

A MASON WITHOUT APOLOGY

I AM A MASON! This plain and simple statement is said with pride, not apology! But to make such a statement is not enough. Reasons are expected and I give them briefly and almost in outline form.

Because of the Friendships the Fraternity Has Offered Me

These friendships reach back 50 years to a rural community in Virginia where I was raised a Master Mason. Those plain, simple men took me into their circle of friendship and sustained me through many of the difficulties a young minister will find in his first year out of the seminary. Across half a century, my life has been blessed by friends from all walks of life and many denominational groups.

Freemasonry is truly ecumenical in its membership. In a day of mistrust, suspicion, discrimination, separation, and even hatred, Freemasonry removes the distance between men. Friendship, morality, and brotherly love are the hallmarks of our relationships. There is a basic integrity in the Fraternity so often lacking in many of life's relationships.

Because of the Beautiful Ritual Rooted in Biblical History

These Rituals relating to each Masonic degree are not forms without substance. Out of the ancient landmarks they come with honored words that plumb the depths of human emotion.

As one who loves the beauty and meaning of words, I never tire of watching and listening to the granting of any degree, the opening and the closing of lodge meetings.

Ancient Biblical history comes alive in the drama and language of Freemasonry. The beauty and order of a Masonic lodge added to the symbols so familiar to the Fraternity have meant so much to so many.

Because of the Practice of Brotherhood and the Charitable Endeavours

Masons are not interested in shallow social activity, although they need and enjoy good fellowship. They are not interested only in a community service club, although they want to be proud of the service record and community image of the Fraternity to which they belong.

Masonic homes, hospitals, and institutions are rendering a service to "the least of these" in such a manner that underscores the care and the devotion of the people called "Mason". No hospital offers quite the care for crippled children or burned children as do those that bear the

name of "Mason". At no cost to the families, these hospitals open their doors and lives are restored and made whole again.

Because of the Deep Religious Tone.

Let me quickly and emphatically say that Freemasonry is not and has never been a religion, however, Freemasonry has always been a friend and ally of religion. In 50 years as a minister and as a Mason, I have found no conflict between my Masonic beliefs and my Christian faith. I have not found and so not now find that Freemasonry is "incompatible with Christian faith and practice".

Freemasonry has never asked me to choose between my lodge and my church. Masonry has never and will never usurp the place of God. Never has anyone dead to say: "Thou shalt love Masonry with all thy heart, and with all thy soul, and with all they mind".

There can be only one ultimate loyalty, and the Living God is the only worthy object of such loyalty.

Possibly there are those who have made a god out of Masonry. You can make a god out of anything - your business, your labor union, your civic club, your lodge, and even your church. You can even make a god out of leftovers (Isaiah 44).

My Masonic activities have never interfered with my loyalty to and my love for my church. Quite to the contrary, my loyalty to my church has been strengthened by my Masonic ties. Good Masons are good churchmen.

The Grand Master of Pennsylvania Masonry says:

Freemasonry is having faith to live by;
 Freemasonry is being a self to live with;
 Freemasonry is having worthy causes to live for;
 Freemasonry is a never-ending pursuit of excellence.

This, then, is my testimony. I am a Mason without apology!

By Bishop Carl J. Sanders, United Methodist Church, Dothan, Alabama;
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 Grand Lodge of Iowa; Published in THE TRACING BOARD, GRS, March, 1997

Submitted by D. Roy Murray
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PERSONAL REFLECTIONS ON MASONIC ABSENTEEISM & ITS CURE.

Sometimes a Past Master will make the observation, "I have done my bit". This is said with an air of finality - as though, "Well that is that". How wrong can he be. Let him rephrase this sentence and say "I have done a bit".

Let us look on the other side of the coin. From the start, through the chairs, to his completion as master of his lodge, the lodge has supported him with floor work, done committee work and any other work to assist him.

From a rough specimen, the lodge has polished him, and he now is able to conduct his lodge with a knowledgeable manner. He eventually, will be able to sit in lodge in an advisory capacity, the start of the second phase of his Masonic life. He has much to be thankful for. The lodge gave him poise, taught him dedication and humility. How well he exemplifies this, depends firstly on his attendance, and secondly on his willingness to impart his knowledge.

The newly raised master mason, attending for the first or second occasion is now able to observe the ritual and get its' significance. Fresh in his mind, is the Master's admonishing to attend lodge on all occasions and make a study of the work. He came to the lodge seeking fellowship. He was told, "You only get out of freemasonry what you put into it". Well, here he is, waiting to be shown where to put it, and how. This is where lodge members can exercise their Masonic talents, namely, THE FIVE POINTS OF FELLOWSHIP (BROTHERLY LOVE). Do this, and freemasonry will have a new earnest student. Ignore this opportunity and he will probably drift away, and once he is gone, the problem is compounded. So let us get busy, this is where the cure is made. Keep the new member interested and busy.

Lastly, a word to the sponsor - when submitting a prospective applicant's name, the sponsor should be made aware of his duties, namely, to assist in the tutoring of the candidate, and the responsibility, of his future attendance. "Why! who has a better knowledge of the applicant. Let us stop giving lip service. If you have it here (your hand on your breast), let it come out.

