



Grand Lodge Bulletin

Editor: Sam Harris, P.G.M.

THE FOUNDATIONS OF MASONRY

In writing a few lines for the bulletin, may I, at the outset, express my sincere appreciation for the honor conferred on me by the members at the Grand Lodge communication in June, in electing me to the office of Junior Grand Warden. I can only say that I shall use my best endeavors to serve you and try, in some small way, to merit your confidence.

Our Lodges, like most Lodges of other jurisdictions, have been, in the past, and still are, admitting a large number of new members. In doing this, most of the time of the meetings has been spent in conferring the degrees and we have perhaps been negligent in instructing our new members in the great principles of our Order.

Our duty, as older masons to the initiate, certainly does not cease when we have conferred the degrees on him. It is only then that we can teach him what masonry and its mission in the world really is. It is then, especially when he has become united with us, that we should acknowledge the sense of our duty to him, and endeavour to make him feel to what a great institution he belongs, and in what a great tradition he stands, in order that he may strive earnestly to be a mason, not merely in form, but in the true spirit and character of masonry. We should try to give each new member some idea of the beauties of this, our order, the greatest order of men on earth, and it is particularly for the newer members that this is written.

The two occupations or arts of man which have done more than anything else in the world's evolution are: Agriculture and Architecture. They have employed his powers and his energies by reason of the fact that they were each a necessity for his very existence. The former — to provide him with his own personal sustenance of food and clothing; the latter — to provide him primarily with shelter from the elements, with habitation for himself and family — in other words to create for him a home, and next, to provide him with a sanctuary where he would be able to get away from the material things in his life, and endeavor to investigate and develop that spiritual side of

man which makes him above everything else in creation, and finally to leave to the world in concrete form the ideals of his soul.

It is with these two latter phases of architecture that the student of Masonry must direct his studies and try to gather information and enlightenment from the different schools of architecture all down through the ages. He must study them from almost the beginning of time, through the architecture of Egypt when the great Pyramids were built; through the architecture of the East when the magnificent cities of Babylon and Medo-Persia were constructed; through the architecture of Palestine when the glorious Temple of Solomon was erected; through Grecian and Roman architecture when their wonderful buildings were erected; through the architecture of the middle ages when the beautiful Cathedrals of Europe were contrived, and then to follow this train of thought on down to the symbolic architecture of our own beloved Order, the building of the character of man into that spiritual temple of Heaven not built by human hands.

The basic truth which John Ruskin expounds with so much insight and eloquence in his book "The Seven Lamps of Architecture" (a book which I think all Masonic students should read) is that the Laws of Architecture are Moral Laws as applicable to the building of man's character as they are to the construction of Cathedrals.

He designates these seven Lamps or Laws as those of: Sacrifice, Truth, Power, Beauty, Life, Memory, and that crowning grace of all — that principle to which Policy owes its stability, Faith its acceptance, Life its happiness, and Creation its continuance — OBEDIENCE, or Loyalty to universal law.

From reading this book, an essay by one of the world's greatest and clearest thinkers, and following his line of reasoning, I am sure that you will agree with him when he points out that there must be an inseparable connection between the character of the builder and the architecture which he builds.

Now, admitting that this very fundamental truth is established, it will be my purpose to

briefly refer to some of the architectures of the past, to see what lessons we are able to derive from them. To begin with, let us take the architecture of Egypt. The one feature which stands out above all others in this is Permanence. Something that would last for ever seems to be the ideal they aimed at, so they used the best materials obtainable and exercised the most wonderful accuracy of workmanship. How well they realized their dream is shown in the old Pyramids, one of the buildings covering several city blocks, the mortar joints one-fiftieth of an inch thick — of all the buildings of mankind, the largest, the most technically perfect, and the most mysterious. After six thousand years they stand there on the banks of the Nile, without one flaw, as perfect as the day they were built — surely wonderful monuments of the enormous amount of human sacrifice expended by their builders.

