



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

In Search for Brotherhood

My article is written more especially for the attention of our younger Brethren who have entered within our portals of recent years, in which our Craft has been well blessed. But like all other projects in its form of development it must constantly be remembered a solid foundation is a definite must. It is only obvious to build, one must start from the bottom or the ground up.

Likewise with Freemasonry we must build from the ground up. The next step is to see we build with good material. This might be attributed to the fact that you are a member of our Craft. For all who knock and come of good report may enter into our deliberations and become a builder. All of us, irrespective of rank, are builders of men. This is not a simple task. What is in life that is worthwhile? We are the builders of character.

Each man who enters into our mysteries must first be obligated into our secrets. In doing so we obligate the candidate on the Volume of the Sacred Law, this being the centre pillar of our Order. On what better foundation could we build? But we go further and place the candidate at the N.E. corner of the Lodge. There we try to point out the first lesson of brotherhood. Poor and penniless we inform this Brother of his uselessness to his fellowman. How important is this lesson? For it contains the real meaning of brotherhood and of sincerity of purpose. No one can foretell the future of our lives, and still many are forced to look back over the past and recall this degree with a newer and fuller meaning. We are asked to contribute something for the welfare of our needy Brother. This was to all intents and purposes to deal with that ever-demanding cry for charity. A cold word. But one which never should be erased from the heart of a Freemason. In life one is faced with many problems and the road is extremely uncertain. How can one say when it may be your turn to give or receive. Let us not content ourselves with this as a matter of form, for one degree. For if we do it becomes not only a mockery but a falsehood.

To the Brother who is desperate and in need may he have the positive assurance of your honesty and your sincere purpose to give and not to count the cost. This is not always of a monetary form. It has a far deeper and reaching effect for even the greatest blessings of life have no dollar and cent tag. But the cry is there and it must be faced. Far too many are crying, not for Charity alone but for brotherly love. To see a Brother through a rough storm in life, to find a solution to his immediate wants, to help at all time and in all places is your solemn vow, my Brother. Have you fulfilled that sacred trust? That is your challenge; are you prepared to see it through?

After all to be a Freemason is not attributed to your regularity at Lodge, important as this may be. For this is only the top surface and of no value to you as an individual unless it is carried with you into your everyday life. This is the testing ground of your innermost self. But this is not all, my Brother. A builder who locks up his tools in a tool chest and has lost his keys is of no value. So obvious, so senseless, no matter how exacting and skilled in his workmanship he might be. His instruments by which he works and his skill and how to use them are together the final combination on which to judge. Our tools are not of metallic substance, but are of greater value than those of modern warfare if applied in its proper use. Freemasonry is to build, not to destroy; to withstand not to withdraw; to go up not to come down; to draw not to push aside.

Humanity is hungry with all its achievements and scientific knowledge at hand. It may be well to ask why so many are utterly lost in a world of civilized achievements as we have today? Even recognized authority as we have of modern science has developed far beyond the understanding of man's conception, which has brought our present generation to the realization that we are only living on a frail thread of existence. For it would be only a matter of hours and it could be history. Not a pleasant thought. But it's now become a constant menace and awareness to all right thinking men.

Destruction for greed, for power and domination. A perpetual menace to destroy all the finer and better things of life. Surely no man will endorse this in favor of the teachings which we seek to find in the brotherhood of man and the Fatherhood of the Most High.

Our past has gone, but the future is the open door in which to focus our actions. Nowhere in our ritual is greed or menace upheld. Freemasonry is the dynamic driving force that is a perpetual motion of which the individual is at all times its engineer.

The lessons of Freemasonry are directed to the senses of man. It does not regard the outward and visible sign of a man's station in life, but tries in all the degrees to bring forth the mental, moral and spiritual attributes of the candidate.

Today, as never before, man stands upon the threshold of a new era. Our heritage is but a dream depending upon the principles of our civilization.

Our hopes and dreams of a safe and saner world are not beyond the possibilities of achievement when in focus with men with square actions and upright intentions, determined to share in the act of spreading the bond of friendship and brotherly love, beyond the door of the Lodge. Our voices can be heard and our songs of glory told, but the mirror of our actions are but the pathway of our souls.

In the words of Emerson: "Life is a series of surprises. We do not guess today the mood, the pleasure, the power of tomorrow when we are building our own living."

Let us be the first to give a friendly sign, to nod first, smile first, speak first, and first to forgive. This is *Brotherhood*.

Bro. W. Eric Griffiths, Landmark Lodge, No. 128, B.C.

ARE YOU RICHER?

You are richer today than you were yesterday — if you have laughed often, given something, forgiven even more, made a new friend today or made stepping stones of stumbling blocks, if you have thought more in terms of "thyself" than "myself," or if you have managed to be cheerful even if you were weary. You are richer tonight than you were this morning — if you have taken time to trace the handiwork of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friends or foe. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.

Masonic Citizen

TUBAL CAIN

In the First Book of Moses, called Genesis, we find it recorded that Cain, the first born of Adam and Eve, went out from the Lord and dwelt in the land of Nod, on the east of Eden. Now unto Cain was born Enoch and unto Enoch was born Irad; and Irad begat Mehujael; Mehujael begat Methusael and Methusael begat Lamech.