By: Douglas H. Silvey, W.M.; Composite Lodge, No.76;
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A MASONIC CHRISTMAS

by Carl H. Claudy

"Tomorrow is Christmas!" exclaimed Newly Raised. "I came in to wish you a merry one!"

"The same to you, and many of them," answered Greybeard, a Master Mason of many, many years. "I hope you will enjoy the Masonic aspects of the day!"

"The Masonic aspects? I didn't know Christmas had any Masonic aspects!" answered Newly Raised, puzzled. "Masonry isn't Christian, any more than it is Jewish or Mohammedan, is it?"

"Certainly not! And baseball isn't a Masonic game, any more than it is Jewish or Mohammedan or Christian. Yet we all like to name the players on our team who are Masons, and we all like to root when a Mason makes a home run. Business isn't Masonic, or Jewish or Christian or Mohammedan, yet we rejoice when our brother Master Mason makes a success in his business. Christmas is a Christian celebration, but can we not rejoice with our Masonic brethren in their celebration, if they happen to be Christians, whether we are Christians or Mohammedans or Jews?"

"I never thought of that!" answered Newly Raised.

"Suppose, if you have nothing better to do, you come for a ride with me," suggested Greybeard. "I have some errands to do, and I would like to discuss a Masonic Christmas with you further. My car and chauffeur are at the door."

"I'll be glad to," answered Newly Raised.

The car traveled rapidly through familiar streets, to some less well known to Newly Raised.

"Just where are we going?" he asked, at last.

"Right here," answered Greybeard. The car stopped in front of a small, neat house on a side street. There were many children in the street. The neighborhood was obviously somewhat run down. Greybeard took from the tonneau a basket.

"Come with me," he commanded Newly Raised. Together they approached the door, knocked, and were admitted. It was not a very enticing interior. There was a smell as of stale cooking. The room into which they were ushered was rather dim. The chairs on which they sat were not very comfortable. In a few moments a woman entered the room, wiping her hands, evidently just from the washtub.

"Yess?" she asked. "Vat you want, eh?"

"Merry Christmas!" smiled Greybeard. "I bring you a basket for Ike."

"Yess? Ach, dot poor Ike! All tay long he suffer und ache und ache-dose kinder, dey bodder him so! Oh, dot goot brodt!" opening the basket. "Und schicken und zoop-my, my! Ikey, he vill be pleased!"

"HM," said Newly Raised, as they left the house. "German?"

"Russian Jews," answered Greybeard. "Good people, but hard! luck. 'Ikey' is her husband. Crippled, with rheumatism. Used to work for me as a janitor."

"Where do we go now?"

"Paradise!" answered Greybeard, grinning. "Wait till you see-"

"Paradise" proved to be a plain red brick building near the county jail. Inside, its character was at once apparent; white clad interns and blue and white uniformed women spelled "hospital."

"Children's ward, please," said Greybeard, as they stepped on the elevator. Newly Raised saw that he carried a large bundle.

The children's ward was larger than Newly Raised expected. And in spite of the rows of little beds, some of them occupied, there was not much misery apparent. Children were everywhere; some crawling, some walking, some pale and wan, some rosy with returning health. At the sight of Greybeard, there was a shout and a rush. Newly Raised was shouldered and pushed aside. Forty children tried to reach Greybeard at once.

"It's Santa Claus!"

"Santa, your eye! That's Mr. -"

"Look at de bundle!"

"Don't forget me, Mister -"

"Hey, youse! Get off me ear! I wanter see, too, an' -"

"There's plenty for all!" cried Greybeard, shaking himself free and putting the big bundle on an empty cot. "One at a time, now"

The big bundle came open. Out of it tumbled many little packages. And each child received one of these. Newly Raised was a little touched to see many children carry packages to those in the cots before they touched their own. The little packages came open swiftly. The ward was soon a litter of paper and red ribbon. Dolls, marbles, balls, knives, games. books were everywhere.

HM-M-M," SAID Newly Raised, as they left. "Never heard of that place before. What is it?"

"County children's hospital."

"Never saw so many different kinds of children!" grinned Newly Raised. "I notice you didn't discriminate any between them."

"You'd have a nice job, discriminating!" retorted Greybeard.

"That wasn't the reason, though," answered Newly Raised, thoughtfully. "Where next? Purgatory?"

"Yes " was the sober answer. "Purgatory."

"Purgatory" proved to be the best hotel in town. The elevator conductor nodded to Greybeard. There was evidently no need to be told what floor to go to.

Greybeard knocked and entered a room; Newly Raised, a little shyly, lagging behind.

"You needn't hold back. He can't see you," whispered Greybeard. "Oh, good morning, Miss Nurse. How is he?"

"Pretty difficult!" She smiled and shook her head. "It's too bad he can't get a grip on himself, with all he has "

"Would you trade him?" asked Greybeard.

"My God, no!" Miss Nurse answered. "This way."

They passed into an inner room. A shawled figure sat in a chair near the window, dictating to a stenographer. The voice was cross and hoarse.

"Morning, Morgan," said Greybeard. "I brought you a box to remind you of happy Christmases we spent "

"Well, thank you for not saying 'Merry Christmas!'" barked the seated figure. "Tell me what it is. I can't see it!"

