



# Grand Lodge Bulletin

Editor: S. CARL HECKBERT, P.G.M.

## WE CONSTITUTE A LODGE

Written for the Masonic Bulletin  
by  
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Past Grand Master  
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It was my privilege to attend the Constitution of a Lodge where some two hundred members of the Order were in attendance and on which occasion I had been invited to deliver a closing address, to pronounce, as it were, a benediction on the evening's proceedings. Being in a somewhat meditative mood I could not but ask myself "what is going on here?" "what is this all about?" "what of a hundred years hence?" "who will look back from that centennial vantage point and pronounce a deserved benediction?"

Only the day previous I had been reading some chapters in that delightfully refreshing book, "The Philosopher's Quest," by Dr. Irwin Edman and so many of its paragraphs kept coming back to me. I found myself rehearsing Santayana's definition of a fanatic as one who redoubles his energies "after he has forgotten his aim." It is inconceivable that a Freemason could be a fanatic and yet one sometimes feels that the "aim" of Freemasonry is not always kept too carefully in mind. Balzac's idea kept racing through my mind, "that although we know not in this life where we are going, we experience beyond a doubt the fatigues of the journey." In a Masonic Lodge we experience not the fatigues, but the delights of the journey, the uplifts, the light added to the coming light, the fixing of the gaze upon the Morning Star of hope.

As I contemplated the occasion of the birth of a Lodge, my mind dwelt on the aim of Freemasonry; here would be mature men, busy men, tired men, perhaps, serious-minded men, gathering in the future month after month and year after year behind tyled doors . . . and for what purpose? May I suggest that to those who look beyond the here and now and "think beyond their fingertips," there persists a search for something great and permanent in the world; it may be freedom, it may be a higher happiness, it may be immortality . . . it may be God. Few will disagree with Dr. Edman when he asserts that the search never ends, and that the search itself, the inquiry, the delights of the journey may prove an aim. With those mature and busy men that night when we constituted a Lodge, one aim, one search crowded my mind . . . the pursuit of Brotherhood.

Brotherhood, I think, is not always properly defined; even the dictionary may not be faultless. One dictionary I have describes brotherhood as "an association of men for any purpose whatever." A bridge club, perhaps, a football executive, a group of boxing promoters, a jury deciding the fate of some unfortunate individual who has transgressed the law: these are associations of men gathered for a specific purpose, but we would hardly label them as brotherhoods. Perhaps you will recall the story of the Pronounced Skeptic, a man learned in the law, who down through the years had doubted pretty much everything, even the existence of God. Then came the threat of the atomic bomb, striking fear into his heart and he forthwith sought to encourage his fellows to band together for their mutual protection; all at once he accepted the idea of a brotherhood; "we cannot afford to take a chance . . . we may be able to save the race from destruction." The desire for self-protection became strong within him, but I am afraid that his kind of brotherhood will not avail much; something more than physical union is required and the union of a brotherhood must be motivated by impulses not founded on fear.

A study of the philosophy of Freemasonry reveals brotherhood as an association of men dedicated to a benign ideal and enterprise, wherein men of good will and good sense draw themselves together in refined, edifying and unifying fellowship, intellectual fellowship, social fellowship and spiritual fellowship. Nowhere outside of the Christian Church will you find an atmosphere more refining, more edifying and more unifying than in a Masonic Lodge at work. Let us not be misunderstood when we use the word "spiritual"; Freemasonry, as every Master Mason knows, is not a religion, but it does point straight towards the church door. There can be no brotherhood of man without the Fatherhood of God.

The pursuit of true brotherhood must surely be an engaging one. It has been said that Socrates differed from other men in that he pursued education, where others proclaimed it. What a difference between proclamation and pursuit. Some proclaim freedom, others pursue it; some proclaim, "the state owes me a living," while others pursue a living. No man ever becomes a Freemason by proclaiming it, he must pursue it with assiduity. The real pursuit begins when the Master Mason's

(Continued on Page 30)

## EDITORIAL

The responsibilities of fully meeting the demands of membership in Freemasonry are many and varied; one which may affect any one of us is that which we undertake when we join with another member in the sponsorship of a candidate for initiation. It may well be that sufficient thought is not always given to such an undertaking and before we agree to sponsor any individual we should carefully examine his qualifications and his probable impact as a future member of the Craft.

