



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

MASONRY and DEMOCRACY

DEMOCRACY

*Democracy may be a way of living.
To me it has a meaning deeper far.
With joy it fills my soul and all my being.
It makes the gates of Heaven stand ajar.*

*Democracy is any form of government,
In which the peoples' will is well expressed,
Where every person strives for that achievement,
With all the mind and talent he is blessed.*

*Democracy must build on one foundation.
It is the one for which Christ made the plan,
To bring peace and goodwill into the nation,
To give the world the brotherhood of man.*

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Masonry and democracy are so closely related that masonry can be substituted for democracy in verses one and three, quoted above, but this cannot be done in the case of verse two for the simple reason that Masonry is not a form of government. Masonry is more after the nature of a school to prepare its members for self government and personal freedom. This is a big undertaking; a full time job. The masonic teachings are based on fundamental truth which is beyond controversy; thus providing for the greatest possible good will and brotherhood within the lodge. Masons go out from the lodge as Free Masons and free men to take part in and in most cases give leadership in every legitimate undertaking in social, economic, political, or religious. Being free men they prove the old saying, "many men have many minds".

Democracy encourages free thinking and the dividing into groups in order that thoughts may be given expression in action. The right to divide and subdivide gives Democracy its strength. Masonry

on the other hand is based on harmony and unity. Masonry demands of its members that they carry on all social, political, and religious activities outside of the lodge. The Masonic lodge stands above all other lodges, congregations, clubs and parties, as the one place where all can come together in peace and harmony and there by an exchange of views become inspired to greater and nobler efforts in each personal field of endeavor. The lodge must never become jealous of the publicity or glamour won by its members in the democratic circle. The masonic lodge must at all times remain the silent partner, guided by the ancient land marks and looking hopefully forward to the fulfilment of its aims and objects, when Democracy will give way to Theocracy and the whole world will receive judgment and justice from the throne of Solomon.

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FOUNDATION AND SACRIFICE

In the ritual of Masonic initiation all that the candidate is told is that, placed in the north-east portion of the Lodge, he prepresents a foundation stone, "and from the foundation laid this evening may you raise a superstructure perfect in all its parts and honorable to the builder."

The north-east placing, the human "stone" and the roughness of the ashlar stone adopted as the immovable jewel of the Lodge, all, however, have meanings important first to the initiate, then to all Freemasons.

Masonry began in the northern Hemisphere, where the sun's traversal of the heavens runs from east by south to west, the north being for the most of the traversal in shade, even darkness. Only at its first appearance do the sun's rays in a properly oriented building rest a while on the north-east point. Thus the north-east marks the beginning of light.

(In these southern latitudes the south-east is more likely to be the beginning point of light, but for Tradition's sake we retain the original symbolism.)

It was because of this southerly passing of light, leaving the northeast dark, that the ancients did not insist that foundation stones stay in sight. Having been touched by dawn light they could now be buried deep in darkness: very helpful to the researches of excavators coming on the scene thousands of years later. Present-day vanity calls for the North-east stone to be visible, even conspicuous, with some notable's name blazoned there, but in both N.S.W. and Victoria there have been instances of buried corner-stones, discovered (to the great content of historians) only when the old building has been demolished to make way for a new.

For thousands of years, even into historical times, it was customary to assure the luck of buildings by founding them upon a living sacrifice, placed maybe under the symbolic foundation-stone, maybe under each corner-stone. In the days when human life was counted cheaply the sacrifice was a human being.

Sometimes the sacrifice was buried living under the corner; later dead. Our custom of launching ships with a bottle of wine arises from this rite. The victim was killed and his blood let flow over the site of sacrifice: prow of vessel, stone of building. Thus in ship-launching the wine should, ritually, be red; it is modern snobbery, the snobbery of costliness that has substituted golden champagne.

Slaves succeeded sons and notables as human sacrifices, next animals provided the life that had to be lost that a structure might last. Followed effigies, puppets in man form, till finally, as we have had it from old Roman and Greek times, till to-day, a royal effigy in the form of a contemporary coin is placed in or upon the foundation stone.

The initiate to Freemasonry, standing in the north-east corner, represents that original human sacrifice. With this difference: our ancient predecessors sacrificed the man; we content ourselves with demanding only sacrifice of his *amour-propre* in the Charity Charge.