"Oh, you'll know when you open it!" Greybeard laid a small package on the seated man's lap. Newly Raised noticed the predatory eagerness with which the slender figure's hands opened the little bundle. Then - "Humph! Books! For a blind man! Well, Old Top, I'll say this for you; you have some sense! I used to love books – what are they?"

"Little Masonic Library; twenty books on Masonry."

"Humph! Thanks. No use wishing you any kind of a Christmas. You can see!" The tone was bitter. But Newly Raised noticed that the thin hands kept tight hold of the little books and fingered them lovingly.

"PURGATORY, I called it, and that is what it is," explained Greybeard, as they went down in the elevator. "Loads of money, plenty of interests, and gone stone blind, and hasn't any philosophy to meet it with. People give him costly things a blind man can't use. They don't understand - "

"I evidently don't understand a lot of things about Christmas!" answered Newly Raised, slowly. "Where next?"

"I'll let you name it," laughed Greybeard.

Back again to the poorer quarter of the city. A large tumble-down house. Much happy laughter floating out of it. A knock on the door precipitated an avalanche of children. The oldest seemed about eighteen, and she had four little ones clinging to her skirts beside three boys of assorted sizes who all talked at once.

There was another bundle of toys, and more shrieks of joy. The oldest girl looked on with shining eyes. And there was a bundle, evidently marked with her name, which she did not open, but Newly Raised saw her raise her eyes to the wall as she took it.

And he saw something else. which made him start, because it was to him unexpected.

"I CAN'T name it anything but Bedlam!" he began. "Tell me - "

"Mother and father both dead; Ellen is raising her brothers and sisters - with a little help. Fine bunch of kids. Church and parish school and -"

"Parish school! And there was a crucifix on the wall! They are Catholics! And you are a Mason!"

"Why, yes, I hope so. Catholics are Christians, and Christians tomorrow celebrate the birthday of Christ, a Jew. Is there any reason a Mason can't get into the joy of it?"

"Only that some of us are like the man in Purgatory," answered Newly Raised, soberly. "Oh, why didn't you tell me before, show me before, so I could have a Masonic Christmas, too?"

"You didn't ask me," responded Greybeard. "Merry Christmas!"

"I know yours will be," was the answer.

Will yours?

Masonic Locomotive

by Bro. R.J. Meek, White Horse lodge No. 46
Published in Masonic Bulletin-BCY-January 1947

A well-known insurance company publishes a booklet called "News from Home." The 1946 Autumn Issue has as its frontispiece a reproduction of an old-fashioned colour-plate depicting a locomotive of the latter half of the 19th century. The spic and span little engine puffs gaily along while a demure miss in a sun bonnet and holding a parasol walks across the foreground. In quaint characters it is announced that this is Engine No. 317 of the Lakeshore and Michigan Southern Railway. The most interesting feature, however, is that the front plate of the engine bears the Square and Compasses enclosing the letter "G".

While it is refreshing to find our familiar symbols on a locomotive, it at first appears somewhat incongruous. However, the explanation is not, as one wag suggested, that H.A. was the engineer of the train-though at that there is an element of truth in the statement.

In the early days of railroading in the United States locomotives were assigned to particular engineers, who always drove the same engine-indeed they at times assumed a virtual ownership of the machine. It was not at all uncommon to find the engineer's initials painted on the side of the cab, or perhaps the name of his wife or sweetheart. In the case of locomotive No. 317, it is apparent that the institution nearest and dearest to the heart of the engineer was Freemasonry, and so of his own accord he portrayed those well-known symbols, the Square and Compasses on "his engine."

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THE MASONIC RING

Those men who help my dad each day,
They wear those mason rings.
A Square and Compass set in gold,
The praise of which I sing.

My dad, he hurt his back you know,
One cold and wintry day.
He slipped and fell upon the ice,
The insurance would not pay.

And since that time those rings I see,
On hands that help us much.
With mowing lawns and hauling trash,
Each day my heart they touch.

They even built a house for me,
Amid our backyard tree.
Where all the neighbor kids,
Would play with laughter full of glee.

My Mom she cried from happiness,
The time the Masons came.
To aid our family in distress,
Without a thought of gain.

And when I'm big,
just like my dad,
Of this it must be told.
I want to wear a ring like his,
A Square and Compass gold.

Long years have passed
since when My dad was in that plaster cast.
And since I swore that Solemn Oath,
Which unites us to the last.

But more than that I'm proud to say,
I wear his Mason ring.
The one dad wore for many years,
Until his death this spring.

And one last time his comrades came,
To aid my weeping mother.
They praised and bid a fond farewell,
To our fallen Brother.

And after which MY son did ask,
About their Aprons white.
And of the rings upon their hands.
Of gold so shiny bright.

With tearful eyes I said with pride,
They're men of spirit pure.
Those men who wear those Mason rings,
Of that you can be sure.

And before he went to bed that night,
The family he foretold.
Someday I'll wear a ring like dad's,
A Square and Compass gold.

