



# GRAND LODGE BULLETIN

Editor: A. M. Mitchell, P.G.M.

## War

"We must be free or die, who speak the tongue  
That Shakespeare spake; the faith and morals hold  
Which Milton held.—In everything we are sprung  
Of Earth's first blood, have titles manifold."

—Wordsworth.

**W**HO can talk about war without deep feeling? But a chaos of emotion has been resolved, the voices of democracy unite in chorus, and the challenge of megalomania has been accepted.

A long time ago John Ruskin in his *Modern Painters*, speaking of the Crimean War, said: "I believe the struggle was inevitable, and that the sooner it came, the more easy it was to be met, and the more nobly concluded. France and England are both of them, from shore to shore, in a state of intense progression, change, and experimental life. They are each of them beginning to examine the dangerous question respecting the rights of the governed, and the responsibilities of governing bodies, and to determine them in a way which, by just so much as it is more effective and rational, is likely to produce more permanent results than ever before on the policy of neighboring states, and to force, gradually, the discussion of similar questions into their places of silence. To force it—for true liberty, like true religion, is always aggressive or persecuted; but the attack is **generally** made upon it by the nation which is to be crushed."

With slight amendment these same words could have been written but yesterday.

Masonry with all social forces in the warring countries will face terrific strain. Her craftsmen will take their places with their fellow citizens in the lines of battle and those who cannot will do their share behind them, fortifying their effort and strengthening their hand.

At the moment prophesy is idle but indications suggest a long and bitter struggle during which our constitutional niceties may gather dust upon the shelves, our Lodges may be dormant and our pomp and ceremony laid away to wait for a better day.

But we need not be pessimistic. Masonry has withstood "the devastations of war" ere this and God willing, will withstand again. Who knows but when the ghastly cloud has passed we may see her rise stronger, better and more powerful than ever, armed in spirit to resist the repetition of such a holocaust as that in which we are presently plunged.

So must we keep our gates well tyled, maintain our faith, and hope and charity toward all men, and strive to save the Lodge as one place where peace and high comradeship can abide.

Still will be ours the task to pour comfort into the hearts of the disheartened, the sick, the afflicted, the bereaved, and to that task we must bring all the working tools of our profession.

A.M.M.

## GRAND MASTER'S LETTER

My Dear Brethren:

Canada as one of the British Commonwealth of Nations finds itself once more at war—a war brought about by the insensate and insatiable lust for power of one man—so that regard for the rights of small nations, the pledged word and all those principles of right and justice which are the strength and support of civilisation have been set at naught, ridiculed and ignored.

That Freemasonry in common with all our other interests will be adversely affected goes without saying, and it now becomes the solemn duty of each

one of us to give all the support and assistance possible to those charged with the duty of defending our beloved country.

I most earnestly counsel all our members, and especially the Officers of Lodges, to conserve Lodge resources to the utmost of their ability, for should the war prove to be a protracted one, as everyone expects, it will put our beloved Order to a very severe test. Live quietly, therefore, and rule the Lodge wisely. Personal sacrifice should be your watchword, not only in Freemasonry but in your daily avocations. Let us remember the traditions of our race and never forget that we can turn to Masonry in distress and sorrow, sure always that

fruth and justice must in the end prevail. With taith in God let us hope and work so that this country of ours which we love so well, and all other distressed nations, may find Peace and Happiness once more.

Fraternally and sincerely yours,

GEORGE MOORE,  
*Grand Master.*



### THE MASONIC DEBATE

(As a means of spreading Masonic light, debate or discussion on Masonic topics has its place. The following article from "The Masonic Bulletin" published by the Committee on Masonic Education and Research of the Grand Lodge of British Columbia is offered as suggestion for those interested in this type of Lodge programme.

