



GRAND LODGE BULLETIN

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

"TO EXTEND YOUR RESEARCHES"

HOW many times have you heard the remark, "I wish I could do that"? It may have been after the performance of a musical selection, a fine speech or only a witty comment.

Well, we cannot all be accomplished musicians, fluent orators or natural wits, but it is a fact that within reason each of us by application can achieve approximately what he wants, providing he wants it badly enough.

And there lies the rub—so few want it badly enough to perform the drudgery necessary for the perfection of any talent and are content instead to wish and dream, or worse, condemn the fellow who has stood the test and earned the reward. It is, undoubtedly, difficult to disturb ease in the bottom of the rut by accepting the new cares necessary to hoist one's eyes up over the edge, to raise one's head above the ruck. Freedom from responsibility is a stronger urge than the desire for personal improvement and as result, most accept the freedom and achieve mediocrity.

It is, of course, true that native aptitude and intelligence make the business of personal improvement more attractive and more easily attained by some than by those less blessed by nature, but as the late Thomas A. Edison once remarked, "Genius is one part inspiration and nine parts perspiration", and the eternal laws of compensation will even things up to give anyone really willing to work a fair chance to accomplish what he is after.

Rest assured that nothing is gained without drudgery and if one is unwilling to turn over the ton of rubble for the ounce of precious ore, he had better accept his freedom from responsibility and subside into passivity.

Thus it is in our Masonic Lodges that we find mediocrity in high places. To be Master of a Craft Lodge is more than an honor; it is a heavy responsibility if the work of the Lodge is to have any effect on the Brethren, the Community and the Order. To be a mediocrity in a group of mediocrities even when adorned with a fine blue and silver collar adds nothing to the cause.

Too many are willing to manoeuvre toward the Chair of Solomon without the drudgery necessary for proper preparation and too many of the Brethren are willing to lazily acquiesce in such promotions. The natural effect is a Lodge of little force.

Freemasonry as a social, benevolent and educative institution, with all movements for the improvement of human relationships, will be under searching examination in the next decade and especially when peace comes and a weary world looks about for surcease.

Then will be the time for the Masons' Lodge to prove itself not only as a place of peace but as a calm and steady influence in its ancient work of building character and stability in its members and through them in the communities they serve.

Knowledge is power is an old, old maxim, but nowhere is this more true than in the government of a Craft Lodge and no Mason should aspire to leadership in a Lodge unless he is more than willing to prove himself worthy by the long preparation, education and personal research so essentially necessary in every candidate for high office.

There is no better time to begin than now, in the early days of a New Year. The material is there, the help will be freely given, the time is ripe for educated and enlightened leadership and he who in a minor office prepares now for the tests which are to come will not only serve his Brethren, his Lodge and himself truly and well, but will indeed lay up that "crown of joy which will never fade away."

A.M.M.



TINY MOMENTS

TIME is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time. We cannot live again a moment that has just passed, nor can we live in the moment that is to come. Just while the pendulum is swinging through the present instant—this is the only time of which we are sure, the only time to do our thinking, our working. Why should we not make this a *perfect* moment?

—Irish Proverbs.

THE ORIGINS OF FREEMASONRY

By A. E. OTTEWELL, P.G.R.

ARTICLE 4

THE MODERN REVIVAL OF FREEMASONRY

FREEMASONRY as we know it today began with the formation of the forerunner of the present Grand Lodge of England at London in the year 1717. There is some doubt as to who was responsible. One tradition is that the Rev. Jean Theophilus Desaguliers, son of a French Huguenot refugee, a clergyman and professor of natural philosophy, was responsible; another gives the distinction to Rev. James Anderson. One of the best authorities says there is no reliable evidence in support of either theory. One fact does seem clear, that is, that the representatives of four or more lodges of London and the immediate vicinity met and formed a Grand Lodge. Anthony Sayer was elected the first Grand Master. The next Grand Masters were George Payne, 1718, and Reverend Theophilus Desaguliers, 1719. In this last year Rev. Jas. Anderson seems to have been elected Secretary. During the next one hundred and fifty years many peers, and princes of the royal blood to the number of sixteen joined the Craft. Several of these in due time succeeded to the Masonic throne, among them being the Prince of Wales, later King Edward VII and the Duke of Connaught who resigned only recently.

