



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## A Message From Our Grand Master

Recognizing to the full the great responsibility involved and the fact that there is no right without a parallel duty, I wish to extend to you all my deep appreciation of the honor conferred on me and the confidence placed in me in electing me to the chair of King Solomon.

I sincerely hope that with your support and Divine guidance, I may be able to make at least some small contribution to the advancement of those excellent principles on which our fraternity is based.

The nature of our institution requires that some must of necessity rule and govern and on those elected or appointed to office, rests the duty and responsibility of the harmony and good conduct of the affairs of the institution. Masonry being a science requires of its officers a correct and efficient discharge of their duties. These may be termed the mechanics, or tangibles of Masonry and extremely important though they are, they are not the whole of Masonry.

The important thing is, that we all be joined in a spiritual union for the advancement of those grand principles on which the fraternity rests. In this we are all involved and each member from the newest initiate to the Grand Master has a part. Every leaf, every branch and every root of the tree has something to contribute to the life of the tree, so every member has a duty and a responsibility to contribute something to the promotion of the grand design of freemasonry.

Here I wish to quote from an article by M.W. Bro. Chas. Hamilton which recently appeared in the Freemason:

"Freemasonry's primary mission is to teach men the art of living in harmony with, and in service to, their fellow men, to enlighten the mind, arouse the conscience, stimulate the noble and generous impulses of the human heart. It seeks to promote the best type of brotherly love and the Golden Rule — in short its goal is character building. Freemasonry is more than a system of Morality. It opens the doors to a useful, better, fuller and more satisfying way to life."

Two world wars and modern advancement

in means of communication and transportation have brought the world closer together in the realm of material things at least, but unfortunately not in the realm of moral or spiritual things. From the dawn of civilization there has always been a conflict between good and evil, between right and might but today the issue seems to be more clearly defined.

There are two distinct ideologies present in the world today, one to which we ascribe, is based on a belief in God, the immortality of the soul and the brotherhood of man. It acknowledges and defends the dignity of man and the right of the individual to freedom of worship, freedom of thought, and freedom of action within the law.

The other ideology denies the existence of God and would enslave man's mind, soul and body. It is diametrically opposed to all that we hold dear and would if its advocates ever gained control of our fair land, overthrow our altars and destroy every vestige of our beloved fraternity.

We are deeply concerned and rightly so at the presence of this thing in our midst and it is here, and would use any means to gain control. Therefore we need to be continually on our guard against its advocates gaining admission to our portals. It will never be overcome by armed forces but we must by our daily lives and actions show to the world that we have a better way of life.

There is an old Chinese proverb which says "it is better to light a candle than to curse the darkness".

The appeal then is to every individual Mason that we do not when we leave the lodge room, fold up with our regalia, our masonic principles, but that we do daily in all our contacts with the world, practice those excellent precepts which are inculcated in the lodge.

Masonry will not go out on any great Crusade but will depend on its individual members for an ever widening circle of its influence.

The world today is looking for the right way out of the turmoil and confusion and the right road to permanent peace and prosperity.

Masonry like all other institutions is under observance. We are the windows through which the world sees Masonry. Let us see to it, that the windows are kept clear.

Tis the human Touch in the world that counts  
The touch of your hand and mine  
Which means far more to the fainting heart  
Than shelter and bread and wine  
For shelter is gone when the night is o'er  
And bread lasts only a day  
But the touch of a hand and the sound of a voice  
Sing on in the soul always.

M. W. Brother W. F. Empey,  
Grand Master, Alberta.

### TAKING UP THE CROSS

#### What does taking up one's cross mean?

My dear, it means simply that you are to go the road which you see to be the straight one: carrying whatever you find is given you to carry, as well and stoutly as you can; without making faces or calling people to come and look at you. Above all, you are neither to load, nor unload yourself; nor cut your cross to your own liking. Some people think it would be better for them to have it large; and many, that they could carry it much faster if it were small; and even those who like it largest are usually very particular about its being ornamental, and made of the best ebony. But all that you have really to do is to keep your back as straight as you can; and not think about what is upon it — above all, not to boast of what is upon it.

