



# Grand Lodge Bulletin

Editor, pro tem: Sam Harris, P.G.M.

## Guest Editorial

THE Reverend George Oliver, D.D., incumbent of the Collegiate Church, Wolverhampton and Prov. D.G.M. for Lincolnshire, in one of his writings has the following: "Freemasonry has existed in all ages, unimpaired by the convulsions which have shattered States and Empires and annihilated mighty nations. This consideration involves an assurance that its stability can never fail and that it will exist till time shall be no more."—*Circa 1817.*

One may well wonder why an institution professedly non-Christian, assuredly non-Sectarian, practicing in every country of the world, assailed and criticized as frequently as applauded—the inevitableness of ignorance concerning its structure and intent—has flourished to this extent, that in the face of open bitter and cruel persecution, more men range themselves under its banner today than ever before, and its pre-eminence is conceded by millions even among the uninitiated.

No clear, concise, illuminating answer can readily be adduced. A perfect understanding of Freemasonry may lead us along the road to a solution, and to this end a knowledge of its nature and purpose is of primary importance.

"Subsisting from time immemorial" is the claim we make for its antiquity, and the particular form in which it manifested itself to its adherents has been dignified by many titles—Phos, Lux, Synagoge, Mystery, Philosophy, Mesouraneo, Science and Masonry.

One may not enquire too closely into its origin as so much divergence of opinion exists concerning this. Neither should we attach too much importance to Pythagorean influence. There has existed in bygone days a quite extensive number who held a belief in Freemasonry as the original institution from which all the "Mysteries" were derived, and among these figured the Pythagoreans. They were renowned for their rule of silence; they conversed with each other by a sign language, chiefly to conceal their peculiar doctrines and way of thinking; and illustrated their teaching through symbolism as mnemonics to aid the

memory.

The ignorant conceived a superstitious reverence for this sign and symbol language which the Pythagoreans used openly, probably for that express purpose.

Freemasonry cannot be said to have been created so much as to have been evolved. Its progenitors, the ancient mysteries, were without doubt responsible for the spiritual side, the worship of a Supreme Deity, while its ethical and cosmological speculations would seem to have made for the perfecting of a fidelity to social traditions. Through all of these, however, there emerged one basically predominating dogma which gave life and vigour to its proceedings—a worship of God—as well as a developing and perfecting of man's mental powers and moral culture. Person and conscience were concerned with the worship of God, while authority and tradition remain the foundation of morality.

A philosophical elaboration of ideas and beliefs created a Pantheism confusing and confounding and ill-designed to inspire that unswerving loyalty to a code, the inspiration of the Craft. This in time gave place to a quiescent submission which, however, shrouded all identity.

For the avoidance of sectarian strife the Antients elaborated their code into a ritual clearly defining the tenets of the Order, which tenets became the landmarks all and sundry have sworn to safeguard. This ritual, solemn in expression, broad in its principles and dignified in style, combined within itself an authoritative standard of morals and discipline.

The cardinal virtues of loyalty to one's country and ruler; a civic responsibility for the maintenance of law and order; filial and fraternal piety, the pivots upon which domestic, family and neighbourly life should turn; all were strictly enjoined, and no less than the personal and the social was the universal validity of these virtues emphasized.

There remained a greater virtue, comprehending the whole, said to be the predominating characteristic of a Freemason, the sympathetic response of the

heart, so vigorously stimulated by our teachings—Charity. The giving, the loving, the forgiving, the forbearing, the attitude of brother towards brother which manifests the vitality and the reality of the spiritual and moral life of our Order.

Pre-eminently idealistic and wholly tolerant, broad in concept and vision, carefully avoiding extremes, extravagances and bigotry; our aspirations and virtues moulded and combined by the genius of the members; matured and ripened by increasing knowledge of the hidden mysteries of nature and science, our Order advances to the perfection and never fading glory of that existence when time shall be no more.

Freemasonry contains within itself its own seeds of immortality—the practice of every moral and social virtue.

*“When first the golden morn aloft,  
With gentle zephyrs whispering soft,  
Sprung from the East with rosy wing,  
To kiss the heavenly first-born Spring;  
Jehovah then, from hallowed Earth  
Gave Masonry immortal birth.”*

—Old Masonic Ode.

