



Grand Lodge Bulletin

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Freemasons' Hall-Combined Grace and Utility

The Mason visiting England would miss a great deal indeed, were he to fail to pay a visit to Freemasons' Hall in the thriving hub of the Commonwealth, London. The gracious pillars on either side of the main entrance seem to beckon the visitor to a closer inspection of the magnificent stone structure with its wide halls and pleasing curved stairways, while the great tower over the entrance lends a serene dignity to the great building.

Erected as a great central home for English Freemasons in the metropolis and in memory of the Brethren who gave their lives in the war of 1914-1918, the Masonic Peace Memorial was intended to supply the Craft with what was urgently needed. The administration of Freemasonry carried on by the United Grand Lodge of England, controlling as it does the Provincial and District Grand Lodges and more than 6500 Lodges in every part of the Commonwealth, and connected by fraternal bond with the Grand Lodges of many countries throughout the world, has perhaps, more effect than we realize on the interests of Masons generally throughout our own and other countries.

To extend its influence, to give the Brethren of generations to come a Masonic Headquarters of outstanding dignity and beauty, with such amenities as befit the Mother Lodge of the World, have been among the main considerations in the planning and construction of the building.

The cornerstone of Freemasons' Hall was laid by Field Marshal, His Royal Highness, the Duke of Connaught on July 14th, 1927 and the building officially opened by him on July 19th, 1933 when he was still the Grand Master of the United Grand Lodge of England. The Grand Master in an address to the Brethren, said, in part; "It is sometimes difficult to convince men of their responsibilities outside their immediate locality, and I should like our Overseas Brethren to know how proud I am of their co-operation and loyalty. This spirit has also been exemplified by certain of our Daughter Grand Lodges in the Dominions which desire to have their name identified with the effort of the Mother Grand Lodge, and this

makes one more link in the chain of affection and regard which bonds together every portion of the British Empire."

The area covered by the Masonic Peace Memorial building is over two acres in extent; the dimensions of the Temple itself are 120' by 90', with a height of 62'; the building site, enclosed by Great Queen Street, Drury Lane and Long Acre must have been an awkward one for the architects, but they have quite evidently made the most of the available area and every foot of space has been tactfully utilized to the best possible advantage.

The ground floor contains a most impressive entrance to the Temple, while administrative offices, robing rooms, committee rooms and a gallery for the display of likenesses of former rulers of the Craft utilize the remainder of the available space. The second and third floors are entirely occupied by Lodge rooms, with the necessary ante room facilities, altogether there are seventeen Lodge rooms of various sizes, accommodating from 50 to 500 Brethren each and with a total accommodation for Lodge purposes at one time of 4000 Brethren.

The library and museum are provided with galleries with wrought iron railings with decorated and symbolic panels; specially designed cases permit of the exhibition of unique treasures in the museum and valuable books in the library; the whole collection provides a wonderful commentary on the history of Freemasonry. While it was impossible to delve into the splendid collection of books in the time available, it was indeed a privilege to view the many articles of historic value in the museum; hundreds of ancient aprons, many of them hand painted are on display as well as items of furniture used in days gone by in Lodges throughout the world; items of interest included a set of gavels made from timber originally used in the construction of St. Paul's Cathedral, a snuff box decorated with the eye, the ear and the mouth, with their Masonic significance and hundreds of individual items which it would be impossible to describe in a short article.

Articles in the museum impress the visitor with the fact that such noteworthy men as Sir

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Editorial

Although official notice calling for the assembly of Grand Lodge in the early part of June may not yet be in the hands of the Constituent Lodges, those who attend forthcoming meetings of their respective Lodges will be advised that nominations for the various offices of Grand Lodge are required to be in the hands of the Grand Secretary by a specified date and it will doubtless be unfortunately true that many will say to themselves "such nominations are not my affair, but are the responsibility of someone, almost anyone else but myself."

How many will feel that 'they' . . . that unknown 'they' . . . must accept the full and complete responsibility for the selection of the officers who are to guide the destinies of our Grand Lodge for the coming year? Far too many, I am afraid.