Lamech had two wives, the one called Adah, the other Zillah; by Adah he had two sons, Jabell and Jubal; by Zillah he had a son called TUBAL CAIN and a daughter called Naamah. These four children founded the basis of all the crafts in the world.

Tubal Cain was the eighth man from Adam and, according to the Scriptures, an instructor of every artificer in brass and iron. There has been doubt in the minds of some that Tubal Cain had the knowledge of the smelting and refining of metals, and therefore concluded that he worked only in iron and copper. However, it seems clear that he must have had the knowledge of "metallic operations by fire." Otherwise why would Moses mention that he was an instructor of every artificer in brass and iron? Brass is a factitious mixture, an alloy produced through the use of heat.

The Arts and Sciences, says Dr. Oliver, would be originated partly from the effects of accident, and partly by observation and reflection, and the application of nature's works to the requirements and conveniences of life.

To Tubal Cain is attributed invention of many of the arts which tend to increase the value of worldly possessions; and for his skill and ability he was, by the pagans, venerated as a diety. Not only was he an artificer in brass and iron, but he originated the art of making and using edged tools, without which very little progress could have been made in civilization. It is generally believed that the Roman god Vulcan was Tubal Cain. Vulcan and his Cyclops figured as workers in metals and inventors of the mysteries, and the most remarkable buildings of ancient Greece, Egypt and Asia, have been ascribed to Cyclopean Masons. Therefore Tubal Cain, according to Mackey, has been consecrated, among Masons of the present day, as an ancient brother, and by reason that his inventions having given first value to property, Tubal Cain is deemed among Masons as a symbol of worldly possessions.

W. Bro. Ralph S. Davis, in Illinois Enlightener

All Pastmasters, Masters and Wardens are requested to attend Grand Lodge to be held in Calgary on Wednesday and Thursday, June 10th and 11th next.

VISITING

Several years ago, I visited a Lodge in Vancouver where I heard a lecture on the numbers 3, 5, and 7, which added much light to my understanding of Masonry. This same line of thought can be applied to each of the signs and symbols. The two great Pillars originally contained the trade secrets of the operative Masons to us as speculative Masons allude to the Great Secret underlying the whole purpose of Masonry. When visiting Grand Lodge or District meetings, one contacts members who have memorized ritual and studied lectures and constitution until they have become built into every day thought and action. Go to the homes of these members and you will find them holding positions of honour and responsibility in Municipal Councils, Churches and the Service Lodges. Wherever voters live close up, Character becomes of first importance and that is where and when Masonry shows its influence.

Visiting is the vitamin that gives Lodges vitality. Nothing else can give a dormant Lodge a 'shot in the arm' like the unexpected visit of a few members from nearby Lodges. During the war a Worshipful Master whispered to me that when they had visitors they put sugar in the coffee. It is scarcely necessary for me to mention that everything else is done just a little bit better. All newly made members should be accompanied to visit at least two Lodges soon after being raised. Visiting enlarges a person's circle of friends and Masonic Friends exert an influence for right living.

"This is the answer to Russian Communism"

Pause a moment and think of the stir and activity that would result in Masonic circles if one third of the members in Alberta visited two neighboring Lodges during this year. This would be a most fitting preparation for our fiftieth anniversary in 1955, which we trust will be suitably observed in each District, and visiting will reach a new high.

*R.W. Bro. D. H. Galbraith,
Past District Deputy Grand Master, Alberta*

If he has risen up to its requirements, ruling the Brethren with kindness and unselfish zeal, rather than with autocratic sternness, he will have earned their respect and love, and these sentiments will be permanent. He will always have a warm place in their affections, and be a lasting influence for good. So will the onward journey of the Past Master be through ways of pleasantness and paths of peace, and he will not be without honor in his own Light.

Masonic News, Montreal

This issue completes our 18th year of publication.

ON SURRENDERING OFFICE

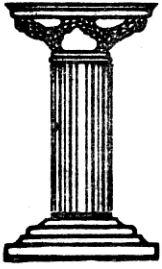
It is a wise dispensation of the Craft that calls for the election of a Master once in every year. It prevents the creation of a Masonic autocracy and the consequent fossilizing of the Craft. Every year under the Grand Lodge of England alone, more than 5,000 Masters are called upon to step down from their seat of authority, although, as is generally admitted the full duties and responsibilities they are just beginning to realize of their positions, and understanding how best to accomplish their designs. The autocratic power which they have so far exercised will be transferred to other hands, the responsibilities and burdens which they have borne will be shifted to other shoulders, and the arduous and exacting duties which they performed will devolve upon their successors in office.

There is something pathetic in the passing of a Master. The laying down of the jewels is like the final surrender of life's working tools at the end of our earthly journey. It represents the completion of a task, the passing from activity to superannuation. Heretofore the Brother has been animated by hope and ambition. He has been climbing the ladder of success and fame. Beginning perhaps at the lowest rung, he has pressed forward through years of service and preparation, with his eyes fixed on the goal of his aspiration, the Chair of the Lodge. He had wrought diligently in the quarries, fraternizing with the Brethren and faithfully supporting his superiors in carrying out their plans for the welfare of the Lodge.

