



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## RESPONSIBILITY OF A JUNIOR WARDEN

**H**AVING been honoured by my brethren and installed in the office of Junior Grand Warden, I have been asking myself just what responsibility is attached to the office of Junior Warden.

In subordinate Lodges, the Junior Warden, on installation, is specifically entrusted with the superintendence of the Craft during their sojourn from labour and admonished to and charged with the responsibility of seeing that the brethren do not pervert the means of refreshment to intemperance or excess. What a heavy onus to place on one's shoulders! At first sight the word intemperance may be taken to allude to intoxication but that is not its significance. It means the converse—it means Masonic temperance: temperance in all things—temperance in what we eat or drink, temperance in thoughts, in words, in actions. It means that we should be temperate in the things that we say of any brother and not shield ourselves behind the implied license to "Never speak ill of anyone unless you are sure that what you say is true", an avenue of attack which is directly contrary to the very first charge given to an initiate whereby he is exhorted to view the errors of mankind with compassion and to strive by the purity of his own conduct to demonstrate the superior excellence of the faith he professes. It means that if we are aware of a brother's shortcomings, we should approach him in private, reason with him, remind him of his masonic obligations, whisper good counsel in his ear and give him that correction which his error demands. It means that we should refrain from saying intemperate and unkind things of anyone within or without our fraternity because words intemperately spoken often cause more reproach to Masonry than intoxication.

It is too much to expect that the Junior Warden can outlaw intemperance in this respect but he can, when occasion demands, remind the brethren that the Jewel of his office is the Plumb which is emblematic of the rectitude of conduct which is expected

of them during the hours of refreshment, and such a reminder should have beneficial effects.

In our Lodge rooms we teach lessons and principles of life which guide us day by day; we charge the initiate that to improve the morals and correct the manners of men in society ought to be his constant care and by the regularity of his own behaviour afford the best example for the conduct of others. We impress upon him that becoming a mason is not a light or frivolous undertaking but that it is fraught with important consequences and that initiation, passing and raising are not informal ceremonies to be entered into with a light heart.

Our ritual is designed and intended to make the deepest and most profound impression on the candidate in the ceremony and yet how frequently dignity and decorum is shattered around the banquet table a few moments after we have left the hallowed precincts of the Lodge Room.

Entertainment of a lighter vein is unquestionably part of the refreshment period but vulgarity and questionable stories in the cloak of humour should not be tolerated and here lies the great responsibility of a Junior Warden.

I am aware, as many of you are, that the prerogative of the Junior Warden to preside at the Festive Board is all too often usurped by the Worshipful Master and in that event he becomes the Guardian of the brethren and is all the more accountable to see that intemperance in the telling of stories does not exceed the bounds of decency.

One of our esteemed Worshipful Grand Masters, in the course of his report to Grand Lodge dealing with Masonry as a Moral and Spiritual Power said, "Again there was a time when the one who could tell the nastiest story received the greatest applause as an after-dinner speaker. The great mystery of life is one of the beauties of life and reverence to the great "Her" who was in every man's boyhood is not compatible with filthy jokes—so there is no room in Masonry for low humour or the questionable story."

Twenty-two years have passed since that quota-

tion was recorded, but I venture to suggest that such reprehensible intemperance has not abated. If it cannot be completely abolished, it can at least be curbed by the action of the presiding Officer refraining from calling upon a brother who has the reputation of indulging in this weakness and thereby deny him the opportunity of getting his story across.

As you may have heard our Most Worshipful Grand Master say, "There is an alarm at the door."

R.W. Bro. S. G. Bannan,  
Junior Grand Warden, Alberta.

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### WHY COMPASSES ARE OPENED AT SIXTY-DEGREE ANGLE

But few of our offices (officers) have any definite idea as to why the compasses are opened upon the volume of the Sacred Law at an angle of 60 degrees.

The explanation may be found in the fact that the equilateral triangle has always been sacred.

The sum of all angles of any triangle is equal to two right angles or 180 (degrees). Each of the equal angles of any equilateral triangle is equal to one-third of two right angles (180 divided by 3 equals 60) which is 60 (degrees). The compasses thus set at 60 allude to the equilateral triangle and, if the two points were united by a straight line, would form one. Our ancient Brethren placed the equilateral triangle itself on the altar. The compasses opened at 60 (degrees) have been substituted.

