

... and, as "explorers we are constantly delving into the depths of our hearts and consciences to 'divest them of the vices and superfluities of life'; and from the harshness and bitterness which sometimes contaminates men's souls."

When in your travels you find that Hate and Antagonism have overtaken Love and Conciliation, you have taken the wrong road.

When the signpost reads Avarice and Greed where you should see Charity and Benevolence, you must realize that somewhere along the path you have taken a wrong turn.

When the avenues of Fidelity and Friendship and Brotherhood are replaced by the easy streets of Deception and Malice and Intolerance, you are lost.

When you find yourself straying from the broad highway of Integrity and Honesty and Uprightness and Loyalty and refuse to turn back, you are lost, forever lost.

To be morally lost can be just as disconcerting to yourself, to your family and to your friends as if you were missing in the barren wastes of a desert or adrift in a boat on a raging ocean without a compass to guide you.

Just as surely as the magnetic compass will show you the way to home, family, and safety so will this Masonic Compass, by following any of its points, show you the way to the exalted realm of true brotherhood and true friendship, where you will be loved and respected and revered by men of good will.

—Bro. Milton Sachs.

THE BORDER LINE

The border line between virtue and vice is sometimes very narrow and vague. This is because so many human vices are simply highly desirable virtues which have gotten out of control. For example, flattery is praise which has become insincere; greed is thrift which has run wild; sentiment is love gone soft; and superstition is faith over-extended.

It is because our virtues are so prone to these exaggerations and distortions that Freemasons are given the compasses as a major symbol and working tool, and are told that their chief use is to circumscribe our passions and to keep our desires within reasonable bounds.

In actual practice the Freemason will, therefore, do as Joseph Fort Newton suggested when he said, "He will rest one point on the innermost circle of his being, and with the other draw a circle beyond which he will not go."

—The Masonic Record, England.

A TRAINING FOR A CRISIS

The great decisions of life are not confined to the unusual and the sensational. They are not restricted to the battlefield, or even to the meeting of the representatives of great nations. They are of the heart and mind of the individual.

Freemasonry is many things, and of the many, it is an education and training for a crisis. It is a self-imposed discipline which enables the individual Freemason to arrive at the solution of problems which are part of everyday living. In every question which calls for calm thought and deliberation, the Freemason, a viewer of the realities of life, as portrayed in the degrees of Freemasonry, will seek the moral principle involved and will act accordingly.

Our constant study of Freemasonry, its symbolism, ritualism, history and lectures; the gradual acquisition of Light and More Light, result in facing problems large and small, and arriving at decisions upon ethical and moral standards.

Each right decision gives added strength for the next crisis.

Every Freemason is entitled to his rightful share of the wisdom of Freemasonry, and that supply is inexhaustible, but the desire and effort must have its origin in the heart and mind of the individual Freemason.—Exchange.

THIS "BULLETIN" IS PUBLISHED BY THE COMMITTEE ON MASONIC EDUCATION AND RESEARCH. THE OPINIONS AND VIEWS EXPRESSED IN ANY ARTICLE BY WRITERS IN THIS "BULLETIN" ARE THOSE OF THE WRITERS THEREOF AND DO NOT NECESSARILY REFLECT THE OPINION OF THOSE OF GRAND LODGE.

Address all communications to R.W. BRO. J. H. MCKERGOW, Editor of the "Bulletin," 3935 West 22nd Avenue, Vancouver 8, B.C.

MASONIC BULLETIN

EDITOR: R.W. BRO. J. H. MCKERGOW, J.G.W.

October, 1961

Freemasons' Hall, Vancouver, B.C.

Vol. XXV, No. 2

Grand Lodge



British Columbia

MASONIC MANNERS

No man can properly serve his generation who is unmindful of the claims of the past, and who grudges due reverence to whatever in past history is deserving of it. No man is more profoundly instructed in this truth than the Freemason. In the best sense of the word he is thoroughly conservative. He knows that if truth is to be found anywhere it is more likely to be found hidden in the chambers of the past than to be found in the arena of the present, for the question most fiercely argued in every generation is that bequeathed, or rather made classic, by Pilate, namely: "What is truth?"

Freemasonry is not for ever seeking after novelty. The daily progress which is recommended to the neophyte does not mean the acquisition of new things, but rather the fresh application of those which have served our forbears. The Freemason finds himself on classic ground almost from the first — on holy ground one might say — and rightly so. Nothing new has ever been found in the world of morals.