John Ruskin.

### HOW TO RETAIN THE INTEREST OF BRETHREN

A great deal has been written about the value of Research Lodges and the necessity of explaining something of the methods of working and teachings of Masonry as set out in our rituals, with the hope that we may thus retain the interest of our members by helping them to appreciate the value of our Institution and its lessons and justify the apparent success indicated by an ever increasing membership.

Some concern has also been expressed at a certain loss of membership due to resignations from the Lodges by Brethren who, for various reasons, do not desire to continue their active association with the Craft.

The bulk of members are so occupied with the pressing problems of their daily lives that they are content to regard the Craft purely as a fraternal institution consisting of some pleasant, in parts, but not very serious ceremonies, and to get their real pleasure from the social side and the pleasure of visiting.

One way of retaining the interest of such Brethren is by lectures, but these do not always bear fruit. They call for intensive effort on the part of those qualified to give instruction and it is often, in effect, the same old parable of the seed sown on stony ground. The small proportion who do benefit are those who are al-

ready really interested and find confirmation of their own ideas or are led to further investigations by what is expounded to them. This instruction can only be in the form of papers read on Masonic subjects, and in this country, so far from the real source of Masonry, it can be little more than a repetition of what has been written by others who are better able to write about the history and origin of Masonry, having ready access to the available records. It is very necessary for us, particularly newly-initiated members, to have some knowledge of the origin and history of the Craft, but without an insight into the meaning behind the actual ritual working it is impossible to get the real story. We are all so familiar with the wording of the ritual that if we accept it at its face value and do not enquire into its meaning we may possibly miss the real truth behind it.

Lodges of Instruction are another field of activity. To appreciate the full significance of the story it is necessary not only to have some knowledge of the Craft's history but also to put some study into the ritual itself. This can be best done in Lodges of Instruction, where a Brother is given opportunity to take an active part in the ceremonies. The working of an Instruction Lodge is usually confined to ritual work under the guidance of an experienced Master who must be interested enough and capable enough to answer, or at least obtain an answer, to the questions which will be put to him if those under his care are really keen. The Old Craft Lectures are often studied and worked to advantage. They illustrate most of the points in working and give definitions which are highly enlightening. The ceremonies should be conducted with strict decorum. It is found that the Brethren taking part in the various offices and practicing the many beautiful charges invariably take a greater interest in the ordinary Lodge working, besides making themselves of great usefulness to the Lodges as willing helpers in cases of emergency.

But to hold real interest it is also necessary to appreciate the inner meaning of the Masonic system in its full scope. Although the understanding of this would be helped by a knowledge of the origin of the Craft, and of how it has evolved to its present position, this is not enough.

Selected.

### MASTERS OF LODGES IN ONTARIO MAY RESIGN

In the Province of Ontario, Canada, Masters of Masonic Lodges may resign. They also have the power to deny a candidate initiation if he is regarded by the Master as unworthy, regardless of a favorable ballot. This power was invoked in 1888 and upheld by the Grand Master. Recently the Grand Master ruled that a Master can refuse to act favorably on a candidate whom he regards as unworthy, and this ruling of the Grand Master was sustained by the Grand Lodge. In the United States this Masonic law does not prevail in any of the Grand Jurisdictions.

### THE FUNCTION OF A MASONIC LODGE

It is not the primary function of Freemasonry to initiate candidates, or to enlarge its membership. Were it so, there would be no basis for our laws against proselyting. The primary function of a Masonic Lodge — indeed, the primary function of our Craft, is to train its members to an understanding of the truths which its rituals and its ceremonies are calculated to inculcate, to develop its members as benevolent men, to cultivate the social virtues among men, and to propagate the knowledge of the art.

The chief concern of the Lodge is with its welfare, the happiness, the Masonic development of its members, not with the admission of those who seek entrance to its doors. Its success as a Masonic Lodge cannot be gauged by the length of its membership roll or by the size of its accumulated funds.