R. W. Bro. Rev. G. H. Crane-Williams,  
Deputy Grand Master.

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**MASONRY STANDS FIRM**

Is there a nation intact today that has lived since the time of the building of King Solomon’s Temple? Not one. Hundreds have risen to power and disintegrated through the confusions they brought upon themselves in trying to keep the evils that grew up within them. Their hopes, prides, ambitions and deeds lie buried in the ashes of antiquity.

But what about the noble Fraternity of Masonry? Nations have bestowed honors, degrees, titles and rank since time immemorial. All have been swept away in the constantly rising tides of human avarice, passion and greed. Yet, Masonry itself and the honors conferred by it, stand more firmly today than ever before. It has not changed. The whirlpools of hate and the torrents of war passed over it—and yet it stood immovable and fixed. Why is this so?

Again the answer is simple, brethren. The Masonry we practise was erected according to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life. That book is our Trestleboard. The rules and the designs are plain and clear. . . . Properly trained to observe it (the pattern) man needs no law more complex than the Ten Commandments. . . .

So, while great men shall argue over what they call the complicated problems of peace, let us not be deluded. Justice, right, mercy and love are simple, clear and plain. . . . Masonry’s relation to life is simply that of light to darkness.—*Masonic Chronicler.*

**INCREASE IN MEMBERSHIP**

It is interesting to note the membership of the various Grand Lodges in the United States of America showed a net increase of 83,401 during the past year with only one Grand Lodge showing a small decrease. In Canada, all the nine Grand Lodges showed an increase in membership, the total net increase being 3,240.

—*Iowa Grand Lodge Bulletin.*

**In Memoriam**

It is with the greatest regret that I inform you of the severe loss recently sustained by our neighbouring Grand Jurisdiction of British Columbia in the passing of their valued and beloved Grand Secretary, M. W. Bro. Frank S. McKee. Bro. McKee passed away in St. Paul’s Hospital, Vancouver, B.C., on Thursday, August 25th last, the funeral service being held in St. Giles Church on Monday, August 28th with M. W. Bro. Dr. J. C. Brown, P.G.M., giving the address. Although he had been in ill health for some years, his sudden passing was a severe shock to all of us who had the privilege and pleasure of knowing him personally. He was a staunch friend to all who claimed him as such as many of us in Alberta did do. We extend our deepest sympathy to our brethren in British Columbia in their great loss. It can truly be said, “A Prince and Ruler of Israel has passed from amongst us.”

S.H.

**BETWEEN THE PILLARS**  
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competency for special tasks in the arts, professions, callings and vocations. But a man’s life is not composed of his own immediate experience; nor is he day and night engaged in the same task; life is richer than that. It comes to us compounded of all manner of things, a great variety of experiences, a constant succession of situations, a never ending list of new problems, and it is full of people with reactions, emotions, varied characters and behaviors. The world is infinitely greater than what each of us now sees, hears or feels; it is far more complex than our daily tasks.

Therefore if we are to be happy in our life in such a world, we must understand and cope with this complex whole; we must be able to meet situations that have never arisen before. Imagine a symphony being rendered by an orchestra. Each player must be able to see, to touch, and to hear, or he cannot even hold an instrument in his hands; he must have knowledge of his own musical score and of the capacities of his instrument; but the conductor must have all this plus an understanding of all the instruments and of the composition as a whole. His skill and knowledge must embrace not only each instrument in turn, with each player’s score, but all of them together.

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## BETWEEN THE PILLARS

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This conductor is not a misleading picture of wisdom. A man may see, hear, touch and handle things to win rich experience and yet not have knowledge. A man may have mastered some task, or art, or trade, and yet be unhappy and a failure as a human being because he cannot adjust himself to the complex system of realities, experience and facts which make up life as a whole. In other words he may lack wisdom—competency to deal with the situations which he meets from day to day.

The Middle Chamber which is so conspicuous in the Second Degree, has many meanings. Among others, it is a symbol of wisdom. By the experience of the five senses, through the knowledge gained of the Liberal Arts and Sciences, the candidate is called to advance, as on Winding Stairs, to that balanced wisdom of life in which the senses, emotions, intellect, character, work, deeds, habits and soul of a man are knit together in unity, balance and poise.

