



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

WHAT NEXT?

AS a military operation, World War II is over and its events have become history. By the mercy of the G. A. O. T. U. and the valor of our armed forces, and by the loyal support of their respective peoples, the United Nations have won a decisive victory. We are given another chance to make a world fit and safe for people to live in with security, freedom and dignity. It is not too much to say that there never has been such a world on this planet. We have won the war and it remains to win the peace. No longing for or looking back to the status quo ante is good enough. All worthy leaders must demand that we go forward.

And may I suggest that winning the military victory was a relatively easy task. All the community can be rallied to fight a fire while the crisis exists. It is much more difficult to secure united support in the task of rebuilding. Putting it in a slightly different way, a war cannot be fought for anything. It can only be fought against something. It is destruction pure and simple and negative in its effects. It can only destroy obstacles in the way. It cannot build or rebuild the road. In one sense the principal obstacles have been destroyed, that is, the dictators who planned, as herrenfolk, to enslave mankind have been eliminated. But those qualities of human nature which made their attempt possible have not been removed. Jealousy; selfishness, race hatred, greed and cruelty still are in evidence on all sides and in our midst. We shall have failed miserably and have betrayed our heroic dead the second time if we permit in some other form a tyranny which has been thwarted at such a cost of blood and treasure.

The frightful agents of destruction which science has placed in our hands must be safeguarded as agents to promote human freedom and not as tools for enslavement. The danger is greater in proportion as the means are more effective. The worst features of our character are the potentially best things misdirected. Power wisely used is constructive, but uncontrolled and misused becomes purely destructive. High explosive can blast highways and uncover

mineral wealth, or it can destroy human beings if it is used as a weapon of war.

So it would appear that to our great fraternity there comes the call first to order our own house, and then seek to assist in the great task of rebuilding a shattered world. It is our bounden duty to bow in humility and gratitude to the G. A. O. T. U. in acknowledgment of our great deliverance and then to enquire for what purpose this salvation has been wrought.

Our first duty is, insofar as we can, to bind up the wounds of mind and body which the war has left. Those who are incapacitated must have the best care a grateful nation can give them. And this does not mean merely to provide hospitalization and medical treatment. We must try ever to keep in their minds the thought that they are not forgotten. And for those who find it hard to begin or return to civilian life, we must offer as we are able the hand of sincere support and friendship. One of the hard facts about this last war is that so many who joined up were boys and girls just out of school with no experience of making their own way in the world. Life in the armed services is in many ways a poor preparation for such young people who must now face the future as ordinary citizens. They will need all the help we can give them. And very often the financial help will be the least important. The kindly understanding human touch will be most needed.

And then there is the wider task of making a world safe to live in.

We had high hopes after World War I. The peace promoting and protecting machinery then set up was wrecked by jealousy, greed and fear. The peace-loving nations could not or would not pay the price of peace. We simply refused to see that the freedom and well-being of one people was the common concern of all. And so our dreams of peace came to naught.

Right now there are three principal divisions of opinion:

(1) Some believe that recurrent wars are inevitable.

This is a counsel of despair and if accepted and acted upon, can only lead to complete disaster.

- (2) Some hope war may be prevented but have little faith in the possibility. This view has all the weakness of the lukewarm and in effect will lead to the same result as that of the first group.
- (3) There are those who believe war can and must be banished from the earth.

If peace is to be the normal and assured state of the world of the future certain conditions must be met:

- (1) We must believe in peace as a thing above all to be desired. Freemasons who take their professions seriously ought to find such a belief easy to accept. But not all men do. The German philosophy which caused this war is that war is necessary and desirable and that peace is only a breathing space in which to prepare for war.
- (2) We must work for peace. The great causes of war are fear, hatred, jealousy and greed. The most dangerous man is a coward with a deadly weapon in his hands. The most dangerous nation is one armed and afraid of the designs of its neighbours. Fear of each other must be removed from among the peoples of the world. And what a nation thinks or fears is the sum total of what the individuals of which it is composed think and fear. We must resist the efforts of those who perpetually sow the seeds of fear and distrust among us. We must frown on those who for their own purposes or because of ignorance try to create hatred of other individuals, races or nations. Hatred denies reason and makes sound judgment and action impossible. Jealousy comes from a feeling of inferiority. Those who have a healthy self-respect based upon the knowledge of their own worthiness have no need to be jealous of any other one. This is as true of nations as of individuals. To be covetous of what others possess is an almost universal trait of human nature. We often covet the possessions of others while failing to realize that we would not know what to do with them if we had them and that certainly we would not be willing to pay the price which the owners paid to get and retain them. Germany and Japan clearly envied Great Britain and the United States their positions of leadership in the world. But they are unwilling to pay the price of the long continued efforts which secured those places of leadership and sought by the short and bloody method of war to supplant those they considered their rivals.
- (3) And finally, we must be willing to have the world effectively policed. We have become accustomed to being policed within the confines of the municipality or the nation but the idea of world policing is new and largely untried. The trouble is that we do not stop to consider what the true

police function is. We are inclined to think it is to punish crime. True, the wrong-doer, when convicted, will be punished. But it is much more important to prevent his crime. The best policeman is not the one who makes the most arrests and secures the most convictions. He is the one who, other things being equal, has the least offences committed on his beat.

