



# Grand Lodge Bulletin

· Editor: SAM HARRIS, P.G.M.

## · There Stands the True Mason

ON the back page of this Grand Lodge Bulletin you will find the caption "Between the Pillars". That, I have taken as the basis and use it extensively to develop my theme, "There stands the true Mason". The information it gives from month to month is stimulating to the student of Freemasonry, and also, it is of such a character that it reveals at a glance those great Principles which constitute the foundation of our Ancient and Honorable Craft, thus helping every brother to reach a higher standard or ideal of intellectual training and education, a more thorough knowledge of the Tenets and Principles of our fraternity.

It is not the custom, nowadays, to erect pillars to mark events or exhibit gratitude for providential favors. We symbolize our thoughts and actions by erecting monuments and buildings. The Pillars, most remarkable in Biblical history were the two pillars erected by Solomon at the porch of the Temple. I shall not go into the description of these pillars at the present time, suffice to say, they were structures of grandeur and intricate design — things of beauty to behold.

Solomon in erecting these pillars had reference to the Pillars of Cloud and Fire by day and night, that preceded the Israelites in their journey through the wilderness. They were not erected as ornaments to the temple but as memorials of God's repeated promises of support to his people Israel.

One of these pillars he set at the entrance of the porch on the right hand and called it Jachin, which means "Jehovah will establish his house of Israel". The other pillar he set on the left hand and called it Boaz, which signifies "In strength shall it be established". Thus were the Israelites in passing through the porch of the temple daily reminded of the abundant promises of the G A O U, and thus inspired with confidence in his protection and guidance.

We find this symbolism at a very early period in the last century, having been incorporated into the lecture of the "Second Degree" where it still remains. "The Pillar on the right," says Calcott, "represents the pillar of cloud and on the left the pillar of fire." If this symbolism be correct, the pillar of the porch like those of the wilderness refer to the superintending and protecting power of Deity.

The pillars symbolize the sustaining power of God. For primitive peoples, the earth was considered as flat, and therefore must have supports. The doctrine of gravitation was unknown to the people of primitive ages, and they were unable to refer the support of the earth to this principle; hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Sacred Law abounds with reference to this idea, — Hannah in her song of thanksgiving exclaims in 1. Samuel 2/8 "For the pillars of the earth are the Lord's and he hath set the whole world upon them". The Psalmist signifies the same doctrine in the following words: Psalm 75/3 "The earth and all the inhabitants thereof are dissolved, I bear up the pillars of it". And Job 26/7 says "He stretcheth out the North over the empty place and hangeth the earth upon nothing". The early doctrines of the past expressed the same thought, and hence pillars being regarded as the supporters of the earth were adopted as symbols of strength and firmness.

He called the right hand pillar Jachin "God will establish his house of Israel" — signifying good government. We shall deal with Good Government in terms of Service. Service above self is the key-note of good government. True democracy can best be expressed in these words "He profits most who serves best", unselfish service is at the heart of freemasonry. The nation can justify its existence on no other basis than that of service to its citizens and to

other nations. Never can we have a perfect state of society until the spirit of service dominates all life. The Great Teacher once said "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many". "Greater love hath no man than this that a man lay down his life for his friend". With most men and especially Masons there is in the heart a desire to do something worth while — to be of some service to man, and masonry has a wonderful way to point the way.

He called the left hand pillar Boaz — "In strength it shall be established" — symbolizing Religion. Freemasonry is not in itself a religion, but it is grounded in religion, to this you can all bear witness. In the Masonic Lodge the Sacred Law is never closed and prayer is habitually used. If the whole human race would be guided by the principles of Freemasonry, forever would be banished those selfish and hard feelings which divide and distract society and fill the world with unrest. To say that the Brotherhood of man is a principle of masonry is not to proclaim from the house-top any secret of that widespread craft. Its principles were proclaimed in King Solomon's time and found their perfect expression in the Sermon on the Mount. Its sacred light shines in every lodge throughout the world. We see in this world so much of bitterness and rivalry, jealousy and bad feeling that it is for us as Masons to be sure that in this our great and mystic brotherhood there exists a system, which creates and encourages kindly sympathy, cordial and widespread benevolence and brotherly love. For the true mason thinks no evil of his brother, and can cherish no evil design against him.