It is a fairly well established custom in the Grand Jurisdiction of Alberta that once a member has been elected to the position of Junior Grand Warden he will, in the normal course of events, be 'promoted' annually by his fellow members until he is eventually charged with the chief responsibility as Grand Master and certainly there is, in the opinion of a great many of our Brethren, no well supported reason why this should not be entirely acceptable. It naturally follows, therefore, that the most extreme caution should be exercised in the selection of the Brother who is to fill the position of Junior Grand Warden, as he will, in all probability, succeed in three short years to the office of Grand Master, the chief head and ruler of the Craft. In effect, therefore, when the members of Grand Lodge elect a Junior Grand Warden in June of this year they will be electing the Grand Master for the term of 1962-3.

For the individual member or the individual Lodge to maintain that they have no interest or part in such a vital election is to avoid a responsibility that attaches to membership in the Craft and it is strongly urged that EVERY member of EVERY Lodge within the Grand Jurisdiction interest himself in the selection and nomination of the strongest possible candidate for this important office, having in mind that nominations close at the end of February and that their wishes be made known to Grand Lodge by means of the nomination blank provided.

Similar importance attaches to the nomination of members for such vital general committees as the Board of General Purposes, the members who will act as the 'Directors' of Grand Lodge for stipulated periods; for these positions are those of trust and responsibility and may easily mean success or failure in the immediately succeeding years. It is generally conceded that some measure of 'geographical' representation is desirable, but it is much more vital that the best men available be selected, regardless of their location within the Province and regardless of whether they reside in the city or the country. All offices open

WITHIN THE CRAFT IN ALBERTA

BRITANNIA LODGE NO. 18

The enterprising Britannia Lodge No. 18, Ponoka, has purchased a complete set of robes for the Officers conferring the Ancient York Rite and these were used for the first time in November when the Master Mason Degree was conferred on three candidates. Wor. Bro. A. B. Grant, Master of the Lodge presided and received Most Wor. Bro. D. D. McQueen, Grand Master who was paying a visit to the Lodge. Accompanying the Grand Master were R. W. Bro. D. Little, Deputy Grand Master, R. W. Bro. W. H. Harper, Senior Grand Warden and R. W. Bro. Morley Werner, Junior Grand Warden, R. W. Bro. H. J. West, D.D.G.M., R. W. Bro. E. H. Rivers, Grand Secretary and a number of Past Grand Officers.

During the evening M. W. Bro. McQueen presented a fifty year jewel to R. W. Bro. E. F. Finkle, P.D.D.G.M. of District No. 4, marking half a century of active service to Freemasonry.

KING SOLOMON LODGE NO. 41

King Solomon Lodge No. 41 marked its Fiftieth Anniversary on Nov. 13, 1958 and was fortunate in having M. W. Bro. McQueen, Grand Master, R. W. Bro. W. B. Coates, D.D.G.M., R. W. Bro. Rivers, Grand Secretary and R. W. Bro. the Rev. W. J. Collett, Grand Chaplain and others in his party.

V. W. Bro. Sam Peverell presided, owing to the unfortunate illness of W. Bro. Tim Nowlin. A Thanksgiving Service, specially prepared by the Grand Chaplain, preceded the session and an historical resume, prepared by R. W. Bro. L. D. Nicoll, a member for the past thirty four years, proved of unusual interest. The Senior living Past Master of the Lodge, W. Bro. W. Anderson was present, as was W. Bro. E. W. Crowe, now of Vancouver and W. M. of the Lodge in 1930.

Bro. Daniel Kinloch, the only remaining Charter Member was to have been presented with a Fifty Year Jewel, but illness prevented his attendance and the mark of honour and esteem will be presented at a later date.

CORONATION LODGE NO. 72

At a largely attended meeting of Coronation Lodge in November R. W. Bro. William A. Lamrock was honoured by the presentation of his Fifty Year Jewel; initiated in Converse Lodge at Malden, Massachusetts on October 12th, 1908, this distinguished Brother affiliated with Coronation Lodge in 1925 and served as its Worshipful Master in 1951; he was District Deputy Grand Master in 1956-57 and the honour conferred upon him in the 79th year of his age is one that is generally acknowledged to be an altogether fitting one. He is still active in attendance and his many friends throughout the Grand Jurisdiction will join with Coronation Lodge in tribute to faithful service. His example is one that might well be followed by his fellow members throughout the Province.

for nomination require the thought and attention of every member.

