



# GRAND LODGE BULLETIN

## THUMBING A RIDE

**I**F you drive a car you will have observed "ride thumbers" at the street corner, or at the cross-road. Whether you invite them to ride with you is beside the point in this little homily.

The gentlemen "thumbing a ride" are typical of a modern disease, trying to get something for nothing; trying to take a short cut without working for the passage. Some of them are even arrogant enough to consider a refusal an abrogation of their "rights," and are not at all slow in abusing the motorist who ignores them. The shiftlessness and laziness demonstrated in ride-thumbings has found its way into government, economics, science and education, so, it is not at all surprising to find it in Freemasonry.

Who is the lad who pays his dues when he is good and ready, regardless of the other fellow paying in advance so that the affairs of the Lodge may be properly financed? Who is the hungry member invariably present at every "fourth degree," or special occasion where food is in evidence at his own Lodge, or his neighbors? Who is the lazy chap who grabs office for the collar, but carefully sees to it that some-

one else does the work? In every case he is the "ride thumber" and his name is legion.

The old fashioned virtue of working to get anywhere seems, in Freemasonry, to have died the same death it has elsewhere in social life. Presently the supply of "willing horses" will be exhausted. Then what?

Everyone is willing to help the man who helps himself, but surely we can turn the stony stare on those whose lives are a continual demand upon others.

To demand the Master's Chair without apprenticeship as a Deacon; to leave the burden of work upon the shoulders of the Past Masters, and claim the jewel without the service; to demand the services of the Benevolent Funds without adequate contribution in time of prosperity, or as a right instead of a great privilege; these are "thumbing a ride" in Freemasonry. These are the evidences of the short cutters and the microbes which kill off willing horses.

No Freemason is guilty, but we have many ride-thumbings members who know not Freemasonry.

A.M.M.

### THE "BULLETIN"

**W**ITH the first number of Volume Four, the *Bulletin* assumed the importance of print. We hope that its new dress, as well as the greatly increased material contained, will induce our brethren not only to read it but to contribute to its contents.

The lamentably few Masters and Secretaries who answered the questionnaire appearing in the last number of Volume Three, requested more original material, and the Editor would greatly appreciate suitable articles or items of Masonic interest from brethren anywhere in the jurisdiction.

The intention of the *Bulletin* is to present material of general interest to all our brethren, first with special reference to our own jurisdiction and second, news and views from other Grand Lodges. Suggestions from the brethren on the conduct of the *Bulletin* and correspondence on items appearing in it are always welcome, as an indication that the matter printed is acceptable or otherwise.

At the recent communication of Grand Lodge there seemed to be a distinctly favorable reaction to the proposal to incorporate the work of the Committee on Research and Education with that of the *Bulletin*, and while for the present the appointment of such a committee is required by the Constitution, there is no reason why it should not publish much of its work in the columns of the *Bulletin*, thus affording assistance to those who are specially interested in the ceremonies and symbolism of the Craft.

### A PERFECT KNIGHT

By JOSEPH CUMMINGS CHASE

**A**T the railway station Channing Pollock had run across a man he had not seen for years. They had known each other in school days. It was a pleasant meeting. Questions were quickly asked and quickly answered. The other man lived in the suburbs. He was the proud father of a considerable brood, and

he beamed as he spoke of his capable wife. Yes, things were fine—fine. It seemed immaterial that he was obliged to rise with the dawn, hasten to the city where he labored endlessly till the late train; immaterial that he could not boast any progress in business achievement. He was eager to tell of his youngsters, and what each one was planning to be, and to do.

Channing's eyes had seen the man, and he began to see him with more than his eyes. His old school friend was looking a bit faded, and the lines which

betokened great anxiety showed in spite of the cheery smile. There was a droop of the shoulders. Shoes caught his attention—old shoes. The collar indicated more wear than most men permitted. And the shoulders—shoulders of a blue serge coat—very shiny, very shiny indeed.

Channing was seeing with more than his eyes, and with a glint of these shoulders into his mind's eye flashed the real picture of this friend, a man "IN SHINING ARMOR."