Finally, he has attained the summit of Masonic ambition, and has ruled with wisdom, justice and moderation over the deliberations of his Brethren, leading them to deeds of mercy and sacrifice. Now his official career is ended, and while at the summit of his powers, better equipped than ever before for useful service, he is relegated to the ranks.

The retiring Master should preserve his equanimity. By the use of philosophy he will discover that his position is not without its compensations. His judgment and experience can be employed for the benefit of the Lodge on many occasions, but they should be always employed under the direction of the Master. He should not presume upon the office he has held, and assume to guide and control the Master. That way lies danger and humiliation. It is time to give counsel when it is asked.

The honors which come to the Master of a Lodge do not terminate with his service. The title "Worshipful" remains with him. As a Past Master he is honored for the place he has filled.



Between the Pillars



THE COMMON GAVEL

The common gavel is one of the most elemental of tools. Its origin certainly goes back to the palaeolithic age, for we have evidences of it in the stone axes that have been found in all quarters of the world. Its wedge shape is one of the fundamentals of mechanics, and is essential in the most complicated machinery as well as in the simplest tools of common life. In the hands of the operative mason its use is to chip off or disintegrate the rough edges of the stone and make them fit for the finishing work of the chisel. In our Lodge it is placed in the hands of the principal Officers to enable them to keep order in their respective spheres—to subdue inattention so that the thoughts may be directed to the teachings of the ceremony and things pertaining to the futherance of the Craft.

Symbolically, the common gavel represents the force of Conscience—a phrase that I think may have come into our Ritual by its euphonic similarity to the Voice of Conscience.

Conscience speaks to us with no uncertain tones. It pleads for the Right, but it also assumes the Voice of command, as of a superior: Thou shalt! Thou shalt not! It dictates that a certain line of action ought to be done, and that the contrary must not be done, but the onus and responsibility of choice rests with us, and the decision emanates from the Will of the individual. After the choice has been made, the Conscience assumes a judicial aspect, and approves if the thought or action has been for the Right, and condemns if it has been for the Wrong — but there is no compulsion; we are endowed with the privileges of self-government and self-determination, but we can be sure that, 'the smile or the frown of awful Heaven' to the Right or the Wrong is given.

Conscience being part of our human nature shows that it preceded religion; but now that a fuller revelation of our destiny and responsibilities has been given us, Conscience keeps us warned as to the correctitude of our action in relation to the Deity whom we acknowledge. Conscience also is prepared to regulate our conduct with regard to our Neighbor in the many civic, social and other phases of our contact with our fellows. And it speaks clearly, too, of the obligations to Ourselves in such matters as our physical and mental endowments, which all need Right culture and care. Conscience is purely moral: This is Right; that is Wrong; It is

never: This is Artistic; that is Ugly. Neither does its Voice say: This will give pleasure; that will give Pain.

Conscience, really, is the knowledge of our own acts and feelings as Right or Wrong.

We may look upon Conscience as moral intuition, or moral sense, or moral instinct, or moral palate, but however we view the faculty, it is a most wonderful thing. Kant, the great philosophic thinker, said that he was dumb-founded at two things — the infinite starry heavens, and the sense of the Right and Wrong in man. It should inspire us to treat our Conscience with respect and deference when we feel it to be not only comparable with the heavens as a mystery, but that it probably transcends them in intrinsic value, for as Pascal says, "Though the universe were to fall on man and crush him, he would be greater in his death than the universe in its victory, because he would be unconscious of his defeat, and it would not be conscious of its triumph." Well may the Psalmist exclaim, "I am fearfully and wonderfully made."

(By R. W. Bro. A. R. Wiseman, P.D.G.M. Tas.,
P. G. W., .G.L. of Qld.)

SUCCESSFUL OFFICER

If a brother in sorrow or trouble or perplexity instinctively turns to a Lodge officer for comfort or counsel, and finds them, there is a successful officer even if he cannot make a glib speech or recite his ritual with fluent perfection. If the impact of the Lodge on its members and on the community is wholesome and helpful, its officers are a success however un-spectacular their performance.

Masonic Craftsman

MASONIC ADMONITION

Spring brings to us Easter Day the festival of Memory and of Hope. That a day should be set apart in praise of the victory of Life is in accord with the fitness of things, as if the season of the soul were akin to the season of the year. It unites faith with life; it links the fresh buds of spring with the ancient pieties of the heart. It finds in Nature with its rhythm of winter and summer, a ritual of hope and joy. Older than our era, Easter has been a day of feast and song in all the lands and among all people. By a certain instinct man has found in the seasons, a symbol of his faith, the blossoming of his spirit attuned to the wonder of the awakening of the earth from the white death of winter. A deep chord in him answers to the ever renewed resurrection of Nature. And that instinct is more to be trusted, than all philosophy. For in Nature there is no death, but only living and living again.—J.J.L.