



Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

A Challenge to the Craft

It is common knowledge that the world faces today an historic hour; the clash of the titanic forces of nationalism and mechanistic materialism has created a world crisis. Into that arena all of us, no matter to what race we belong, are irresistibly drawn. From the consequences of this clash, whether disastrous or glorious, none of our children will escape. What, we all ask, will come of it? Above all, what has Freemasonry to say and do at such a time? The momentum of change is breaking every existing frame in which man has tried to set his life. The Family — the Nation — the Lodge — the state; Parliament — Trade Unions — international law — Empire — every single category of human life is not simply challenged — but dissolving and re-shaping under our eyes. It has fallen to us during our life time to watch the tremendous crash of historic dominations that man has ever seen. While Burke and Pitt in the time of the French Revolution exhausted the resources of their oratory on the horror and the peril of a single revolution, and the collapse of a single throne, we have seen in the space of two decades a stupendous inter-continental, political earthquake that has smashed imperial thrones and ancient oriental dynasties.

Our own vision is indeed still blurred with the flying dust and debris of that awful cataclysm. The Hohenzollerns and the Hapburgs "have been joined in equal ruin." We have watched the Romanoffs ruthlessly exterminated and the Sultan seek an ignominious refuge in the Arabian desert. The most ancient dynasty in the world — the Manchu throne in China — has been wiped out, and the Chinese people left to grope their way through anarchy to a new order of life.

Billions of dollars are expended each year to maintain armies and navies, to build forts and battleships.

China and Japan at each other's throats. India seething with trouble. Asia in open revolt. The Soviet head of Communism raised above the banner of every nation. Disrespect

and open violation of the law on every hand. Murder and pillage unpunished. Kidnapping exploited, making news for the sensational press. The minds of people turned toward amusement and pleasure. God forgotten, or else remembered at rare intervals.

We have in the world today more wealth, more people, more education, more Masons, more lodges, more progress, than ever before. We delve into the bowels of the earth and bring forth more treasures than Caesar knew existed. We put the torch to our furnaces, and produce wonders that would have made ancient Babylon envious. Our machines, our inventive genius, our mastery of the land, the air, and the sea, our navigators, our commercial wizards, our industrial giants, all contribute to the multiplication of wealth, the spread of intelligence, and the elevation of the race.

Quite recently, a Statesman remarked — "We are in the midst of political insecurity — intellectual bewilderment, and spiritual paralysis."

Consequently, we are engaged in a titanic struggle between material and spiritual forces. Civilization itself, as we know it, is at stake. The sonorous lines of Milton for this period are quite true—

"... Chaos sits

And by decision more embroils the feud
By which he reigns."

The problems of tomorrow must be settled by logic rather than sentiment, by reason rather than by force and bluster.

What is the object of Civilization — of Freemasonry? It is a system we have evolved to give us more work and sufficient leisure — or less work and more leisure? Is it something whereby we gain the whole world and lose our own souls?

In numerous ways our civilization has given men all that their hearts long for in a material way. But what many do not seem to realize, is that while civilization has made great strides upward intellectually, it has gone down,

morally and spiritually. While we have put something into our heads — we have lost something from our hearts.

Because today, in our dilemma, we are sacrificing the culture of centuries before the shrine of mediocrity, mediocre plays, mediocre music, mediocre literature, mediocre standards and commercialized sports.

With our radios we tune out symphonies and listen to jazz; we turn off statesmen and listen to trivialities. Prize fighters get more than college presidents; we cheer the ones who make us laugh, and curse those who try to make us think. Nero's crime in fiddling while Rome burned is puerile, when compared with Masons of today, who trifle, while lodges need restoration, ships of state need to be launched, schools overhauled, educational systems examined, histories re-written and civilization re-established. In consequence of which this supreme question is being asked. Is there anywhere a master word that can guide humanity? Are we losing faith in the Fatherhood of God and the Brotherhood of Man? Has any prophetic voice, whether scientist or master—organizer, statesman or philosopher, theologian or poet, a message to give us?