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## "The Sun in the South at its Meridian Height"

By F. K. DALTON, Testing Engineer, Hydro-Electric Power  
Commission of Ontario Laboratories.

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THE sun is about the smallest and weakest of the stars, but to us it is the most important body in the heavens. We are dependent upon it for light, heat, growth and production, and also for the stability of the earth's motion in space—in holding it at the proper distance so that we may enjoy these benefits.

To the greatest part of the people of the east, the sun has been an object of worship for untold centuries. They called it "The King of Heaven"; to the Phoenicians and Israelites, it was "Baal"; to the Moabites, "Chemosh", and to the Amorites, "Moloch".

The ancient Hindus fancied that the sun was drawn across the sky by a number of fiery horses, red and golden in colour. The Romans believed it to be the wheel of Pheobus Apollo's chariot, and that each morning this Sun God arose from the Eastern sea and drove his four spirited steeds across the sky, and in the evening descended into the western sea. At night, he returned to the east by a golden boat which was borne along the northern edge of the earth.

With the acceptance of the Copernican theory about the end of the sixteenth century, however, the sun was recognized as the centre of our solar system, with all the planets revolving around it. This central body then became even more important when it was realized that it was also the centre of that force which keeps these planets stable in their motion.

The sun has a diameter of about 110 times that of the earth, or 865,000 miles, and it appears slightly more than one-half degree wide, being approximately 92,000,000 miles distant. It is observed to rotate on its axis, in the same direction in which the planets revolve around it, but its periods of rotation differ according to the latitude on the solar surface: i.e., at its equator, the period is approximately 25.3 days, whereas at both poles it is much longer, 35.4 days—which phenomenon proves that the sun, as we can see it, is not a solid body, but gaseous. The surface temperature is about 5,600 degrees Centigrade, or 10,000 degrees Fahrenheit.

The sun consists, firstly, of the "photosphere"—the light-giving sphere, which has a mottled appearance due, it would seem, to ascending and descending current of gases of differing temperatures. On this surface, dark spots and white markings, "faculae," may be seen.

Over the photosphere is a thin colour layer, the "chromosphere", which appears as a narrow ring of rosy light invisible at the time of a total eclipse.

### Prominences

Above the chromosphere are clouds of luminous gases, known as "prominences" Fig. 1. These may

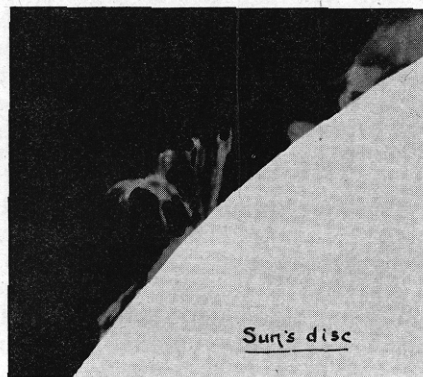


Figure No. 1

be "quiescent", like clouds floating high in the atmosphere, or "eruptive", appearing as flames rising to great heights and changing rapidly.

### Sunspots

It was Galileo, who, in 1610, discovered that the sun had dark spots on its surface, the photosphere, Fig. 2. These are, in reality, light-giving areas, but somewhat cooler and not so bright as the other surface, and they seem to be vortices, regions or downward suction. Each spot has a dark centre, the



"umbra", surrounded by a less dark border, the "penumbra", Fig. 3. The life of these spots may be from a few hours to several months.

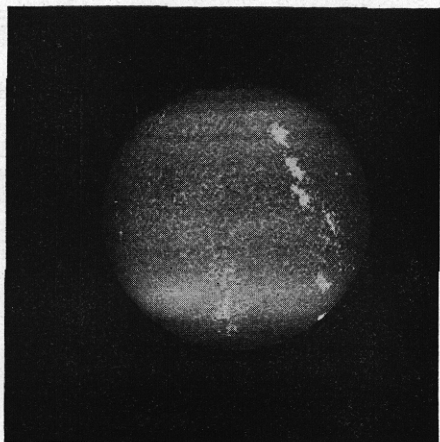


Figure No. 2

It is observed that the quantity of sunspots varies, reaching a maximum about every eleven years, with minimum about half way between the maxima. Certain phenomena on the earth—weather, the aurora borealis, radio wave propagation and land line communication—vary through approximately the same period, and, therefore, have come to be associated with the occurrence of sunspots, conditions being noticeably bad or good according as the spots are, respectively, maximum or minimum.

