



# Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

## The Essentials of Freemasonry

Brethren:

The present world conditions with its rapidly changing ideals and its many new philosophies of life, offers Masonry the greatest challenge of all times.

The founders of this Great Institution laid deep and firm the foundations on which we build; they also placed on our Holy Altar, the Great Lights of Masonry which contain the necessary designs for the erection of the super-structure of our edifice, and now to us, who have assumed the leadership, devolves the task of correctly interpreting and executing these designs.

If Freemasonry stands for anything it stands squarely on the fundamental principles of Freedom, Fraternity and Justice. It recommends Prayer, but does not demand that we pray. It teaches tolerance and opposes bigotry. It believes in free speech, free press and religious liberty. It opposes totalitarianism and encourages democracy. The Trojan Horse is in our midst and the subversive elements have landed on our shores, and are invading and boring from within in our industrial and economic life. This insidious vampire is putting its tentacles around our legislative and executive branches of government; it is invading our Lodges, schools and churches. We owe it to the authors of our British Law that this monster shall not rob us, or our children, of the golden heritage our forefathers fought, bled and died for—DEMOCRACY.

What is most pleasing to all of us is to note the wonderful advancement and growth of Freemasonry being made everywhere, in every country as well as our own Canada. Mankind's ethical and moral progress is assured as long as Masonry continues its contribution toward cementing ties, fostering the doctrine of human commonality and creating a universal Brotherhood under God, recognizing and respecting the rights of the people everywhere.

If the primary field for Freemasonry is that of

education, for we are taught that it is our duty to "make a daily advancement in Masonic knowledge," every Freemason should, therefore, endeavor to the best of his ability to become an educated Mason. Our common task, brethren, is to move out into the world gallantly armed with the lessons of the Ritualism of our Order, teaching and living its idealisms, helping and serving others, that at the close of our journey our COMMON TASK may be crowned with Glory and Honour. No Freemason can afford to leave unpracticed in actual living, the upright lessons he has been taught. Every Mason should live in the best possible manner, walking and acting rightly before God and Man. LIGHT, and valuable lessons of LIFE have come from our sacred Altars. We must not allow this light within us to die, because of our own selfishness, but keep it glowing in our service to mankind. Our Order is not a religious creed or sect, and formulates no ritual of life, nor asserts any principles of government. It concerns itself not with forms that change and perish, but with the growth, expansion and development of the individual SOUL, believing that there lies the true source of health and strength in society and the breathing, quickening spirit which controls the lives of men.

The need of the hour is a return to God, where all true power begins. We Freemasons possess this truth which can free the world from its misery, and so we have a duty. We must set the vision free for all men to see. This can and must be done, by more careful teaching of the meaning behind our several degrees. We do not pay enough attention to our younger brethren in this matter of teaching. We may see that they know the answers to certain questions—in other words—that they are "word perfect", but that is what matters the least. Do they understand the previous ceremony through which they have passed? Have they assimilated the lessons, and above all, have they endeavoured to put

those principles into practice? Unless they have done so, then we fail in our duty to the Brotherhood if we allow them to proceed. In the same way, do we really and truly make full enquiries of our proposed candidates? Again, I would like to make a startling suggestion: If it were possible to allow a candidate for his initiation to answer the questions put to him in his own words, and un-prompted by the Deacon, we might get a shock, but we should have a far better idea of the candidate's fitness. The importance of a candidate's fitness cannot be over-emphasized. We are, as Freemasons, in possession of the GREAT SECRET—God is everywhere—and that truth we have to teach. We may only do it through our lives and examples, and that in turn depends on our communion with the CENTRE. Brethren, we are fellow-workers with GOD, we are building a Temple with HIM. Our order has taught and still teaches the proper method of working. **DARE WE LET HIM DOWN?** We do, if we fail to make progress in our lessons, if we offer less than our best in the work of the Lodge, and above all if we fail to put into practice in the world outside, the True Masonic Principles we are taught in our Lodge Work.