We sometimes hear of the discovery of new truths, but the term is quite a misnomer, for it simply means that a truth that has existed from the foundation of the world has been disinterred from its encrustation of falsehood. Nor has anyone ever discovered anything new in the world of science; all that can advance any claim to be described as new is a possibly new application of them.

In a Masonic Lodge we are everywhere taught to reverence that which has stood the test of time, and which has earned the homage of the centuries. There is very little that goes on in a Freemason's Lodge that is not instinct with lessons on good breeding and good manners. The Brethren are not allowed to resume their place in the outer world until, in their name, the Senior Warden has seen that every Brother has had his due.

What is implied in that phrase is a vast subject for conjecture. "Owe no man anything, but to love one another", says St. Paul. It is a mistake to suppose that our debt to our Brother can always be reduced to a cash basis. If so, it would be an easily discharged obligation. But we may perhaps differentiate between what is our duty to our Brother and what is due to him, viz.—to recognize his imperfections and sympathize with them; to make allowances for his limitations; to be charitable in the construction we put upon his actions, and, where two motives are possible, to give credit for that which is better, until at all events the contrary be proved.

These are some of the lessons which the observant Brother extracts from his Craft, and without entering upon details — which would be improper and out of place — we may still say that long before the candidate for our mysteries has completed the ceremony of his initiation he has

opportunities of seeing how all of them, and perhaps more besides, are illustrated.

Freemasonry is full of that teaching which will assist a Brother to be lovable as well as law abiding — to be gracious as well as godly. A considerable amount of this teaching is actually expressed, and much more is very easily inferred.

He further learns to give honour where honour is due, and in addition to avoid the presumption that always follows undue familiarity. The Worshipful Master has to be so addressed, and with those outward forms of respect due to his office as well as to Craft injunctions. Those around him demand similar consideration, and experience based upon regular attendance in Lodge will alone teach the new Brother the several niceties of demeanour and address.

—M.W. Bro. M. A. R. Howard, P.G.M.

VANCOUVER LODGE OF INSTRUCTION, EDUCATION AND RESEARCH

The meeting of this Lodge will be held in the Chapter Room, Freemasons' Hall, 692 Seymour Street, Vancouver, B.C., on Tuesday, October 24th, 1961, at 8.00 p.m.

After a short business meeting the Lodge will be addressed by M.W. Bro. M. A. R. Howard. Subject: "Lodges of Education and Research."

This should prove both instructive and interesting, and a cordial invitation is extended to all Master Masons to attend.—*Editor.*

GRAND MASTER'S REVISED ITINERARY FOR OCTOBER

Tue., Oct. 3—Vancouver. District No. 13. Auspices of Mount Hermon Lodge No. 7, with Acacia Lodge No. 22, Park Lodge No. 63, Melrose Lodge No. 67, Vancouver Lodge No. 68, Mount Lebanon Lodge No. 72, Maple Leaf Lodge No. 74.

Thurs., Oct. 5 — Vancouver. Emerald Lodge No. 134. Installation of Officers.

Mon., Oct. 9 — Vancouver. Vancouver District No. 15 in Fellowship Lodge No. 137, with Cascade Lodge No. 12, Lodge Southern Cross No. 44, Western Gate Lodge No. 48, Kilwinning Lodge

No. 59, Plantagenet Lodge No. 65, St. James' Lodge No. 80, Empire Lodge No. 85, Commonwealth Lodge No. 156.

Wed., Oct. 11 — New Westminster District No. 25. Langley. In Eureka Lodge No. 103, with Joppa Lodge No. 112, North Star Lodge No. 167, Cloverdale Lodge No. 168.

Fri., Oct. 13 — West Vancouver. In King David Lodge No. 93.

***Sat., Oct. 14** — North Vancouver District No. 24. Powell River. In Triune Lodge No. 81 with Westview Lodge No. 133, Mount Elphinstone Lodge No. 130.

Wed., Oct. 18 — Boundary District No. 7. Grand Forks. In Harmony Lodge No. 37 with King Edward Lodge No. 28.

Thur., Oct. 19 — Boundary District No. 7. Trail. In Emulation Lodge No. 125, with Corinthian Lodge No. 27, Ymir Lodge No. 31, Fidelity Lodge No. 32, Friendship Lodge No. 144, Sentinel Lodge No. 146.