Books can be furnished from the "Travelling Library" section of our Grand Lodge Library and inquiries may be directed to the Grand Secretary. —*Editor*)

#### Masonic Debates

In view of many requests for assistance in preparing debates, the following suggestions and subjects are offered:

1. Keep all debates to Masonic, or closely allied, subjects.
2. Request the Master to "call off." Even if the Master presides over the debate, it is more suitable from many points of view to have the Brethren at ease.
3. Strictly adhere to accepted rules of order. Appoint judges and let the decision close the debate. After the decision, compliment the opposing side. Invent good reasons for doing so. Let the debate end.
4. A good debater does not care about the decision. He seeks an argument that is informative and quickening, along with the pleasure of an interesting conversation.

#### Subjects for Debate

Resolved that Masonry's ethical teachings are unduly obscured by symbols.

Resolved that Masonry has contributed more to making "great" men great than great men have contributed to Masonry.

Resolved that indifference is a more potent enemy of Truth than even ignorance, intolerance, and fanaticism of which the three Rs. are symbolic.

Resolved that the study of man leads to knowledge of God.

Resolved that "the search for the Word is the reason for life."

Resolved that Masonry would be more progressive if less circumscribed by tradition.

Resolved that organized Masonry should from time to time publicly pronounce its stand on matters of political economy.

Resolved that all social progress is the product of idealism.

Resolved that the future of democracy depends on the application to present day affairs of the characteristics of Freemasonry.

Resolved that Masonry would be more effective if all Lodges were limited in size.

Resolved that Light is essential to Life, physically, mentally and spiritually.

Resolved that through trials and tribulations the individual Mason can best ornament his life.

Resolved that Kipling's lines, "Oh, East is East, and West is West, and never the twain shall meet," can be reconciled with the Universality of Masonry.

Resolved that Secrecy is the most important of the Ancient Landmarks.

Resolved that the rise and fall of succeeding civilizations have always been directly related to man's attitude to and conception of God.

Resolved that the real measure of the growth of Masonry is the improvement of the members as individuals.

Resolved that the condition of no solicitation for membership gives Freemasonry a peculiar strength.



### ORIGIN OF THE LODGE

Freemasons meet in a lodge. This word is a survival indicating a former fact. In the old days, a temporary building was erected near the cathedral or other structure on which the Masons were employed. These Masons formed themselves into a society or trade union. They lodged in the temporary structure and there they ate their meals. There also, their tools were stored. In Germany this place was called a *bauhauutte*; in England, a lodge. This is the place where the workmen lay or slept. In the morning these workmen rose from their beds and took breakfast. They were then called from refreshment to labor. At the proper time they were called from labor to refreshment; and at the end of the day there was a social gathering, and the meeting was called off when the time came for repose.

In some parts of the world to this day the refreshments are served in the same Masonic lodge room in which the work is done, and even in the middle of a degree the brethren may be called from labor, may partake of refreshment, and be called again to labor.

In compliance with the requirements of the Jewish law, the operatives, in Germany, at least, were paid daily. The Hebrew lawgiver said: "The wages of him who is hired shall not abide with thee all night till the morning," and the German employer observed that law. It was the duty of the warden to see that every brother had had his just due before the lodge closed for the night, and the brethren retired to rest, so that none might go away dissatisfied. This explains a phrase often heard among Freemasons.

—*The Freemason, London.*

### A SMILE

A smile costs nothing, but gives much. It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever.

No one is so high or mighty that he can get along without it and no one so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters goodwill in business, and is the countersign of friendship.

A smile brings rest for the weary, cheer to the discouraged, and is nature's best antidote for trouble, yet it cannot be bought, begged or stolen, for it is of no value to anyone until it is given away.

If you meet someone who is too tired to give you a smile, give him one of yours.

Is not he who gives most, of his talents, really blessing humanity most?

—*New South Wales Freemason.*



### NOTED MASONIC SPEAKER ASSAILS BUND LEADER

William Moseley Brown, Past Grand Master of the Grand Lodge of Virginia, addressed a group of 2,000 Masons on August 19th at a meeting held at the New York World's Fair. Mr. Brown stated that Masonry welcomed the participation of many foreign nations at the Fair, but that the Masonic Institution would not stand for the inculcation of an "ism." He denounced Fascism, Nazism and Communism specifically, referring to the leaders of those ideologies, Hitler, Mussolini and Stalin.