The world today is in a sorry plight, and it is due to the fact of our inability to know God as the Universal Father, with its sequel, the Brotherhood of Man. Men love to confine religion to moulds of individual beliefs, and so faith becomes distorted by idiosyncrasy, and broad thinking is handicapped. The real truth is, you cannot confine God to any one system and that is the real message of Freemasonry. God transcends all systems. God's train fills the Temple of Life, and this truth is tremendous. When this truth is grasped sincerely, then unity will begin. A full understanding and grasp of this principle is essential if civilization is to survive and we Freemasons have that truth, if we are really FREE-MASONS and not just Freemasons in name only.

R.W. Bro. Chas. Fotheringham,  
P.D.D.G.M., Ontario.

### NO ROOM FOR LEVITY

One of the most important adjuncts of a Masonic Lodge is the preparation room.

It is there that the candidate is prepared to receive the degrees, and receives his first impression of Freemasonry.

As a consequence, it is there that the question whether he shall become a real, earnest and sincere Freemason, active in Lodge work or merely a "joining" member, is settled.

The candidate should be met and treated with courtesy, delicacy and a feeling of solemnity, due to the ancient and honorable institution of Freemasonry which inculcates the loftiest principles.

These thoughts should be impressed on the candidate from the time he first enters the preparation room until he is raised to the sublime degree of the Master Mason.

THE PHILALETHES.

### MASONIC DIRECTION

In these days when our Order is receiving so many new members, it is well for us to regard this generous increase in the light of a responsibility. Mere glad-hand welcome into the fraternity is not enough; candidates must receive the inestimable benefit of direction.

This thought was recently emphasized to me when a brother told me of the well-defined ambitions of his own sons. They were young men just starting out from school, but they held definite ideas of what they wanted to become. Not only had they decided on certain professions, but they had singled out particular aspects of those professions in which they proposed to specialize. This recital by their justifiably proud parent interested me at once because I realized how tremendously fortunate these sons were. They had decision, they were precise, as opposed to vague, positive as opposed to negative. In other words they had received direction.

Now, if this is true in everyday life, it is equally true in Masonic life; for our brethren who receive the Sublime Degree are starting a new life, a strange life, somewhat mystifying, perhaps a little baffling. Why? Because they have not oriented themselves. They need direction.

Obviously, then, it is the duty of their elder brethren, especially of the Officers, and more particularly of the Worshipful Master, to impart this direction. I have seen it done by a few nicely chosen suggestions touching on the general aim of Freemasonry and indicating its spiritual aspects, at the conclusion of the candidate's raising. A conscientious Master would regard such a little talk very seriously indeed, for at no time in his career is the newly-raised brother so much in need of the counsel of wise direction than at the very beginning of his membership. First impressions count in Freemasonry as they do in ordinary experience.

Such being true, along what lines might a candidate be directed so that his daily and his Masonic lives would be mutually benefitted? For unless one enriches the other both will fall short of fulfillment and he will not find Freemasonry all that it could have been.

Bro. L. J. Humphrey,  
Nanaimo Lodge No. 110, G.R.B.C.

We are steadily arriving at our goal of a copy of our Bulletin in the hands of every member in Alberta. Last year our circulation was 7,036 copies, this year it is 8,895 copies, an increase of 26½%. Last year 53 Lodges subscribed for 100% of its membership, this year 72 Lodges have subscribed, an increase of 36%. Last year 138 Lodges subscribed for the Bulletin, this year 144 Lodges have subscribed, an increase of 4½%. All of these increases are very encouraging. Only 8 Lodges do not now subscribe for our Bulletin. Is your Lodge one of the non-subscribers?