You can see the need of two pillars, one pillar would be insufficient, inadequate. Good Government itself would not be enough. Religion itself would not be sufficient, it must be seen in action. We need religion and good government, or to put it in other words "The Fatherhood of God and the Brotherhood of man". In these two pillars we have the fundamental principle of human progress. The highest ideal of anything worth while is attained only through the harmonious co-operation of opposites. It takes two hearts beating as one to make the home life happy and harmonious. It takes two oars pulling together to accomplish any fine and worthy progress in the art of living. Yes we shall go further and say, that this is not only true in the home, but also of the community — of the nation — of the world.

We have been thinking of the pillars, their meaning and message. Now, between the pillars there stands the true Mason. Why is he there? He solemnly declares that he was prompted "by a desire for knowledge and a sincere wish

to render himself more extensively serviceable to his fellow creatures". A most worthy desire, but it is not enough to desire, to wish. To realize his responsibility to himself, his neighbor his country and the G.A.O.U. he must advance in masonry. Through the use of modern inventions, there are business firms which use the "Electric Eye" to assist their customers in entering and leaving their establishments. The mechanism is so constructed that when the individual makes contact at a certain point, between the pillars, the door automatically opens. It requires the co-operation of the individual to perform this modern miracle. So in masonry the individual must advance between the pillars if he is to become a Sublime Mason. Everything is at his disposal, the history, philosophy, the great landmarks, the great tenets of a mason's profession — brotherly love, relief and truth, the cardinal virtues of Temperance, Fortitude, Prudence and Justice.

Masonry is a most personal thing. The value of the fraternity to the individual depends upon his personal attitude as a mason and the appreciation of the great body of truth set forth so wonderfully and strikingly by the signs and symbols, and the personal appropriation of those truths. The search for more light in masonry can be enhanced through individual effort on the part of a true mason.

When we meditate on the benefits of Freemasonry to the world, we wonder why the masonic fraternity does not go on record for this or that issue; it does, but in a more subtle way. Each mason having taken his obligations, having studied well its lectures, and then, living up so far as he can to the standard of a just and upright mason, is in a far better position to advance the tenets of our great fraternity for the good of humanity, than possibly could be done in the name of the craft.

It is not vain glory that masonry seeks. "It is to make good men better" a more general education and a greater allegiance to the G.A.O.U. Does the fraternity of Free and Accepted Masons intend to live? To be as great or a greater benefit to the world in years to come? Then each and every mason must adhere more closely to the teachings of masonry in his daily living. Many brother masons are inclined to take the attitude that there is nothing that they can do to further masonry in their lives, in the world. There is, be true to thyself; to thy God, remember that strength of structure depends not alone upon the corner stone, but upon every stone in the building.

"This above all, — To thine own self be true;  
And it must follow, as the night the day,  
Thou canst not be false to any man."

R.W. Rev. Peter Dawson,  
Senior Grand Warden, Alberta.

## COMMUNISTS AS MEMBERS OF LODGES

(Under the above caption the editor and owner of the Oregon Mason, Elbert Bede, gives an outstanding account of communist activities in Oregon lodges. We are reprinting it with the purpose in mind of warning the Masons of the Province of Alberta and elsewhere that the threat to our most cherished fraternity is real, and that the utmost precaution must be exercised to prevent disaster).

Occasionally it becomes necessary, for the good of the Fraternity, to reject a petition for the degrees. It sometimes happens that some member of a lodge knows more about the petitioner than the members of the investigating committee have been able to discover. He then has a painful duty to perform. And be it said in passing that no one imbued with the principles of Freemasonry enjoys depositing the symbol of rejection.

Properly used, that symbol becomes a working tool for the good of the Craft. However, like some other tools, it has two edges. In one Portland Lodge, at least, its use has given the Master, to say nothing of the other officers, much cause for thought. Rejections are almost as frequent as acceptances, and on one recent occasion, every petition which received the benefit of the ballot was declared duly rejected.

