



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## Message From Our Junior Grand Warden

May I first express my thanks to the brethren in Alberta for electing me to the office of Junior Grand Warden. In assuming this office I realize that while it carries with it a great honor, it also necessitates the assumption of many responsibilities. I assure you that I will do my best to discharge the duties of the office satisfactorily and hope that on me the honor has not been undeservedly bestowed:

At the request of the Editor, M.W. Bro. S. Harris, I am noting a few points that I trust may be worthy of your perusal. I have entitled the article, "Some Masonic Principles and Teachings."

A study of Masonic history from its earliest days to the present shows that the Masonic Order has always had high ideals and has done much not only to assist those who range themselves beneath its banners but has a profound influence on the outside world.

In Mathematics a student accepts certain fundamental truths. For example — things equal to the same thing are equal to each other. In a similar way, a student in masonry or a member of the craft accepts certain axiomatic truths or teachings. Four of these teachings are a belief in (1) the fatherhood of God, (2) the brotherhood of man, (3) the ideal life is based on the moral laws as outlined by the ten commandments and the golden rule, (4) hope in the future.

Since the dawn of life on this earth, man has been at strife with his fellows. However, if the true masonic idea of brotherhood could be developed, the peoples of the world would enjoy a feeling of kinship, fear would give away to confidence, distrust would change to loyalty and antagonism would become co-operation. In this connection may I refer to a quotation with which you are quite familiar, "Be careful to perform your allotted task while it is yet day; continue to listen to the voice of nature which bears witness that even in this perishable frame there resides a vital and immortal principle which inspires a holy confidence that the Lord of Life will enable us to trample the king of terrors before our feet and lift our eyes to the

bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race."

Masonry is not a political or religious organization but may be considered a "fellowship" seeking to bring men of different faiths and varying walks in life together and aid them to form and maintain the highest ideals for the home, the church and the state. It is the friend of law, order and good government, without which neither industry or art can bear their full fruits.

May I note, however, that the good that may be accomplished in the future will be determined not so much by the number of masons who are enrolled beneath the masonic banner as it will be by the thought, action, life and service of the individual mason.

This point raises the question, "Who are fit and proper persons to be masons?" The answer is — "Just and upright men, free by birth, of mature age, sound judgment and strict morals . . ." As masonry is a school and not a reformatory, may I emphasize that a very careful investigation should be made before any person is permitted to become a member. It should be noted, however, that while the stone may be rough and unpolished, if it is free from any inherent fault or weakness, it may, by due and proper application of the working tools, become a perfect ashlar.

Every mason learned, or should have learned, to form a just estimate of those wondrous faculties with which God has endowed the being created after his own image and to feel the duty which he has thereby imposed upon him of cultivating those divine attributes with the most diligent care and attention, so that he may be the better enabled to show forth His glory and contribute to the happiness of mankind.

This study of self is one of the great Masonic duties as well as the duty of every man. The highest duty of man is to be master of himself and captain of his own soul — "Self reverence, self knowledge, self control — these three alone lead life to sovereign power."

Masonry teaches us that those who are invested with the powers of judgment (and that applies in a greater or lesser degree to every one) should judge the cause of all persons uprightly and impartially without any personal consideration for the power of the mighty, the bribe of the rich or the needs of the poor. They must divest themselves of prejudice and preconception and weigh carefully all facts and arguments submitted to them.

Masonry by its teachings endeavors to restrain men the commission of injustice and acts of wrong and outrage. In the Masonic law to cheat and over reach in trade, in politics are deemed no more venial than theft, nor a deliberate lie than perjury.

When we pity or condemn the fallen how do we know that tempted like him, we should not have fallen like him, as soon as and perhaps with less resistance. How can we know what we would do if we were out of employment, famine crouching, gaunt and hungry at our fireless hearth, our children wailing for food. He who hath fallen may at heart be as honest as we.

In judging others we should be charitable and should not assume the prerogative of judge unless that duty is forced upon us, because in passing judgment we are most certain to err and the consequences of error are very serious. This view point might be summed up in the following words — "Judge not that ye be not judged for with what judgment ye judge, ye shall be judged and with what measure ye mete, it shall be meted to you again."

To attain the highest life as Masons, we must "practise temperance, fortitude, prudence and justice", the Masonic virtues as well as the theological virtues of faith, hope and charity. By doing this we put into operation the three great social treasures — Liberty, Equality and Fraternity.

—R.W. Bro. Ross S. Sheppard,  
Junior Grand Warden, Alberta.

### A CENTER FOR HARMONY

Wherever in the world there is a Lodge of Masons, there should be a focus of civilization, a centre of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, thus making for the peace and harmony and civilization that should prevail in this great lodge of the world.

—The Masonic News.

immemorial character, for this invariably establishes that it has never, in any time or age, failed to respond to the necessities and requirements of mankind, and there is no reason to suppose that it ever will.

—Bro. C. I. McReynolds,  
Grand Lodge of Arizona

### THE REGIUS POEM

To students of Freemasonry the antiquity of the Craft has always been a subject of greatest interest, and its legends and traditions have been told and retold. Research and discovery have, in these modern days, brought to us a wealth of material that was not available in former times, so that we are no longer compelled to rely upon legendary lore or documentary history of uncertain value, and the Fraternity's claims to ancient beginnings now rest upon a surer foundation than ever before.

