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THE FOUNDATIONS OF AN ORDER.

(Address given on the occasion of his installation as Master of the Hawke's Bay Research Lodge, No. 305, by Wor. Bro. G. B. Young.)

It is customary at Installations in this Lodge for the newly installed Master to deliver a lecture, and for the most part such lectures have been in the nature of a search into the past history of our beloved Craft.

It is my intention to reach nearer home and deliver to you so many thoughts which have come to me in my Lodge, in my home, and in my goings to and fro in life, and this will be in the form of a lecture of hope and reassurance in these troublous times, showing the great value of our Masonic teachings.

The Crest and Crowning of all good,
Life's final star in Brotherhood.
'Twill send new light to every face,
A Kingly power upon the race.
Our hope, is in heroic men,
Star-led to build the world again.
To this event the ages ran,
Make way for Brotherhood,
Make way for Man.

BROTHERLY LOVE.

The principle of brotherly love in Freemasonry is clearly defined in character as a joyous, harmonious and fearless bond of fraternal affection.

It is an indissoluble bond, and binds us together as the bonds of a family. It inculcates fellowship and understanding of the candidate and of society generally, and is illustrated in many symbols of Freemasonry, the square, level, circle, plumb rule.

These are symbols of moral virtue and brotherliness and are spiritual rather than material in value. In the Middle Ages the brotherhood of Freemasonry was signified as the Builders of Bridges. This fraternity organised themselves into an association to enable them to avail themselves of easier and safer modes of travel. These brethren were known as travelling Freemasons passing from country to country all over Europe, and were skilled in architecture. The Bridge Builders, or Brethren of the Bridges, were also benevolent persons, and were offshoots of religious institutions and extended the hand of welcome to all men of goodwill. The members of this Society were noted for acts of charity. They controlled mediums of exchange and co-operated and created power of security which made for brotherhood and service, this entitling them to an important place in Masonic history.

The growth of humanitarianism is a sign that human welfare has emerged into a new importance. The rise of democracies is itself evidence of this. Upon democracy human fraternity rests, and is the basis of the plea of Masonry.

Barriers of slavery and suffrage have been removed by the extension of fellowship. Love is ever the builder. The purpose of society is designated by Aristotle as "building well and living well."

Advances in science and philosophy, efficiency in public education, improvements in health and recreation, and many other forms of social structure, prove the love of man for his fellows in every race and nation.

The Divine Master has said, "The humblest himself shall be exalted," and on the threshold of our Lodges every man, whether prince or peasant, is asked to profess his faith in God, the Father Almighty, the Architect and Builder of the Universe ; and truly the human consciousness of fellowship with the Eternal makes Masonic thinkers brothers in spirit. By the use of elevating symbols we believe the language of Freemasonry can prove a message of hope and of rehabilitation to a distressed and torn world. Truly, if we stop to think, we are the greatest power for peace on earth. Freemasonry's mission is just begun. Its chief instrument, symbolism, must be used to solve the besetting problems of our present world by teaching to men in all climes the gospel of Liberty, Equality and Fraternity.

RELIEF.

Relief is symbolised in Freemasonry by the column and is linked to the columns of Beauty and Truth.

To relieve distress is the duty incumbent on all men, and particularly Freemasons, who are linked together by a chain of sincere affection.

To soothe the unhappy and sympathise with others in their misfortunes and to restore peace and harmony to troubled minds just and true, and in accordance with the law of compensation and the Golden Rule of Life: "Do unto others as you would that they should do to you."

In Freemasonry this law is based on faith and is synonymous with confidence and trust, and forms part of the ritual of the First Degree.

Charity is Masonic as well as Christian in its application, and should be correctly interpreted as love, and the Apostolic triad of Faith, Hope and Charity should be faith, hope and love of the other fellow.

The Apostle said : "If I bestow all my goods and have not love it profiteth me nothing."

Guided by this sentiment, a Freemason will suffer long and be kind. He will be slow to anger and quick to forgive.