### A MASON'S FAITH

Speaking on the topic of "A Mason's Faith," before the Feast of St. John in the Grand Lodge of Massachusetts, Governor and Brother Leverett Saltonstall, closed his address with the following pertinent paragraphs:

"Finally, Freemasons believe in men. It is a great possession, this—to believe in our fellows, because we have said the same vows, seen the same 'work,' taken the same degrees, sat in the same lodge, struck hands with the same grip. To have faith in one's fellowmen is an asset beyond money and beyond price. To believe that all men are good if we dig deeply enough; that most men have good within them to be found without digging far to find it; to know that in the long run a man will do what he promises, can be depended upon to keep his word, is worthy of trust and confidence—this is wealth at its best and not to be destroyed by the cynics who point to the men who have failed those who believed.

"Man does not fail. He reaches for the stars and grasps a branch above his head; he adventures toward the sunset and settles on the banks of the first river which blocks his path; he starts right and runs strongly and turns off to the primrose path and falters when he reaches the garden. All sadly true. But some reach for the stars and find them; some travel to the sunset nor stay not until the goal is reached; some run until they drop nor ever swerve. It is belief in such as these and the knowledge that a majority of men are such as these, which makes belief in men the capstone of a Mason's faith."

—Exchange.

### GIVING OF OURSELVES

Human sacrifices were placed in the foundations or under the footing stones of great buildings and walls of the early days. It was believed this gave strength and solidarity to the foundations. Today we do not sacrifice the lives of others, but many sacrifice their own lives in the service of others, in the service of Christianity or some other great cause. They sacrifice their lives in building solid foundations for the things in which they believe. Cures for dread diseases have been found through the sacrifices of those who offered their lives for the benefit of others. The foundations of the republic have been given solidarity by the sacrifices of those who believed in America. We have learned what those of early years did not know, that nothing is gained by sacrificing others. We must give of ourselves.

—Oregon Mason.

"Be friendly, and everyone you meet will be friendly. There is too much suspicion in this world—too many people who have never learned to smile and understand other men."

### BETWEEN THE PILLARS—*continued*

unrest and the world disorder with many groups in different countries striving to gain recognition as regular Masonic entities, this could well be more closely watched.

In my opinion, no Brother should vouch for another unless he is personally known to him as a member in good standing, of his own, or some other Lodge with which he is well acquainted. In all other cases the visitor should be subject to the usual examination, the said examination being accompanied by documentary evidence of his standing. This is the only safe way and the sentimental nonsense which one so often hears, "I sat in Lodge with him", should be abolished. The one vouching should be closely examined and questioned as to how much he knows about the visitor. If this is done, I am afraid it would boil down to the fact that he knows practically nothing about the visitor for whom he is vouching.

M.W. Bro. George Moore, P.G.M.,  
Grand Secretary, Alberta.

### SUCCESS

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration; whose memory is a benediction.

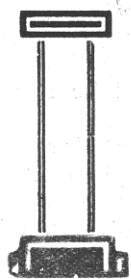
—Bessie A. Stoley.

### HISTORICAL REGISTERS

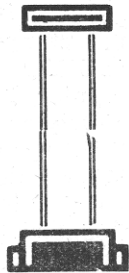
More Lodges are paying attention to their Historical Registers than was formerly done but many Lodges can still improve on their historical records. Time is passing and many of our older members who are our links with the past and Masonic history in Alberta are passing away, it is to these older members to whom a lodge must look for past history, I would urge every lodge to appoint a committee and bring the history of their Lodges up to date whilst they have the opportunity. The historical records of a lodge and the district in which the Lodge is situated, are invaluable. Grand Lodge could also, to good advantage, take into consideration the compilation of its history whilst we have members available who can give valuable assistance. We will not always have these members with us.

"What We Have Done For Ourselves Alone Dies With Us; What we Have Done For Others and the World Remains and Is Immortal."

Albert Pike.



