



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## FOUNDATIONS

ONE of our distinguished historians, Preston, says, "From the commencement of the world we may trace the foundation of Masonry. Ever since symmetry began, and harmony displayed her charms, our order has had a being." Such statements should not be taken literally, but what is meant is that the moral principles by which it professes to be guided form part of the Divine government presented to man for his acceptance from creation.

Man is not only a planter and builder, but also a thinker and a mystic. The first incentive of all architecture was need, the demand for shelter, but this demand also included a home for the soul. All over Europe the morning of architecture was associated with temples of worship. Man has always been a builder, and whatever the structure, his response to the primary need includes something spiritual which carries the structure beyond the needs of the body.

In Egypt, before the dynastic period, a strong people developed many arts which they handed on to the pyramid builders. One of the earliest known structures actually discovered is a pre-historic tomb which is right angled. Today people take squareness very much for granted as being a self-evident form, but the discovery of the square was a great step in Geometry, and all such early inventions must have seemed like Divine revelations. The Square, very early in history, became an emblem of Truth, Justice and Righteousness, and so remains to this day.

There are two sets of realities—material and spiritual, but they are so interwoven that all practical laws interpret principles of the moral law. The early men of Egypt wanted an indestructible resting place and so built the Pyramids. In the remote Andes, where man is now a mere savage, are remains of

vanished civilizations where art, science and religion reached unknown heights. But it is in those early days of the world that we find the real foundation of Masonry, both material and moral, namely, in man's deep need and aspiration, his creative impulse, his faith, ideals, and love of light. His last and highest thought in building was that the earthly house of his life should be in right relation to his concept of the heavenly world temple, imitating on earth "the house not made with hands eternal in the heavens."

As man worked his faith and dreams into reality it was but natural that the tools of the builder should become emblems of the thoughts of the thinker. Not only his tools, but the very stones with which he worked became sacred symbols, and in his temples he sought to embody a vision of that Home of the Soul, which, though unseen, he is building all down the years.

The foundations of our present Freemasonry have been traced back through the ages by way of several societies of Operative and Speculative Architects to some 700 years B.C., and it is but logical to assume that these Architects received their ideas from earlier craftsmen who deemed it expedient to form themselves into societies to further their common objectives.

Thus, we may consider that the origin of the principles of the Order dates back to the early ages of the world, it being the Science of and Search for Divine Truth.

W. Bro. C. E. SHAVER, P.M.,  
Peace Lodge No. 126, G.R.B.C.,  
Dawson Creek, B.C.

### THE WORSHIPFUL MASTER

**T**HE WORSHIPFUL MASTER of a Lodge has to know a great many words. Here is one that isn't in the ritual or the monitorial work but it is a most important one for him to remember.

The word is PUNCTUALITY.

The Lodge which is opened precisely on time, which conducts its business with dispatch; which carries on the ritualistic work without lagging or long intermissions, thus enabling the brethren to get home at a reasonable time, is fairly certain to have good attendance and to find most of it present when the Lodge is closed.

The Worshipful Master who gets down late himself and then is obliged to delay opening the lodge while he catches up with the business, is making it pretty certain that his attendance records won't be what he wishes.

The Worshipful Master who gets to Lodge in time to transact any necessary preliminary business before the time set for opening, but who delays opening because some officer hasn't arrived, is courting empty seats on the side lines.

The Worshipful Master who allows long intermissions in the course of an evening will discover that after each of these intervals a considerable number of brethren have slipped away and gone home.

The theory that men won't sit through a Lodge meeting without two or three intermissions is a mistake. One brief intermission, if desired, in the course of a regular evening's work is ample for everybody. And if the intermission is too long, it is usually the case that interest in the work flags and the proceedings become dull and tiresome.

How many times have we heard Masons say: "They dilly, dally around and waste time and I get tired out. So I don't go any more."

Promptness in opening the Lodge; dispatch in transacting the business, carrying the ritualistic work through without dragging it out by unnecessary intermissions or "stage waits", all these are cardinal virtues which no Worshipful Master can afford to neglect or permit his officers to ignore.

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To make Masonry a good institution the men who compose it should be above reproach. In plain words all Masons should be good men and true. We have no place for the half-way or partial Masons. We want men who can measure up to the full requirements of all which the fraternity imposes.

*Wisconsin Freemason.*

### TWIN GAVELS

When Lafayette Lodge No. 241, at Seattle, Wash., recently held International Night, unique twin gavels were presented William H. Bland (who recently passed away), Grand Master of British Columbia, Canada, and Leslie W. Lee, Grand Master of the Grand Lodge of Washington. A double gavel was separated into twin gavels for the presentation—symbolizing the unity among members of the Masonic Fraternity of the two countries. Part of the curio is from wood taken from the property of H. G. Proudfoot of Oregon, Past Grand Master, and present Grand Secretary, of the Grand Lodge of Oregon, and the Masonic design is outlined in wood taken from the old battleship *Oregon* and the frigate *Constitution*.