So in the international sphere, we must create an authority which will by restraint of the would-be aggressor, prevent war rather than seek to perpetuate organizations of the old balance-of-power type which in the long run made wars inevitable. Power politics must be replaced by the rule of law and reason. This will not come about suddenly or automatically. It will result from patience, understanding, good will and above all, by long sustained hard work. The millions of Freemasons throughout the world have an unprecedented opportunity as they go about their daily tasks of helping to create the conditions within which peace can come to and remain in the world.

R. W. Bro. A. E. OTTEWELL,
Senior Grand Warden.

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SALUTING

Saluting the Worshipful Master upon entering or retiring from the lodge while at labor is something that is taught the initiate, but how many know the significance other than they were so instructed.

The purpose of giving the salute is to avow to all brethren present that one remembers the obligation and the penalty. It is held that, when the salute is done in a haphazard, slipshod manner, it is a fair indication of the impression the initiation has made upon the candidate. The initiate may not be so much at fault for the impression he creates, however, for the responsibility is of the officers conducting the work.

Wisconsin Freemason.

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MASONIC RECORDS FOUND IN GERMANY ARE SAVED

Recently eight carloads of Masonic records were found in the Frankfurt area in Germany in the basement of an old brewery near Nibzenhain. The rule was at once made that records of various organizations found in the hands of the erstwhile conquerors, the Nazis, will be protected in handling and will be examined only by Army officers who are members of the organizations concerned. The announcement came from U.S. Armed Forces, but is presumed this consideration will apply to all records and paraphernalia stolen by the Nazis and recovered by the Allies.

S. R. News Bulletin.

THE DEGREES OF MASONRY

FELLOWCRAFT

WHO COMES HERE? A brother who has taken the first step in Masonry, out of darkness toward light, from dim instinct into dawning insight, from the chaos of the senses into the ordered beauty of moral law, spiritual relations, and righteous purpose; a seeker who has found in the Lodge the ground plan of a Temple, vast and slowly rising, whereon he would be a Builder, making his life a living stone, shaped and polished by the Master of all good work; an Apprentice in the knowledge of God and the service of man, who fain would be a just and upright Mason.

WHAT CAME YOU HERE TO DO? To discover myself, and how to rule and use the strange powers within my nature; to improve myself in the art of Masonry, by which the Rough Ashlar of youth is wrought into the Perfect Ashlar of manhood, noble and true; to learn to live with love and care upon the Level, by the Plumb and the Square; to master my passions, and win the high promise of a character established in strength and wisdom; to find the meaning of my life and its fulfillment in a Beloved Community, a Brother and a Builder, faithful, fearless, and free.

WHAT DO YOU MOST DESIRE? To walk in the light, to know the truth, to live in the glory of an illumined world; to ascend the Winding Stair of knowledge to wider outlooks and the great freedoms of the mind; to be taught the liberal arts and the seven sciences of man, and how to play Divine music on the Harp of the Senses; to enter the Chamber of Imagery where the symbols of God hallow our mortal life, casting over its fleeting days and flying hours an august memory and an eternal hope—to find balm for my sorrow and solace for my seven solitudes.

ENTER, AND FEAR NO EVIL: The Lodge is a House of Light, its center an Altar, its roof the sky, reflecting on earth the law and rhythm of the heavens. Here Nature and Revelation unite, and law and love are joined, giving us a gleam of white light to guide us in the dim country of the world. Here gather men seeking the good life, keepers of old and simple symbols, and a wisdom tried by time and found to be true. Follow, and thou shalt find what thou art ready and worthy to know, if thou hast humility to learn and valor to make adventure.

Joseph Fort Newton.

TRUMAN FIRST 33rd AMONG PRESIDENTS

President of the United States, Harry S. Truman, Past Grand Master of the Grand Lodge of Missouri headed a large list of candidates who received the 33rd degree during the biennial sessions of the Supreme Council, A. A. S. R. of the Southern Jurisdiction. M. W. Bro. Truman is the first President to actually receive the 33rd degree, the late President Harding was elected but died before he received it.

(OMAR KHAYYAM continued from page 24)

There are two images that come before us here. In the temple in the midst of the city, there is the sacred lamp of solid gold, suspended by silver chains from the ceiling, while the light which the lamp keeps burning shines in the sanctuary. Night and day the lamp burns steadily on, and to this is compared the flame of vital force containing to burn in the human organism. But as the storm blows in the door of the Temple the wind rushes under the roof and the silver chain snaps and the bowl is dashed on the marble pavement, and the light goes out. And so in death is the light of life put out.

The other image is equally fine. It is that of an eastern well, where the water is fetched up from below in a pitcher at the end of a rope, which is wound on a wheel. Thousands of times the pitcher has descended, but some day the pitcher will descend for the last time and the wheel will revolve no more, for it is broken. And how like to this is the action of the lungs and the heart, going on for a lifetime with un-failing regularity, but at last the heart gives its final beat, the lungs expand for the last time, and all is over. "Then shall the dust return to God who gave it."