Bro. Michael A. Srampe

MASONIC STONE OF 1606

"What some Masonic students and historians regard as the earliest trace of existence of Freemasons or Freemasonry on this continent, so far as we are now aware, is afforded by the inscriptions on a stone found in 1827 up on the shores of Annapolis Basin.

"There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Halliburton, (known to us as the author of "Sam Slick") was written in the year of the finding of the stone, or very shortly afterward, and is to be found in his Historical and Statistical Account of Nova Scotia, published in 1829.

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby and forms two entrances to the former....A small peninsula, extending from the Grandville shore, forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia by the French....In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Grandville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arabic figures, the date 1606."

(In fact, they first cleared this soil for planting in 1605, from Champlain's own account.)

"The other account of the finding of the stone is found in a letter written nearly thirty years after the event, and now in the possession of the New England Historic Genealogical Society from the pen of Dr. Charles T. Jackson, of Boston, the celebrated chemist and geologist.

"June 2, 1856"

"Dear Sir:

When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827, we discovered upon the shore of Goat Island, in Annapolis Basin, a gravestone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figure 1606 cut into it."

"The slab bearing date 1606, I had it brought over by the Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth, Mass.) but Judge Haliburton (then Thomas Haliburton, Esq.), prevailed upon me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

Yours truly,
C.T. Jackson"

(About 1887 the stone was sent by Judge Haliburton's son to the Canadian Institute, Toronto, to be inserted in the wall of their new building, the inscription facing inside. In an unfortunate turn of events, plasterers covered it over with plaster and its location in the building has never been determined. The photograph of the stone, which now accompanies the Jackson letter, was taken in 1887.)

"The theory that the stone might commemorate the establishment of a Lodge of Freemasons has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606-07 the French Colonist, under the leadership of Champlain, established a sort of club or society styled the "Order de Bon Temps", consisting of fifteen members." (A gourmet club in which each member tried to outdo the other with meals. It still exists.)

"That this social club was speculative Freemasonry is highly improbable. The colony was a French settlement, and speculative Freemasonry was not known in France for more than a hundred years afterward, namely in 1718"

".....In England, evidence is lacking of the admission of speculative Masons into Masonic Lodges prior to 1646, and in Scotland prior to 1634. "If such a speculative lodge existed at Port Royal in 1606 or if the Ordre de Bon Temps was even in a remote way connected with any trade, either Champlain or Lescarbot in their very detailed accounts of these early days would have mentioned other facts which would establish beyond any doubt such relationship. The entire absence of any such facts must be taken as conclusive in this matter.

"Assuming that the stone is a grave stone, two questions present themselves:

1st, Why are the square and compasses on the stone??

2nd, Whose gravestone is it?

(One of the colonists, who arrived in 1605, was Marc Lescarbot, an advocate from Paris. In his New France, Lescarbot tells of a party of workmen, led by Poutrincourt, who explored the coastline to the south. Near Cape Cod, five of them disobeyed orders and went ashore, where they were attacked by Indians. Three were killed and were buried on the spot by their comrades; the other two were severely wounded. One lived and the other died at Port Royal, where he was buried. He was the only man to have died at Annapolis in the year 1606.)

"If he had been a man of standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal. "In this connection, let me refer to the suggestion of R.W.Bro. Rev. Wm. Driffield of Digby. He says "We must not forget that at that time the carpenters of France had their own mystery or trade guild, worked along lines somewhat akin to Operative Masonry and using the square and compasses as their emblem." (There is ample historic reference to this.) "let us summarize our theories: First, the stone was a grave stone; Secondly, it marked the resting place of a French settler who died in 1606; Thirdly, this settler was probably a workman and may have been an operative mason or a stonecutter; Fourthly, speculative Masonry, unknown in France in 1606, was not practiced by the French

colonists; Lastly, the emblem of the square and compasses would seem to be a trademark or emblem undoubtedly used by operative masons as their emblem, and possibly carpenters as well.

"In a word, the stone marked the grave of either a mason or stonecutter, or possibly a carpenter, who died November 14, 1606, and not that of a speculative Freemason."

By Bro. R. V. Harris, St. Andrews' Lodge No. 1; R.N.S.;
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Submitted by D. Roy Murray
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MASONIC SYMBOLISM: THE SQUARE

Mackey discussed the square, "one of the most important and significant symbols in Freemasonry."

The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches, thus making it an instrument for measuring length and breadth, which it is not. It is simply the 'trying square' of a stonemason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and it is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle."

In looking around at a few examples, we see that the symbol of the square and compasses on our monthly lodge summons is correct; the square is plain. However, the By Laws of Swift Current Lodge #26 are apparently in error in having the square (on the cover) graduated in inches. The Book of Constitution correctly has a plain un-graduated square. Nevertheless, the symbol on the doors at the Grand Lodge Office in Regina has a graduated square.

Candidates for the F.C. degree hope to obtain the privileges of the degree by "the assistance of the square". The Lodge, in the second degree, is duly opened on the square.

Candidates are obligated within the square. Masons move on the square in the course of their Masonic duties.