*Selected.*

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### APATHY

Recently one of our Masonic elders raised the question in a district meeting as to the cause of the indifference of many members of the Craft, to the plight of the Lodge or the Grand Lodge. It was admitted that there was no general cause unless it be that we were making too few Masons and too many members.

We, who have the interests of the fraternity at heart, might well measure and remeasure the timber that presents itself to us by petition.

*Exchange.*

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### GOD AND MASONRY

Everything in Masonry has reference to God, speaks of God, and points and leads to God. Not a degree, not a symbol, not an obligation, not a lecture, nor a charge but finds its meaning and derives its beauty from God, the Great Architect and Master Builder of the Universe, God and Father of Humanity, its solidarity and salvation, God the Maker of Heaven and earth and all that in them is, before whom silence is eloquent and wonder is worship. Every Lodge is erected to God and dedicated to the holy Saints John and labors in God's name, seeking to make His will the design upon its Trestle Board. No initiate enters a Lodge without first kneeling and confessing his faith and trust in God, whose love is the fountain of fraternity. The greatest symbol of Masonry, the triangle, is the oldest emblem of God in history and faith of man.

*Scottish Rite News.*

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The duty of the Mason is to endeavor to make man think better of his neighbor, to quiet instead of aggravating difficulties, to bring together those who are severed or estranged; to keep friends from becoming foes, and to persuade foes to become friends—*Albert Pike.*

## THE LITERATURE OF MASONRY

Masonry possesses a literature so broad and so deep that alone it will furnish a good education to the man who studies it with a mind and heart open to receive the great truths of life which are concealed from those who will put forth the earnest effort necessary to attain all things worth while.

Too frequently Masons fail to appreciate the advantages that would accrue to them as members of the Order if they would delve into the historical lore and symbolism preserved in the literature of Masonry, the dissemination of which is the special province of your Masonic Library.

Receiving degrees does not make a Mason. The various degrees no matter how sublime and elevating to the mind, merely point the way and provide a means for securing the most noble and valuable secrets of our Order; in other words, they are the key to the real mysteries and the individual Mason must determine for himself whether or not he will seek more Light by using the little knowledge he already has to open up the vast arcana of wisdom preserved for those found worthy.

The real secrets of Masonry can be realized only in a man's own heart, and perfect realization is governed by his own conduct and habits of mind. The Mason who keeps the sacred fires of education burning on the altar of his heart, will be inevitably drawn nearer to his God and learn the meaning of Life.

—*Masonic Historiology.*

## A STATUTE OF HIRAM

It may not be generally known to members of the Craft that there exists in London, England, a public statute of Hiram the Builder, who is shown in company of Bezaleel, the builder of the first Tabernacle, also a skilled craftsman, as records Exodus XXXI.

It is to be found at the northwest corner of the sculptured frieze in high relief which surrounds the podium or outer plinth of the Albert Memorial of the most famous artists and craftsmen throughout the ages.

Hiram, whose finely portrayed features, in classical lines, display the firmness and determination he proved in his greatest hour of trial, is shown holding what is presumably the capital of a column, intended by the artist, perhaps, as one of the Great Pillars of the Temple, at the construction of which, he was the principal architect.

*Exchange.*

Life is no brief candle to me, it is a splendid torch which I hold for the moment, and I want to make it burn as brightly as possible before handing it on to the future generations.—*G.B.S.*

## SHALL NOT PERISH FROM THIS EARTH

**F**REEMASONRY is a way of life that has been entrusted to us by our fathers. These days we all are very much concerned about the values that could perish from this earth. They are values that we must keep. We have a way of life, and a "nation conceived in liberty, and dedicated to the proposition that all men are created equal." If we have believed that in the past, we must believe it now more than ever. If we have believed in doing good before, we must do better now. If we have believed in democracy before we must cherish it still more. There must not be a bottleneck for character and uprightness. Moral fibre must not "perish from this earth". We are in another testing "whether this nation or any nation so conceived and so dedicated can long endure."

True Canadianism means equality of opportunity for all according to their abilities and talents. The Austrian Jew and the Polish immigrant boy have the same chance as the children whose ancestors came in the Mayflower. Freemasonry stands against all groups that build upon hate. There is no place among us for race or class persecution. Masons must stand on guard. There are groups in Canada that are manifesting nazi principles. We must uphold the greatest system of government in the world. We must stamp out every organization founded on racial hate and materialistic economy. We do not want any minority groups to force a foreign way upon our beloved nation.

True Canadianism means freedom of worship, freedom of speech, freedom of press, freedom of assemblage, freedom to work and live and pursue one's happiness. True Canadianism means class, religious and racial tolerance. These constitute the three great pillars upon which our constitutional republic rests, therefore, the man, or group who advocate class hatred are un-Canadian.

Freemasonry defies dictators and their way of life. We seek to exalt human personality. We teach that man is a child of God. Life's attitudes are more important than food. We have reached a turning point in history. Our world is falling to pieces. Some one from most every home has been caught in this war. We must hold to the faith of our fathers, and the democracy of our nation. "It is for us, the living, to be dedicated here to the unfinished work which they . . . thus far so nobly advanced." So that the values of human personality and democracy, and freedom, shall not perish from the earth."