Declaring that the dictatorship of both Right and Left had restricted freedom of speech and liberty, Mr. Brown averred, "Eternal vigilance is the price of liberty," adding that the Fraternity has for the last 200 years "stood for the intangible, eternal things that make life worth while." The speaker denounced Fritz Kuhn, leader of the so-called German-American Bund, as a "blot on American civilization" and demanded that Kuhn be "put out of business."

—*S. R. Bulletin.*



### WHY YORK RITE IS SO CALLED

The York Rite was named from the belief, very generally held in the Eighteenth Century, that Masonry in Great Britain had its origin at York, under Edwin of Northumbria in 627 A.D. or Athelstan in 926 A.D.

The Ancient Constitutions adopted by all the Grand Lodges of Great Britain were supposed by those adopting them to be copies of the Gothic or York Constitutions granted by Edwin or Athelstan. Every one of these Grand Lodges claimed the title of Ancient York Masons on that account.

The Moderns claimed "Ours is the real Ancient Grand Lodge of York." (Grand Secretary of Moderns, 1869).

Ireland, "We, the Freemasons of Ireland, are a branch of the Ancient York Masons." (Deputy Grand Secretary of Ireland, 1790).

The Ancient in their warrants stated, "We, the Grand Lodge of the most Ancient and Honourable Fraternity of Free and Accepted Masons (according to the Old Constitutions granted by His Royal Highness Prince Edwin at York)," etc.

The Grand Lodge at York claimed to be the original Grand Lodge organised at York in 627 A.D. The existing minutes of this body begin with the date 1705 and describe meetings held at irregular intervals. Sometimes these minutes record the meeting of a "private lodge," sometimes of a "general lodge." Possibly the distinction is the same as that between Anderson's two kinds of lodges: "particular or general"; "the general or Grand Lodges" having power to adopt regulations for the government of the particular (private) lodges.

We do not know when the Grand Lodge at York adopted the various degrees which it worked, but we do know that the Royal Arch was attributed to in 1744 and that it is one of the places where we have early records of its being conferred.

In 1780 it adopted rules for conferring the Degrees of Entered Apprentice, Fellow Craft, Master Mason, Royal Arch, and Knight Templar, but these five degrees had been conferred in that body prior to that date.

—*Iowa G. L. Bulletin.*



### THE BLACK CUBE

(Condensed from a Bulletin of The Masonic Service Association of the United States and republished by special permission.)

"A white ball elects, a black cube (or ball) rejects."

This, or some similar statement, is usually made at a Lodge prior to voting on the application of one who would be an initiate of Freemasonry.

In all Jurisdictions the ballot on an applicant is taken secretly—that is, with no brother knowing how another may vote. In most Jurisdictions it is an infraction of Masonic law—in all it is a serious infraction of Masonic ethics—to endeavor to ascertain how another brother will vote, or has voted on an applicant or to disclose how he voted or will vote.

The "secrecy of the ballot" and the universal requirement that a ballot be unanimous to elect are two of the greatest bulwarks of the Fraternity.

"Harmony being the strength and support of all well regulated institutions, especially this of ours." This phrase, or one similar, is familiar to all Masons. Harmony—oneness of mind, effort, ideas and ideals—is one of the foundations of Freemasonry. Anything which interferes with Harmony by so much hurts the Institution. Therefore it is essential that Lodges have a harmonious membership; that no man be

admitted to the Masonic home of any brother against his will. For this reason it is required that the names of applicants to a Lodge be set before the entire membership, prior to a vote, that all may know that John Smith is to be balloted upon; that any who think him unfit timber for the Lodge, or who have personal objections to entering into the sacred relation of brotherhood with him, may have the opportunity to say "No."

The power thus put in the hands of the individual Master Mason is very great. No officer, not even the Grand Master, may inquire how we vote, or why we voted as we did. No Grand Master has the power to set aside the black cube we cast.