The beauty of our ritual, and the good fellowship among the members of our Lodges, cannot be conserved when the chief aim is to make Freemasons and money — “for a man's life consisteth not in abundance of things which he possesseth” — and a Lodge's life does not consist of its acquisitions, but in the contribution which it makes to civilization and society through the influence of those whom it has helped to train to what we call Masonic character. Therefore, it should be the duty of every Masonic Lodge to put in action a plan for the education of its members in Masonic history, symbolism and philosophy, devoting more of its meetings to this much-neglected function.

Wenatchee Masonic News.

### MASONIC ADMONITION

What causes some adults to lose faith in their fellowman and humanity, can be, that the grown person finds himself caught in an inexplicable cross-current of life, after experiencing the harmonious outlook of childhood. The average individual receives at the hands of his parents a sense of security — that all was well — if he obeyed certain maxims and submitted gracefully to discipline. He learned that rewards would follow naturally from such behavior. In the battle of life, as an adult, the man or woman has learned that different rules shape the outcome of purposes and dealings. Obedience may not always bring its own reward. So often the prize goes to those, who for all he can see, have none of the virtues he has been taught to admire. Perhaps the complainant is willing to admit that he has been too child-like, too naive in his expectation, that certain behavior will bring a happy worldly denouement.

J. J. L.

### SWEDISH ROYAL PRINCES ARE FREEMASONS BY RIGHT OF BIRTH

In 1796 a ruler of Sweden issued a decree that in the future all princes of the Swedish royal house would by birthright be Freemasons, a decision which is unique in Masonic annals.

“THE MASONIC APRON” — Concluded from Page 8  
“The brethren shall be clothed with Aprons worn on the outside of the coat.”

The Masonic Apron is our emblem of innocence and the badge of a Freemason. Worn by the operative mason to protect his clothing, we, as speculative Masons wear it to symbolize protection from the vices of life, and the defilement that is in the world. The Apron which does not protect the clothing is of little use; likewise the Apron which is but partly shown, does not fittingly symbolize protection from vice. Therefore strictly speaking the Apron should be worn outside the coat, not underneath it.

The Apron should at all times be treated with respect.

There is but one position in which it can be worn, as already stated; swinging it around under the coat at the back is a very serious misconception of its true worth. Neither should it be handled as if it was a piece of waste rag — pushed any way into the coat pocket — or thrown down onto a seat or a nearby chair.

It should at all times be placed away with the utmost care.

To repeat once again: — The Apron is the badge of a Freemason. It is the most important article of Masonic clothing. May we always remember and wear it as such.

R.W. Brother A. Roberts, P.D.G.M.,  
The Ashlar, Australia.

### MEMBERSHIP AS AT DECEMBER 31st, 1950

There are 15,376 lodges in the United States of America with a total membership of 3,646,757 members being an increase of 98,636 members during the year 1950. There are four Grand Lodges with a membership of more than 229,000 members the largest being the Grand Lodge of New York with 1,040 lodges and 298,457 members, a gain of 3,904 members, the Grand Lodge of Texas has the largest gain in membership, 7,536 members. The Grand Lodge of Nevada is the smallest Grand Lodge having 27 lodges with 4,576 members, a gain of 83.

There are 1,443 lodges in Canada with a total membership of 225,082, an increase of 6,943 members during 1950. These figures do not include the new Province of Newfoundland whose lodges are still under the registry of the United Grand Lodge of England and the Grand Lodge of Scotland. All lodges in the United States of America and Canada show an increase in membership during 1950. S. H.  
(Statistics compiled from the Iowa Grand Lodge Bulletin.)

The Swedish Constitution differs considerably on many points from that in the rest of the world, though the recognized fundamentals are there. Therefore, it is recognized by the other Grand Lodges of the world. It has always had close communication with the Grand Lodge of England. The late King Edward VII, when Prince of Wales, was initiated in a Lodge in Sweden. He subsequently became the Grand Master of the United Grand Lodge of England.  
Indian Masonic Journal, India.