We might go on, touching on the other lamps of architecture, showing how the expressions of Truth, the manifestations of Power, the exquisite Beauty, the essence of Life, the glories of Memory, and the wonderful liberties derived from Obedience are displayed by the other systems of architecture all down through the world's history.

With the erection of Solomon's Temple (that peculiar architectural feat so often referred to in our Rituals), the idea that the simple tools of the builder were the emblems of moral truth, seems first to appear, and the builders, according to their ability and knowledge of the work, undoubtedly met to discuss their problems. This secret getting together of the master builders seems to have continued on down through the architecture of the ages. There does not appear to be any reason to doubt the belief which we hold that the ideals of our order of Freemasonry, as we have them today, are in a measure, connected with the master builders who have left their work in architecture all down through the ages.

The earliest of all human arts and crafts, and perhaps the noblest, is that of the builder; civilization started when man began to build a house for himself; religion took shape when man built an Altar, and around it a Church or Cathedral. History is no older than architecture.

How beautiful, then, that we should use the emblems of this, the oldest art of humanity, as the basis of our great order of men who have no other aim than the upbuilding of humanity in Faith, Freedom and Friendship, looking upon life as a human temple in the process of construction, and using its emblems as symbols for those truths which make for purity of character and nobility of soul.

R.W. Bro. WILLIAM H. JACKSON,
Junior Grand Warden, Alberta.

vices or that he is popular with a circle of friends or that he is personally ambitious for the honor.

—Grand Lodge Bulletin, Ontario

DEVELOPMENT OF OFFICERS

A perusal of the Proceedings of the various Grand Lodges as reviewed for our reading and of several different Masonic publications reveals the fact that there is a very general tendency to emphasize the advisability of each Constituent Lodge exercising great care in the selection of the Junior Officer, who will, eventually become the Worshipful Master of his Lodge.

While it may be true that the Worshipful Master, the Officers and the Members of the Lodge, share the responsibility for the final selection and the appointment or election of that Junior Officer, it is also evident that a policy of training over a period of years may be put into practice in any Lodge for the purpose of discovering and preparing the individual possessed of the necessary qualifications for the assumption of the duties pertaining to the office or successive offices that will become available for him.

Such a policy will be based upon a recognition of the qualifications essential in the individual, who will in later years officiate as a successful Worshipful Master. It will provide a continuous program of training from the time of initiation until he assumes responsibility as a Junior Officer. All concerned should realize the necessity of creating the right impression in the mind of the newly initiated candidate. That impression ought to result in a desire on the part of the candidate to acquire as much knowledge as possible of the symbolism of Freemasonry and to make operative in his own life the principles of brotherly love, benevolence and morality.

The Officers, and especially the Worshipful Master, in any well-conceived and carefully promoted program of training, will be on the alert to discover an active interest in the work of the Lodge and a consistent effort to improve himself in the Masonic way of life on the part of the individual member. They will also give some direction to his Masonic activities, even providing opportunities for making himself more extensively serviceable to his fellows and for participating in such learning and rendering of the ritual as may be possible for him.

Furthermore every effort should be made to discover whether the individual members under observation are possessed not only of an ability to render the ritual correctly and impressively, an interest in the affairs of the Lodge, a readiness to render service cheerfully and effectively and a determination to perform the work necessary for success, but also the sanity of judgment, the power of leadership, the capacity for securing the co-operation of others, and the poise and dignity that mean so much to leaders in Freemasonry.

The choice of the candidate for office should be made on the basis of what qualifications or characteristics he possesses, which are essential in a Worshipful Master, rather than for the reason that he has rendered certain specific ser-

Why is there such a startling and dramatic contrast between the condition of the candidate and the bold professions made for him by his guide at the door?

DULY AND TRULY PREPARED means not merely that he has received proper preparation in the preparation room but that he is truly prepared in his heart and mind to receive the spiritual enlightenment that Masonry can give.

WORTHY AND WELL QUALIFIED means that by character and moral life he is fitted to be a member of the Craft.

OF LAWFUL AGE means that he is a man of discretion.