Furthermore, if a circle of any size be drawn, a chord of 60 degrees of that circle will be equal to its radius and the compasses so set will divide the circle into six equal parts. The points thus made, with the one in the centre, constitute the mystic number seven.

The six external points, if joined by six straight lines, will form the hexagon within the circle, one of the perfect figures. Or, if we unite these six points in another way, we have union with the point within the circle. This was the most sacred emblem of Pythagoras, known in all ages as the Seal of Solomon by which he bound fast the genii that rebelled against God. If the whole seven points be joined by straight lines, we get a perfect sphere. The cube was sacred in all ages.

—North Dakota Grand Lodge Bulletin

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The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-made or man-controlled powers, because prayer is man's greatest means of tapping the infinite resources of God.

J. Edgar Hoover.

We all came to Masonry freely and of our own accord—and in so doing we were seeking light and knowledge in our ancient institution, better to fit us as living stones in the Temple of Character and Brotherhood.

We must ever remember that we are a voluntary association—this being true, the individual interested should enter the cause with utmost zeal and to keep him strong, it is necessary that he should be actuated by high and pure principles. Then and only then can he accept the fellowship and spirit we share together.

In the formation of our ancient craft which we have accepted, it is the impelling guide and main-spring of the action we required of the candidate before his entry through the outer door. He must give his full and free declaration, that he seeks admission into the Craft uninfluenced by mercenary motives, but solely with a desire for knowledge and a sincere wish to be serviceable to his fellowman. We thus put far away all hope of personal gain and appeal only to his sense of honor for his entering fully into the spirit of the work, carrying out the principles he adopts.

In selecting this principle of voluntary action of his own free will and accord, he adopts that which is the strongest clinging power that can bind an association together. We must not weaken it with cheap solicitation and fanfare.

Let each individual of our Craft be actuated by a high purpose of zeal and dignity, bent on acting fully and in every respect up to what is expected of him. Then we have an organization founded on a solid foundation, around whose base the flood of years may break, but still remains and stands firmly.

Masonry has come down to us with certain ancient forms which we are bound to keep. The ancient Landmarks and traditions we should ever have before us. Let us not transmit to our successors, lower or belittled Forms and Ceremonies.

—Editor, The Wisconsin Freemason

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### IGNORANCE THE ETERNAL ENEMY

Masonry is ever trying and seeking to bring men to the light, not symbolically but morally and spiritually, ever trying to lift the shadow of evil, ignorance and injustice that is keeping mankind from seeing and knowing the great plan of life, that of seeing what is true and doing what is right. It is the oldest moral, social and fraternal society in the world and has always been the leaven of freedom in every age and country.

Exchange.

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To do something, however small, to make others happy, is the plain duty of every man.

**DISTRICT DEPUTY GRAND MASTER'S ELECT  
1955 - 1956**

We extend to these Brethren our sincere congratulations for the confidence shown in them by the brethren of their respective districts.

Dist. No.	Name	Place of Meeting
1.	W. Bro. W. Lloyd McPhee (9)	Calgary
2.	W. Bro. Edwin J. Fooks (35)	Medicine Hat
3.	V. W. Bro. A. J. G. Lauder (166)	Edmonton
4.	V. W. Bro. Hugh McPhail (16)	Red Deer
5.	W. Bro. A. F. Lissack (128)	Forestburg
6.	W. Bro. C. W. Johnson (22)	Okotoks
7.	W. Bro. Wesley Smith (31)	Taber
8.	W. Bro. E. C. Costick (26)	Hillcrest
9.	W. Bro. Herbert C. Allen (27)	Stettler
10.	V. W. Bro. Chas. Sinclair (170)	Edmonton
11.	W. Bro. James H. Buchan (84)	Champion
12.	W. Bro. William Lewis (126)	Edmonton
13.	W. Bro. Robt. E. Newcom (106)	Wembley
14.	W. Bro. G. M. Hewson (98)	Delia
15.	W. Bro. B. W. Holt (76)	Bashaw
16.	W. Bro. W. A. McCrimmon (93)	Drumheller
17.	W. Bro. C. S. Smallwood (144)	Irma
18.	V. W. Bro. F. Sidney Bird (87)	Cres. Masonic Temple, Calgary.
19.	V. W. Bro. W. S. Kent (117)	Place not yet set