The casting of a black cube not only rejects for the degrees, but puts a certain disability upon the applicant which he is powerless to remove.

The brother who casts a ballot, then, upon an applicant, wields a tremendous power. Like most powers, it can be used well or ill. It may work harm, or good, not only upon him upon whom it is used, but to him who uses it. Unlike many great powers put into the hands of men, however, this one is not subject to review or control by any human agency.

For no one knows who uses the black cube. No one knows why one is cast. The individual brother and his God alone know.

The very absence of any responsibility to man or authority is one of the reasons why the power should be used with intelligence, and only when, after solemn self-inquiry, the reason behind its use is found to be Masonic.

Any one can think of a hundred reasons why black cubes are cast but turning the Masonic black cube into a secret dagger for personal revenge is indefensible.

The black cube is the great protection of the Fraternity; it permits the brother who does not desire to make public his secret knowledge to use that knowledge for the benefit of the Craft. It gives to all members the right to say who shall not become members of their Lodge family. But at the same time it puts to the test the Masonic heart, and the personal honesty of every brother who deliberates on its use. The black cube is a thorough test of our understanding of the Masonic teaching of the cardinal virtue Justice, which "enables us to render to every man his just due without distinction." We are taught of justice that "it should be the invariable practice of every Mason, never to deviate from the minutest principles thereof."

Justice to the Lodge requires us to cast the black cube on an applicant we believe to be unfit.

Justice to ourselves requires that we cast the black cube on the application of the man we believe would destroy the harmony of our Lodge.

Justice to the applicant—we are taught to render justice to every man, not merely to Masons—requires that no black cube be cast for little reasons, small reasons, mean reasons.

And justice to justice requires that we think carefully, deliberate slowly, and act cautiously. No

man will know what we do; no eye will see, save that All Seeing Eye which pervades the innermost recesses of our hearts, and will, so we are taught, reward us according to our merits.

Shakespeare said, "O, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant!"

The black cube is a giant's strength to protect Freemasonry. Used thoughtlessly, carelessly, without Masonic reason it crushes not only him at whom it is aimed but him who casts it.

A well used black cube goes into the ballot box.

Ill used, it drops into the heart and blackens it.



### PUT THE MAN STRAIGHT

An excellent story is being told of a minister, very busy one morning in his study, and being disturbed by his eight-year-old son, the father's eye lighted upon a map of the world illustrating the various countries under dictatorships limited monarchies and democracies. The minister in order to keep the lad's mind occupied, cut the map into a kind of jig-saw puzzle and said, "There, my boy, the world is a kind of a jig-saw puzzle, put it together and I will give you a quarter."

Thinking that he would be undisturbed for the remainder of the morning, the father settled himself to work when in a half-hour the lad returned and claimed the reward. For there it was the map of the world, all put together with the help of sticking paper on the under side. The boy, smiling with triumph, when asked how he had put the map together so quickly and correctly, replied, "There was a full-length picture of a man on the underside, and I put the man straight and the world came out all right."

Yes, if we put the man straight the world will indeed come out all right.

—*Ivanhoe Masonic News.*



### THE DUKE OF KENT TO SERVE IN THE ENGLISH NAVY

The Duke of Kent, who was recently installed Grand Master of the United Grand Lodge of England and who was to have become Governor General of Australia, has entered the service of the British Navy.

Lord Gowrie will continue as Governor General in Australia.



### AMENDMENTS TO OUR CONSTITUTION

A limited number of slips have been printed of amendments, for insertion in Constitutions already in use. Four copies are enclosed with this issue of the *Bulletin* for each Lodge, and one for each Grand Lodge Officer. Others available on request.

---

### "BULLETIN SUBSCRIPTIONS"

The subscription price for the *Bulletin* is two cents (2c) per copy, mailed to Lodge Secretaries for distribution.

Suitable binders can be supplied at seventy cents (70c).

Communicate with Grand Lodge Office, Calgary.