Fri., Oct. 20 — West Kootenay District No. 6. Nelson. In Nelson Lodge No. 23, with Kaslo Lodge No. 25, Slocan Lodge No. 29, Star of the West Lodge No. 61, Granite Lodge No. 154.

Tue., Oct. 24—East Kootenay District No. 8. Invermere. In Columbia Lodge No. 38, with Mountain Lodge No. 11.

Thurs., Oct. 26 — East Kootenay District No. 8. Cranbrook. In Cranbrook Lodge No. 34, with Elk River Lodge No. 35, Creston Lodge No. 54, Selkirk Lodge No. 55.

*Brethren are reminded that if they wish to make reservations to accompany the Grand Master to Powell River on Saturday, October 14th, they should get in touch with R.W. Bro. H. H. Macey, 175 Harbour Avenue, North Vancouver.

GRAND MASTER'S ITINERARY FOR NOVEMBER

Thur., Nov. 2 — Seattle, Wash. Lafayette Lodge No. 241 — International Night.

Mon., Nov. 6 — Campbell River. Comox-Alberni District No. 22. In Discovery Lodge No. 149, with Hiram Lodge No. 14, Cumberland Lodge No. 26.

some other person, although wise ones may help. And while few, if any, ever find it in this life, the search for it gives meaning to our existence. As one writer said, "It is the real purpose of Masonry."

The craftsmen were promised that when the temple was completed those who were found worthy would receive the Master's Word. But to communicate The Word perfection was required, and this was symbolized by Solomon (Wisdom), Hiram of Tyre (Strength), and Hiram Abif (Beauty). If any one of these was lacking communication of The Word was rendered impossible. The tragedy of the Master Mason's degree explains why and how it was lost.

Almost all Masonic students are agreed that The Word is not found in Freemasonry. Freemasons receive a substitute. And so long as we remain the imperfect creatures we are we must be content with a substitute. Only when we have completed the perfect temple, a house not made with hands, eternal in the heavens, may we hope to learn the Master's Word.

If it were only a word, or a group of syllables, it would be easy enough to think up a new one. But this is not a word, it is *The Word*. Which brings us right back where we started, with St. John, the Evangelist:

*"In the beginning was the Word,
And the Word was with God,
And the Word was God."*

—*Granite Chips.*

TOLERATION

Freemasonry is richly endowed with great principles and virtues, and endeavours to impress these virtues upon the mind of every initiate. Among the more personal virtues which the Order strives to keep ever present in the hearts of candidates and members is Toleration. This important virtue must never be neglected if Freemasons are to function as a Fraternity of Brotherly Love.

Toleration is that broad-mindedness which both prompts and enables a man to regard every other man as his peer, and entitled equally with himself to his individual opinions and sentiments regarding matters political, philosophical and religious.

Toleration is that spirit of unselfishness which leads a man to recognize that each person sees things from his own viewpoint, and to admit that it is always possible for him to be wrong and the other to be right. It is that kindness of thought which prompts a man to respect the opinions of his fellows as if they might some day become his own.

Toleration is that charitable judgment upon the actions, the conduct and even the foibles of others which each man would wish passed upon his own, and which concedes that another may be honest at heart even though wrong or mistaken in his opinion or conclusion.

Masonic toleration does not in the least imply any obligation to condone wrong-doing or the commission of crime either by Freemasons or others, for Freemasonry undertakes to teach men what is right, just and true; and this field of toleration extends only to those who are trying to follow these precepts and not those who are knowingly or wilfully violating them.

Men genuinely imbued with the principle of Toleration are qualified to lead the people in their struggle upward, and those not appointed to lead know how to follow and serve in every movement for Justice, Right and Truth.

—M.W. Bro. Paul Turney,
P.G.M., Texas.

THE COMPASS

The Compass is an instrument which is used as a silent guide by travellers and explorers as an aid in finding their way across uncharted lands and oceans. The needle of the Compass, by some mysterious power, is always drawn north. It can be thought of as **The Hand of God**, pointing the way to safety and refuge. For it is by the infinite wisdom of The Supreme Architect of the Universe that there exists a single magnetic pole, which creates this phenomenon. It is truly a wonder of creation.