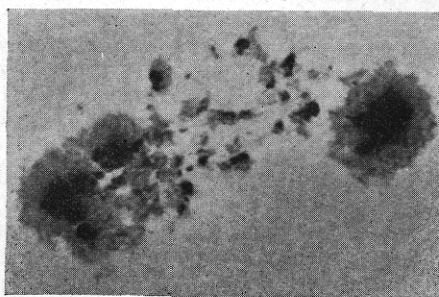
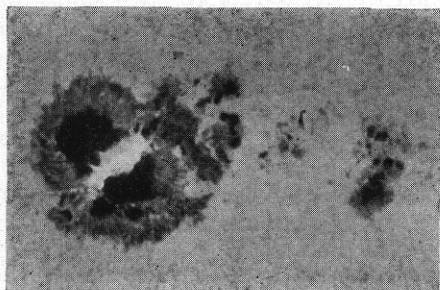


Figure No 3

Sunspots have been found to possess the properties of a magnet, unipolar and bipolar, which may account for the disturbances observed in the aurora and in communication systems during what are known as

"magnetic storms". These occur when there are large spots on the sun, the electron streams from which could strike the earth.

It is by observing the movements of the spots that the sun's rotation is determined.

(To be continued in the November number)

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### "MASONRY TO-DAY"

From the address of JAMES R. MALOTT, *Grand Master of Arizona*, 1937

MASONRY today fills an important place, not only in our individual lives, but in that of our communities, as it has for centuries past. We are no longer a guild of operative workmen interested primarily in the welfare of our own members. For many years, Masonry has had a higher purpose. Although we seek to encourage and assist the brethren, our higher mission is to promote the general welfare of mankind and the brotherhood of man.

Our archeologists tell us that all great civilizations of the past have crumbled because the development of production and of science has progressed at a greater pace than the social sciences. Masonry has always been, and now is interested in the development of the moral and social sciences. We, as Masons, know that the governments and civilizations without a spiritual background have perished. We see that even the ancient Hebrew nation, which contributed so much to mankind through its experiences, passed through its Dark Ages and captivity when, as we read in the Book of Judges, "every man did that which was right in his own eyes."

Today, we note the development and growth of the once discredited philosophy of materialism which, when it becomes dominant, as it has in many nations in the world today, has not only destroyed all that we believe in and seek to develop, but has endeavored to destroy Masonry itself.

We do not and may not engage in any political discussion or activity, but as Masons we may and should oppose individually those philosophies of life which crystallize into certain political "isms" that are rampant in the world today. You, as the leaders of your lodges, are teachers in a great school. Possibly your greatest responsibility is not to teach the officers of your lodge and your candidates the words of a ritual, but to teach them the true meaning and background of that ritual, to teach them and the world at large that Freemasonry is worth while to any community and to any country.

We believe in a Great Architect who not only created our physical universe, but who controls it pursuant to unvarying laws which for want of a better word, we call the "unerring laws of Nature." We believe that "in human affairs, the justice of God must work by human means. Men are the instruments of God's justice." We believe that the progression of society is limited by the progress of the individuals composing that society; that morality and social justice cannot be legislated into being over night,

but must develop as the individuals composing that society become more spiritual minded and more fully educated as to what constitutes its best interests. We believe that a minority has certain inalienable rights if true justice is to prevail, even though selfishness, intolerance and greed may prevail through the will of a majority. We believe that individual self-discipline, spiritual development and tolerance are essential to the development of society, and that our chief function is to build and develop those qualities among our members. A cheap display of activity for the sake of action is not the Masonic way. Our method may be slow, yet it is essential since moral development has accounted for all true progress in the world.