The responsibility of sponsorship is a two-fold one. First:—We should consider that to the Lodge and to Freemasonry, because, unless reasonable caution is used in the selection of our candidates the whole future of the Lodge and the Order may ultimately be affected. Second:—We must fully realize that the candidate has more than usual dependence upon his sponsor and should his application, by any chance, be rejected personal friendships may be seriously affected, and his whole concept of Freemasonry sadly disrupted.

In lending our name to sponsorship we should be extremely careful in judging an applicant, first making sure in our own mind that the candidate is possessed of the highest character and that he has something of definite value to contribute to Freemasonry.

Before we accept the onerous responsibility of offering a personal recommendation to any candidate, no matter how close a personal relationship exists should we not ask ourselves the following questions:

1. Am I qualified to act as a sponsor?
2. Am I sufficiently familiar with the Ancient Landmarks of Freemasonry to decide whether the applicant would be a credit to the Craft?
3. Can I be with him to advise him as he progresses through the degrees, to introduce him to the members of the Lodge and to make him feel at home?
4. Do I know enough about the applicant, his background, his family life, his financial responsibility, his relations with his fellowmen?
5. Am I prepared to invite him to my home as a Brother, and would he be acceptable to all of the Brethren of my Lodge?

We were informed as Entered Apprentices to be particularly careful in recommending others to join Masonry and, similarly, we should be unusually careful in intimating to the Lodge that we can offer unqualified recommendation of an applicant. Merely to agree to sponsorship on the request of a Brother Mason is not enough, unless we are fully informed of the moral and mental qualifications of the applicant and fully prepared to fulfill all the duties of a sponsor to him who seeks admission to the ranks of Freemasonry.

—S. C. H.

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(Continued from Page 1)

apron is entrusted to his care; preliminaries begin on the night of the initiation and there is never

an end to effective pursuit, a pursuit which challenges the character committee by whom a careful screening of all applicants is most essential, for only those who are given to such pursuit are potentially the kind of Master Masons who are needed to build and maintain a thoroughly constructive Freemasonry for the future. Not all men are capable of steady, undeviating pursuit, it is too much for them. The proper kind of pursuit challenges the ritualist. Let me quote from the "Square and Compass":

"As you present to the neophyte these masterpieces of the ages, do you have an inner feeling that they contain wisdom that has never been excelled? . . . that you are delivering to him a message that should be to him the most far-reaching, inspiring, character-building plan of life that only the Chief Architect of the Universe could draw? If so you will not be too concerned with oratory or the entertainment of those occupying chairs within the Lodge; you will be thinking of your duty to God and to the candidate. When you have finished everyone will feel he has been in the presence of God."

The right kind of pursuit of brotherhood within the scope of Freemasonry challenges the "banquet room." No Worshipful Master dare permit the cheap or the debasing to creep into the social atmosphere of the banquet room and thus to destroy the good work done in the Lodge room.

When we place the emphasis on pursuit and dedication to "a benign ideal and enterprise," our question suggests an answer to the question . . . "where is our gaze fixed?" Our gaze is not upon the Grand Master, be he ever so honoured and distinguished, nor on the officers of the Lodge, be they ever so skilled and meticulously robed. Freemasonry honours and respects distinction of attainment and pre-eminence of service in all fields of labour, outside as well as within the Lodge. But our gaze is not fixed on attainment, but on a somewhat bewildered individual, experiencing the first faltering steps of his initiation, sometimes in a small, ill-ventilated room, taking particular heed upon what he is about to enter. Our gaze is fixed upon this individual as he circumambulates the Lodge room for the first time, his right hand, figuratively speaking, outstretched towards the centre, towards the letter "G," towards God, his left outstretched towards the world of men about him. He knows not that he represents "the bond of union between the centre and the circumference, between Heaven and earth, between man and God." Our gaze is fixed on this individual as he kneels before the altar and repeats a most serious and solemn obligation, so serious and solemn that it silences all who listen. Little wonder that the predominant wish of his heart is "light" and understanding. If he has been impressively initiated he goes to his home that night with mind and heart out-reaching towards the Great Source of Life and Light, praying that that life and that light may shine before him and within him on into the day of understanding.

Somewhere it has been said that "perseverance is necessary to establish perfection."

