



# Grand Lodge Bulletin

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

## These Times

IN these days of perplexity, doubt and sorrow, days that are trying the very fibre of the souls of all free men, may we as Freemasons look for guidance and help in the Volume of the Sacred Law. Have we not read that when the forces of Baal tried to destroy the prophet Elijah, God spake to him not in the wind, not in the earthquake, not in the fire, but in the "still small voice", and it was this "still small voice" that gave him the quiet confidence and manly courage to withstand the chaotic conditions surrounding him.

So today—what with the radio, the press, and the movies, it takes a strong man to withstand the propaganda of conflicting forces let loose in the world. A Freemason is or should be a rock of sanity in the neighbourhood where he lives, for have we not a doctrine that inculcates a firm belief in "the wise dispensations of Divine Providence"? Are we not taught by the very Working Tools of our Craft to bear ourselves as men, and to test every wind and doctrine by the stern reality of those tools, for we know they have been placed to our hands by the Great Architect Himself?

The first essential to becoming a Freemason is that the candidate must be a man. What a responsibility lies in this very fact! We cannot divest ourselves of this manhood if we are to be found acceptable to the Great Architect. Does not the Psalmist sing, "that our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple"? All through the ages the great instruments of God's work have been men—men selected for their purity and strength to withstand the fiery temptations that beset them. We cannot throw off the responsibilities for our actions but must stand as men and worthy of that fact. Mistakes we make and will make because we are mortal, nevertheless we can only stand upright by the grace that is sent from above.

These are times when every Mason should seek light, guidance and strength in the quietness of his own chamber, imploring the Great Architect to have mercy and shed His benign influence upon us so that he may emerge once again into the world around him

strengthened to withstand the turmoil and stress of the present day.

We, as Freemasons, have a privilege which places upon us a duty to help, by example, all those who are possibly floundering in the turbulent seas of doubt and fear and know not who or what to believe. Our duty first is to examine all ideologies that may be thrust upon us with a view to making sure those who expound them are absolutely sincere in their belief in the doctrine they spread, that it is not put forward to deceive in order to gain power or wealth for themselves, and also that it is not contrary to divine precepts; for, with Wordsworth we may say, "to the solid ground of nature trusts the mind that builds for aye."

Progress we should make, for are we not taught "Masonry is a progressive science"? However, change is not necessarily progress. It is quite possible for change to be regress. Therefore, let us examine with a discriminative mind all suggested reforms and changes and make sure they are for the good of mankind and not only for those who urge them, so that "peace and happiness, truth and justice, religion and piety may be established among us for all generations".

Finally, brethren, let us hold high our heads, throw back our shoulders, and stand firm for the fundamental truths of our Order, that future generations may look back on us and say "they were true to the sacred trust reposed in them and they quitted themselves as men and Freemasons".

V.W. Bro. M. J. BRODIE,  
*Past Grand Steward.*

### AT REST

We sympathize with our many Brethren living in the great Republic to the south of us in the passing from Labour to Rest of their beloved President, Bro. Franklin D. Roosevelt. May his labours ever live after him.

S.H.

### GRAND LODGE

This month's article, "Between the Pillars", explaining the duties of the Grand Lodge to Constituent Lodges is very appropriate inasmuch as the 40th Annual Communication of our Grand Lodge will be held in Calgary, commencing on Wednesday, June 13th next.

It is hoped that a record number of brethren will be in attendance to greet and pay homage to our M. W. Grand Master and other Grand Lodge officers, in this way we can show them that we appreciate their work of service and attentiveness to our welfare during the past year.

To those attending Grand Lodge for the first time we extend a hearty welcome. To those who attend Grand Lodge regularly year after year, it is one of the yearly high-lights of their lives to be able to renew old friendships and it is very enjoyable to form new ones.

