



Grand Lodge Bulletin

Editor: A. M. Mitchell, P.G.M.

"WHAT CAN I DO?" Guest Editorial

ONE of the commonest things asked in a Masonic Lodge is "What can I do?" You hear it from experienced members of the Craft and from the newly initiated member and a satisfactory answer to that question goes a long way toward making the Mason who asks it a valuable member of his Lodge.

What can the ordinary member do to help his Lodge? It is begging the question to say that there are dozens of things he can do. What he wants to know from more expert brethren, either in or out of office, is how he can make his own Lodge better and he wants to be told some specific things. The question of attendance comes naturally to mind because if a member does not attend his Lodge he cannot do very much toward helping it. The emphasis on attendance is sometimes placed too much on the physical presence of a brother at his Lodge meetings. What is needed much more than his physical presence is his keen interest when there, in other words what you might call his dynamic presence rather than his static attendance. We do not want Masons to attend Lodge for the mere sake of entering their names in a book or of going through the motions of walking in and then out of a meeting. We want all their attention, enthusiasm and energy in addition to their physical presence. We want the whole man at our meetings. We want him to come interested and anxious to do something and when we can get that attitude of mind we have started to build good Lodges.

Given an alert and keen member present at a meeting, what then? What should he do next to help? There are many things to do all of which contribute to the success of a Lodge. One of the most important is to see that any stranger visiting the Lodge is made welcome, not merely by a handshake when he comes in, but during the whole evening and, if necessary, after the meeting and during the time he is in the town where the Lodge meets. Most members are somewhat diffident about talking to strangers in the Lodge and it is understandable too, that a Mason visiting a Lodge away from home for the first time is rather inclined to be reserved. It is the privilege of

the members of a Lodge to see that their visitors are given a warm welcome and made to feel that they are among friends. Do your best to see that every visitor to your Lodge goes away thinking that your Lodge is one he will be glad to visit again.

Take an interest in what goes on in your Lodge. Make sure that you are on hand a few minutes before opening time. There may be something you can do to help in getting the Lodge ready. No Lodge ever yet had too many willing workers and only too often many details are left for one or two faithful members to attend to. Make it your business to learn the responses in the opening and closing ceremonies. The Worshipful Master may find himself without a junior officer some evening and if he knows that he has a number of members ready and willing to step in and do the job it takes a weight off his mind, particularly if he has a heavy meeting or some important visitors.

Take an interest, too, in what goes on outside the Lodge. Let your Master know that he can count on you for any help needed. It may be to visit some sick brother. It may be to give some help to a widow or orphan. It may be to take a carload to visit another Lodge although naturally this last is for times of peace. It may be to help with the refreshments. It may be to give a song at the banquet. There are so many details which add up to make a successful Lodge that there is always some place where an interested brother can lend a hand and make himself a better Mason by doing it and his Lodge a better Lodge because of his effort.

These are just a few of the things the ordinary member of a Lodge can do to help and they are jotted down here because they may not seem so obvious to the new member as they might to one with some years of membership. It cannot be repeated too often that any organization, given adequate leadership, depends for its success on the quality of its members. This is possibly more true of Masonic bodies, both Lodges and Grand Lodges, than it is of many other groups

because of our emphasis on those virtues of brotherly love and tolerance which must improve the standard of our membership if they are practised outside our Lodges.

F. P. GALBRAITH, *P.G.M.*

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MASONRY STANDS THE TEST

(From an oration by *The Honorable John S. Dawson* in the Proceedings of the Grand Lodge of Kansas, 1942.)

IN the perplexities of life which fall to the lot of most men, the steadying influence of Masonic obligations deeply affects the normal Mason's point of view, and usually directs his course towards wise ends. A Mason who practices the principles inculcated in the lodge room is usually a well-adjusted personality and is so taken and accepted not only among his brethren but by the community in which he lives. Indeed, so generally are Masons regarded as clean-lived, reputable men that when one of our number falls below the standard of life and conduct we are expected to maintain, the outside community feels shocked and hurt by his abasement. And there can be no doubt that one of the most steadying influences affecting any normal man's course of life is the fact that good men, and good women too, believe in him. To be worthy of their esteem is a constant stimulus to do his best and to be his best, until it becomes the habit of his life, from which there is no varying nor shadow of turning.

It is altogether proper that any and every human institution should be subjected to the scrutiny of dispassionate criticism to determine whether it is worthy of continued existence. The fact that an institution, a custom, or a law, has served a social need in the past does not prove its fitness for service today and tomorrow. To justify its continued existence it must continue to serve some important human need. Masonry can submit to that test without hesitancy. It will not be gainsaid that in times past, Masonry has taught and practiced the ideals of morality and charity, and has concerned itself with the common good. It has always set its face against immorality and civic corruption. It has never relaxed its monitorial work in which it adjures its devotees to refrain from the sins and weaknesses which ruin men's own lives and which cause injury to other persons including the general public. Without pretending to perfection, it may fairly be claimed that Masonry has come as close to the attainment of its ideals as any institution in history. No man dare charge that our Fraternity has used or excused questionable means to attain desirable ends. We have denied no man any right or privilege we claim for ourselves, nor any prerogative of free men for which bygone generations of Masons have struggled and sacrificed down the long roll of the centuries.