The body of man, fair as it is, is after all but part of the clay of the world, and after its work is done, earth to earth, ashes to ashes, dust to dust. But the spirit of man goes to God, which is its home.

It is with thankfulness I advise you that our Senior Grand Warden, R. W. Bro. A. E. Ottewell, is improving in health very rapidly, in fact much more so than was anticipated he would do. During his illness, Bro. Ottewell received many kindly letters of sympathy and well wishes, so many that he has found it impossible to acknowledge them individually and he now wishes to thank his many friends through the medium of our *Bulletin*.

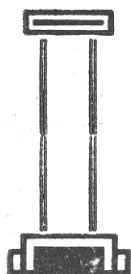
S.H.

ATTENTION SECRETARIES, PLEASE—Two requests have been made by me that the Secretary of each Lodge mail me one copy of their Lodge Summons. Several have neglected to do this. Will these Secretaries kindly comply with my request and mail me a copy of their Lodge Summons?

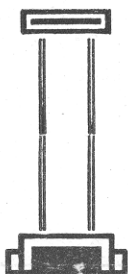
S.H.

Talent without energy is like a steam engine without steam, and if you care not about it you will soon become incapable of labour, though filled with the wisdom of the ages.—*Sir Ronald Ross*.

I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—*Abraham Lincoln*.



Between the Pillars



"The Omar Khayyam of the Old Testament"

By Bro. Rt. Rev. R. J. RENISON, D.D.
Bishop of Moosonee, Ontario

THE ancient Book of Ecclesiastes is part of the wisdom literature of the Bible. Some people wonder how it even got into the sacred volume. The author is popularly regarded as the Omar Khayyam of the Old Testament, a man disillusioned by life who has seen everything. But no one can call him dull.

The last chapter of his book is one of the jewel pieces of the English language. The exquisite poetry of the lines is so haunting that it almost seems like sacrilege to explain them. Were it not that many regard the passages as sheer melody, like the sound of silver bells, it would be better to leave them alone.

The poem begins with the words, "Remember now thy Creator in the days of thy youth". It tells us why we should make the morning of life the time for sowing. Cast thy bread on the waters; for thou shalt find it after many days. Don't wait, for a storm is coming. The imagery of the picture portrays old age as a storm in the desert. It is an idyll of an Oriental village where after long sunshine the gathering clouds transform the scene.

First are mentioned the effects of old age on the mental powers. "Or ever the sun, or the light, or the moon, or the stars be darkened, and the clouds return after the rain".

The language is highly figurative, but by the sun appears to be the intellect of Spirit; the moon will denote the inferior powers of the mind (what the Bible calls the Soul), while the stars may be the five senses which stand half way between mind and body—that is the mental powers are enfeebled by old age, the senses no longer responding quickly to stimulus, the memory losing its hold, and certainly the clouds will return after the rain. In childhood and youth, after a rain of tears the sunshine returns, but it is not so in old age. At this period of life the rain drips on and on, like a rainy October day.

In the next verse we have the effects of old age on the body. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few."

In all languages the body has been compared to a

house; but here the different members of the body are not compared to the different parts of the house, but to its different occupants. First the men and then the women. The place of the men is to keep watch. The members employed are the legs and the arms. "The strong men shall bow themselves." These are the keepers, for in old age the limbs shake and shuffle and the arms grow shrunken and palsied.

Then the women of the house are mentioned. They are called the grinders. No commoner sight meets the observer in any Oriental interior than the women grinding the corn. Another characteristic of Oriental life is the women looking out of the windows. We remember the words of Shakespeare, "Sans teeth, sans everything." Age is certainly characterized by feebleness of vision, especially in the East, where ophthalmia is prevalent.

Thirdly, the effects of old age on the functions of the body are described. "The doors shut in the streets." Impaired hearing: "One shall rise up at the voice of the bird"—experience tells us that it is a common thing as life goes on to have the blessing of sleep denied; it is only the boys and girls who can sleep for ten hours. "The daughters of music shall be brought low"—the music of the voice changes in later years.

Fourthly, the effects of old age on the temper of the mind are described: "They shall be afraid of that which is high." When we are young we can climb mountains; when we are old the breath is scant, and we do not like to undertake the great enterprises that once we should have enjoyed. "Terror shall be in the way"; old age sees all the lions in the path—youth sees not these; it sees only the unattainable. Youth, unaware of its limitations, casts itself without hesitation into enterprises far beyond its powers.

"The almond tree shall blossom." The almond tree before it bears fruit, is one mass of pure white from top to bottom, and so with the white hair that follows the stage of the silver threads among the gold. "The grasshopper shall be a burden." The grasshopper is a proverbial image of what is light and trifling, and so mere trifles, the least exertion is a burden to old age.

"And desire shall fail." The original is the caper berry, which was used by ancients as a relish to food. And there comes a time in life when all the natural desires and passions gradually cease and die.

At this point the poet takes a new start, in order that, having described the frailties of old age, he may characterize death itself, and the phrases in which it is done are incomparable in their beauty.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern?"

Continued on page 23 column 2