BEING A MAN means that he is mature and is able to accept the responsibilities of a solemn obligation.

FREE BORN means that he is a free soul, having attained mastery of himself by self-discipline and self-development.

UNDER THE TONGUE OF GOOD REPORT means that he deserves the good reputation which he enjoys.

OWN FREE WILL AND ACCORD means that he recognizes the obligation to choose right instead of wrong and deliberately makes the right decision. Through his guide he claims the benefit of admittance as a "right" — not as a concession reluctantly given by the brethren.

All these proud and arrogant claims are in striking contrast to the condition of blindness, ignorance and helplessness in which he stands. What does this mean? It means that the splendid profession of his guide is a promise of what he will be when he has mastered the principles of Freemasonry, and attained the truly sublime degree of Master Mason.

—Masonic Historiology.

WHAT IS IT WORTH?

Have you ever paused to consider what your Masonic membership is worth to you — not in dollars, but in the things that dollars cannot buy?

Was there ever a passport into more wonderful friendships that that represented by your membership in Masonry? Has the thought occurred to you that you extend your hand in fellowship and understanding, and it is received not by a limited group, but by millions?

Do we give thought to the strength and inspiration that we receive from the lessons of Masonry, and how those lessons enrich our lives, and broaden our vision? Yes, they even make possible an education, the like of which is not possible through any other course of instruction.

Have you ever thought how Masonry makes you tolerant of the other fellow's faults and weaknesses because Love has brought Wisdom from the Great Light of Freemasonry?

Have you ever thought of the privileges of service that Masonry offers — the happiness derived from such service and sacrifice?

—Exchange.

THE SELECTION OF CANDIDATES

The address of M.W. Bro. Sir Stephen Allen, the Grand Master of the Grand Lodge of New Zealand, as reported in "The New Zealand Craftsman" in January, 1949, is replete with many important statements and some very valuable suggestions. He recognized, as have the leaders in other Grand Jurisdictions, that there had been a great influx of new members during the past few years and charged the Brethren to guard well the privileges of initiation into the Craft. He deprecated Lodges becoming machines for the mass production of Masons. He suggested that there were certain necessary qualifications for all candidates.

The first was that there should be a definite and sincere belief in God; the Master should be satisfied of the candidate's faith in a Supreme Being. The second was that the individual should be possessed of a good character. The third required the candidate to be in such a financial position as to make it unlikely that he would become a burden on the funds of Grand Lodge. The fourth requirement should be that he must be one who would be welcomed to the assemblies of the Order; who would not cause lack of harmony in the Lodge or discomfort to any of its members — one with whom all could associate freely as a friend and a Brother.

"The Brethren should be guided in their choice by general reputation, public service, kind actions and a disposition to learn, on the one hand, and freedom from bigotry, fanaticism and prejudice on the other. Good character was not all; it must be accompanied by a disposition in harmony with the teachings of Freemasonry.

"Each Lodge depends on the life, the character, the conduct, the training and the discipline of its members; Grand Lodge depends on the strength and soundness of its individual Lodges. The whole superstructure is founded on character and conduct, and therefore we must use the greatest care in the choice of our materials."

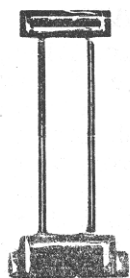
—Texas Grand Lodge Magazine.

CANADIAN GRAND LODGES

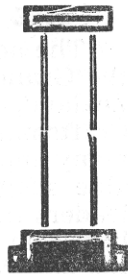
I think the following dates of the formation of the several Grand Lodges in Canada are correct. It is unfortunate I have no record regarding Newfoundland where the District Grand Lodges (2) are still under the jurisdiction of the United Grand Lodge of England and the Grand Lodge of Scotland.

Canada in Ontario	October 10th, 1855
Nova Scotia	June 21st, 1866
New Brunswick	October 10th, 1867
Quebec	October 20th, 1869
British Columbia	December 26th, 1871
Manitoba	May 12th, 1875
Prince Edward Island	June 23rd, 1875
Alberta	October 12th, 1905
Saskatchewan	August 9th, 1906

S.H.