# What Of The Future?

By

**R.W. BRO. W. NORMAN CROOKS**  
**P.D.D.M. District No. 10**

As one mingles with fellow members of the Craft it is impossible to escape the feeling, particularly among the younger members, that Freemasonry should follow a more aggressive policy, that we should make ourselves felt in public programmes; indeed I have heard this given as one of the reasons for what we term non-attendance at Lodge meetings. This, of course, is not altogether new; as far back as I can remember there has been a certain amount of this feeling.

Not long ago I heard a speaker for a certain organization extolling the virtues of his particular group, when he said, "ours is a modern Lodge, modern in its outlook and its actions, not a Lodge living in a dead past." While this view is not an unnatural one and perhaps has some measure of merit I am thoroughly convinced that it is based on a wrong premise.

During the last ten or fifteen years most Lodges have been so busy taking in members, improving Lodge quarters and so forth that I am afraid there has not been too much thought given to other and more vital matters. In the financial world we are reported to have arrived at a plateau or pause when we are urged to consolidate our position before making further advance. May it not be true that the position of Freemasonry has similarly reached a stage where re-examination of all factors affecting our Order might be most advantageous? Undoubtedly further advances lie before us and it would be well for Masonry if we were to place ourselves not only in the proper frame of mind, but in the most advantageous position to capitalize on such advance for the betterment of the great work that must lie before us. While there is pressure occasionally for us to forsake our traditional role and to adopt a "service club" atmosphere, should we not leave this field to those more interested in that particular type of activity?

I am convinced that the purpose of a Masonic Lodge is that of making good men better; a comprehensive study of our ritual indicates that it has been most carefully designed with this end in view. I have never been able to believe that men were made better in a flash, but have always felt that human improvement involves a lengthy process of gradual improvement. Just as the smooth and beautifully shaped stones of the seashore have been shaped by the washing of the waves for millions of years, so, constant association with the finer type of men creates in us a consistent desire for self improvement.

According to the information that is available to us, speculative Masonry began to be taken seriously in England about the beginning of the year 1700; at that time society was at a particu-

larly low ebb, from Royalty, down through the aristocracy, the Church, the law court, the wealthy merchants and the ordinary people, common decency was almost unknown; injustice, bribery and immorality were rampant, the people were thoroughly discouraged and in their endeavor to find happiness in friendly associations men formed clubs and societies whenever they could find the slightest aim or objective in common. At this time a new creed was developed, the simple creed of brotherly love, of charity and of common justice. This was the Freemasons Lodge, and it is the opinion of many that such Lodges were largely responsible for leading the people back to a sane and decent way of life.

This is our heritage and involves the responsibility we have assumed as members of our great Fraternity.

May I quote a few lines from the General Charge: "Freemasonry from its origin to the present time has become the steady unvarying friend of man," and, again, "if you see a man who quietly and modestly moves in the sphere of his life," etc. If the time should come, and we pray that it will, that a man who is known to be a Freemason is known to be a man honest and honourable in all things—not a man who cuts sharp corners or takes petty advantages when he feels no one is looking—then I believe our mission will be on the way to accomplishment.

A few Sundays ago our local minister, a member of our Lodge, in the course of his sermon outlined a little incident observed not long before in our capital city, when he had unwittingly overheard a conversation between two apparently prosperous business men, during which it became apparent that in a recently achieved business matter the utmost honesty had been used, despite opportunities for less honourable conduct. The speaker remarked that the experience was a most refreshing one and used the incident upon which to base an excellent sermon.

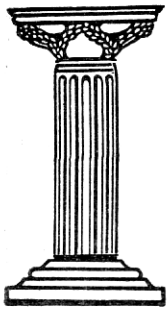
A steady adherence to the principles upon which our Order is founded and a progressive approach towards the demands of daily life, always having in mind the tenets of Freemasonry, are certain to improve the lot of men and to justify our existence as Freemasons.

*"Since what we choose is what we are  
 and what we love we yet shall be."*

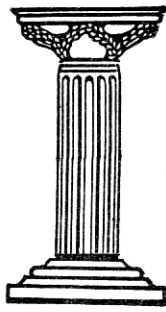
A good man will find that there is goodness in the world; an honest man will find that there is honesty in the world; a man of principle will find principle and integrity in the minds of others.  
 —Albert Pike.

Books are the compasses and telescopes and sextants and charts which other men have prepared to help us navigate the dangerous seas of human life.