The new Grand Lodge set vigorously to work, and by 1723 had adopted a constitution and begun chartering Lodges. Its authority was not however universally accepted. In the year 1725 a rival Grand Lodge styled the Grand Lodge of all England was organized at York. It continued with varying fortunes until 1792 when it finally ceased. A second rival was that known as the Grand Lodge of the Ancients. It survived until 1813 when the union with the Grand Lodge of England took place. The consolidated body was styled the United Grand Lodge of Ancient Free Masons of England. While there is not complete uniformity, probably a majority of Grand Lodges now use the designation Ancient, Free and Accepted Masons. There was as well a third organization styled the Grand Lodge of England south of the Trent organized at London in 1779 which so far as is known warranted two Lodges.

Until 1813 the two rivals, the Lodge of the Ancients and the Grand Lodge of England carried on. In that year the Duke of Kent the "ancient" Grand Master and the Duke of Sussex the so-called "modern" Grand Master decided to attempt a union of the two bodies.

A lodge of reconciliation was held at London, December 27th, 1813, being St. John's Day. On motion of the Duke of Kent, Grand Master of the Ancients the two bodies were joined under the name of the United Grand Lodge and the Duke of Sussex was unanimously elected Grand Master of the new body. This union saw the end of rival Grand Lodges in England.

One result of the formation of the United Grand Lodge of England was to stimulate similar move-

ments elsewhere, especially in Ireland and Scotland. In Ireland a succession of conventions during the year 1727 to 1731 culminated in the formation at Cork on August 9th of the latter year of the Grand Lodge of Ireland, of which Right Honorable James, Lord Baron of Kingston was elected Grand Master. There is a claim that Ireland had the oldest Masonic ceremony in the world. There may be some truth in this claim as there is good evidence that Christian culture in Ireland antedates its introduction into Scotland or England.

As stated in a previous article the oldest Lodge minutes at present known are of a Scottish Lodge, Edinburgh No. 1, dated 1599. It was not until 1736 that the Grand Lodge of Scotland was formed. The lead was given by the brethren of Edinburgh who circularized the Lodges of Scotland with an invitation to send Masters and Wardens to a convention for the purpose of forming a Grand Lodge. The meeting took place in St. Mary's Chapel, November 30th, 1736, when thirty-three Lodges through their representatives established the Grand Lodge of Scotland electing William St. Clair of Rosslyn as the first Grand Master. Some of the existing Lodges, notably Mother Kilwinning and Melrose, did not immediately join but later came in.

After establishment of Grand Lodges in England, Ireland and Scotland several developments occurred. These might be summarized as follows:

1. Masonry became more cosmopolitan in character. The distinctly Christian teaching was discontinued. So long as the candidate subscribes to the one fundamental belief in a Supreme Being he is, if otherwise acceptable, eligible for membership. It cannot be too strongly stated that apart from this belief there can be no "regular" Freemasonry. This change made it possible for a Mohammedan or a Jew to become a member, as well as for devotees of many other religious faiths.

2. The organization of Grand Lodges after the British pattern spread rapidly throughout the world.

3. The working of the three degrees, "Entered Apprentice," "Fellow Craft," and "Master Mason" became regularized and in essential particulars standardized. There is a good deal of doubt as to just what degrees were worked or recognized before 1717, but any such uncertainty no longer exists. Any regularly initiated Freemason can be at home in any regular Lodge in any corner of the earth, no matter where it may be.

The next article will deal with the spread of the organization following the revival.



TRUE GREATNESS

I believe that the first test of a truly great man is his humility. I do not mean by humility, doubt of his own power. But really great men have a curious feeling that the greatness is not in them, but through them. And they see something divine in every other man, and are endlessly, foolishly, incredibly merciful.—*John Ruskin.*

A CURE-ALL?

MANY peculiar opinions or beliefs are entertained regarding the objects and purposes of Freemasonry. Some of these are based upon half-truths, but alas, many are totally without foundation in fact. Some non-Masons who harbor friendly feelings for the Fraternity may be of the firm opinion that Masonry should champion every worthy cause, should solidly back every "right" political party movement, should militantly oppose, aye fight, every subversive group, organization or clique operating within our borders.

Other non-Masons may advance the opinion that the Craft should, for example, espouse the cause of organized labor in its struggles against certain "predatory or capitalistic" influences. The very symbols of Masonry being working tools, quite naturally the Craft should support the workman in his periodic endeavors to secure a higher wage scale and a shorter working day, they contend.

Still other observers wonder why Masonry does not support the widows and orphans of deceased members; they actually *know* of a case where a Masonic widow was forced to earn her own living! And so it goes.