**Duties and Privileges of the Fellow Craft**

The first and foremost duty of a Fellow Craft is to live according to the obligations of the Degree, to be obedient to the officers of the Lodge and to the rules, regulations and laws of our Fraternity. Also he must learn well the work in order to pass his test for proficiency. It is expected that he will attend the Lodge when opened on this Degree as often as possible. If he is earnest and sincere he will study carefully the meaning of the Degree as a preparation for his Masonic Life in the future.

The Fellow Craft's limitations are equally plain. He can sit in Lodge when opened on his own or on the Apprentice Degree, but not when opened on the Third. He is not entitled to vote, to hold office, to have a voice in the business of the Lodge, or to enjoy such privileges of relief, burial and joining in public processions as are reserved to Master Masons.

He can ask to be coached and instructed in the first two Degrees and may counsel with well informed Brethren. He can make himself known to other Fellow Crafts by means of his modes of recognition and, within the necessary limits, he may enjoy the social fellowship of the Lodge.

A Mason remains a Fellow Craft, except in the legal sense, as long as he lives. Taking the First Degree is like drawing a circle; the Second Degree is a circle drawn around the first. The Third Degree is a still larger circle drawn around the other two, and containing both. Being a Master Mason includes being also an Apprentice Mason and a Fellow Craft Mason.

The ideas, the ideals, and the teachings of the Second Degree as permanently belong to Freemasonry as do those of the Third; the moral obligations continue always to be binding. A Master Mason is as much the Brother of Apprentices and Fellow Crafts as of Master Masons.

If you are to understand and possess Freemasonry in its entirety, it is as necessary for you to grasp the Second Degree as it is for you to comprehend the other two.

Freemasonry has many angles. In the First Degree is found the Masonry of the conscience, where we are taught how necessary are obedience, apprenticeship and industriousness if we would become good men and true. In the Third Degree, as you will learn in due time, is found the Masonry of the soul, in which the candidate learns the secret of the spiritual life. Running through all three Degrees is the Masonry of the sentiments, fellowship, goodwill, kindness, affection, brotherly love. Also we learn in all three the Masonry of benevolence, expressed in relief and charity; again we have Masonry as an institution, organized under laws and managed by responsible officers; and yet again we have a Masonry of the ideals that hold above and before us those great ideals of justice, truth, courage, goodness, beauty and character, which we can always pursue but never overtake.

Having equal necessity and value is the Masonry of the mind, which holds aloft the Liberal Arts and Sciences as a great symbol of the trained intellect; which declares ignorance to be one of the worst of misfortunes and deadliest of enemies; and which holds that a man must be a Mason in his head as well as in his heart.

That this is not a fanciful picture is proved by the history of Freemasonry. As you have learned already, it flourished among the operative builders who gave the world, among other masterpieces, the great Gothic cathedrals of Europe. Their art was at once the highest and most difficult practiced in their period. That art was built on what we now call science. The Masons were masters of mathematics, which they called geometry, of engineering, of the principles of design, of sculpture, of carving, of making of stained glass, and of mosaic. Through all the changes of the Craft in after years, their great intellectual tradition has remained and stands embodied in the Second Degree, which teaches Masons to improve their minds and to love the Liberal Arts and Sciences.

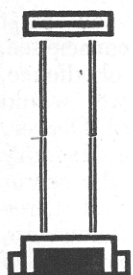
This Masonry of the mind develops one of the real meanings of the Second Degree; it is what is truly signified by the "Fellow Craft" in the system of Masonry. Whenever you prove yourself a friend of enlightenment, whenever you become a champion of the mind's right to be free, to do its work without check or hindrance, whenever you are the enemy of bigotry or intolerance, support schools and colleges, and labor to translate into action the motto "let there be light" you live the teachings of the Fellow Craft Degree.

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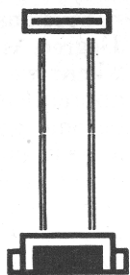
**LET US GIVE THANKS**

In company with our British brethren let us thank the Most High that the "Lights of London" have gone on again. Brave, Invincible London, your battle has been won. We salute you.

S.H.