Every Past Master, Worshipful Master, Senior Warden and Junior Warden of a Constituent Lodge is entitled to attend Grand Lodge. Each Past Master has a vote and each Lodge has three votes. If the three principal officers of a Constituent Lodge attends Grand Lodge, each officer receives one vote, if two of the principal officers of a Lodge are present, the senior officer receives two votes and the other officer one vote. If only one officer of a Lodge is present, he receives three votes. If neither of the three principal officers are present a Constituent Lodge can appoint as its proxy a Past Master who is a member of its Lodge, this Past Master then receives four votes, one vote as a Past Master and three votes on behalf of his Lodge. It is to be hoped that every Worshipful Master will attend Grand Lodge this year; I only need to remind you that every brother when he is installed as Worshipful Master promises, as Masters have done in all ages, a regular attendance at Grand Lodge. This promise should not be given or treated lightly. S.H.

### NEW ARCHBISHOP A MASON

The newly appointed Archbishop of Canterbury, the Rt. Rev. Dr. Geoffrey Fisher, Bishop of London, is the second member of the Masonic Fraternity to be named to that high position. He was initiated in Old Reptonian Lodge No. 3725, in 1916, when headmaster of a famous public school in London. He joined also Tyrian Lodge No. 253 in Derby. Later, as Bishop of Chester, he joined St. Anselms Lodge No. 5166 at Chester and the next year, 1936, became its Master. For five years he has been Bishop of London and has not had very much time to give to Masonic activities. While residing at Canterbury he will be in an earnest center of Masonry in the Province of Kent. There are four lodges there.

The other Archbishop of Canterbury and Primate of All England who was a Mason was the late Rev. Dr. William Howley, Archbishop from 1828 to 1848, an initiate and Past Master of Jehosaphat Lodge at Bristol, now extinct.

—Scottish Rite News Bulletin.

### PROMPT OPENING AND CLOSING HELPS ATTENDANCE

More and more Masters of Portland Lodges and of other Masonic Bodies are putting emphasis on opening and closing on time. Of course, starting on time aids closing on time. Prompt opening and closing is a courtesy to busy men who are willingly giving time to Masonry but who dislike to be on time themselves and then have to kill half an hour while the presiding officer waits for the laggards. Masters are more and more refusing to bow to the whims of those who always arrive late, and these same Masters are learning that prompt opening of meetings has a tendency to do away with laggards. In a Lodge in which the Master opens at 8:15 a meeting dated for 7:30, it is not uncommon to hear those who expect to attend make remarks about there being no need to be on time, that Lodge won't open until half an hour late anyway. It is the experience of Masters who open every meeting promptly, and let dilatory ones cool their heels in the Tyler's room, that the number of laggards decreases. This year's new Master of an up-state Lodge, who was following an easy-going Master who had let the late ones fix the time Lodge would open, announced that thereafter Lodge would open promptly at the time set. His first meeting he opened with several of his officers missing, one of them a Warden. The Warden was somewhat shame-faced when he was admitted following the opening ceremonies. He hasn't been late since, neither has any other officer, and members of that particular Lodge report that attendance is much better and there is a certain pep and go that is accounted for by no other reason than the Master's promptness and his determination to see that meetings do not drag. Also it has been found that distinguished guests are more numerous. Also, because business has moved along with expedition, there is time for such guests to say a few words that are cordially received by Brethren who have not become wearied.

When there is to be a guest speaker, or other entertainment has been provided, it is discourteous to the speaker or entertainers to let the time they should have be consumed by a late start or by dilly-dallying. Speakers and entertainers dread to be on a program that does not start untie many members wish to be on their way to their homes.

Numerous Masters have found that getting to the refreshment board early also promotes interest. Most of those who wait for the "eats" like to hear a few snappy talks, but they do not wish to hear such talks after refreshments that do not start until 11:00 or 12:00.

Masters who have tried it find their members are patient, even when they can't get away until a late hour, if they feel they have not been unnecessarily delayed. It is not the time taken, but the frittering away of time, that irritates and sometimes keeps members at home.

—Oregon Mason.

### INTERESTING JOURNEY IN INDIA

The Hon. Stuart Pleydell-Bouverie, former Provincial Grand Master and Grand Superintendent of the Royal Arch for Surrey, England, had an interesting career in diplomacy as well as in Masonry, as told by "Griffith" in *The Freemasons Chronicle*.

In 1927 with a party of Masonic officials, he arrived in India and, between November of that year and March of the next, they travelled over 15,000 miles, attending 78 functions of various character. One trip was from Calcutta to Madras, a distance of 2,068 miles, in thirteen days, during which time they attended 15 Masonic meetings.