The square has been used symbolically for thousands of years by non-Masons as well as by members of the Craft. The ancient Egyptian word for "square" was used as meaning "just"

and "proper". To the non-Masonic public today, a transaction is "on the square" when it is honest and above board. As a Masonic symbol, the square is very ancient and was familiar to the operative Masons. In 1830 workmen rebuilding a bridge near Limerick, Ireland, found an old, corroded brass square, inscribed with the words "I WILL STRIVE TO LIVE WITH LOVE AND CARE UPON THE LEVEL - BY THE SQUARE", and dated 1517.

I spoke earlier about the true form of the Masonic square. It is an error to give it one leg longer than the other, making it a carpenter's square. It is also wrong to mark its surface in inches (or even centimetres). This makes it an instrument for measuring length and breadth, which it is not. It is the simple trying square of the stonemason, intended only to test the accuracy of the sides of a stone.

But however drawn, the square remains a symbol of morality, of truthfulness, of honesty, as it has been recognized both within and outside of Masonry for many centuries.

By W. Bro. R. E. Salmon; Published in THE TRACING BOARD; GRS; January, 1987
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Masonic Trivia

At one time, Golden Lodge #5, Stanstead, Canada occupied a lodge room, which straddled the boundary between Canada and the United States. There were entrances on both sides of the border.

In *Hammer v. State*, 173 Indiana, 199 (1909), the Supreme Court ruled that it was a criminal offense to wear the emblem of any society or organization of which one is not a member. The court based its decision on the fact that the membership in such societies is the result of fitness and selection and that the wearing of such emblems by non-members is a deceit and false pretense.

Bernard Pierre Mangam, Marshall of France and Senator was appointed Grand Master of the Grand Orient of France and served from 1862 to 1865. This is unusual because he was not a Mason. He was appointed by Emperor Napoleon III.

The letters of the English word GOD are the first three letters of Hebrew words for beauty, strength, and wisdom. G in Gomez, O in Oz, D in Dabar.

Dr. Joseph Ignace Guillotine was a member of Concorde Fraternelle Lodge of Paris and a member of the French Assembly. He obviously invented the device that bears his name and was later executed with one.

The Rev. William Dodd, first Chaplain of the Grand Lodge of England, was hanged for forgery on June 2nd, 1777.

In 1839 the Mormons left Missouri and settled in the area of Nauvoo, IL. On October 15, 1841, the IL Grand Master issued a dispensation to form a lodge at Nauvoo. On March 15th, 1842, Joseph Smith received his first degree and the others shortly after. Certain irregularities were reported - in five months the lodge initiated 256 candidates and 243 were raised. After investigation, the grand master revoked the dispensation, but the lodge continued to work. On April 5, 1844, the Mormon masons dedicated a Masonic Temple. IL Masons got in trouble for taking part in the ceremony. Opposition to the group and internal dissension led to the assassination of Joseph Smith and the removal of the Mormons from IL.

Operative Lodge #150 in Aberdeen, Scotland is unusual in that it is only open to operative stonemasons.

Dr. Edward Jenner, in 1789 discovered the vaccination process against smallpox. He was worshipful master of Faith and Friendship Lodge #270 in Berkeley, England at the time.

In July 1863, Confederate raiders rode into Versailles, IN, capturing the local militia and stealing the county treasury. The next day, General John Morgan (CSA), learned that his men had also made off with the jewels of the local lodge. They were returned the following day. Morgan was from Davies Lodge #22, Lexington, KY. USA General Thomas Benton, also grand master of Iowa, ordered federal troops to protect Albert Pike's home and prevent the library from being burned, when his troops took Little Rock, AR.

July 2, 1751, Ferdinand VI of Spain issued an edict against Freemasonry. Father Jose Torrubia secured a special dispensation from the Pope, joined a lodge, secured the names of its members, and proceeded to have them arrested. Hundreds were arrested, persecuted, and imprisoned.

When Mussolini gained control of Italy, Masonic lodges were declared illegal and the Grand Master was arrested, tried, and imprisoned, where he died.

Mussolini also ordered all Masonic references removed, including the emblems on the base of Garibaldi's monument in Rome. After the restoration of the republic, fascist emblems were removed and the Masonic emblems restored.

In Fascist Spain under Franco, it was a crime to be a freemason. Masons convicted had to serve prison terms equal in years to the number of Masonic degrees possessed.
Master Mason = 3D = 3 years.

In 1801, Czar Alexander I of Russia banned the craft. In 1803 he rescinded the order and became a Freemason. But in 1822 he again ordered Freemasonry banned in Russia.

In 1799, Barton Lodge in Upper Canada accepted "good merchantable wheat" in payment of lodge dues.

Lodge St. George in Bermuda has rented an old state house since 1816 from the Governor for the sum of "one peppercorn per year."

Brother William Brockmeier (1866-1947) of St. Louis conducted 5586 Masonic funeral services.

The largest Master's chair is in Ophir Lodge #33 Murphys, CA. It is 15 feet long and can seat the Master, living Past Masters, and visiting dignitaries.

The Grand Master of Mass. commanded rebels at Bunker Hill while the grand master of England commanded English forces. The G.M of Mass was killed.

On August 23, 1879, Lodge #239 of France held a meeting in a balloon flying over Paris, at which time a brother was initiated.

On his famous solo flight across the Atlantic, Charles Lindbergh wore a square and compasses on his jacket as a good luck piece. He was a mason.