THE SQUARE AND COMPASSES

The court decision, denying a manufacturer the right to use the Square and Compasses as his trademark, said in part:

"If this emblem were something other than precisely what it is—either less known, less significant, or fully and universally understood—all this might readily be admitted. But, considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol—perhaps the best known by all—of its ordinary signification, wherever displayed, either as an arbitrary character or otherwise. It will be universally understood, or misunderstood, as having a Masonic significance; and therefore, as a trade mark, must constantly work deception. Nothing could be more mischievous than to create a monopoly, and uphold by the power of law, anything so calculated, as applied to purposes of trade, to be misinterpreted, to mislead all classes, and to constantly foster suggestions of mystery in affairs of business."

—*Exchange.*

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WHY THE WIDOW'S SON?

By *RABBI H. GEFFEN*, 32° F.P.S.

In *Texas Grand Lodge Magazine*

THERE are some contradictions concerning the Widow's Son. We read in first Kings, that Hiram was a widow's son of the tribe of Nafthali, and in Chronicles, that he was a son of a woman of the daughters of Dan. I assume that there is no conflict at all. From his father's side he was a descendant of the tribe of Nafthali, but from his mother's side—from the tribe of Dan; therefore there is written in Chronicles: "of the daughters of Dan."

The Rabbis say that there were two Hiram, a son and a father, by the same name of Hiram, because in Chronicles is written that King Hiram said to Solomon: "And now I have sent a skillful man, endowed with understanding, who served at my father." This man was Hiram's the widow's son's father, and his name was also Hiram; this is Hiram Abif; it means Hiram his father, whom the King of Tyre by himself sent to Solomon, and who knew also the work of gold and silver, and he died seven years after his arrival in Palestine. The King Solomon sent for his son of a widow, for his father died. The second Hiram was only a master in brass.

Now we may clearly understand the passage in Chronicles ii:3.16: "And the pots also, and the shovels,

and the forks, and all their instruments, did Hiram Abif, which means Hiram his father, made for King Solomon for the house of the Lord," because all these were his father's works, the first Hiram's.

We may now justify the Masonic legend about the story that H. was slain before the Temple was completed. It is originated in the tale of the Rabbis, that first Hiram, the father, died before the completion of the Temple, and there is not written how he died—a natural death, or he was slain. The Masonic history assumed that the J. J. J. killed him.

It is impossible to say that the Masonic legends meant Hiram the son, because there is neither in Old Testament nor in Jewish history even a hint of his slaying, and in contrary, Josephus, the great historian of that time, wrote that Hiram the second lived a long time after the completion of the Temple, and died a very old man, a natural death.

The resurrection of the widow's son in the M. M. degree, derived from the Bible.

There is in ii Kings, xiii:21, a similar peculiar miracle of the restoration of the dead man, who, when he touches the mouldy bones of Elisha, which represented all that was left, on earth, of that distinguished wonder maker, at once revived and stood upon his feet.

A similar remark may be made respecting the story of another widow's son, not of our rituals, given in i Kings xvii: 17-23; and according to my estimation, is the true origin of the symbol of the Third Degree; in which it is clear that the mother of the child and the prophet believed it to be dead, although the latter acted as if there was yet its living spirit existing somewhere.

There is also a fabulous story of the Witch of Endor and Paul without recognizing the fact that both the one and the other are respected by the historian to have believed that though the body of Prophet Samuel had been rotting for a long time in its tomb, the spirit of the man was yet existent.

The ritual ceremonies of the M. M. Degree are originated with the story of ii Kings iv:33-36. "And when Elisha was come into the house, behold the lad was dead, laid upon his bed. And he went in and locked the door behind both of them and prayed unto the Lord. And he went up and laid himself upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon him; and the flesh of the child became warm." It is really the symbolism and movements of "the five points of fellowship," practiced at our communications. "Then he returned and walked in the house to and fro and went up and stretched himself again upon him; and the lad sneezed as many times as seven, and the lad opened his eyes."

Although the Old Testament does not mention

about immortality, resurrection of the dead, and the hereafter, yet some hint we do find in the stories about the resurrection of Samuel, and the restoration of life by Elisha, and of the widow's son by Elijah, which is very similar to the Masonic widow's son.

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CHARACTER

Be true to your best self, to your highest ideals and aspirations. It is not what you assert but what you think that determines your real place in the world. Have the courage to pursue your innate high ideals, and presently men will come to your way of thinking. Truth is a power unto itself. This infallible power is yours to command and use, and in precisely the degree that you do use it will you be strong, confident and noble. As you daily develop and accumulate reserves of mental and spiritual power, you will be the better ready for the responsibilities, emergencies, and obligations of life. Above all else, be prudent in forming your personal habits, since multiplied habits make character, and character makes destiny.—*Grenville Kleiser.*

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REGULAR NEGRO LODGE

There is a regular "Negro Lodge" in the United States. This is Alpha Lodge No. 116 F. and A. M., Newark, N.J. After its institution in 1871 one or more negroes were initiated. This fact was communicated to the Grand Master of New Jersey, who arrested the charter temporarily. The charter was later returned to the lodge because no evidence had been produced to prove that it had violated any of the requirements or regulations of the Grand Lodge. More negroes became members, the white members withdrawing until finally its membership consisted entirely of negroes.