These questions are being asked, not by the philosopher only, or by the statesman, but by the heroes who are fighting in Korea, in the railway train, the club, and by the fireside. Are they to remain unanswered?

This is where Freemasonry answers the questions and to a certain extent points the "Way Out."

Masonry was never intended to be a popular institution redeeming the world by force, might and noise, but by the still small voice, without ostentation, working quietly from the individual Mason throughout the body politic.

The highest Masonry, at least, so far as I know it, is not the companion of snobbery. But Masonry and snobbery have gone hand in hand so often that our members must be made to feel that there is sincerity in their Craft before they will give it the implicit confidence which they will give to homespun integrity. Masonry should not be in the veneer of an arrogant self-seeker. It should be the garment of wisdom, to make a man more human and brotherly, not less so, but more of a man in its broadest sense.

A Mason may be a good citizen and a worthy father, without ever having heard of the Ulysses of Tennyson, or the classic of Scylla and Charybdis.

I am not a philosopher, and I do not know who is right, Plato or Socrates, Descartes or Kant, Berkeley or Herbert Spencer. But what concerns me is that the Divine Philosopher taught that Experience and NOT the mere re-

ital of a ritual is the surest road to TRUTH. He endorsed the conclusion of Seneca and of the world's most profound philosophers that not only is integrity our only path of absolute Truth, but also that real religion and Masonry is the way of life.

We like to be told that the human race, as a whole, is climbing painfully up a long, dark slope, and that men, better than ordinary, stand out here and there, to point the way, and see glorious things beyond the rise ahead. I am not going to despair because I believe that "There are finer tools yet to be made than any we have now. More stirring music will be composed; poetry of greater rhythm, and profounder prose will be written, and in the realm of architecture, sculpture and painting greater heights are yet to be attained." We shall in time produce new Shakespeares, Beethovens, Michael Angelos, Da Vincis, Emersons, Tennysons, Washingtons and Edward the Seventh, and the world will be a better place than it is now. The hardest tasks are still ahead of us, and we should be thankful.

The Masons of today will shape the policies of tomorrow. It is for you to say whether they will be high or low, whether your country will be foremost in the rank of world nations, or will sink to the level of mediocrity.

Faced with golden opportunities, springing from her privileges, Canada's pleading voice is raised above the cries of selfish greed and lust of power calling —

"Give me men to match my mountains
Give me men to match my plains
Men with eras in their vision,
Men with Empires in their brains."

Sensing these opportunities, and coupled with that exultant cry, will come another, voiced by one of England's living poets —

"God makes us better men,"

or by the timeless words of that other poet, who, centuries ago, cried out—

"Establish Thou the works of our hands
upon us,
Yea, the works of our hands, establish
Thou it."

—M.W. Bro. Ven. Archdeacon S. H. Middleton, D.D.,
Past Grand Master, Alberta

THE DUKE OF EDINBURGH

H. R. H. The Duke of Edinburgh was recently initiated in Navy Lodge, No. 2612, E.R. at a meeting held in Freemasons' Hall, London, attended by the Earl of Scarborough, Grand Master of the United Grand Lodge of England.

Navy Lodge was founded in 1896 and King Edward VII (then Prince of Wales) was its first Master. The late King George VI and his brother, the late Duke of Kent, were also initiated in this Lodge.

THE BRIDGE BUILDER

"The weary traveller on a lone highway,
 Came at the evening cold and gray
 To a chasm vast and deep and wide.
 The traveller crossed in the twilight dim;
 The sullen stream had no fear for him,
 But turned when safe on the other side
 And built a bridge to span the tide.
 Kind friend, said a fellow traveller near,
 You are wasting your strength in building here,
 Your journey will end with the ending day,
 You never again will pass this way;
 You have crossed the chasm vast and wide,
 Why build you a bridge at eventide?"

