



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## CONFUSION IS UPON US

As we enter another year and survey the world situation we find confusion abounding in the hearts and minds of men everywhere. Armed conflict and threat of further outbreaks are prevalent among many peoples and the Utopia of "Peace on earth, Goodwill to men" is still a dream.

Many of us have enjoyed a span of life that covers quite a stretch of time. During that period greater progress has crystallized and more material benefits have been made available to Mankind than in the long period of all previously-recorded history. In the last fifty years, immense strides have been made in scientific and technological development, in the expansion of industry and in all of the elements that make for material welfare. With the exception of dictator-controlled nations, the shackles have been struck from the mind as well as from the body of Mankind but today — more than ever before — we realize that, unless we solve the problems of human relations, the problems that arise between different ideologies, the problems of conflicting interest between labor and capital and all of the problems involving internal peace and international peace — our gains in knowledge and skill in the field of matter will be nought and we will be brought to the brink of a greater world disaster than humanity has ever known.

On the North American Continent we are blessed with material gifts and by a way of life far superior to any other country in the world. For a time we thought we could live to ourselves alone — indifferent to the suffering of those in less fortunate parts of the earth, but, alas, what an impossible dream, for, by the evolution of time and scientific invention, the world has become so small we are all neighbours together and we must share each others problems.

In our time, the whole structure of human life is so intricately inter-related, men — no

matter how varied their color, customs or habitats — are so inter-dependent that the problem of co-operation has become — supremely — the crucial question of our day. The United States and Canada are in the world conflict today, whether we like it or not.

Taking a hurried look at the peoples of the earth, we find that, roughly, the world has a population of two- and one-third billion souls. Over one and a half billion, or approximately two-thirds — live on the verge of starvation at all times and the average annual income among the different peoples is appalling in comparison. For example, in the United States of America, the production of new wealth each year is \$1,453 for every man, woman and child. Our own Province of Alberta is in second place with \$1,200. For those living in the British Isles, the figure is \$773; in New Zealand \$856, and in Sweden \$780. Russia stands about mid-way, with \$308. In the lowest bracket are the Indonesians with \$25.00 a year and the Chinese are not far above this figure with only \$27.00 Little wonder there is unrest among the less-favoured nations.

In Canada, we have only three-fourths of 1 per cent of the world's population. However, we produce:

- 77% of the world's nickel,
- 58% of the world's newsprint,
- 54% of the world's platinum metal,
- 45% of the world's asbestos.

It is also of interest to note that in our Dominion,

- 57% of Canada's homes are owner-occupied,
- 75% of the farms are operated by their owners,
- 78% of all homes have radio sets,
- 40% of all homes have telephones,
- 37% of all homes have automobiles,
- 51% of all homes have refrigerators.

In the United States of America the percentage is even higher. That country, with 7% of the world's population, has

72% of the automobiles,  
49% of the telephones,  
47% of the radios.

and other luxuries in proportion.

Verily, the people on this Continent live under the most favourable circumstances of any inhabitants of the earth.

In the midst of all this vast material and industrial wealth on the North American Continent, why, then, is there confusion and why are we so fearful we will lose the great privileges we now enjoy? Somewhere along the way, since the early days of our forefathers, we have lost our faith in God and His Leadership. Confusion abounds. History, however, records many dark, testing periods down through the ages.

Freemasons well know the confusion which came upon the builders of King Solomon's Temple when the Master Architect was smitten. The building of the Temple was at a standstill. Disorder reigned among the Craftsmen but, in due course, a successor was found to take the place of the Master, the work was resumed and the Temple completed to the Glory of God.

We all know of the confusion which resulted when Jesus, the Galilean, was crucified by the religious intolerance and military despotism of His time. His followers were dispersed in confusion. One betrayed Him, one denied Him, all forsook Him and fled. He was put through the mockery of a trial, convicted on perjured evidence and crucified upon the Cross. However, in due course, His followers recaptured the zeal of their Leader and the dawn of the Christian Era began. Hope for Mankind was thus revived. All down through the Dark Ages the struggle between good and evil went on and, eventually, our Western Christian Civilization emerged, becoming a mighty power and a great dynamic force for good in the world. Nevertheless, there were many recurrent periods of doubt, despair and uncertainty which we can all bring to mind.

The glorious heritage bequeathed to us by the unselfish devotion of our forefathers has become lost in the mad scramble for material gain and we are confused. But we must never — for a moment — despair. We must never — for a moment — forget the ringing imperious call of our Fraternity — that we capture once again the spirit and the zeal of the great founders of our heritage. We must re-dedicate ourselves to the Principles for which Freemasonry stands.

Freemasons must lead the way in restoring confidence, in dispelling confusion and in giving hope and security to our own people and to those downtrodden multitudes who live in hopeless bondage under the iron heel of de-

spotism. As Freemasons, let us return to the humble tenets and teachings of our beloved Fraternity, to a faith in the Great Architect of the Universe, to a renewed devotion to the cause of Liberty, Fraternity, Equality.