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"Dressed in a little brief authority", some men become prey to a lengthening chain of humbug, every form of which has as root, interference in the lives of others.

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The man who believes he has discovered the whole and sole in religious truth, infers he has made a private pact between God and himself, and becomes, as result, a windbag and an impossible prig.

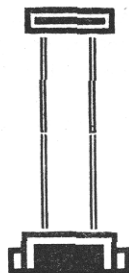
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The clean joy of quiet happiness gives to all things the whole of their desirability.



BETWEEN THE PILLARS

**Short Discussions for
New Masons**



2. The Great Revival

IN the first paper in this series it was pointed out that with the coming of the Reformation in England the power of the old Craft Guilds began to decline. The process did not occur overnight but over a long period of years and probably one of the main factors in the decline was the rising tide of public knowledge and information. The secrets of geometry were no longer secrets. Euclid's mathematical treatises had been rediscovered and published with the inevitable result that becoming "popular" they had no longer reason for special protection in closely guarded societies.

In an effort to retrieve their failing fortunes the Masons of the day began to admit non-operative members who were attracted by the scientific and philosophical atmosphere of the Lodges. At first the number of non-operatives was small but during a long transition period it gradually grew to such proportions that near the end of the seventeenth century the number of non-operatives exceeded that of operatives and some Lodges had no operative members at all.

These were stirring times in the history of England and some of the under-currents in the social life of the time seem to have found their way into the events leading up to the Great Revival of Freemasonry in 1717. Political and religious strife had reached heights almost undreamed of in our day and it seems not at all too far-fetched to suggest that at least one of the bases of our speculative Freemasonry and its modern prohibition of political and sectarian religious discussion in its Lodge rooms was born of the desire of these Brethren of the early eighteenth century to escape from the incessant bickerings of their time. Internal evidence of this is found in the charges of a Freemason and in the Anderson Constitution which will be discussed at greater length later in this series.

The direct result of non-operative predominance and the root which gave to our modern speculative Freemasonry its infant nurture was the formation in 1717 of the first Grand Lodge, the Mother Lodge of England, from which all other Grand Lodges and all modern Freemasonry stems. At least four, probably more, of the old Lodges of London and Westminster met in London on St. John the Baptist's Day, June 24th, 1717, and solemnly created the first Grand Lodge headed by Almonny Sayer, Gentleman, as its first Grand Master.

Its first task was to review and reorganize the vast amount of tradition and lore which had come down from the operative Society or Guild. The two old "degrees" or ceremonies of apprentice and Fellow of the Craft were recast, divided and combined with additional material, notably the Legend of the Master, into the three degrees we practice today. Old Masonic manuscripts were collected and collated, Regulations were formulated and still later a Book of Constitutions was adopted after some stormy passages.

Many years passed before all the Lodges in England accepted the authority of the new Grand Lodge and only thirty-four years after its creation a rival Grand Lodge came into existence with headquarters at York, England, the division of authority lasting until 1813 when happily the two great bodies united under the style and title of the United Grand Lodge of England.

Meantime Grand Lodges had been formed in Ireland and Scotland and on the European Continent. American Freemasonry began in 1730 when a Lodge was organized in Philadelphia, a humble beginning which has, in time, led to the formation of forty-nine Grand Lodges in the United States, one for each of the forty-eight States and one for the District of Columbia.

Canada's first sovereign Grand Lodge was formed in Ontario in 1855, followed by Nova Scotia in 1866, New Brunswick in 1867, Quebec in 1869, B.C. in 1871, P.E.I. and Manitoba in 1875, Alberta in 1905 and Saskatchewan in 1906. Freemasonry had a thriving place in the life of the Dominion long before these dates so it must be observed that these are the dates of the formation of the Canadian Grand Lodges only and not of the first appearance of Freemasonry in the several Provinces and territories.

The first Lodge in what is now the Province of Alberta was chartered as Saskatchewan Lodge No. 17 in Edmonton on February 16th, 1883, but its life was short, the charter being surrendered on February 13th, 1889, because, apparently, there was an insufficient number of interested Masons in the territory to keep it going.

This brief paper is in no sense a "history" of Freemasonry nor even a synopsis of it. Libraries have been written on the subject but the little essay may prove a spark to light the fires of some historically minded reader's interest as we turn to further topics in the series.

A.M.M.



When they say "What?" to your intellectual conversational opening, you'd better opine that it rains.



Strenuous adherence to the philosophy of our fathers is apt to dim appreciation of the present scene and blind hope for any future glory.