It is possible, but highly improbable that a number of men unqualified for Freemasonry would petition the same Lodge at the same time. And therein lies the disturbing thought that the Lodge had been penetrated by one or more men who seek, on orders from an undercover authority, to sow the seeds of strife and dissension. In plainer words, is communism getting in its work in the last bulwark of individualism?

It so happens that the question is far from rhetorical. In one state such a condition prevailed to the extent that all petitions are screened by the Federal Bureau of Investigation before they are presented to the Lodges. It was there found that the communist had taken the obligations — which meant nothing to them — and were blackballing promiscuously with the intent of creating disharmony among the Brethren. And in a craft whose strength lies in harmony, one can readily see what can be accomplished by the unlimited use of the blackball.

The ways of communism and its dupes are obvious. Its adherents blindly obey commands from the top echelons. They owe allegiance, not to the Supreme Architect, not to the Grand Lodge, not to the Lodge, but to the traitorous representative of Joseph Stalin. His word is law; his orders must be obeyed.

In the state here mentioned the borers from within had made much progress before the the Grand Lodge, noting the unusual frequency with which petitions were rejected, began an investigation of its own. It did not violate the

secrecy of the ballot; it did not ask any Brother to declare the manner of his voting, yet it uncovered the fact that a number of foreign agents were active in several Lodges. In one instance it discovered that an agent had dues cards from several Lodges, all of them apparently legal. It was the multiplicity of cards which tripped the stooge of Stalin, and which brought action to cleanse the Fraternity of its taint of communism.

The Grand Lodge of that state acted wisely and well. It took prompt action. It not only expelled the so-called Brothers who were creating the strife, it warned all its Constituent Lodges to clean their own doorsteps. It was then that its Grand Secretary, on instruction from the Grand Master, called upon the famous bureau headed by Bro. J. Edgar Hoover to help keep the ranks of Freemasonry open only to men of honor.

No less authority than Bro. William "Big Bill" Browne, head of the Portland police bureau's anti-red squad has said that some communists have penetrated Freemasonry in Oregon. Continued and unwarranted use of the blackball might also be a tip to Masters of Oregon Lodges that they harbor persons whose duty is not to promote harmony, but to try in their not so feeble way, to create so much dissension within the Tyled Circle that the Craft would be weakened, if not seriously injured.

The answer? Stricter investigation by committees. Closer inquiry into prospective candidates backgrounds and associates. Proper use of the ballot when occasion requires, but correct use always.

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## FUNCTION OF A MASONIC LODGE

It is not the primary function of Freemasonry to initiate candidates, or to enlarge its membership. Were it so, there would be no basis for our laws against proselyting. The Primary function of a Masonic Lodge — indeed, the primary function of our Craft, is to train its members to an understanding of the truths which its rituals and its ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among men, and to propagate the knowledge of the art.

The chief concern of the Lodge is with its welfare, the happiness, the Masonic development of its members, not with the admission of those who seek entrance to its doors. Its success as a Masonic Lodge cannot be gauged by the length of its membership roll or by the size of its accumulated funds.

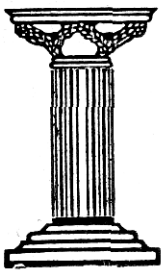
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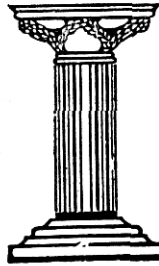
## GRAND ORGANIST

V.W. Bro. A. N. Hutchinson having found it necessary to resign on account of ill health, the M.W. Grand Master has appointed in his stead. V.W. Bro. Wallace Pillidge of Calgary Lodge No. 23.

*S.H.*



## Between the Pillars



### NEW LODGES

Two Especial Communications of The Grand Lodge of Alberta, A.F. & A.M. were held during the month of September. The first Especial Communication of Grand Lodge was held in the Crescent Heights Masonic Temple, Calgary on Wednesday, September 24th for the purpose of Consecrating and Constituting Canada Lodge No. 165. The second Especial Communication of Grand Lodge was held in the Central Masonic Temple, Edmonton, on Monday, September 29th for the purpose of Consecrating and Constituting Evergreen Lodge No. 166, a large number of brethren were present on both occasions. The Grand Master, M.W. Brother Harry E. Howard Consecrated and Constituted these Lodges and M.W. Bro. H. B. Macdonald installed and invested the several officers, assisted by other Grand Lodge Officers. We welcome these new Lodges into our midst with the hope they will become strong and useful links in the chain of Freemasonry in the Grand Lodge of Alberta.