The traveller lifted his old gray head;
 Kind friend, in the path I have come, he said;
 There followeth after me today a youth
 Whose feet will pass this way.
 This chasm, which has been as naught to me
 To that youth may a pitfall be.
 He too must cross in the twilight dim.
 Kind friend, I am building the bridge for
 him."

— *Anonymous.*

MASONRY'S GREAT MISSION

Make of Masonry what we will today— it is not a matter to be taken jestingly or lightly, for it is the wisdom of centuries, discovered, tried and perpetuated by the Masters of Wisdom of all times.

Embodying, as it does, the condensed wisdom of many ages, the noblest achievements of the intellectual and moral leaders of all times, it has a mission that is the noblest and most beneficent that can be thought of by man. That mission is EDUCATION and ENLIGHTENMENT — the one and only remedy for the critical conditions now existing on all sides. And this question of education is not only the great opportunity of every Mason, but it should constitute the real work of every Lodge. And the education of its own members comes first and above all. No Master of a Lodge has discharged the duty incumbent upon him until he has at least endeavored to make every member a "worthy and well qualified" one, and has taught him to study the signs of the times and the real issues of the day.

Suppose that every Mason in this country were to spend fewer hours in banqueting and promoting variety shows and needless organizations of all kinds, suppose that each one of these hundreds of thousands were to devote a few minutes of each day to extending his influence as a man by "improving himself in Masonry"; suppose that each one were wakeful, alert, became posted in all his duties and privileges. What would be the result? Masonry would become a FACT.

Sir Albert Pike, whom we all honor, has shown us, as no other ever did, the deeper and

more sublime body of knowledge of Masonry in comparison with the superficial, inconsequential frivolous side. These deeper secrets of the capacities and the powers of the human soul. There is no mysticism about it — it does not deal in occultism, however fascinating these may be to the student, but it is an exact and profound science that is embodied in the work of the Lodge and it was placed there by Masters who knew. It was transmitted from mouth to ear, from age to age, and safely lodged in faithful breasts.

— *The Masonic News, Illinois*

SYMBOLS AND EMBLEMS

During the past two months the Information Desk has received two inquiries which, dissimilar as they were otherwise, had one point in common, namely: what is the difference between an emblem and a symbol? It is a good question to raise because writers in Masonic periodicals often lump the two together as if one word were the synonym of the other, whereas in fact they belong to different species — and you may lay as much emphasis on the word "different" as you wish. In replying to that inquiry the Information Desk will speak for nobody but itself, offering its own view of the matter for whatever it may be worth.

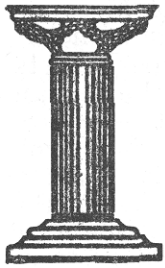
A symbol is some figure, device, figure, or acted-out rite which stands for something else, and which in itself is wholly unlike the thing for which it stands. Thus, the square is a symbol of rectitude, but there is nothing in the shape of the square which in itself is like rectitude. An emblem on the other hand is an instance of that for which it stands. Thus, the anchor is an instance of security; the beehive is an instance of industry; the sickle is an instance of all cutting implements as used on the farm; etc., etc.

An allegory on the other hand (to continue in discussion of the same theme) is different in toto from either an emblem or a symbol. You have, to start with, a story, such as the story of Something That Was Lost, which, by the way, is a very old story indeed and in one form or another may be found in the most ancient literatures of many countries. Such a story always has a moral in it, or attached to it. If instead of writing or printing such a story, or narrating it orally, you ACT it out, your acting of it makes it an allegory.

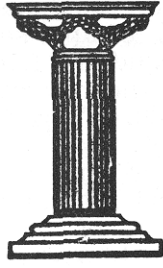
— *Grand Lodge Bulletin, Iowa.*

REAL PROFICIENCY

It is all very well to be proficient in the ritual. That is not only necessary, but is very desirable from the standpoint of impressing the newly-made brother with the solemnity of the occasion of his presence in a Lodge. It is, however, well also to consider **efficiency**, for this involves the practice of the ritual not merely in the Lodge but before the world.