S.C.H.

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Christopher Wren, Lord Roberts, Kitchener of Khartoum, the Duke of Wellington and many others valued their connection with Freemasonry in their respective times, and the Brethren of yesteryear have carefully preserved mementos of many historically interesting figures for our enlightenment.

As to the Lodge Rooms generally, a characteristic feature of them is that they have a row of windows on one side, having either grilles or curtains which are exactly balanced on the opposite wall, so that when the Lodges are working under the usual conditions of artificial light, the rooms have the appearance of being symmetrically disposed on both sides. The varieties of design are expressed not only in the different sizes of the Lodges, but in the different treatment of the walls and ceilings, the lighting arrangements and the colour schemes. As may be imagined, there is considerable scope for artistic arrangement and invention, and the architects have not only displayed unflinching good taste but remarkable ingenuity in creating so many distinctive effects. The ceiling treatments utilize a variety of types of coffer and louver, and it is worthy of note that the louvres which are needed to serve the practical purpose of admitting fresh air have been designed in such a way that they form decorative elements harmonising with other features of the room. The colour schemes are particularly interesting, and the introduction of gold and silver leaf gives a most satisfactory finish to the decorative treatment.

The Grand Temple, in the main, derives its shape from the endeavor to give the impression of a great Masonic Lodge, and in order to avoid excessive length with corresponding poor vision, the accommodation required has been secured by recesses at the sides, with balconies above and a large dais. This arrangement has resulted in a dignified chamber with excellent vision throughout, as well as in excellent acoustic properties. The shape of the dais, with the organ cases in gold on the side walls, assist in concentrating the interest to the focal point of the Temple, the Grand Master's Throne, while gold brocade curtains on the back walls add to the dignity and scale of the chamber. The walls are lined with Ashburton marble as a base, and Botticino marble over and including the great cornice, the whole surmounted by the mosaic cove, fifteen feet in girth and a boldly coffered and decorated ceiling.

The mosaics used are said to be the finest ever executed in England, gold and blue being the predominant colours, with symbolic ornament and figure work in their appropriate positions, while the ceiling is richly coloured, culminating in a delightful representation of the Celestial Canopy.

The principal doors in the Temple are in bronze, enriched with ornament; veiled in allegory with symbolic significance and are a wonderful example of the craftsman's skill. The modelling

of the doors, replete as they are with allegory and symbol, is wonderful; on the outside are scenes depicting the material aspect — the Crafts preparing and conveying materials to Jerusalem for the building of the Temple — “Concerning the House which thou art in building if thou wilt walk in My statutes and execute My judgements and keep all My commandments to walk in them, then I will establish My word with thee.” On the inside of the doors the spiritual side is depicted — “The Creator deigning to bless man's estate on earth, hath opened the Hand of His benevolence with good gifts,” and the Serephim “with twain they covered their feet, with twain they covered their heads, and with twain did they fly.”

The use of stained glass windows in the more important positions in the building has artfully provided for lighting as well as lending to the dignity of the structure; particularly interesting are the windows by the winding stairs illustrating the six periods of creation, the First Vestibule window and the Board Room windows with panels depicting the seven liberal arts and sciences. The Shrine and Memorial Window cannot help but attract the attention of the visitor, their beauty and dignity giving added graciousness to a structure that features this desirable quality throughout.

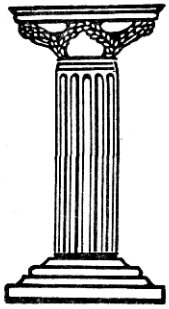
The furniture in the building has been especially designed, not only for the sake of utility, but to further facilitate the appearance of beauty; the ancient throne of the Grand Master in gold and rich blue, with the standards on either side and the throne surmounting the whole was designed and made by Thomas Chippendale about 1760; being ten feet in height it bears carvings of the sun, the moon and the stars and is truly a work of art; indicative of authority and impressive in its simple beauty.