W. Sherman Burgoyne, *The Freemason*

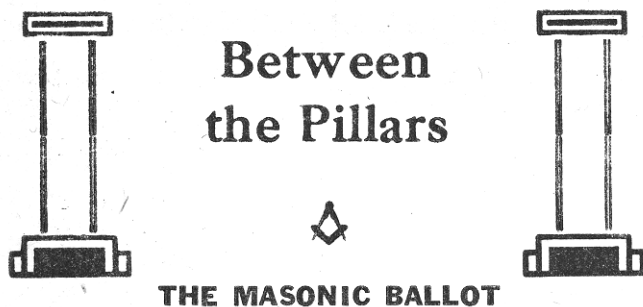
## BETWEEN THE PILLARS

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sons; that we think carefully, deliberately, and act cautiously, tempering our judgment with mercy.

To preserve unsullied the reputation of the Fraternity must be our constant care.

F. E. C. BRUCKNER, *Texas*



**F**REEMASONRY is a valuable and intricate system of moral philosophy, binding men together by common interest. We are dependent upon each other for social pleasure, peace, safety and prosperity. Some of the greatest and most lasting friendships have been made in Lodge, and when traveling many delightful hours may be spent with brethren of our own or other countries, who are ever ready to extend the right hand of fellowship to those who bring proper credentials and can prove themselves.

Freemasonry creates no obligation that did not exist before; it only gives form, words and force to it by faithful adherence to moral truth, and the whole force and strength of Masonic vows depends on the moral integrity of the parties assuming them.

Before the year 1721 all members of the craft, including Fellowcrafts and Entered Apprentices, were permitted to vote on any question arising in the Lodge. But when the Grand Lodge (of England) relinquished the prerogative it had exercised up to that time of conferring Fellowcraft's and Master's degrees at its quarterly sessions, the numerical strength of the Order, which theretofore had been in the first degree, passed over to the third degree, and the right of voting became restricted to Master Masons. No member in good standing can be deprived of this right to vote on any and all questions, and to ballot upon applicants for membership is the right, privilege and duty of every Master Mason.

The mechanism and legal aspects of the Masonic Ballot and Protest are fully set forth in Secs. 67 and 68 of the Constitution and Laws of the Grand Lodge of Texas.

There is great power inherent in the ballot. Texas Masonic law requires that it be unanimous, a wise provision to secure the harmony of the Lodge. It is inviolably secret, to suppress improper influences of fear or interest which might occasionally be exerted. The ballot cannot be inquired into and its subsequent discussion is wholly out of order. No member has the right to inquire how other members voted nor may he explain how he voted. Neither the Grand Master nor the Grand Lodge may inquire into or set aside a ballot that has been announced, "because members of a particular Lodge are the best judges of the qualifications of their own members" (Constitutions of 1723). Thus the ballot

is not subject to review or control by any human agency; no one knows how you vote, no one, but you and your God. This very absence of responsibility to our fellowmen or human authority is one of the reasons why this power should be exercised with intelligence.

The use of white and black balls or pebbles may be traced as far back as the ancient Romans, who, in the earlier days of the Republic, used them in their judicial trials, the former acquitting, the latter condemning the accused. White stones, among the ancients and early Christians, were used as tokens of alliance and friendship. The white ball is a token of admission to your Masonic Home, the Lodge.

The black ball or cube is the great protection of the fraternity. It gives to all members the equal right to say who shall not become members of their Lodge-Family and permits those who do not desire to make public their secret knowledge to use that knowledge for the benefit of the craft. The black ball creates Lodge jurisdiction, for the rejected may not apply to another Lodge for the degrees, (*this does not apply in the Grand Jurisdiction of Alberta.—S.H.*), nor to the one that refused him, until a certain statutory period of time has elapsed.

The ballot box is placed on the Altar and the ballot deposited with the solemnity of a Masonic salutation, that the voters may be duly impressed with the sacred and responsible nature of the duty they are called upon to discharge. There are many things to be considered very seriously. It is impossible to exercise too strict caution in regard to new members; numbers count for nothing, quality is everything. It should be objection sufficient to exclude any man from the society of Masons who is not disinterested and generous both in his acts and in his opinions of men and his construction of their conduct. The applicant should be of upright and moral character and of good sound mind, not necessarily infallible or perfect; perfection is no man's lot. Tolerate every man in his opinion. The God of the Christian, the Jehovah of the Jew, the Allah of the Mohammedan, the Supreme Deity of the Hindoo, the Buddhist, the Parsee or the Confucian is the same Supreme Being in which any free intellectual man truly believes. At the common Altar of the Great Architect of the Universe they may all meet, forgetting—or, at any rate, ignoring—all differences, and find themselves as brethren in the Fatherhood of God.

Justice to the Lodge requires us to cast the black ball on an applicant we believe to be unfit when, after solemn self-inquiry, the reason for its use is found to be Masonic and not personal.

Justice to ourselves requires that we cast the black ball on an applicant we believe would destroy the harmony of the Lodge.

Justice to the applicant requires that we cast no black ball for small, mean, personal or selfish rea-

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