One notable change we have made in the architectural symbolism of the corner-stone. In ancient times the corner-stone was most often rugged and untooled: indeed, there are to be found in *Holy Writ* adjurations against wrought stones as foundations; and excavations have disclosed that the dedicated and inscribed "corner" was a piece of original "living" rock from which the man-made structure stemmed.
—*New South Wales Freemason.*

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He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

A GOOD SECRETARY

Some Lodge Secretaries spend long hours on their accounts and correspondence, working in the interests of their lodge. The work they do is not only carried on during the busy months of the year, say November, December, January and February, but at other times as well. A good Secretary improves his service to the craft as the years pass by, because years of experience in dealing with others give him the patience and understanding that are necessary to *satisfactorily carry out his duties*. It is not unusual to find Secretaries who have spent fifteen, twenty or more years in their work, for in this time they have caused themselves to become almost irreplaceable in their positions.

Not all secretaries can be considered in this class as some hold the office of secretary in name only and are occupying a station that could be far better filled by others. Fortunately these secretaries are in the minority.

There is a growing need to improve the materials and tools by which a secretary performs his work. In the final analysis however, the secretarial work that is done for any lodge depends on the desire of the secretary to serve his lodge well. Good tools will assist the secretary in his work but good tools alone do not make a good secretary.

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PURPOSES OF MASONRY

The Masonic Fraternity seeks no control over processes of government and the enforcement of the law, and, as an organization, it takes no part in the solution of social and industrial problems except through the influence of its teachings upon the character and conduct of its members. The primary purposes of Masonry are to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of manhood based upon the practice of brotherly love and the Golden Rule.

—*Exchange.*

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THE REMEDY

In all the troubles of the world today, let us keep our ideals, let us keep our beliefs, let us keep a firm conviction in our future, so that we may go forward hand-in-hand together, striving always for the great cause of universal brotherhood which is above and beyond all price. No man, no nation, can stand still; he must go forward or go back. Our Society has amongst its members men of many creeds and of many countries. Surely in Freemasonry, we have the greatest latent power in all the world for human betterment. Nations war with nations, politicians scheme in vain. May not the remedy lie near at hand?—not in Freemasonry itself, but in the ideals of Freemasonry, the brotherhood of man, the Fatherhood of God.

THE SECOND DEGREE

The Fellow Craft degree is the favorite degree of the Craft with many Freemasons. The high idealism of its teachings is strong in its appeal to many earnest seekers after Masonic truth and wisdom, for it represents the practical application of the instruction given in the initiation ceremony.

In the first degree the candidate is taught certain things. Light is given to him that he may pursue the path which leads to knowledge and duty, and to Him who gives to duty its reward.

In the second he is given instruction in those things by which he will have to fashion the design to which he will build his own temple of character.

Our system is speculative and symbolic. Freemasonry is based on operative and practical Masonry. The degrees of the former have their counterpart in the divisions of the latter.

Masonry comes down to us from the middle ages, a period in which trade guilds flourished, a time in which many of our great European medieval cathedrals were erected, when operative Masonry was at the zenith of its power, and at the heyday of its art. These guilds had three great visions, the apprentices, the journey-men, and the Masters. The first, those who were receiving instructions in their art; the second were of a class who, having finished their apprenticeship, had to move from place to place to gain experience, hence the term journeyman. This stage was necessary before they were recognized as Masters, and allowed to take an apprentice and instruct him in his trade.

Now it is the journeyman stage of operative Masonry that is symbolized in the Fellow Craft degree of speculative Masonry. Just as in operative Masonry the tradesman had to apply the instruction he had received, and prove himself worthy before he was admitted to the Master Division, so in speculative Masonry the Fellow Craft has to cultivate and practice the tenets and ideals imparted to him in the first degree.

He must show a certain aptitude, a sincerity in his application, an eagerness to advance, an idealism in his conception of the Order, and its possibilities, as a formative factor in the great ideals of Universal Brotherhood, international good-will and world-wide fellowship.

The practicability of the second degree teaching is reflected in the prominence which is given to the Second Working Tools. They are those used in the practical construction of the building. The moral significance is elaborated, and it is shown that their operative use has a counterpart in speculative teaching. The whole idea is the practical application of the Masonic teaching to our everyday life.

The world today is greatly in need of a practical force that will inspire men to high thinking, better living and nobler efforts. Such a force is to be found in Freemasonry.

R. W. Bro. L. A. CRESSET-KENT,
in the *Masonic Bulletin*.

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THE SPIRIT OF FREEMASONRY

It is all very sad, but these distressful times will not dim the spirit of Freemasonry and Freemasons. Once again we say the Masonic structure is not damaged; it does not require rebuilding, repairing, or reconstructing. In fact these times will enhance the spirit of Freemasonry and strengthen its solidarity.

Long live the King and the Craft.

The Freemasons' Chronicle, London.

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Push on to know more, do more and be more. Life is not a location, but a journey. Success is not measured by what a man has laid up, but by difficulties he has overcome.

—Exchange.

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By the strict observance of all their obligations, Freemasons will preserve the reputation of the fraternity pure and unsullied.