At a lodge meeting at Poona, there were five Volumes of the Sacred Laws open on the Pedestal: a Hindu candidate was initiated, a Parsee brother was passed, and a Moslem brother was raised. In Rangoon, the Master was a Chinese Lawyer and the lodge roll included 17 nationalities, representing seven different religions. Such things as these bring home to us the wonderful way Freemasonry does bridge the gap of caste, uniting "all religions in the single purpose of worshipping The Great Architect of the Universe.

—*The Freemasons Chronicle*.

### THE "LOST BATTALION"

There is a lost battalion in Freemasonry, composed of those never-ending files of brethren who drift away, cease to attend Lodge, become merely names upon a roster. There is nothing wrong with these brethren, beyond the fact that they have lost interest in the Order. A few years ago they came in, enthusiastic, hopeful, keenly interested. Gradually their interest waned until their only connection with the fraternity is now the dues check they mail once a year.

This lost battalion is, unfortunately, widely represented in every Lodge. We have seldom sat in a Lodge where fifty per cent of the brethren on the roster were present; never in a meeting where seventy-five percent turned out. In many Lodges ten percent attendance would be considered good.

Here's a worthwhile mission for any Master during the months ahead—cut down the numbers of the lost battalion in his Lodge. If he can bring them back, if he can rekindle lagging interest, stimulate lost enthusiasm, boost average attendance, he will have accomplished something worth while . . . and he may start a crusade that will breathe new life into the Order.

After all, these missing members are, in the main, worthy men. They were investigated and found worthy; they paid their fees for the degrees and their dues checks still flow in. Where lies the broken link that has severed their active connection with the Craft? The Master who can answer that question, and re-forge the link, has performed yeoman service for Masonry.

—*Masonic Messenger*.

### WISCONSIN

"Brethren, let's not be carried away by the temptation to get lots of members and lots of money. Remember, a hundred sincere men with Masonry in their hearts will do more good for themselves, their lodge, and their community, than ten thousand men with Masonry on their lapels alone. In fairness to the candidates, in justice to your lodge and the Fraternity in general, let's exercise some judgment and common sense in making Master Masons."

(Extract from an address given by the Grand Master of the Grand-Lodge of Wisconsin.)

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Freedom is alone the unoriginated birthright of man; it belongs to him by force of his humanity, and is in dependence on the will and creation of every other, in so far as this consists with every other person's freedom.—*Kant*.

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### MEN DIVIDE THEMSELVES INTO 4 CLASSES

1. Those who never do what they are told—always less.
2. Those who will do what they are told—but no more.
3. Those who will do things without being told.
4. Those who inspire others and make them do things.

It is up to you.

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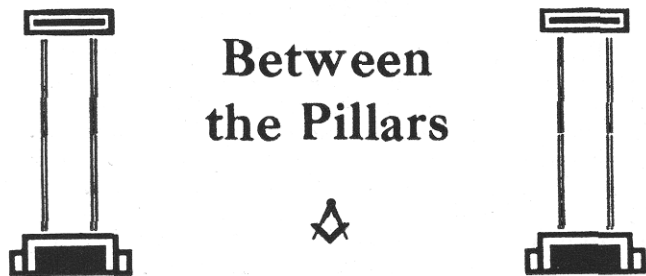
A good name is rather to be chosen than great riches.

### BETWEEN THE PILLARS

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to greedy men—not always on the outside of membership—who would capitalize either for political or commercial purposes. Clandestinitism is only a name for the method they use. A regular Lodge could not know what other Lodges to recognize and work with. A regular Master Mason would not have modes with which to recognize another, nor could he know what Lodge to visit or to affiliate with. His membership would first lose its value and then become a disgrace, and in a few years the fraternity would destroy itself. (The enforcement of the principle of regularity on members is a duty that the Grand Lodge owes to its constituent Lodges.)

Upon you Masons of this jurisdiction I urge a new pledge of devotion to Masonry and the Grand Lodge. Familiarize yourselves with its glorious history, and the secrets of its greatness. Study the lives of its men who have kept the faith during the dark days of the Craft, men who in its prosperity held the Craft true to the ancient landmarks. For in their hearts, and in our hearts, there shall we find Grand Lodge, and not alone in any system of government.