The ascertainable age of the Craft is great, and its probable age is greater still. In the operative form, which preceded the present one, it existed through many centuries, and it is significant that, at the earliest time to which that form can be surely traced, it had venerable legends telling of beginnings far more remote.

The oldest Masonic document now known is a manuscript poem sometimes called the Halliwell Manuscript after James C. Halliwell, who published it in 1840, but more generally known as the Regius Poem. Its date is placed as between 1390 and 1445. It consists of 794 lines of rhymed English verse. In Latin its title is "Hic incipiunt constitutiones artis gemetrie secundum Euclidum," which may be translated as "Here begin the constitutions of Geometry according to Euclid."

The first 86 lines tells a legend of the foundation of Masonry in Egypt by Euclid and its introduction into England in the reign of King Athelstan in A.D. 824. Following this is an account of a great assembly of the Craft which other accounts place at York in A.D. 926.

Regulations for the government of the Craft are included in the first part, as well as provisions for further assemblies; after this there are 48 lines containing a legend of the Four Crown-Martyrs, then another version of the origin of the Craft, and, finally, rules for behavior at church and lessons in etiquette.

The manuscript reveals, it is true, internal evidence that it was written at various periods of time and by different authors, but it is of importance as showing that, at a time some three hundred years before the founding of the first English Grand Lodge, British Freemasonry made great and bold claims to antiquity, that it had legends similar to those with which modern Masonry is familiar, that it already had definite writings and traditions of its own, and that it boasted it had been in existence in England for four hundred or five hundred years.

To some persons, reflections on the subject such as this may seem idle and unproductive, but there is no more pertinent question than "From whence came you?" No answer to this can be entirely conclusive. The best accounts of the remote history of our Craft indicate that it had not one but many origins, and time is never wasted that is devoted to a study of its

## THE WORSHIPFUL COMPANY OF TYLERS

Whence came the peculiar name of the outer guard who keeps watch at the Lodge room door, and presides, or is supposed to preside, over the anteroom?

There are a dozen theories, but thus far only two have received general currency. One is that to which Mackey gave his name; it is to the effect that since the tilers covered the building on which Freemasons had been at work and thereby shut it in from the outside world their name was given symbolically to that officer of the Lodge who performs an analogous function for the Brethren when assembled.

The other theory holds that at about the year 1700 in which began the Grand Lodge period, men's hats were called tiles and the doorkeeper of clubs, fraternities, and societies was called a tiler because he took care of the tiles.

Neither of these theories takes account of the fact that the City Companies usually called their door officer a beadle, and in most instances when they did not do so called him "the officer" — to "give him the office" meant to "put him out." It is possible that the discovery of some old catechism or other Masonic pamphlet may clear up the question; it is more probable that we shall never find the facts.

In any event there was throughout the generations of Operative Freemasonry a craft called Tylers (as the word was then spelled). When London was almost completely wiped out by fire in 1212 its citizens started a movement to make wooden houses and thatched roofs illegal; as a result the majority of the structures in the rebuilt city were of brick and roofed with clay tiles, and it was this which gave the tilers and the bricklayers their importance among other crafts. Even in other cities and towns a similar movement got under way, and so insistent were the citizens that in the borough records of a number of them we find petty law breakers being fined so many tiles instead of so much money.

The tilers organized themselves, the bricklayers organized themselves, and the two united to form a single City Company, probably in the thirteenth century. The wardens of this company were empowered to make rules and regulations for it which had the force of law.

The Ordinances of the Worshipful Company of Tylers and Bricklayers dated 1571 shows that in organization they were strikingly similar to organizations of Freemasons. It is not at all unlikely (though we have no documents to go on) that in the operative period of our own Craft the tilers had a sort of left-handed or second-cousin relation to the Mason Lodge, and may have held some office in connection with it.

—Courtesy Iowa Grand Lodge Bulletin

## GREETINGS

On assuming office as the sixth Grand Secretary, since the formation of our Grand Lodge in 1905, may I express my appreciation of the honour conferred on me and my thanks for the confidence you have placed in me.

The work of the Grand Secretaries office can only be carried on with the whole hearted support of the members and I would bespeak the co-operation of all, especially the various Lodge Secretaries, in order that we may progress along the paths so well defined by those who have gone before.

All members will join me in wishing "God Speed" to M.W. Brother George Moore, on his retirement and may he long be spared to give the advice he is so well qualified to give and which, I, as his successor, feel will be so greatly needed.

—R.W. Bro. E. H. Rivers,  
Grand Secretary, Alberta.

## HIGH IDEALS

Let us remember the dignity and high ideals of our Fraternity and that it should live in an atmosphere in which it cannot be disturbed by the single passing of a generation. It is too big, my Brethren, to allow itself to be swayed one way or the other with the mere coming and going of one generation. Let us be concerned with teaching the dignity of Masonry rather than raising a large number of candidates, remembering that our doors should swing outward as well as inward.