Between the Pillars



INSTITUTION AND CONSECRATION

It is with a great deal of pleasure that I send you my personal greetings though the Grand Lodge Bulletin and to say how much I appreciate the increasing interest in this very worthwhile publication which in my opinion should be read by every Freemason in the jurisdiction, supplying as it does beautiful expressions of the deep fundamental philosophy of the Craft.

During the month of April I hope to have the joy of instituting Barrhead Lodge U.D. This is the re-instatement of Earl Haig Lodge which surrendered its Charter during the year 1943. W. Bro. C. E. Beirnes is to be the first Worshipful Master. He was Worshipful Master of a Saskatchewan Lodge and we commend him most highly for this labor of love.

The Constitution and Consecration of four lodges is to take place, we hope, during the coming Masonic Year and I wish it were possible for all the brethren of our jurisdiction to witness the ceremony which has a deep spiritual significance and portrays the high principles of the Craft in a different way. Let me illustrate just a part as my message of inspiration. The Lodge is consecrated three times after successive perambulations by the Grand Lodge Officers. First by the Grand Master with corn sprinkled on the ark of the Covenant, the emblem of plenty and symbolic of the many gifts and blessings for which we are indebted to the bounty of the Great Architect of the Universe. **Secondly** the Lodge is consecrated with **Wine** poured on the ark an emblem of Joy and Cheerfulness. **Thirdly** the Lodge is consecrated with **Oil** poured on the ark, an emblem of comfort and consolation. This ceremony is surely based on ancient tradition as illustrated in the following from **Nehemiah** 10, 30.

"For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine and the oil unto the chambers, where are the vessels of the Sanctuary", as well as the following from the Book **Exodus**: "And thou shall make it an oil of holy ointment, an ointment compound after the art of the apothecary; it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith; and the ark of the testimony".

Finally the Grand Master says "**To God and His service we consecrate this Lodge**; and as the Royal Solomon was led to build and dedicate unto His Name the Temple at Jerusalem, **so may the brethren** who now and henceforth meet in this place, **build and dedicate unto Him the temple of their bodies**".

So my brethren let it not be supposed that you have spent your strength for naught, for your work is with the Lord and your recompense with God.

May the God of Love and Peace delight to dwell with and bless you.

— Harry E. Howard, Grand Master, Alberta.

TO YOUNG INITIATES

The Masonic Fraternity seeks no control over processes of government and the enforcement of the law, and as an organization, it takes no part in the solution of industrial and social problems except through the influence of its teachings upon the character and conduct of its members.

The primary purposes of Masonry are 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 manhood based upon the practice of brotherly love and the Golden Rule.

When these results have been accomplished the mission of Masonry has been achieved.

Throughout the ages Masonry has taught and advocated the principles of free government, free speech, and freedom of religion. Masonry has undertaken the education of free men, and devoted itself to the ideals of Toleration, Liberty, and Justice.

In those lands and under those governments that thrive upon tyranny, oppression, and dictation, Masonry has been condemned; Masons have been persecuted and imprisoned; Masonic lodges have been closed, and their properties and archives confiscated and destroyed.

Masonry's history is replete with struggles against tyranny, ignorance and superstition. Its principles and ideals are reflected in the free way of life enjoyed by every free man, and any effort to destroy the free institutions of this country is an attack upon Freemasonry.

The "free" in our historic name stands for and means something very difficult to express in single terms — it does refer to a way of life.

— Masonry in Manitoba.

We regret to announce that our Grand Secretary, M.W. Bro. George Moore, P.G.M. has been very unwell of late and found it necessary to enter the hospital for a complete check up. I am glad to advise that he is now feeling much better and has returned to his home. I know every brother wishes him a speedy and permanent recovery to good health.

— S.H.