If we, on the North American Continent, are indifferent to the situation prevailing in the world, our Civilization may well pass away and the Dark Ages again envelop Mankind. No one knows when the world situation may explode but, Brother Masons, what an opportunity we have, at this time, to give constructive leadership in the community in which we live and to the nation at large.

Armed conflict and the ruthless destruction of men and material cannot solve the world situation — all inflame the ambition of dictators, increase racial hatred and add to the sum total of human suffering. A solution can only come through the adoption of the great Principles and teaching of our Order — Brotherly Love, Relief and Truth.

As we go forward into the future, let us dedicate ourselves anew to the challenge embodied in the words of Sir Owen Seaman:

*"To steel our souls against the lust of ease;  
To find our welfare in the general good  
To hold together, merging all degrees  
In one wide brotherhood.*

*To teach that he who saves himself is lost;  
To spend ourselves, and never count the cost,  
For others greater need."*

M.W. Bro. H. B. MACDONALD,  
Past Grand Master, Alberta.

### A WORD IN MASONRY

There are words which stand out like mountains undisturbed by the winds of fate or time. Such a word is INTEGRITY. It defies double talk and is the cornerstone of Democracy. The Mason knows well that Integrity must be placed above life itself when such a choice comes through his determination to hold fast to his ideals. To hold on to our Integrity may cost us substantially in popularity and in the wares of the world, but to relinquish it is a spiritual disaster.

We speak of Freedom of Thought, Freedom of Speech, Freedom of Press, but Thought and Speech must be the products of Personal Integrity. Religion itself is without effectiveness unless it is based upon Integrity.

The victory of Democracy rests not alone in Freedoms, but rather in the proper evaluation of these freedoms in the light of responsibilities, and in the self-imposed control weighed upon the scales of UPRIGHTNESS.

Good thinking, which embraces Old Truths, must not be replaced by Bad Thinking which has only the stamp of the new. Sophistication can never take the place of Humility. The voice of the people must never be lost in the shouts of propaganda. Cold and empty statistics, which we choose to call "impersonal reporting" will never register the heart throbs

of a nation. The story of property damage must always be secondary to the story of lives that were lost in a destructive fire.

Integrity is the only force that can perpetuate a Democracy. Souls that are not for sale; minds that are centred on lasting values; hearts that remain responsive to hearts; Masons who practice brotherhood, and all the forces that are willing to unite under the Banner of Integrity are needed now to insure the victory.

*Masonic Messenger, Georgia.*

### PRINCIPLES OF WORTHINESS

The question is ever present in the mind of the Craft as to how men, who seek admission to its mysteries and privileges, should be tested so as to insure worthy men, and worthy men alone, gaining admission. It is not easy to suggest a test that will be acceptable to all who are responsible for guarding the entrance to the portals of Masonry. We may be allowed, however, to indicate a few broad principles for consideration when candidates appear before the Lodge Committee for examination. First of all, there is the general suitability of the Candidate. Is he of the caliber to whom Masonry will appeal? Will its principles and ideals be likely to command his wholehearted acceptance and support? Has he the personality requisite for any position in the Lodge he is seeking to enter that will command the respect and confidence of the Lodge? In other words, can those before whom he appears confidently visualize him in future years the Installed Master of that Lodge with any personal sense of satisfaction? Secondly, the disposition and spirit of the candidate demands consideration. What is the predominating disposition of the man? Does he possess naturally a generous and chivalrous spirit toward his fellow-men? Does he sufficiently realize the character and scope of the unique Brotherhood into which he is seeking admission? Has he naturally the charitable and tolerant spirit that Freemasonry will be likely to develop; or, is he narrow in his outlook, mean and stingy in spirit, and lacking the soul and sympathies of a true man? If he belongs to the latter type, then it is more than likely that as soon as he is well in the Order his interest will immediately wane, the ceremonies will become a bore to him, the benevolent activities of the Craft will make no appeal and no response will be forthcoming. A further consideration should be, has he the capacity and resources essential to the demands and responsibilities of Freemasonry without detriment to his family and position? If he, from the beginning of his Masonic career, is unable, or if able, unwilling to play his part in the life and activities of the Fraternity, then it is better for him to remain outside. His qualities of mind and heart should be such as will cause him to feel

at home in the Order, enabling him, with ease, to adjust himself to its fraternal and social side. Lack of adaptability in these particulars invariably militates against fraternal fellowship and goodwill.

The question of the effect the candidate's admission into Freemasonry will have on the personnel of the Lodge is also vitally important. Is he of the type that Brethren will welcome and with whom there will be affinity? Some men are so constituted that they invariably ruffle others. Their presence seems to disturb and aggravate, and all circles in which they move are lowered in standard and tone by their presence. If the traditions of Freemasonry are to be worthily maintained then such principles and qualifications should not escape consideration when candidates undergo examination.

*South Australian Freemason.*

### DRAWING THE LODGE

The old English custom of "Drawing the Lodge" is one dropped entirely from sight within our modern Lodges.

It was the custom of our early brethren to meet at various taverns and the name of the Lodge was derived from the tavern in which it met. In these taverns the floors were often sanded, just as they are today in some of the old, out-of-the-way inns.