Freemasons are universally known as travellers and explorers... "ever remembering that we are travelling upon the 'level of time' towards that undiscovered country from whose bourne no traveller returns"

Temple of Character may grow strong within us and lead to a vast fraternity of Brotherly Love the world around. But perfection in floor work is not enough. The officers of the year are members in command, chosen by the Brethren to conduct the affairs of the Lodge for the next twelve months. There is an added responsibility beyond the matter of being a good Freemason on the side lines. Officers are leaders. They are called upon to give advice, answer questions, make decisions and to inform the members on many things. This calls for the ability to lead, to understand human nature and to administer the affairs of office in a constructive manner.

A good builder does not shirk. We cannot pass off responsibilities that are laid directly at our door. The duties of a Steward are not too heavily fraught with responsibilities. He has certain duties to perform and is expected to act with precision and dignity, for his part carries a sincerity of purpose and performance. The Junior Deacon has more to do, and more is expected of him. Each officer, as he advances, will feel the weight of responsibility and an accompanying sense of understanding and mastery of the job.

A successful Lodge is imbued with a spiritual quality. It is possible to conduct meetings, confer degrees, pay bills and instruct new members in a mechanical, monotonous fashion, with little of the spark of interest about it. The result is deadening. Then there are communications that sparkle with interest, where performers and audiences are thrilled with the procedure. This latter method we all recognize. The ring of sincerity is there, and every member feels the quickening spirit that vibrates through the Lodge. We all like that kind of experience.

Officers and members have it in their power to make this year prosperous, happy and a credit to the name, a Masonic fraternity.

—Bro. Robert W. Tarbell.

Among the qualities of mind and heart which conduce to worldly success, there is one, the importance of which is more real, and which is generally understood in our day . . . it is courtesy.—Herbert H. Schiffer.

IF WE TEACH MASONRY

The prosperous and strong Lodge is the one in which Freemasonry is being constantly taught. Such teachings must go beyond the Catechism and Ritual.

Young men are coming into Freemasonry. They may not know a great deal about the method that Freemasonry employs to teach its great lesson, but they come with the knowledge that Freemasonry is a profound undertaking.

We will hold the interest of our young Freemasons if we point out to them the necessity for Masonic study and contemplation.

Our young Freemasons want to discuss Freemasonry with those that have been Freemasons for many years. They want to know about Masonic books. They want to attend meetings at which Masonic subjects are discussed, and they want to hear lectures on Freemasonry by competent students.

Many of our so-called problems will be solved if we establish a plan that will encourage young Freemasons to acquire a sound Masonic education.

The strength of Masonry is determined by the Constituent Lodge and how well it communicates the teachings of Freemasonry to its members.

—Masonic Messenger, Georgia.

THE LOST WORD

*"In the beginning was the Word,
And the Word was with God,
And the Word was God."*

It is doubtful if any Masonic symbol has been more misunderstood than that of the Lost Word. Although fundamental in its symbolism its origin is buried in the shadows of the past. It was an important part of the ancient philosophies wherein it symbolized, as it does in Freemasonry, the great Cosmic Secret, the concealed forces of nature, the power of the Most High. Mackey calls it "Divine Truth."

It represents forces which cannot be understood, or explained, or described. It is the ultimate mystery.

Each must seek the Lost Word in his own way and by his own efforts. It cannot be obtained from

Wed., Nov. 8 — Port Alberni. In Barclay Lodge No. 90, with Euclid Lodge No. 158, Manoa Lodge No. 141.

Thurs., Nov. 9 — Parksville. In Concord Lodge No. 79.

Mon., Nov. 13—Burnaby 1. In Park Lodge No. 63 — 50th Anniversary.

Tue., Nov. 14—Vancouver. In Caladonia Lodge No. 136 — "Prince Rupert Night".

Tue., Nov. 21—Duncan. In Nanaimo District No. 5. In Temple Lodge No. 33, with Coronation Lodge No. 151.

Wed., Nov. 22 — Ganges. In Admiral Lodge No. 170, with Che-mainus Lodge No. 114.

Thurs., Nov. 23—Ladysmith. In St. John's Lodge No. 21, with Ashlar Lodge No. 3, Doric Lodge No. 18, Nanaimo Lodge No. 110.

I have been requested to reprint the following "Presentation of the M.M. Certificate" in the Bulletin. This is a reprint from the Bulletin of March, 1956.—Editor.

PRESENTATION AND SYMBOLISM OF THE GRAND LODGE CERTIFICATE

By R.W. Bro. James H. McKergow
Landmark Lodge No. 128
Vancouver, B.C.