Between the Pillars



THE PILLAR OF STRENGTH

It is possible to imitate almost anything. With skill and by choice of finish a pillar of plaster can be made to look like one carved from granite, marble or cast in bronze. Such an imitation would look as well as the real thing but its only value would be in its appearance; it would have no strength and could never serve the purpose of a genuine pillar.

One fault in our thinking as men and Masons in this generation is our tendency to over-value appearances while we give too little attention to what is underneath or back of them, or what they are supposed to do. If the outside, the parts that are seen, look strong and good we are inclined to accept the product with little investigation of its functional efficiency.

Here is an example: most persons looking upon the great Hoover Dam are impressed chiefly with the massive walls of concrete and steel holding back a river and creating a vast man-made lake. It is a mighty structure. But to create such a structure merely for its magnificence was not the purpose back of it. The dam itself is but a means to an end. Or several ends, rather. One was water control. Another was the development of enormous amounts of electrical energy. These are the important things about the Dam, not its splendor as an engineering feat. Yet relatively few observers think much or long of the irrigation water provided nor the long lines of wire carrying the product of the giant dynamos far away to do prosaic work.

This habit or tendency of thinking chiefly of appearances extends into much of what we do and that includes our maintenance and development of the fraternal art we call Masonry. All great movements, associations or organizations require the creation of machinery to operate them. This machinery we call organization. It is a mechanical thing. It is governed by laws, rules, customs and traditions. In this Masonry is not different from any other. A machine is necessary. There has to be authority, law and order and someone must be elected or appointed to administer these. So, each Grand Lodge sets up and rigidly maintains regulations adopted into the Book of Constitutions. Also, the Grand Master and other officers are given certain discretionary powers subject to review and control by the Grand Lodge.

Each constituent Lodge, operating under charter from the Grand Lodge, functions under

its own chosen by-laws which of course must be in accord with the regulations and code of the Grand Jurisdiction's adopted Constitutions. No small amount of machinery is required to direct and manage the affairs of each Lodge. There must be officers elected and appointed with specific duties to perform and to these officers is granted a wide measure of authority.

Herein Masonry, from the Grand Lodge to the smallest and newest constituent Lodge, sometimes wanders into the same pitfall that traps other organizations, all the way from churches to secular governments. This pitfall is the tendency to an ever increasing amount of thought and attention expended upon the machine and too little on the product.

Let us really be honest with ourselves. Isn't it true that when we think of the Lodge we see a picture of the room, the officers, the ritual being exemplified, social affairs, dues, lodge politics, and who is getting or going to get what? All of that, every bit of it, is the machine created to do the functional work of the Lodge itself. None of it has much to do with the teaching, exemplification and exploitation of the magnificent fundamental principles of Freemasonry.

Impartial observers believe this situation has a great deal to do with the relatively impotent role Masonry plays in the life of today. In other words we are building pillars of plaster instead of making them of granite or bronze. Character, individual and collective character, is the material from which we must build our pillars. Too much preoccupation with the machine leads to neglect of the major purpose of the fraternity which is the building and establishment of character that will not only benefit its possessor but find noble expression in the community at large.

When we learn to pay only the required amount of attention to the machinery we use and devote more time and care upon the product it turns out attendance and interest will increase. When we stop being so engrossed with the wheels and levers of that machine and insist upon seeing real results from it the Fraternity will once again assume its traditional place of influence and dignity in the profane world around it. Then will the Craft become a Pillar of Strength and not a crumbling shaft of plaster.

—Editor, Masonic Chronicler.

PERSONALITY

Personality is not something assumed or put on, like your best clothes or your company smile, when you are going into company. It is an expression of what you are and a hint of what you wish to be. You are engaged in a continual process of self-creation. All of your desires, all of your interests, all of your responses to life, all of the reactions you permit yourself to accept, are helping to decide whether you shall be spineless and spiritless and beaten, or whether you shall have the will to live gloriously in the face of life's everlasting challenge.

—The Educator.