## Between the Pillars



### THE MASONIC APRON

The origin of the Masonic Apron dates back a long way and no doubt it was taken from the operative mason's apron of very early days. Aprons, quite apart from the operative mason's use, are of great antiquity, and in themselves are a study of much interest.

With the early operative masons, the apron was made of leather, broad and long to protect their clothing; but when adopted by speculative Masonry the apron was used for a more noble purpose, becoming a symbol of great significance, also the most important article of Masonic clothing.

No brother, be he E.A., F.C., or M.M., can be admitted into a Lodge unless he is "properly clothed", with the apron, for it is the outward and visible sign of what he should be masonically. When once admitted into a Lodge, it should be necessary only to look round and one could tell at a glance the rank of each brother present; but it does not necessarily mean that the apron is simply to declare one's rank, its declaration is of much greater importance. The Masonic Apron possesses a symbolism of such magnitude, that it is the same in force, in use, and in service the world over.

Our Aprons possesses three distinct characteristics — shape — color and material; and of these, two are essential — the material and the color. The material is lambskin and the color must be white, so that these two combined are a constant reminder of that purity of life which should characterize every Freemason. The blue ribbon and ornaments add further to its emblematical use.

No part of the make up in the design of the Apron is haphazard or formed at random; every part of it has a definite meaning, which should be thoroughly understood by those who wear it, and a true and proper regard given to its purpose. No Apron is Masonic which does not contain in itself the meaning of the degree of the wearer. The white lambskin Apron means the E. A.; any addition to this, means other degrees and other secrets.

The Apron by its whiteness being a symbol of purity has ever been esteemed of greater value for its antiquity than any other badge, and even of greater regard than the Order of the Garter, the highest prized order of knighthood in the world.

The white lambskin Apron is the first gift

bestowed by the Master on the newly initiate, and he should ever wear it with pride and at all times over his garments, in the same way as he first received it. By the whiteness of its color, and the innocence of the animal from which it is obtained, the Freemason is admonished to preserve that purity of heart and conduct which will enable him to remain unstained and unsullied with vice.

Eumolpus of Trace was initiated into the mysteries of Ceres (1350 B.C.) and made High Priest. It was he who instituted the lambskin as a symbol of peace and goodwill. Hence our ancient brethren insisted on the badge being only worn when love and harmony prevailed, and this practise has been carried on through all time to this day. Thus it is truly asserted that it is more ancient than the Golden Fleece or Roman Eagle.

With such symbolism as the Apron presents to a Freemason, he is meant to realise the nature and significance of being clothed with such a badge; that he must never disgrace it, for it will never disgrace him. Clothed with this bond of friendship, it is quite clear that if a brother neglect such advice, he disgraces himself and not the Apron. Thus the Apron, like a sign on the highway, should have nothing to obstruct its view, every part being fully displayed as an ever-ready guide on the way to Masonic duties.

Early illustrations — dating back to 1723 — of the wearing of the Apron, show them in various shapes, sizes, and designs; but in all these illustrations the Apron is shown on the **outside** of the ordinary dress, and this is as it should be. Although the clothing of early days lent itself to the full view of the apron, the change in man's attire today cannot and should not alter the significance of the Apron, nor hide any part of it from view, for as a whole it has a deep symbolic import and conveys its important and instructive lesson. As the badge of a Freemason no coat or garment or part of any coat or garment should obstruct or cover it from view. Every brother when "properly clothed" in the Lodge should feel so proud of this great emblem, he should see that it is in full view to all, for it is the most important article of Masonic Clothing.

Illustrations in the large number of Masonic Journals which are published today show brethren both singly and in groups wearing the Apron outside the ordinary clothing. In one of these journals Bro. Elbert Bede says: — "If there is a purpose in wearing the distinguished badge of a Mason in the Lodge room, it should be worn in such a manner as to show not only pride of the owner as being one of those who may wear such a badge, but also that it may serve the purpose for which it is intended. Our Masonry may be invisible, but the Apron shouldn't be."

Constitutions exist which definitely declare

(Continued on Page 7)