## Between the Pillars



### WHAT ARE THE ESSENTIALS OF VOUCHING FOR A VISITOR?

Before we go on to the essentials of vouching for a visitor, I think we should examine if he has the right to visit. Mackay's Fourteenth Landmark states "The right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world." This is because Lodges are justly considered as only divisions for convenience of the universal Masonic Family. The right may, of course, be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is in general a Masonic right, founded on the Landmarks of the Order.

Mackey also states that the Lodge of Antiquity has in its possession a manuscript written in the reign of James II, between 1685 and 1688, which recognizes this right of visitation and orders every Freemason to give to a strange Brother.

There are, of course, many other authors which could be quoted, who have dealt with the undoubted right of the Mason in good standing to visit and which right is, I think, universally recognized. Nevertheless, it would appear that from the earliest times the impostor and unqualified visitor presented something of a problem, and we find that the Brethren everywhere were cautioned to make sure that the person demanding admission was worthy of this fraternal courtesy. For instance, we find that R.W. Bro. Bucknill, one-time Provincial Grand Master for Surrey, laid down the law very clearly in these words: "It appears that mere possession of our signs without more, should give no title to admission. Our Masters must see the Jurisdiction whence they hail—that it is a regular recognized Body, before they can be sure the qualifications of the Applicant are complete in all respects. He may even have been expelled or suspended." He goes on to say that a Brother who takes the trouble to visit a Lodge where he is not known, is put to no additional trouble in carrying with him identification.

Then again, the visiting Brother, may be demitted. Here we come to what is, in my opinion, a real abuse of the privileges of visitation. A Brother who has demitted of his own free will and accord severs his connection with the Craft. It may be a temporary separation brought about by circumstances

beyond his control, such as a transfer to another city or, as so often happens, it is carried for years and the Brother visits Lodges occasionally and enjoys their hospitality without sharing any of their responsibilities. Most Grand Lodges have legislation governing these cases. For instance, the Grand Lodge of Alberta in Section 248 of the Constitution states: "Any non-Affiliated Mason who, having resided one year within this Jurisdiction shall refuse or neglect to make application for membership to some Lodge therein, shall not be entitled to the benefits of the Benevolent Fund, etc., nor can he be permitted to visit any one Lodge in the town or place where he resides more than twice during his secession from the Craft."

I wish to emphasize the point in the last line, namely, "his secession from the Craft." This rule is in effect in almost every regular Grand Lodge everywhere in some form or another. Yet one constantly hears of demitted members visiting Lodges regularly. All too often they sign the name of the Lodge to which they formerly belonged, but fail to add the word "demitted", and when some observant Brother raises the question of who the visiting Brother is and where he comes from, all too often some Brother comes forward with the statement, "Oh yes, I have sat in Lodge with him", and the matter of his qualifications are forthwith forgotten. Such characters are frequently met with in a large city and obtain admission by saying "I sat with you in such and such a Lodge, will you vouch for me?", which request is often acceded to despite the fact that he may be Suspended or Expelled, or whose demit privileges have expired without the Brother who vouched for him having the slightest knowledge of these things. Indeed, this business of vouching has been so much abused that in some jurisdictions it has been definitely ruled against, and the only way a visitor can gain admission is by producing documents to show he is paying dues to some recognized Grand Lodge and is in good standing. In my opinion, this is sound legislation and something that all Grand Lodges could copy.

Even with this there is still another danger of admitting an unqualified visitor, which is almost invariably overlooked and which has recently been brought to my attention. In this case a well dressed man appeared on a Lodge night and expressed the desire to visit. He was of Middle East origin and produced current dues card, passed a satisfactory examination and was admitted. Not until the meeting was over did some of the Brethren begin to doubt if he had the right to visit. Upon examining the records it was found that we were not in communication with his Grand Lodge, nor was there much likelihood of it being recognized in the near future. Under these circumstances he definitely should not have been admitted. This point is not rightly understood by the Brethren. It is possible that this gentleman may gain admission elsewhere—that some Brother may light-heartedly say "Sure I sat in Lodge with him." In these days of political

(Continued on page 23, column 2)