Richard E. Byrd and his pilot Bernt Balchen, both brothers, dropped Masonic flags over the north and south poles. Brother Balchen also tossed his shrine fez on the South Pole.

Gordon Cooper, in his Mercury capsule, carried a Masonic coin and a blue Masonic flag on his 22 orbit flight, which he later presented to his mother lodge.

Montana's first livestock brand was a square and compasses and is still in use. It was registered by Pointdexter Orr of Beaverhead County, MT in 1872.

Warren G. Harding was initiated on June 28, 1901 and it took him 19 years to complete the other two.

Lodges in Mass. have no numbers

In Penn. there are 11 lodges that have numbers but no names.

Hiram Abiff Boaz, born Dec. 18 1866 in Murray, KY. Received his degrees in 1922 before an usually large crowd and served as Grand Chaplin (TX) in 1953.

President FDR raised two of his sons on the same night, Nov 7, 1935 - Architect Lodge #519 in NY.

Paul Revere was a Mason, as was his cohort, Robert Newman, who hung the lantern in the old north church.

Angelo Soliman, was born in Africa in 1721 and brought to Europe as a slave at the age of ten. He was educated, married, and became a favorite in the royal court in Vienna. Somewhere before 1771 he became a Mason. When he died 1776, the Emperor had his body stuffed and mounted in the natural history museum, becoming not only the first black of African birth to become a mason, but also the first mason to be stuffed, mounted, and displayed.

John Aasen of Highland Park Lodge No. 382 in Los Angeles, CA was the largest known MM ever raised. At the time he was 8.5 feet tall and weighed 536 pounds.

Charles Stratton, a.k.a. Tom Thumb, was 24 inches high and weighed 16 pounds when raised in 1862.

Submitted by Barry D. Thom PM
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MASONRY AND THE REAL NATURE OF MAN

By far the greatest part of our conscious life experience consists in our mental or intellectual activity. A much smaller part has to do with the physical material world around us. This latter part we can know only partially through the medium and limitations of our five inadequate senses. Yet, strangely enough, so many cling tenaciously to those senses and the quickly passing experiences they afford us. Sometimes we wonder what the world would be like if we possessed an additional sense, such as a magnetic sense. If we think about it we must soon distrust the changing unreliable experiences of our senses and wisely place our whole trust and faith in the Supreme Architect and Creator of the universe. In so doing we would be acting not only in accord with a fundamental principle of Freemasonry but also in harmony with a strong basic tendency of our real nature implanted in us by the Supreme Being Himself.

If the three great degrees of Freemasonry teach us anything at all it is the lesson of the impermanence of life here below. The body comes and goes, is handicapped and limited. The body is clearly not the Real Man, nor is the mind which waxes and wanes. It is the Spirit beyond which alone can live forever. This recalls to our minds that dramatic point in the Third Degree when the chaplain intones that well known passage from the Volume of the Sacred Law: "Remember now thy Creator in the days of thy youth . . ." and ending "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." This, again, confirms that the real nature of man is spiritual. A further expression of this truth would be our belief that the four cardinal virtues: Temperance, Fortitude, Prudence and Justice are also facets of the character of the Supreme Being. And, in our daily persevering endeavours to practice these virtues we are but struggling, as we ought to do, to realize and identify ourselves with Him. Surely, our very endeavours to live such lives is to enjoy the intellectual assurance and satisfaction of being in harmony with the will of God. But then we ask ourselves, what is the utility or practical usefulness of such TRUTH and knowledge, especially in our times when everything seems fated to be measured in terms of dollars and cents? Surely it is not right that Truth should be measured by such standards. nevertheless there is in fact, the highest utility, of a different sort, to be had and enjoyed in the knowledge and practice of Truth itself. It creates that state of happiness, that peace of mind which "passeth all understanding" which, after all, is really what everyone is seeking and rightly so. Unfortunately, for lack of light, the majority seek it in things that are not real but evanescent and passing. No true happiness was ever found in the senses; nor has any person ever found happiness in the senses. Happiness is to be found only in the Spirit. Therefore, we must conclude that for mankind the highest utility, the highest good to be sought after in life is this happiness in the Spirit. And the wonderful fact is that the tools and means for achieving this highly desirable state of being are readily available in Freemasonry, namely, by the thinking, by the believing, and by the living practice of the great and fundamental Masonic principles which, in addition to the four cardinal virtues mentioned above, are Brotherly Love, Relief and Truth. These are the criteria and the guide lines to be thought about, believed in, mediated upon, and then acted upon in our daily lives to the utmost of our power and ability.

By: Walter C. Slack, PM; Pacific Lodge, # 16; Mission, BC;

MASON'S MARKS.

By W. Bro. W. E. Cook, P.M., Vancouver and Quadra Lodge, No.2 The stones of many old European churches bear peculiar marks to designate the work of the original builders. These builders shaped their blocks of stone according to the dimensions given and the designs drawn by the architect, and to avoid confusion, marked each block with a given sign as representing their signature.

These marks have been observed to be of two classes-those of the overseers and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters, and are placed separately on the stones; those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc.