## Between the Pillars



### INTERPRETATION OF THE RITUAL OF THE SECOND DEGREE

**Y**OU are now a Fellowcraft Mason. Our purpose is to try to explain some of the meanings of the Degree—a part only, as it would require some time to explain it in full.

Many great ideas are embodied in it, which, if you understand them, will lead you into an understanding of others.

One of those ideas is that of adulthood.

The Entered Apprentice represents youth standing at the portals of life, his eyes on the rising sun. The Master Mason is the man of years, already on the farther slope of the hill with the setting sun in his eyes. The Fellowcraft is a man in the prime of life—experienced, strong, resourceful, able to bear the heat and burden of the day.

Only in its narrowest sense can adulthood be described in terms of years. When he experiences adulthood, a man discovers that the mere fact that he is forty or fifty years of age has little to do with it. Adulthood is a condition, a state of life, a station charged with duties.

The man in his middle years carries the responsibilities. It is he upon whom the family depends for support; he is the Atlas upon whose shoulders rests the burdens of business; by his skill and experience the arts are sustained; to his keeping are entrusted the destinies of the state. It is said that in the building of his Temple, King Solomon employed eighty thousand Fellowcrafts, or hewers on the mountains and in the quarries. The description is suggestive, for it is by men in the Fellowcraft period of life that the hewing is done, on the mountains or in the quarries of life.

It is not their responsibility for toil alone that tests the metal in their natures; they live in a period of disillusionment. Youth is enthusiastic, carefree, filled with high hopes. Old age is mellowed, the battle lies behind it. Young men see visions old men dream dreams.

The Fellowcraft walks in the full, uncolored light of the moon. Everything stands starkly before him, in its most uncompromising reality. If he was buoyed by boyish illusions as to the ease of life and the sufficiency of his strength a little while ago, those illusions have now evaporated in the heat of the day. After a few more years he will learn mellow peace and resignation, but that time has not yet come. It is for him to bend his back and bear the load.

What does the Second Degree say to the Fellowcraft, whether in Masonry or in the world at large.

The answer brings us to the second great idea, namely that the Fellowcraft must equip himself that he will prove equal to the tasks which will be laid upon him.

What is that equipment? The Degree gives us at least three answers.

The first is, that the Fellowcraft must gain direct experience from contact with the realities of existence. You will recall what was said about the Five Senses. Needless to say, that portion of the Middle Chamber Lecture was not intended as a disquisition on physiology or psychology. It is symbolism, and represents what a man learns through seeing, touching, tasting, hearing and smelling—in short, immediate experience. A man garners such experience only with the passage of time. Each day he will come into contact with facts. What he learns one day must be added to the next, and so on from year to year, until at last, through his senses, he comes to understand the world in which he lives, how to deal with it, how to master it.

The second answer is the necessity for education. An individual's possible experience is limited. Could we learn of life only that with which we are brought into contact with our senses, we would be poorly equipped to deal with its complexities and responsibilities. To our store of hard-won experience we add the experience of others, supplementing our own by the information of countless men brought to us through many channels. Our own knowledge must be made complete by the knowledge of the race. In this manner we obtain what is sometimes called "vicarious experience".

In the days when Masons were builders of great and costly structures, the Apprentice was a mere boy, ten to fifteen years of age, scarcely knowing one tool from another, ignorant of the secrets and arts of builders. Yet after seven years he was able to produce his "master piece" and perform any task to which the Worshipful Master might appoint him. How was this miracle accomplished. Not by his own unaided efforts, but by teaching, by the Master's guiding his clumsy hands and passing on to him what they had been years in acquiring.

Such is education, symbolized in the Second Degree by the Liberal Arts and Sciences. Perhaps you were somewhat nonplussed to hear what was said about Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Perhaps you wondered what such school-room topics had to do with Masonry. Now you begin to see the connection. The explanation of these subjects was not intended as an academic lecture. Like so much else in the Degree they are symbols, signifying all that is meant by education—our training by others in skill and knowledge to do or to understand certain tasks.

A Fellowcraft of life, then, must be equipped with experience and knowledge. Yet the third answer suggested here is more important than either of the others. It may be expressed by the one word wisdom.

Experience gives us awareness of the world at points of immediate contact; knowledge gives us

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