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**MAGNITUDE**

The Magnitude of the influence of Freemasonry upon the thinking of mankind is immeasurable. The spirit of Freemasonry is a constructive force and as its name indicates, it builds. There are many institutions promoting belief in the same God and governed by the same ideals as we, though their methods may differ. While we build character, beautify lives, create sentiment toward the establishing of brotherly love in the hearts of men and the accepting of the Golden Rule as the law of their conduct, the many creeds of the Christian and Jewish faiths are also in their own manner striving for the same goal. Well may we join hands with any organization seeking the promotion of our principles, no matter what their method be, that by our co-operative effort the people of this world might come to dwell together in peace. I deplore the continuous friction between the groups, and that in our Masonic thinking there is a defiant hatred of some who seek the same goal. It is most regrettable that some co-ordinate Masonic periodicals promote a campaign of hate toward certain creeds. Can we not be more brotherly in teaching brotherly love? Can we not do to others as we would have them to do unto us as we strive to make the Golden Rule the law of all the land?

—Square and Compass



One of the finest things a student of Masonry can do is to make a careful study of the individual Mason. If we are to make Masonry count for anything in the world, it behooves us to study ourselves and find out how we can best reflect the principles of the institution in our daily living.

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impressed upon the life of the nation, and upon the life of the world. Our country needs these truths. The world needs them too. We do not plead that we should try to bring outsiders into our Craft in a wholesale fashion. That would not be for the good of Freemasonry. What we do desire, however, is that in our public utterances, above all, in our lives we should set these truths before the people with whom we have to do, and so practice outside our lodges the great lessons we have learnt in them.

By so doing, we shall help to bring nearer the time when life shall be based upon the teaching contained in the three great, though emblematical lights, in Freemasonry, then the words of poet will be realised.

“Nation with nation, land with land  
Unarmed shall live as comrades free.  
In every heart and brain shall throb,  
The pulse of one fraternity . . .”

R.W. Bro. Harry Laver, District Grand Master, S. Africa.



**TO BE A FREEMASON**

A mistaken but prevalent idea in some circles today is that membership of a Masonic Lodge completes the necessary qualifications of a Mason . . . a conception of Masonry totally out of harmony with fact. Membership of a Freemason's Lodge no more makes a Mason than membership of a musical club makes of him a musician.

The character of a man and Mason is determined not by the society of which he is a member, and of which he may only be a member in name, but rather by the ideals controlling his heart, and the voluntary thoughts which guide his conduct. We meet with several types of men in this great fraternity . . . e.g., those who are Masons in name only, those who are Masons by nature, and those who are Masons both in name and nature. The last-named class is large and influential, and happily, they are the predominating class.

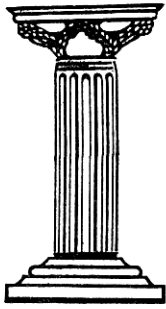
Every sincere Mason will ever have before him that striking symbol . . . a point within a circle . . . one of the most arresting symbols reiterated and emphasized every time Master Masons enter on the Sublime degree of a Master Mason. That point symbolizes every individual Brother; and the circle, the boundary line of his duty toward God and man, beyond which he should never suffer his passions, interests or prejudices to betray him on any occasion. The circumference of this circle . . . the boundary line of his duty . . . is clearly Freemasonry.

—Masonic Light, Montreal

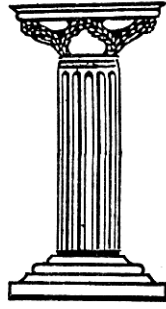


No man is ever cheated out of an honorable career unless he cheats himself. Believe in yourself. Do your work the best you know how and you will not be cheated—your efforts will bless all who come in touch with you.

Emerson.