It is stated that at Rheims, in one of the portals, the lowest of the stones forming one of the arcades is marked with a kind of monogrammatic character, and the outlines of a sole of a shoe. The stone above it has the same character, and two soles of the shoes; the third, the same character, and three soles, and so on all around the arcade.

The primary use of the Mason's marks was to denote the work of each mason employed in hewing or preparing stones for any building; first, if paid by the piece, each man might have his work measured without dispute, and second, that if the work be badly done, or an error made, it might at once be seen on whom to throw the blame, and by whom, or at whose expense, the fault was to be amended.

It was a Masonic law that every mason should register his mark in a book, and he could not change that mark at his own pleasure. An authority on monograms and symbols, after studying 11,000 marks on historical buildings, professed his ability to discriminate between the marks of the Master Masons, the Fellow Crafts, the Apprentices, and the "blind marks" of those hired to work, but who were not members of the Craft.

Such were the methods by which our Ancient Brethren marked their work, but we, as Free and Accepted or Speculative Masons, are taught to mark the stones of our Spiritual Temple with kindly thoughts and worthy deeds.

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 EDITOR'S QUESTION BOX
 By L Healey, P.D.D.G.M.

Masters Word

A Brother from New Westminster writes: "I was raised in the American Work, but when undergoing an examination in a Canadian Work Lodge I found that they required two substitutes for the Ancient Master's W . . . while I had only one. How do you account for this, or how does it come about that there should be such a difference on this important point?"

The answer to this, and to many similar questions concerning differences between the Canadian and the American work, is to be found in Masonic history and particularly in the record of the early years of the Grand Lodge of England formed at London in 1717.

Though the years from about 1720 to 1750 were noted as a period of rapid growth and development and the extension of the Craft to various parts of the world, including the American Colonies, it was also a time during which there were many internal disputes and rivalries which caused serious dissension in the organization, and ultimately resulted in division of the Grand Lodge into two separate bodies known to later history as the "Antients" and the "Moderns."

Many of these differences and disputes had their roots deep down in the political intrigues of the opposing factions that were a prominent feature of that somewhat disturbed period. In the newly formed Grand Lodge such leaders as Dr. Anderson, Dr. Desaguliers, the Duke of Montagu and the Earl of Dalkeith, staunch supporters of the recently established Hanoverian succession to the Throne of Great Britain in the person of George I, were obliged to contend with the pressure of Jacobite supporters such as the Duke of Wharton, et al, who disavowed any form of allegiance to the "wee German lairdie."

On occasions when the loyal toast was proposed they passed their wine over the glasses or jugs of water on the table, and by this gesture signified that they were drinking to "the King across the water"-the exiled James.

An examination of the contemporary history of the period, and the background of the Masonic leaders concerned, as well as the prompt recognition given to the dissenting body-the "Antients"-by the Grand Lodges of Scotland and Ireland will tend to confirm the belief that re-actions from the disastrous defeat of the forces of the Young Pretender, Charles Stuart, at Culloden Moor in 1746, helped to widen as well as accelerate the division of Grand Lodge in 1751 into the two separate bodies which continued in bitter rivalry for more than sixty years. On the surface of Masonic affairs these disputes manifested themselves in certain irregularities in the making of Masons in subordinate Lodges, in refusal to comply with some rulings and

instructions of the Grand Lodge, and in general to challenge its constitutional authority, with the result that a number of Lodges were suspended from the roll. In order to meet the situation arising through these irregularly -made Masons visiting the regular Lodges, Grand Lodge made various changes and transpositions in the words and passwords of the three degrees, and this was one of the charges leveled at the Grand Lodge by the "Antients" who claimed to continue the old workings unaltered.

During this period a number of Lodges had been chartered in the American Colonies, and during the subsequent years the Grand Lodge of the "Antients" was particularly active in establishing many more up to 1776, when the War of Independence severed all connection between the American Lodges and their parent bodies in the home lands.

Towards the-end of the eighteenth century the shadow of Napoleon Bonaparte fell across Gt. Britain, and in the nation politically united to meet the menace of a common foe there was no place for a divided Freemasonry, especially when nearly all the causes of the division had been long forgotten. So in the year 1809 there was established a "Lodge of Promulgation" which resulted in the bringing together of the two opposing Grand Bodies in 1813 to form the United Grand Lodge of England as it is known today.

To cement this union many adjustments and compromises were necessary in connection with the ritual and work, including the re-turn of the various words and passwords to their original context. Neither body was prepared to dispense with the word it had been using for so many years as the substitute for the Antient Master's W . . . and to solve the problem it was agreed that both of them be retained. Thus in all the workings which have derived from the Grand Lodge of England since 1813, such as the Canadian, The Emulation, etc., the two words are continued.

In the meantime, following the Declaration of Independence of 1776, the Lodges in various American States of the Union formed their own Grand Lodges as sovereign bodies under which they carried on the form of work with its passwords and ceremonies to which they had been accustomed. Due to the feelings of that time they were not likely to hear much, or care a great deal, about the changes and adjustments which had been made in the Grand Lodge of England in 1813. And so the many differences so notable between the American and the other forms of work have continued down to the present day.