Dedicated as it is to “Masonry, Virtue and Universal Charity and Benevolence” the Freemasons' Hall in the heart of London stands four-square for all that Freemasonry means and has meant down through the years and grants one more reason for pride of membership in the Fraternity of the ages.

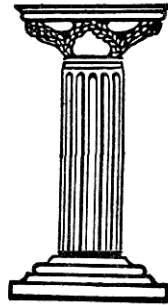
Speaking at a Masonic festival some thirty or more years ago, the pro Grand Master of that time, Lord Ampthill uttered the following words: “Our new Temple will rise not only as a Memorial to the dead but also as a sign and inspiration to the living, so that the new generation may persist with renewed zeal in the building of that invisible Temple not made with hands which is the ultimate and highest object of our Fraternity.”

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

— Albert Pike



Between the Pillars



ADDRESS TO AN INITIATE

Bro. F. C. H. Dennett
in the Victorian Craftsman

Brother Initiate, in the years to come you will look back and regard the step you have taken this evening as one of the most momentous in your life, comparable to your marriage, to which it is, in some ways, akin. You have been admitted a member of the noblest Order in existence, an Order whose principles are taught and observed in all quarters of the world, an Order which admits no distinction of colour, race or creed. But, more than that, you have entered upon a new way of life; henceforward your every action, your every thought, can be so shaped as to be a better one than that which preceded it, inspired always by the memory of that wonderful charge you have so recently heard.

So I would ask you to consider, for a moment, the answers to two questions; What does Freemasonry mean to you? What are you going to do with your Freemasonry?

Four thousand years ago one of the first Grand Masters came down from the Holy Mountain with certain principles graven in tablets of stone; they may be summarized thus: Fear God and Love your Neighbor: principles wholly new to those to whom they were given, whose law had hitherto been "An eye for an eye and a tooth for a tooth." Indeed, a new way of life.

Of the first of those principles I do not now speak for that is a matter between you and your innermost self. I would only remind you of the words of that Book, "The fear of God is the beginning of Wisdom," and that a belief in the existence of a Supreme Being is a condition of entry in our Order.

Fifteen hundred years later, the great Chinese philosopher, whom we now call Confucious, propounded the same principle. A man should refrain from doing to others what he would not wish others to do unto him. This incidentally, he called the principle of the S. and C.

Another five hundred years later the greatest Teacher the world has known gave His life in the endeavor to install in the minds of mankind the doctrine of Brotherly Love and good will among men of good-will.

In the centuries that followed, others spent their lives, and often sacrificed them, in the effort to promulgate that same principle, under the guise of this or that religious cult.

In the course of time the Trade Guilds appeared with objects embodying, among others, mutual help and protection, and so when, in the early middle ages, the old Guilds disappeared and Speculative Masonry arose, it was but natural that the early Lodges should adopt as their fundamental principal that of Brotherly Love.

In those early times, too, other changes occurred; the Reformation gave greater freedom of thought and opportunities for acquiring knowledge and expression of ideas. The Renaissance also played its part and so, in the 17th century and onwards, men flocked to the banners of Freemasonry in their anxiety to find a new way of life, confident that Masonry would amply fill their needs.

It spread, too, to other parts of the world, in many of which speculative ideas were grafted on to the ancient mysteries and traditions. In Greece, Rome, Egypt, India and the east, and even in some parts of the new world, the symbolism of Freemasonry was not unknown; indeed some of the analogy may safely be said to have originated from ancient civilization in those countries. And so today, in every country and in every clime, we find Freemasonry firmly established and thousands seeking admission to its fold.

But, in the minds of many Freemasons today, two thoughts arise. Freemasonry stands today at the crossroads; ahead lie two paths; if one be taken, and is pursued for other than the true object, Freemasonry will degenerate into a sort of glorified social club, its main function subordinated and, in time, forgotten. Stripped of its beautiful symbolism and its profound moral teaching, there would be little left to distinguish it from many another organization.

But what lies along the second path? The path taken by thousands of our ancestors who, throughout the ages, have maintained those traditions we hold in such high regard today. If only each one of us moulds his life on those principles and sets an example to every new entrant, we must build up such a society of universal good will that wars and major dissents will be impossible; it is in our power to create a greater influence for lasting peace than this world has known for twenty centuries.

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 weary."