It gives me much pleasure to present to you this Certificate, granted to you by the Most Worshipful Grand Lodge of A.F. & A.M., of British Columbia, of which the present Grand Master is M.W. Bro. James R. Mitchell. This Certificate records that you have been regularly initiated, passed and raised in the three established degrees of Freemasonry according to antient custom and according to the Constitutions of the Most Worshipful Grand Lodge.

You must realise that it is the evidence of your position and rank as a Freemason, and therefore is a precious document of which you should take special care. It is the visible bond between our Antient Craft and yourself, for on the one

hand it bears the great gold seal of the Grand Lodge, and also the signature of the Grand Secretary, M.W. Bro. J. H. N. Morgan, to indicate on their part that you are entitled to the great and invaluable privileges of our Antient Craft while you obey its edicts, rules and regulations. On the other hand, it will, before this meeting is over, bear your signature, which will be placed in the space provided for same on the right side of the Certificate, to show your adherence to these Constitutions, and to the pledges you have given during your Masonic progress. You will see below this space the Latin words "ne varietur" — "Lest it should be changed." Your signature as written by you tonight should never vary, because it may in the future be used as a means of identification, especially if you travel into a foreign Jurisdiction. If you are visiting a Lodge in some Jurisdiction other than your own, you may be required to present your Certificate to help in your identification, but, my Brother, this Certificate will not entitle you to admission to any Lodge without due examination. Your Certificate, therefore, while a passport to any Masonic circle, will require the backing of a readiness at all times to undergo examination, when properly called upon.

Study your Ritual with understanding, and fit yourself to undergo proof and answer questions on any portion thereof, so that you may be able to demonstrate yourself a true Freemason, with credit to yourself and honour to your Lodge.

In presenting you with this Certificate, let me explain that the illustration surmounting it is surrounded by the Thistle, the Shamrock and the Rose, showing that three Grand Lodges of the British Isles are the parent stem from which we derive our Masonic life. Within this Imperial garland are the Royal Arms, indicating that Royalty is the Patron of Freemasonry within the Empire, while their motto "God and my right" declares to us two of the grand principles of Freemasonry, namely: a firm belief in the Great Architect of the Universe, and a determination to maintain that liberty of conscience for which Freemasonry has always stood.

In the foreground of the illustration is a shield, on one half of which are the Lion and the Crown, and on the other half three Castles — symbols respectively of strength, authority and protection. Supporting the Shield on the dexter side stands Faith with folded hands in an attitude of devotion, and on the sinister side, Hope in an attitude of adoration, while behind the Shield stands Charity cherishing orphan children — a symbol of the love and protection that is extended to the helpless and the needy by the Brethren of the Craft.

In the background are depicted the Mountains of our sunset province, with their peaks of eternal snow looking down over forest, stream and plain, all suggestive of the vast resources, which for our material benefit Nature has with lavish hands laid down through myriad years. Above all is the equilateral Triangle, indicating the three-fold nature of man — the physical, spiritual and intellectual. Within the Triangle is the All-seeing Eye of Divine Direction, to which we need never look in vain for sure guidance on life's pathway.

In the body of the Certificate there are three Pillars representing Wisdom, Strength and Beauty — Wisdom of Thought, Word and Action in all our daily walks and conversations; Strength to resist Temptations that beset us from day to day; and the Beauty of sterling character and lofty ideals. Between these several Pillars, inscribed in English and Latin, is in brief the history of your progress in Freemasonry, and a declaration to this and all other lands of your right to its benefits and privileges wherever Brethren meet for fellowship or ceremonials, according to the rights and customs of our antient institution.

On the tessellated floor, which could represent the vicissitudes of life, are the terrestrial and celestial globes indicating the universality of Freemasonry. The Ashlars — the rough and perfect Ashlars — teach us that Freemasonry is a progressive science, and that in all our endeavours — although at first ignorant and unskilled — we may by industry and assiduity attain to the rank and dignity of master workmen.

The Working Tools—the twenty-four inch gauge, the common gavel, the chisel, square, level and plumb-rule, the skirret, pencil and compasses — all suggest the several degrees through which you have passed, and the moral lessons incident to these degrees; but chiefly in the Entered Apprentice Degree, that by the judicious division of time, and by industry and perseverance, you may acquire expert mastery over any labour to which you may turn your hand; in the Fellow Craft Degree, this being a progressive science, that you may acquire such knowledge of the arts and sciences as may lie within the scope of your interest and ability; while in the Master Mason's Degree you are at liberty to rise from the ashes of the past to a newness of spiritual life, and a greater interest in and usefulness to your fellowmen.