## Between the Pillars



### Duties of The Grand Lodge to Constituent LODGES

By R. W. Bro. STANLEY T. WILLIAMS,  
in *The Compass*—Connecticut

AS we think of Freemasonry and look back over its history in this and foreign countries, we see so many Grand Jurisdictions and Lodges that are clandestine. Is it not so because Masonry has too lightly accepted those great and noble principles the Grand Lodge offers to its constituent Lodges?

The Grand Lodge is the power by which local Lodges exist, not alone in the sense that it issues their charters, but also that it brings to each Lodge the strength of the whole Craft.

The Grand Lodge is a guarantee of Masonic regularity and without it each Lodge would fall a victim to its own local conditions.

That Grand Lodge, expressing as it does the sovereign power of the Craft as a whole, is the source of our laws—equable, sovereign, just.

That Grand Lodge is that which constitutes us a fraternity, so that because of it a brother made a Mason here will find friends if he is traveling elsewhere, or a Masonic home if he moves to another state or country.

That Grand Lodge is a center of distribution through which the general Craft can render service to each individual Lodge or member, an agency through which the means and ability of all are brought to meet the needs of each.

That Grand Lodge is the custodian and preserver of our traditions, our customs, our ritual, the great rich inheritance from the past.

Above all things, Grand Lodge is everywhere within the jurisdiction—wherever a Lodge meets—or brother is trying to live out the Masonic life. It is not a thing apart, but rather in the whole membership organized to preserve its traditions, protect its interest, and satisfy its needs. And it preserves and perpetuates itself through time, over and above the passing away of men and Lodges and Grand Lodges, by all those continuing processes and permanent principles which are represented by the ancient landmarks.

Each of us is a constituent of his own Lodge; the Lodge in turn is a constituent of the Grand Lodge;

each time a Mason casts a ballot for a Worshipful Master he is electing his spokesman to the next annual Communication; each amendment to the Constitution must be affirmed by a majority of such spokesmen and many times by direct referendum of all the Lodges; in these and all other possible ways, directly or indirectly, each and all members have a voice in Grand Jurisdictional affairs. The system is democratic throughout.

Our Grand Lodge has its headquarters in a Masonic hall but it is not confined beneath that roof; it holds an annual Communication, but its functions do not cease with its adjournment. It is everywhere within the state, at work all the time. Wherever a charter is displayed, whenever the Master wields his gavel, whenever a Mason is made, whenever and wherever Masonic work is done, in every thought in a Mason's head or emotion in his breast, Grand Lodge is there. Like the air permeating our lungs, it pervades with its constant and determining influence every point of the Masonic life.

In its nature and functions, it is the private possession of no man or group of men, is manipulated by no clique, nor acts in Star Chamber. It does not exist apart or aloof from the body of Masons; its officers are its servants, not its masters; whatever it is or does, it is all of us Masons who do it. Whenever, therefore, we ask the question, "What are the duties of the Grand Lodge in the whole life of Masonry?" we are in reality asking, "What are we Masons doing by means of a body of methods which we call Grand Lodge?" Why is it necessary to make general use of such methods? For one thing it is obvious that it is necessary for us to have some method to control and regulate the formation of new Lodges.

If Lodges were permitted to organize without basic authority governing them it would create the wrong kind of Lodges, then too many Lodges that would quarrel with each other, become entangled, trespass on each other's territories. This danger has been made clear by the experiences of Masons in countries without a Grand Lodge. We avoid all such demoralization of the Craft by the device of a charter issued by the authority and worked under the supervision of a Grand Lodge. The charter and all that it implies is nothing other than the methods by which the whole Craft regulates and controls the organization and the function of Masonry in any given community; and without that regulation and control, the whole system of the fraternity would fall to pieces.

It is just as necessary to maintain regularity. Clandestinitism is not a make-believe bugaboo, as some appear to believe, but a constant menace to the Craft. Freemasonry possesses an immense prestige, its very name has a weight with public opinion; through the accumulation of many generations it has become possessed of a great wealth of varied kinds. This offers a continuous temptation

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