The Tyler drew the designs which we now show by means of the stereopticon, on the floor with chalk or charcoal. The figure employed was an oblong square representing a building with various Masonic emblems. Of course, the two pillars always had the most prominent place. In addition there were the Seven Steps, Tesselated Pavement, the Dormer or window, the Flaming Star, the Letter G, the Tomb of Hiram, the Square, the Plumb, the Rule and the Laced Tuft..

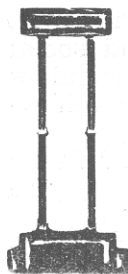
These figures were carefully depicted in black and white, the floor having been often whitened to form a strong contrast. This was the origin of our modern Tracing Board and our Lantern Slides.

The emblems were much more carefully explained to the candidate than they are today. After he had received his first Masonic lesson, he was handed a pail of water with a "mop" and directed to rub out the drawing on the floor, lest some "Cowan" or intruder might by chance see the "Drawings on the Floor" and so learn the secrets of Masonry. The old French rituals described it as "The Mysterious Picture," thus drawn on the floor.

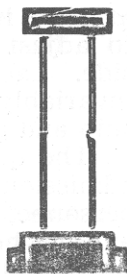
*Masonic Historiography.*

The initiated must not be informed, but they must receive impressions, and they must be put into a certain attitude of mind, provided it be evident that they are prepared for it.

—Aristotle.



## Between the Pillars



### STEADFAST ROCK OR CRUSHED STONE?

Masonry is ever the advocate of the principles of freedom of thought and freedom of speech. The fact that men may differ in their private opinions tends to give dignity and strength to all Masonic friendships.

Masonic principles were founded on a strong belief which has enabled us to direct our travels, search for and establish a fraternity becoming the true brotherhood of man founded upon the rock of spiritual understanding and upon the rock of duty as a citizen.

Freedom, civilization, Christianity, and along with these Freemasonry, are now deep in the years of destiny. This period began with Hitler's rise to power in Germany. The challenge he flung at the liberty loving world was met but not destroyed. Soviet Russia picked it up and once again liberty is being bound while brutal masters smite her with the lash of slavery and of war.

The forces of the world's most titanic struggle between good and evil are forming all around us. Now we ask — is Freemasonry ready to enter that struggle? Or is it cowering behind its temple walls and disclaiming responsibility by declaring the subject controversial? Or does it hesitate for the more serious reason that few wish to break into pleasant and comfortable routine of established procedure?

It is the consensus of opinion of most leaders that Freemasonry regards as sin those things which violate the principles on which the fraternity was founded, and so in relation to world affairs it is and must be opposed to dictatorships, intolerance of race or creed, the oppression of minorities, the armed and unprovoked aggression of strong nations upon weak ones, and the increase of power of any nation which does not follow the principles of our republic.

There is no greater danger to the peace of the world, to the welfare of future generations, or to the security of all that we hold sacred, than the menace of Communism which is spreading its tentacles over a goodly portion of the world. We as Masons cannot be content with just our interest within the confines of our fraternity — but rather, we are beholden to use the working tools of Masonry for service to God and country.

One of the most important working tools of a Mason, though not usually classed as such,

is the tiled Lodge room itself. However, the educational and cultural value of the ritualistic process, with only charity as a social objective, is not enough.

The example of our Masonic forbears in the part which they took in winning our independence, formulating our institutions, is at least suggestive of the idea that Masons may again be purposeful in combating the present day struggle for the survival of freedom and peace.

This generation has not squandered the rich inheritance which has come to us from Revolutionary patriots, nor has it betrayed the faith of our founding fathers. Therefore we cannot stand idly by in this dark period of the world's history. Freemasonry has a part to play — a very important part — for its principles, if put into practice, would solve the problems which confront the nations of the world today. No Grand Lodge can be neutral in these unsettled times and certainly no individual can be indifferent. Together we must take a firm stand against those who would destroy our way of life — our belief in God and the Volume of the Sacred Law.

We have an opportunity to build upon a rock which means security of our future, our nation, and of the world — so let us be mindful that when we build let us think that we build forever. Let it not be for present satisfaction, nor for personal use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when those stones have touched them, and that men will say as they look upon our labor and wrought substance of them, "See this our fathers did for us."

We have our choice — we must either build together a united stand against all evils or remain apathetic and let the turmoil run its course — come what may. Which then, shall it be — a steadfast rock built on peace and security or crushed stone with socialism instead of freedom?

*Editor, Masonic Chronicler.*

### KNOWLEDGE

Knowledge is the mind's awareness of a fact, while truth is the mind's understanding of the meaning of that fact. Facts may heap themselves up like grains in a pile of sand; they may have little or no apparent relations with each other; and the man who is said to have knowledge of them may know little more than their number and names. But when he has learned the hidden connections of these facts, how they bear upon each other, and what import they have for human life, he has learned Truth.

*H. L. Haywood, F.P.S.*

"If you have inherited a prideful tradition, you must carry it on; if you haven't, then start building one now."