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### "IS MASONRY UP-TO-DATE?"

From the address of M. W. Bro. A. J. ANDERSON,  
Grand Master, Canada in Ontario, 1936-37

"FREEMASONRY from its earlier beginnings has been progressive and has kept pace with the advance of civilization. It flourishes where we find greatest freedom of intellect, speech and action. The truths of Freemasonry are the same today as when the fundamental principles upon which the Order is based, were first expounded. These principles have had varied applications as time advances, but the principles themselves are always fresh and modern. The thoughts expressed by Milton and Shakespeare though now centuries old, are as fresh and true as when first written. Some may think they are not up-to-date, but the truth is that we ourselves have not grown up to the fullness of the meaning of their thoughts. There is no clamoring for an up-to-date Milton or a modern Shakespeare. There is no more need nor cause for clamoring for an up-to-date Freemasonry. Its lessons are deep rooted and always fresh and invigorating. Ignorance of those principles or a mental laziness and an indifference to study them causes some to ask for something new."

"Criticism is at times offered by Brethren that such work as is advocated and carried out by other bodies should be undertaken by the Masonic Order. Benevolence in a material way is now carried out by our Masonic bodies, Grand and Constituent, to a greater extent yearly in Ontario than by any other Society, and benevolence in the spiritual sense as extended in Masonic circles is not excelled. The spirit of fraternity and fellowship is fostered. The opportunity for study of the best things in life for the improvement of mind and body, for the elimination of jealousy, greed and avarice from human character, and for the glorification of the Supreme Being, is afforded most amply in the study and exercise of Masonic principles. Masonry adjusts itself to all the other advances made by man, and always acts as a leveler and equalizer."

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A friend is one who knows all about you—your weaknesses as well as your good points—and still likes you.

### "OUR RESPONSIBILITY"

From the address of ARTHUR C. TAYLOR, *Grand Orator*,  
Arizona, 1937

WE who by our self-selection feel that we have made this world a little better, or that we have by our efforts made ourselves a little better than the average around us, what have we done to and for ourselves? Only taken upon ourselves a greater responsibility, a responsibility that we can not place upon the organization to do for us, but which we must of necessity do for ourselves. We must carry from out these doors a responsibility that we will take a larger share of the problems of our community, our state, our nation, upon ourselves, if it should so happen that we be placed in positions of authority; that we shall endeavor to so conduct the authority delegated to us in a democracy that the credit to which we are due will reflect upon the organization whose emblem we wear upon our coats.

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### "PRINCIPLES OF FREEMASONRY"

As stated by the United Grand Lodge of England,  
September, 1938

"The first condition of admission into, and membership of, the Order is a belief in the Supreme Being. . . . Every one who enters Freemasonry is, at the outset, strictly forbidden to countenance any act which may have a tendency to subvert the peace and good order of society; he must pay due obedience to the law of any State in which he resides or which may afford him protection, and he must never be remiss in the allegiance due to the Sovereign of his native land. While English Freemasonry thus inculcates in each of its members the duties of loyalty and citizenship, it reserves to the individual the right to hold his own opinion with regard to public affairs. But neither in any lodge, nor at any time in his capacity as a Freemason, is he permitted to discuss or to advance his views on theological or political questions.

"The Grand Lodge has always consistently refused to express any opinion on questions of foreign or domestic state policy either at home or abroad, and it will not allow its name to be associated with any action, however humanitarian it may appear to be, which infringes its unalterable policy of standing aloof from every question affecting the relations between one Government and another, or between political parties or questions as to rival theories of government.

"The Grand Lodge is aware that there do exist bodies, styling themselves Freemasons, which do not adhere to these principles, and while that attitude exists the Grand Lodge of England refuses absolutely to have any relations with such bodies, or to regard them as Freemasons."

The statement concludes with the assurance that Grand Lodge will enter into no discussion with a view to a new or varied interpretation of the basic principles of Freemasonry. They must be accepted and practised wholeheartedly by those who desire to be recognized as Freemasons.