## Between the Pillars



### WHAT DOES FREEMASONRY STAND FOR?

When a brother Freemason sets out on his course to study the "Nature and Objects of Freemasonry," it is well now and again to ask the question "What does Freemasonry really stand for?" and endeavour to find some answer to the question, in order that we may ascertain its position in human society, and properly estimate the influence for good which it has exerted—and still exerts, in this great and wonderful world in which we live.

It may be taken for granted that Freemasonry does not present itself in exactly the same manner to any two Masons. Each one has probably a slightly different idea of what it is generally, and of what it means especially to him.

To one man the outer aspect is the most prominent and the most important, the lodge and its activities taking the first place in his regard; to another it is the inner meaning of Freemasonry, the spirit that underlies all the outward forms and ceremonies, which appeals most strongly and which fascinates him most intensely.

To some the lodge is a haven of rest, whither he may retire for an hour's quiet, from the rush and turmoil of everyday life, and I know of no better place for the proper restoration of body and mind (except perhaps some sacred edifice), than an orderly, well-regulated and harmonious Masonic lodge.

To others Freemasonry affords an opportunity for social intercourse, for the making and strengthening of human friendship, and indeed, no truer friends can be found anywhere, than those which may be obtained by a judicious selection from the members of Masonic fraternity.

To others, again, it is the symbolism of Freemasonry which proves the most attractive; they find in the Masonic ritual and ceremonial ample food for thought and reflection, which prompts them to apply the tenets and principles therein inculcated, to their own betterment and for the uplift of those among whom they live and labour.

But whilst this is apparent to every Mason, there are certain features, certain principles, certain distinguishing characteristics, which are perhaps not evident to all, but which, when pointed out, are acknowledged by all and appeal to all, and it is to a few of these that our attention is here directed.

Freemasonry stands for many things besides Brotherly Love, Relief and Truth, although these

must ever occupy an important place in its activities as the grand principles upon which the order is founded. Indeed, the beneficent work and influence of Freemasonry may now be seen in very many spheres of labour and the Masons have left numerous marks in the world besides those made with mallet and chisel, for it may be truly said that there is no society in the Universe (except perhaps those that are of a purely religious character) whose influence is a world-wide and whose ramifications are as extensive as those of the society of Freemasons, or whose principles are as noble, as beautiful, as sublime, as those upon which the brotherhood of Masons is established.

Freemasonry stands for tolerance, for the opinions and views of others, for each one has a perfect inalienable right to form his own opinion, and to hold it tenaciously. It demands mutual respect for each other's feelings, mutual regard for each other's rights, mutual regard for each other's welfare and mutual regret for each other's misfortunes. It stands for equality, for there is probably no more democratic body in the world than the Masonic fraternity, alike in its constitution, laws and government. It draws its members from every rank and from every honourable occupation in which men engage themselves. Freemasonry stands for a self-respecting manhood. It stands for friendship, for all mankind, no matter what country, language or colour, provided only that, upon examination or inquiry, they are found to be good men and true, obedient to the moral law, and observant of the golden rule.

Again Freemasonry stands for a true brotherhood. This is one of the words which today is on everybody's lips. There is a Universal craving, a deep-seated urgent longing for a real genuine Brotherhood of peoples, which shall promote and establish goodwill, peace and harmony in this sorely troubled world. Now Freemasonry stands for brotherhood, both within and without the Order.

But what do we mean by brotherhood, and what does it involve? It means putting on one side the primary thought of self, and ceasing to struggle exclusively for our own individual interest and welfare—recognising the others have rights as well as ourselves. It means that we acknowledge it as a duty to others, to act upon the square in all our dealings with them; true brotherhood is all this, and it is more, infinitely more, for when brotherhood and charity encompass the earth, then indeed will the true spirit or Freemasonry prevail, and humanity be well on its way to ultimate perfection.

"And now brethren I have tried to enumerate some of the things for which Freemasonry has stood and still stands. No one will accuse us of slackness in regard to this. The great Masonic charities form a practical manifestation of this truth. These, then, are some of the great truths that are inculcated, and taught in connection with the symbolism of our Masonic Craft. We plead that these truths should be

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