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Brethren

I found the following in a collection (1941) of Masonic Poetry. Thought some of you would like to read it. Kipling wrote a poem titled The Mother Lodge. The following has the same title but written by an author named Neil Munro. Perhaps some of our absenteeism could be cured if there were a greater emphasis upon what our feelings should be towards our Mother Lodge.

The Mother Lodge

by Neil Munro.

There's many a sorry day will come
 To part good company,
 To send them wandering on endless roads
 That lie by land and sea.
 They are free to forget the days that were,
 They may never cease to roam,
 But a curse on the souls if they ever forget
 The Mother they left at Home.

The Mother she sits in her upper room,
 With her portals starkly tyled,
 And she reads in her antique register
 The name of each darling child.
 "Never a Cowan among them all
 Since the day they saw the light,"
 May the boast be hers till the end of time
 On her patron saint, his night.

Oh ! the wandering brothers are scattered wide,
 In many a distant land,
 And when they have word or sign to give,
 There are plenty to understand,
 But dear though the Master's grip may be,
 And the welcome, and all the rest,
 It's the Mother who sits so fond at home,
 They remember and love the best.

She has sons to-night in Australian bush,
 Where the Dingo bays the moon;
 Or questing in lone Pacific seas,
 Round the coy and the hushed lagoon;
 They cherish her secrets on Indian sands

On the veldt and wide karoo,
 They mention her name, at the touch of hands,
 In the Old World and the New.

Japan and America, South and North,
 Have lured them over the tide;
 And Canada claims them for her own,
 And many a land beside.
 But whether they sit around her knees,
 Or follow the sea in ships,
 Or kiss the women of foreign parts
 With the alien's wanton lips,
 Or court Dame Fortune nearer home,
 In the city's fret and noise,
 They are all one blood and all one Craft,
 They are all their Mother's boys.

Some of us drowned in the roaring seas,
 Some of us fell in the wars,
 Some of us won to wealth and ease
 By the grace of our natal stars;
 But whether we failed, or whether we won,
 Or we died on field or foam,
 The cable-tow bound us hard and fast,
 To the Mother we left at home.

So, Mother, to-night, as you sup serene,
 With our brothers gathered round,
 We, wandering Craftsmen scattered far
 To earth's remotest bound,
 Would pray you remember your exiled sons,
 Wherever their fortunes roam,
 Who pledge in the filial loving-cup ----
 Old Mother Lodge at Home.

Submitted by Jos. E. Carver.
 Ionic-Kent #19, Chilliwack, B. C.

The Mysteries of the Order

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By Bro. Rev. T.C. Jones, Unity Lodge, No. 106

At the start of the journey which the initiate into Freemasonry takes, he is told to "keep sacred the Mysteries of the Order." What are the mysteries? Ask any number of Brethren this question and the replies are varied and significant. For the mystery is that part of the ceremony which is least understood by them.

The candidate enters the Lodge in a state of darkness, and at the proper time he is restored to light. The word "restored" signifies that he has made no progress actually, but that he has been exposed to the Truths of Freemasonry during his initiation. He sees the light of day even as he saw it before he was deprived of light by Freemasons. Is this a mystery? We may answer, Yes. But there is a deeper one than this.

In the north-east corner of the Lodge he has impressed upon him the need for Charity, and also his own inability to do anything about it. For he cannot-he dare not give, although he might be constrained to do so. Is this also a mystery? One might answer Yes. But still we have to go deeper invested with the lambskin and the significance of the greater and lesser lights is pointed out to him. He is given a lecture on the Tracing Board and finally he is told to "Keep sacred and inviolate the mysteries of the Order."

All are mysteries to him, and I fear to many who sit in Lodge as well. But we have to go even deeper for the true mystery of Freemasonry. I think the key to this puzzle is given in the sentence, "To converse with well-informed Brethren." And well-informed Brethren, we must remember, means well-informed, those who will be most capable of explaining what the initiate has gone through, and of pointing out the lessons which his experience symbolizes. Thus we see that by slow and painful stages we finally get to the Soul of man or to his mind.

The mind or the soul of man has been a closed book for countless ages to all but the most advanced Freemasons or Mystics. And all the rituals have been written to enable us to learn something about it. When we initiate a man we initiate his body-we cannot do otherwise, but we do so in the hope that his soul or mind may be impressed thereby. And it is here in the soul of man that we find the true mystery of Freemasonry. "Man know thyself" strikes more forcibly when we recall this.

A man may see in the rough Ashlar a common stone with no potentialities. After initiation we hope that he sees it in a different light, and with chisel and hammer will set about making it smooth and fit to adjust his jewels thereon. But he is not a Freemason in the highest sense until he learns that the stone, however rough or smooth it may be, has within it countless billions of atoms-all in motion and all active, and that every particle of matter is alive with God. Also that he is in no wise different, but is charged with a Spiritual energy which he alone can

know, and which cannot be touched by another. This, to my mind, is the true mystery of Freemasonry.

Therefore it behooves us all to have active and alert minds, to be what the ritual calls "well-informed," not with a surface knowledge alone, but with a calm poise and a peace which is a sure indication of having found a measure "that which was lost." Such a man rules his world by his understanding of Good-or God-for our ritual tells us that "God is the chief good." And having found this Good we have found all.

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