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Precedent is not law; it merely furnishes a rule or model for subsequent decisions. Alone, it has neither authority nor justification but is useful as a guide in the administration of justice and equity.

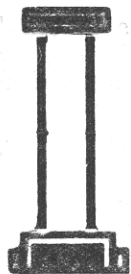
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There's nothing quite as cheering
As a handshake when you're blue,
It'll chase away the stormy clouds
And let the sunshine through.

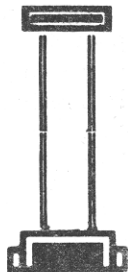
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Be small enough to walk with the lowly and not feel superior. Many will agree with this but few will follow it. Those few will carry the light of everlasting sunshine on their countenance, and man and God will walk with them.

—*Masonic Pocket Magazine*.



Between the Pillars



THE QUARRIES

In any reference in Masonic Ritual to the building of "Solomon's Temple" it has always been assumed that the stone was obtained from "the quarries of Lebanon" and emphasis is laid on the fact that although it was prepared so far from the site of the building, the remarkable accuracy with which each piece fitted to the next was proof of the excellent workmanship of those responsible.

About a hundred years ago a discovery was made that proves that the stone for the temple did not come from Lebanon at all.

In his most interesting book, "In the Steps of the Master," Mr. H. V. Morton gives a full account of the discovery of the ancient quarries, and his description is so excellent that I quote him very fully.

"A man named Barclay was walking around the walls of Jerusalem with his dog and gun. When he came to the Damascus Gate he discovered that the dog was missing. He whistled, but the animal did not appear. Turning back, he saw the dog crawling out apparently from beneath the city walls, where he had evidently made a find. He stood barking, asking his master to come and look at his discovery. When Barclay went over, he found that bushes, shrubs and the debris of centuries concealed the opening to a cavern which ran under the wall and beneath the city. Such a discovery in Jerusalem fires the imagination and encourages the wildest rumors. The Arabs believe to this day that in such a cavern the gold and silver treasures of Solomon, the Ark of the Covenant and the vessels used in the Temple sacrifices, lie waiting to be found. I have heard several men, whose opinions claim respect and attention, say that they believe the Ark of the Covenant is hidden somewhere in the mysterious and quite unknown underworld of the Temple area. So Barclay wisely said nothing, and returning on the following day with a search party, widened the small hole into which his dog had jumped, and entered the cavern. The torches of the party lit up a weird and terrifying scene. The explorers stood in a snow-white cavern, so large that its extremity was hidden in darkness; the torch-light was not powerful enough to penetrate the end of the cavern. It was an immense excavation that ran on and on beneath the

streets of the Old City. It was soon realized that they had discovered Solomon's Quarries—called by Josephus "Royal Quarries"—the quarries which, if lost for nearly twenty centuries, had provided the stone for Solomon's Temple about nine hundred years before Christ."

Mr. Morton found these quarries one of the most interesting sights in Jerusalem. He says that every Freemason who visits Jerusalem is aware of them, and that brethren of the Craft from all parts of the world hold Lodge meetings in them at night (when they will not be seen or disturbed) "*because they hold the theory that the builders of the Temple were the first Freemasons.*"

"An Arab, working in the patch of sunlight that penetrates the cave, was making paperweights and gavels to be marked with Masonic emblems and working tools. These are bought by visiting brethren and are to be found all over the world. Stones from the quarries are also exported, to become foundation stones for Masonic buildings.

"On every hand I noticed signs of workmen, with a feeling of awe and bewilderment, a feeling that I was dropping through the very floor of time. I knew that these workmen had been dead for nearly three thousand years. Yet the marks made by the Phoenician stonecutters when Solomon was king of Jerusalem, were as clean, as sharp and, apparently as recent, as the marks a man sees in the Portland quarries of today. The workmen had cut niches in the walls for their lamps, and it all seemed so new, so modern, that I had the odd feeling that it was lunch hour during the building of the Temple, and at any moment I might hear the returning feet of Solomon's quarrymen."

Mr. Morton propped his lantern on a ledge of rock, and then and there read the account given in the Bible of the building of the Temple. For the first time he understood the meaning of a verse which has puzzled so many people; Verse 7 in the 6th Chapter of the First Book of Kings says ". . . and the House, when it was in building, was built of stone made ready before it was brought thither; so there was neither hammer nor axe, nor any tool of iron heard in the House while it was in building."

It has always been supposed that this meant that the quarries were in some distant part of the Land of Israel; but why was the obvious fact stressed that quarrying carried on far off could not be heard in the Temple? Obviously the point of the verse is that "the stone with which Solomon built his Temple came almost from beneath the Temple, yet not a soul heard the cutting of the stone."

R. W. Bro. L. A. CRESSET-KENT

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