But, greatest of all, you are taught in every degree, more particularly in the Master Mason's Degree, the value in Freemasonry of the V.O.T.S.L., the great light in every degree of Freemasonry, that point within a circle from which a Master Mason cannot err, if he places his trust in its sacred oracles and precepts, and thereby becomes a co-worker with the Divine Creator.

Let these symbols ever remind you that by square conduct, level steps, and upright intentions, aided by the revelation of God's Will and Word, as contained in the Sacred Writings, that the E.A. as symbolized by the rough ashlar may be enabled to become like unto the perfect ashlar, polished and adorned by the Arts and Sciences, and worthy to complete his Tracing Board which is here depicted, with the aid of the moral teaching of the pencil and compasses. Thus, my Brother, when the G.A.O.T.U. shall summon you to deliver up your Tracing Board, the symbol of your life here on earth, may it show a building perfect in its parts and honourable to the builder, and may His judgment be as favourable to you as it will be merciful.

In closing, let me add my congratulations on the very successful examination you have passed, and express my pleasure in being allowed to present you with your Certificate.

I would ask you to approach the Secretary's desk, and affix your signature in the margin of your Certificate for purposes of identification, and, remember, my Brother, "Ne Varietur."

HOSPITALITY

Lodges are like homes. There is something wrong with the household which never receives a guest. If our Lodge is honoured by a host of visitors constantly returning, it means that we are gracious hosts dispensing pleasing hospitality. With open arms let us meet the visitor at the threshold of our temple, and make him feel that he is indeed entering his home. By so doing, we will create an atmosphere of friendliness, harmony and brotherly love.—*The Masonic News, Illinois.*

THE LODGE AND YOU!

The progress of Freemasonry naturally depends largely upon the leadership of its officers and the enthusiastic co-operation of the membership towards the achievement of Freemasonry's aim and purpose.

To study Freemasonry is to know that we possess a wonderful and proud heritage. And because it is a precious possession there is the added responsibility to hand it down in its purity so that naught will be taken from those who are to follow us.

The pride that we take in our Lodge and its various activities; our combined efforts to have successful programmes; and our ever-increasing knowledge of the teachings of the Craft, will insure a strong and prosperous world-wide Freemasonry.

By careful thought and study the work should be devoted to discovering the great truths which are couched in symbolism.

Our attendance at Lodge meetings brings a rich reward. Here we find the source of strength for the acceptance of our greater duties and obligations to life. Here we are presented the opportunity to study again and again the sacred designs upon the trestle board.

In the Lodge hall we will receive ever anew the inspiration that comes from the association of men united by sacred ties; where no

contention exists except that noble striving in the heart of every Brother to excel in love and kindness.

Let us vision all that we want our Lodge to be, and having erected such a Temple in our hearts and minds, let us set about to build it with willing hands, and with the complete assurance that no effort in the right direction will come to naught.

—*Bro. Norman C. Dutt, Berkeley, Cal.*

NEW OFFICERS

How does an officer feel in his new station? Is it an hour of exultation, of happiness and excitement at being advanced to the next chair and receiving the plaudits and good wishes of the Brethren? Or is it a feeling of solemn responsibility, accompanied by a determination to give of time, patience and endurance that this new honour may be well deserved? The retiring Worshipful Master has relinquished his authority, locker keys and all, and the incoming Worshipful Master suddenly feels the weight of office settling upon him. Then the phone rings, and a death among the members calls for plans for a funeral. Down through the year it is one new problem following another, and each day requires alert, thoughtful planning, coupled with the ability to be a good leader of people.

Let us assume that each officer has his part and is acquainted with the activities of the new station. That much is routine. Being a good ritualist is one thing, but being able to grow in a comprehension of the new job may be quite another. All along the way, from the position of Steward on up to the East, an officer is on probation, and the Brethren are observing, appraising and making up their minds about his capacity for advancement. No one has a perpetual lease on position, and at no time can a Freemason afford to relax in his labor as a good craftsman, content to drift with the tide.

We are all charmed by the eloquence of a good ritualist and are impressed by the meaning of the lessons portrayed. We catch a vision of noble endeavour, a sense of spiritual uplift and are imbued with a high resolve to build well that the