Faults and failures will be locked in his breast and his ear will be closed against slanderers and he will close his lips against all reproach. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone. His thoughts of love and goodwill will extend round the globe and will cherish all who sit under the broad canopy of the Universal Lodge, for Freemasonry is like a stream which penetrates to every field and valley and habitat of the earth, bearing in its beneficent bosom the abiding waters of love and charity for the poor, the widow and the orphan. The Spirit of Freemasonry surely will, when that spirit has its sway on earth, be characteristic of a vast society for kindness and justice, a human service of beneficence. Evil and injustice, greed and every other thing which defiles and defames humanity will fall and crumble before a more merciful order, and Masonry will be victorious.

On that day, which will surely arrive, nations will be reverent in the use of freedom, holding all races in the unity of spirit and of universal peace.

Masonry not thoroughly imbued with a spirit of tolerance should be called by some other name. Intolerance can have place in Freemasonry—as well try to make persecution a Christian virtue.

The Candidate in the Second Degree finds himself rising mentally in an ever-growing awareness of higher and more spiritual things. He enters that middle chamber where he discovers the sacred symbol and all that it means to mankind, and by the faithful practice of Masonry learns not to judge purely by outward appearance, but to endeavour to do good to his fellows, to see the good in them, and to discover the loving kindness of

the veiled Father of Mankind. Then, all men will ask when they meet, not "What is your creed?" but "What is your need?"

TRUTH.

The column of wisdom is symbolic of the Third Degree.

The real object of Freemasonry is, in a philosophical and also a religious sense, a search for truth. From the first entrance of the apprentice into the Lodge until his reception of the highest degrees, this search is continued. He who reaches it is supposed to have attained supernatural knowledge, which is called a Divine attribute, and this higher idea of truth pervades the whole Masonic system.

Whatever ceremonies or labours through which the Candidate may pass, or by whatever symbols he may be instructed, all represent steps towards the acquisition of truth. Humility of mind teaches us our own ignorance and of the necessity for knowledge, and our beloved Craft prepares us for its reception.

It is applied truth which makes man free. Philosophical thoughts enlarge they horizon of action and bring forth the meaning of life. The First Degree lays emphasis on that fundamental righteousness without which man is not man, but a medley of warring passions. The Second Degree lays stress on the culture of the mind ; and the object of the Third Degree is to make a man ponder and consider what he is making of his life, so that lowly, fact by fact, he attains truths by which he shall stand judged before the Master of all good work.

The V. of the S.L. bears witness that the Spirit of Truth has been in the world throughout all ages, baptising in its nature the Godlike in whatever age and of whatever creed, and revealing to man in varying degree the glory and wonder of His wisdom and giving him dominion over the limitations of the flesh. We can all only be members of a spiritual body, not a physical body. The spirit of truth, or Divine ideal, when received into the human consciousness, manifests the Spirit of God, the Great Architect of the Universe. King Solomon built a magnificent temple to the glory of God, symbolic of the spiritual temple, and all Freemasons are or should be engaged in building and carrying out in daily practice the teachings and the truths contained in the Sacred Volume.

Our fraternity, in common with other organisations of fixed principles, does not look for or expect perfection in its members. All human beings fall short of that. But it does expect that the brethren, having adopted good ethics and truths, should endeavour to live up to them as closely as possible. One of the best lessons a father can teach his son is to work, and to strengthen his mental and moral faculties as he would strengthen his muscles by vigorous exercise. The virtues of patience, perseverance, obedience, wisdom and, above all, firm faith in Divine justice, are emphasised in the practice of Freemasonry. As the Candidate penetrates the veil and recognises the plans of the Keystone in the glorious arch of God's mighty creation, building together the great temple of human progress, and bringing home to every honest heart the comforting and inspiring conviction that truth is mighty and will prevail, like the temples of old that were built without sound of hammer or chisel, the stones being prepared and placed silently in position, so are we building this great edifice of Masonry in silence, the basic truths of which are truth, harmony, fidelity and justice.

Brethren, in this short address are embodied the innermost thoughts of most of us, and I believe that one day soon Freemasonry will come more into the open and enable the patio s of the world to look with understanding and joyous gratitude on the bright morning star, and to see in its rising the peace and tranquillity which are the birthright and heritage of the human race.