother to disclose that he recorded a favourable vote, for the reason that if all the members who thus voted announced themselves, the black-balling brother or brethren would, by a process of elimination, be revealed. Every brother has the traditional right to record his vote without interference or question on the matter whether or not a particular person should be associated with him in Lodge, and except as to some details, concerning which legislation does here and there appear, the subject is left to be determined and regulated by the unwritten code.

Incidentally, it occurs to me to say that the well established tradition that the brethren have the right to declare by the orthodox means who may be their associates weighs considerably against the arguments of those brethren who claim for Grand Masters the right of prerogative to make Masons at sight, a claim which has been the subject of many elaborate discussions having for us in this territory only academical interest. The claim has been advanced as a landmark, an undoubted prerogative, a well established usage, and what not, but the terms of our constitution and the frequent affirmation that no man can be made a Freemason without due notice and enquiry into his character are evidence against the claim.

In the field of sovereign States we have observed the efforts of nations to subjugate force to reason, to determine differences not by a comparison of armaments, but by comparison of the respective merits of the parties. The cause of Masonry would be considerably advanced if a tribunal having similar ends in view were set up by sovereign Masonic bodies for the discussion and arrangement of disputes which, notwithstanding its beneficent aims, do on occasions arise between them. On such occasions a period of estrangement is superseded by a condition of affairs approaching open hostility, in which a league of sovereign bodies could with advantage, intervene in the interests of the disputing parties in particular and Masonic peace and good-will in general. Particularly in cases of disputes regarding legitimacy of bodies claiming to be regular and sovereign, and invasions of territory, would the arbitrations of such a voluntarily constituted association serve a most useful purpose.

The laws governing legitimacy of Grand Lodges, and territoriality, are derived from traditional sources,

and are clear enough in general outline and application. Unoccupied territory is open to any Grand Lodge which chooses to charter Lodges there, just as, for instance, in Shanghai, Lodges owing allegiance to England, Scotland, Ireland, and Massachusetts, have worked side by side for many years. Lodges working in any place have, however, the inherent right, if they so desire, to form themselves into an independent Grand Lodge, and the premier G.L. of England has always recognised this principle, only requiring that the consensus of the Craft Lodges proposing to establish their own local government should be sufficiently manifested. All legitimate English-speaking Grand Lodges are self-constituted, proceeding from a recognition of the principle that each country may and should have a Grand Lodge of its own, deriving authority from its subordinate Lodges and supreme over them.

Where the law applicable in such cases has been regarded, and invasion of territorial rights subsequently occurs by the exercise of a right claimed by an older body, and some know that this is no hypothetical case, the need for some means to avert a recourse to what really amounts by analogy to force is manifested, and the case for an association of sovereign bodies constituted to examine and arbitrate upon the claims and merits of the conflicting parties, is emphasized. To ally itself to such an association for the purposes suggested would not imply the surrender by an affiliating body of sovereign rights, and the opinions and judgments of such a tribunal would carry such a weight of considered Masonic opinion as to ensure a measure of respect for and compliance with them.



INDIVIDUAL LIBERTY AND FREEMASONRY

What is it in Freemasonry that galls the Authoritarian whether he be Pope or dictator? Is it not the emphasis that the Fraternity places on the principle of individual liberty? That principle was well stated in the following lines from the address of Henry C. Chiles, Past Grand Master of Masons in Missouri, on the occasion of the laying of the cornerstone of the Court House at Bethany, Mo., recently.

"In times like these and on occasions like the present, as Freemasons we proclaim with pride our belief that before God and the Nation all men should meet upon a common level; we proclaim that we believe in the Fatherhood of God and subscribe to the corollary which flows from that belief—the Brotherhood of Man; that we wish to contribute to the cause of human progress; and that we regard the enfranchisement of human thought and the freedom of the human conscience as necessary steps in that progress.

"In times like these and on occasions like the present, as Freemasons we proclaim that, contrary to the teachings of Freemasonry, the very antithesis of such teachings are the following:

- Extinction of representative government;
- Denial of religious and political freedom;
- Denial of liberty and opinion, of speech, and of the press;

Rejection of the principle that a human being, as such, has certain rights which are inherent and inalienable;

Persecution of individuals or groups on any pretext whatsoever;

Incitement of hatred between men of differing beliefs or descent;

Repudiation of the ideal that international order should be based upon the equality of nations, the rule of law, the peaceful adjudication of differences, and respect for the obligation of treaties".



THE ONE FELLOW THAT CAN HURT YOU

By William Fleming French

In all the world there is only one fellow who can hurt you. Only one fellow who can kick down the future you have planned, who can trample underfoot the foundations of happiness you have laid.

There is only one fellow who can waste today for you—who can handicap you for the big things you are going to do tomorrow. Only one fellow who can break your nerve or crumble your hopes—who can blast your love and cripple your faith.

And you know who he is! You may kid yourself sometimes, make believe you think it is somebody else—but you know.

The only person in all the world who can help or harm you is you, yourself. By your hands alone can be molded your future—in your heart and in your brain alone lies the answer to every problem you will ever face.

No man can hurt you from the outside—he must do it from the inside. For you must do it yourself—he can't. His meanness and smallness and disloyalty fall like broken arrows from your armor—if you don't permit him to make you hurt yourself.

The greatest harm a man can do you is to make you hate him, make you harm him. For in trying to harm him—you harm yourself doubly. No man was ever broken by treachery, by ingratitude, by unfairness—only by bitterness that they sowed in his own heart.

Within yourself lies the answer to your future. Nothing can hurt you that you do not take into your heart and nurse.

So don't let anything "get your goat." A sneer in your heart is more dangerous than a bullet in your back.—*Chicago S. R. Magazine.*



To toil, whether with the sweat of the brow, or of the brain or heart, is worship—the noblest thing yet discovered beneath the stars. Let the weary cease to think that labor is a curse and doom pronounced by deity. Without it there could be no true excellence in human nature.—*Albert Pike.*

"BULLETIN" SUBSCRIPTIONS

The subscription price for the *Bulletin* is two cents (2c) per copy, mailed to Lodge Secretaries for distribution.

Suitable binders can be supplied at seventy cents (70c).

Communicate with Grand Lodge Office, Calgary.