—Jesse Lee Bennett.



## Between the Pillars



### THE PERPEND ASHLAR

In Freemasonry we hear much about the Rough and Perfect Ashlars. Many thousands of words have been written about these two emblems. We hear of the two ashlar described every time a certain historical explanatory lecture is given. We may assume that every Freemason is more or less familiar with these rough and perfect stones, but how many have ever given consideration to the Perpend Ashlar? Doubtless many have never heard of this emblem. It had an important place in operative Masonry, but is given little attention in the rituals of the Speculative Craft. Coming down from the operatives, possibly it symbolizes that, even as a Speculative Craft, we should be working Freemasons.

The Perpend Ashlar was essential in the construction of any stone structure for which stones of various sizes and shapes were used. In a sense the Perpend Ashlar was a Perfect Ashlar; it was prepared by the hands of the workmen for the builder's use—for a certain definite purpose—and to certain specifications. It had to be a perfect stone, altogether without flaw. In length it was the exact width of the wall into which it was to be placed, and was faced in exactly the same manner at both ends. One end was placed to the inside of the structure and the other faced the outside world. If there is any meaning in this symbolism for the Speculative Craftsman, it is probably that he should present to the world the same face that he shows inside the Lodge.

Perpend Ashlars were placed at suitable intervals as binders to hold together the other stones in the wall. Without these Perpend Ashlars walls that rose to the heavens would have been in danger of crumbling. The weight above might have dislodged the stones in the lower part of the wall, leading to its eventual disintegration. By the use of the Perpend Ashlars walls could be raised to unusual height with assurance that they would stand the test of time.

Every Lodge has Perpend Ashlars in its membership; Brethren who act symbolically in the Lodge in much the same manner that the Perpend Ashlars acted in the walls of cathedrals and other structures raised by our Ancient Brethren. They are the binding force. They bind the Brethren together and act as a cementing force for the fraternity as a whole.

There are also Lodges which play to a large degree the same part in Freemasonry that the Perpend Ashlar played in great structures of stone; from these stronger Lodges comes much of the example for others to follow and to them must go much of the credit for keeping Freemasonry strong.

We need more Brethren who are Perpend Ashlars, who can be a binding force among the Brethren and we need more Lodges to perform similar service on a broader basis.

—The Oregon Freemason.

### WITHIN THE CRAFT IN ALBERTA HINTON LODGE, U.D., COMES INTO BEING

One more link was forged in the chain of Freemasonry in the Province of Alberta, when, on January 25th, the pulp mill town of Hinton saw Institution of Hinton Lodge, U.D. Officiating was R.W. Bro. Morley Merner of Wetaskiwin, District Deputy Grand Master and R.W. Bro. John Booth occupied the Master's chair pending the taking over of the ceremonies by R.W. Bro. Merner. Assisting were R.W. Bro. Dave Little, G.S.W.; R.W. Bro. David Helman, R.W. Bro. J. Thomson of Edson, with R.W. Bro. E. H. Rivers acting as Director of Ceremonies.

Marked enthusiasm was apparent throughout the evening and all who attended are confident that Hinton Lodge will fill an important place in the life of the community it is designed to serve.

Worshipful Master of the new Lodge is W. Bro. R. E. Fuller, whose experience will be of the greatest value as the newest unit in Freemasonry begins what will doubtless be a fruitful career.

Presentations were made to the new Lodge by Jasper Park Lodge No. 143 who donated a beautiful altar and kneelers, while Edson Lodge presented Rough and Perfect Ashlars and wands.

M.W. Bro. David Rothstein, Grand Master of Manitoba, had previously presented 75 chairs to the Lodge, his interest stemming from the fact that one of his chain of theatres is located at Hinton. Needless to say the Brethren were most appreciative of the fine gifts and the attendance of a large number of visitors.

### G.M. OF ENGLAND

Freemasonry in England and throughout the world received with keen gratification Queen Elizabeth's appointment of the Earl of Scarborough as lord chamberlain of the royal household. This distinguished Briton is the Most Worshipful Grand Master of the United Grand Lodge of England.

Note: "Great Britain" takes in Scotland, and Northern Ireland, separate jurisdictions.

Masons are not perfect, nor do we make such a preposterous claim. Every man has a weak side. A wise man, however, knows where that weakness lies, and will be sure to keep a double guard there.