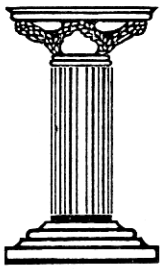
Should our good name be traduced, remember that the good name of Masonry, itself, is in our keeping. Let us adhere to the landmarks and be resolute to protect them from the blighting hand of change and indifference, and that we may transmit them with scrupulous purity to our successors.

Gratifying indeed to those of us who love and cherish the principles and ancient tradition of Freemasonry, that in the midst of this ultra-progressive age of modern thought and action our Fraternity has withstood the ravishes of time and today holds high the banner of hope for all mankind.

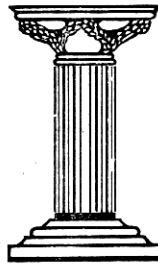
Masonry is an institution, and its usages, customs, laws and ancient regulations are fixed and unalterable. We ring out a challenge that Masonry needs nothing new — that we should raise high the danger signal whenever disturbing symptoms appear which tend to destroy our ancient traditions and therefore destroy the dignity of Masonry.

—M.W. Bro. John McKee,  
Grand Master, Texas.

"The clock of life is wound but once, and no man has the power to tell just when the hands will stop, at a late or early hour. Now is the only time you own; live, love, toil with a will; place no faith in tomorrow, for the Clock may then be still."



## Between the Pillars



### HOW DO YOU KNOW YOURSELF TO BE A MASON?

When that question was asked of you during the work of the first degree did it register as being of great importance? To most candidates it doesn't. Usually it appears to be just a question that occurs in the process of instruction and the answer seems to be very simple. In statement it is simple, of course, but as the student of Masonry progresses he discovers that even the simplest of thoughts in Masonry have deep meanings attached to them. Very little occurs in the work of the Craft that is of small significance.

All of us have noted certain brethren in our own and in other lodges who seem particularly apt to learn and express themselves Masonically. These men are sure to be found at the head of lodge activities. They are moving spirits. They know the work and they know how to get things done. Moreover they appear to be eager to advance the interests of their lodges. They think up things to do, or rather observe things that need doing. Sometimes their energy even grates a little on other brothers. Once in a while criticisms may be heard the burden of which is likely to be that these brothers are a trifle too ambitious.

One knows himself to be a Mason when he begins to view truth, honour, justice, and charity not as abstract principles, but as practical, everyday virtues which he must practice and exemplify in all his relationships with his fellowmen. When within him burns an intense desire to protect and advance the welfare of his brethren and with it constant care, that no harm or injury comes to them through acts of his, a man may know he is developing the Masonic spirit.

Such a thing may occur once in a while to be sure, but not often. As a rule the active brother is one who knows he is a Mason, why he is one and how he got that way. To such a brother the question of how he knows he is a Mason is a sort of challenge. He knows very well the simple answer in the ritual isn't all of it by any means. It is only the beginning. He knows the ceremony whereby he was brought to light was merely the lighting of the lamp. By it he was able to enter the lodge, to greet the brethren Masonically, but so far as actual work was concerned he was verily an Entered Apprentice. The light illuminated his own character and revealed to him obligations owing to his fellow-

men. It was then he began to understand knowing a few of the secrets of the Craft is not what makes him a Mason.

It is true that many good men feel these same things without being Masons. But any Understanding Mason knows such men would accomplish more and find greater joy in their service, if added to their natural goodwill they had the encouragement, fellowship, and inspiration of a great Fraternity wholly dedicated to the same high aspirations.

You know yourself to be a Mason first by understanding the eternal principles upon which the Craft is founded and then upon feeling in your own heart a clear response to their call. When, gradually, the new brother learns of the glorious history of the Fraternity and begins to feel kinship with the legions who went this way before him; when in the events of the past he is able to discern the fine handicraft of brothers and fellows, tracing out their beneficent influence in the progress of mankind, then he knows himself to be a Mason in spirit and in truth.

The place to look for evidence that you are a Mason is not in the head where memory of rituals, grips, signs, and tokens may be retained, but in the heart from whence will flow the healing streams of brotherly love, generosity, kindness, patience, and good will. If these are found you will know your Masonic fellowship has borne good fruit and you are in fact a Mason.

*Courtesy Masonic Chronicler.*

### ADMONITION

Life can be viewed from many different angles. It may be full, rich and worthwhile, or empty, like the hole in a doughnut. It's in the eye and the mind. An optimist looks at the oyster and expects a pearl. A pessimist looks at an oyster and expects ptomaine poisoning. One must admit the difficulty in trying to picture the bright side of things, but there is always something to be thankful for. If your confidence needs buttressing, just stop for a moment and consider, that this old world in which we have found such happiness, has throughout the past ages been visited by every catastrophe of which the human mind can conceive, and from each of these dark periods it has emerged always and eternally a progressive world.

— J. J. L.

### SYMBOLISM OF THE CUBE

The cube is the symbol of perfection because its six surfaces, eight edges, and all its angles are equal; and also because it is the most perfect example of stable equilibrium. The altar is supposed to be a cube, the Lodge in its shape is supposed to be a double cube, representing the combined perfections of material and spiritual existence.

*Selected.*