Perhaps a little early history regarding the Consecration and Constitution of new lodges will be interesting. From MASONIC ENQUIRE WITHIN I quote: "CONSECRATION — Setting apart — to devote to hallow. Ceremony performed after the granting of a Warrant for a new Lodge. CONSTITUTING A LODGE — A preliminary to the regular proceedings of a Lodge." From LAWRENCE'S MASONIC JURISPRUDENCE I quote: "The order has a right to insist that the existence of a truly Masonic motive has been ascertained. The formation of a new Lodge is not a matter that affects only the particular Masonic Community immediately concerned. It affects the whole. The new Lodge will admit, not new members only, but it may make Freemasons, and the new Lodge is therefore the custodian of the honour of the whole Craft." From MACKAY'S MASONIC JURISPRUDENCE I quote: A Dispensation emanates from a Grand Master that might be revoked either by the Grand Master or the Grand Lodge in which event the Lodge would cease to exist; but a Lodge may terminate its existence in a more favorable way, by being changed into a Lodge working under a Warrant of Constitution. This is effected at a Communication of Grand Lodge when a vote is taken whether the Dispensation shall or shall not be confirmed, if a majority are in favour of the Confirmation, the Grand Secretary is directed to issue a Warrant of Constitution. This instru-

ment differs from a Dispensation in many important particulars. A Dispensation emanates from a Grand Master, a Warrant from a Grand Lodge. The one is temporary and definite in its duration; the other permanent and indefinite. The one is revocable at pleasure by the Grand Master; the other, only upon cause shown by the Grand Lodge. The one confers only a name, the other, a number upon the Lodge. The one restricts the authority it bestows to the making of Freemasons; the other extends that authority to the installation of officers and the succession in office. The one contains within itself no power of self-perpetuation; the other does. From these differences to perfect its character, and to entitle it to all the prerogatives of a Warranted Lodge, certain forms of ceremonies have to be observed. These ceremonies are according to the ritual, as follows and in the following order: 1—CONSECRATION. 2—DEDICATION. 3—CONSTITUTION and 4—INSTALLATION. These ceremonies should always be performed by the Grand Masters in person, or if he is unable to attend, by some Past Master who acts for him by a special Warrant of proxy. When the rite of Consecration is performed by the Grand Master, the Lodge is said to be Consecrated in AMPLE FORM, when consecrated by the Deputy Grand Master, the Lodge is said to be consecrated in DUE FORM and when consecrated by others, the Lodge is consecrated IN FORM.

In the course of the ceremonies, the Lodge is sprinkled with corn, wine and oil, which are the Masonic elements of Consecration. These elements are technically called "the corn of nourishment, the wine of refreshment, and the oil of joy," and are to a Freemason symbolic of the many gifts and blessings for which we are indebted to the bounty of the G.A.O.T.U.; emblematic of health, plenty and peace. The Lodge thus Consecrated, dedicated and constituted with its officers installed, assumes at once the rank of prerogatives of a Warranted Lodge. The Consecration, dedication and constitution are never repeated, but at every subsequent annual election, the installation of officers is renewed, but on these occasions it is no longer necessary that the Grand Master or his proxy should act as the installing officer. This duty is to be performed by the last Master, or by any other Past Master acting in his behalf; for by the Warrant of Constitution their power of installing their successors is given to the officers therein named, and to their successors so that the prerogative of installation is perpetually vested in the last officers.

I hope Brethren, you will find this brief account of the Consecration, Dedication and Constitution of a Lodge both interesting and instructive, to our younger brethren who have not seen these ceremonies performed, I am sure it will be.

M.W. Bro. Sam Harris,  
Past Grand Master, Alberta.