These are quite harmless conjectures, beliefs or convictions. The enemies of the Craft deal not so gently with Masonry. According to their fantastic tales, the Fraternity, from its very inception, has been responsible for every grave State calamity, revolution, schism—in fact, everything of a heinous nature that could not be ascribed as "an act of God." Of course, it would be a waste of time and space to refute these ridiculous allegations, which are absolutely without any semblance of truth.

We are more concerned with the misguided but sincere opinions of the friendly non-Mason and will endeavor to explain briefly. In the first place, Masonry by its very nature cannot act concertedly in any cause or movement due to the fact that each Grand Masonic Power is autonomous and sovereign, and this applies to the forty-nine Grand Lodges of the United States, as well as to those in foreign lands. Every Masonic Grand Lodge has a definite program of activity, which, divorced from matters of a religious or political character aims at an enlightened, patriotic moral citizenry.

Should Masonry depart from its time-honored custom of rigidly abstaining, as a body from participation in politico-religious affairs and espouse every new cause that promises a Utopia on earth, one can well imagine the wholesale confusion, misunderstanding and dissension that would surely result, to the detriment, if not the destruction of Masonry.

The individual Mason is allowed the widest latitude in following his *personal* political and religious predilections. He may vote as he pleases, attend the church of his choice, advocate the open shop, favor organized labor, praise or criticize the capitalistic system, in fact, support any movement, cause or party of his choice. The only restrictions that the Craft imposes upon him are that he obey the law and in all matters conduct himself as a good citizen.

As to Masonic charity—it is proverbial. Many, many Masonic benefactions go unheralded. They are not recorded in the daily press, for it is a peculiar feature of the Craft to avoid the spotlight of publicity. Masonry is essentially conservative and reticent in advertising its humane and charitable deeds.

As to the Masonic widow and orphan—while many of our deceased brethren's wives and children have received and are receiving aid from the Lodge, this is purely a voluntary action on the part of the Lodge. There are no insurance features connected with the Fraternity, and the small amount of annual dues paid by the membership in many instances barely covers actual Lodge expenses. Indeed, some Lodges have a struggle (and this was especially true during the depression years) to carry on. Thus it is readily obvious that the average Lodge could not assume the financial responsibility of supporting Masonic widows and orphans.

However, the ear of Masonry is never deaf to the appeals of ailing, needy, indigent humanity, and this is evidenced by the Craft's great work of establishing and operating Old Masons' and Widows' Homes, Orphanages, and Hospitals for Crippled Children, which are models of efficiency and are performing a marked humanitarian service for old and young. Surely the Craft is doing its full share if not more in making this world a better place in which to live.

—S. R. News Bulletin.

THE RITUAL

No sensible man will maintain that the ritual of Freemasonry, beautiful and impressive as it is, is all there is to the institution. Simple in its structure, Freemasonry radiates light in all directions and its ramifications have never been completely plumbed. Its ritual is but a part of this, but withal a very important part. Freemasonry has a spiritual body and a material body, and the latter is as necessary to the former as the human body is to the mind and the heart. Take away our beautiful ritual and how long would our fraternity survive? Our lodges are our workshops and our ritual constitutes the major portion of our working tools. By it and through it our novitiates are taught the precepts and principles which build character and lay the foundation for an honorable philosophy of life. It is the instrumentality which makes it possible to make and maintain our contacts and associations. It is the vehicle by means of which we reach our objectives.

Beyond the ritual there is much to fascinate and engage the attention of those who would obtain further light—philosophy, symbolism, tradition and history. Yet these cannot be achieved satisfactorily without intimate knowledge of the ritual, the foundation upon which the whole superstructure rests. Being of such outstanding importance, it is essential that it be presented ably and correctly, so that it may succeed in its purpose to make a deep and lasting impression upon the mind of the novitiate.

—Masonic Chronicler, Chicago.

JOHN RAPER 1881-1939

On December 22nd there passed a distinguished member of Grand Lodge, R. W. Bro. Dr. John Raper, M.A., B.Sc., of Bashaw.

Born at Haworth, Yorkshire, England, April 10th, 1881, R. W. Bro. Raper came to Canada in 1913 and settled at Kingston, Ontario, where he became a member of Antient St. John Lodge No. 3.

Coming West, he resided at Delburne where he affiliated with Cavell Lodge No. 125. Six years later he affiliated with Fidelity No. 76 at Bashaw, remaining, under the dual membership rule, a member of Cavell Lodge.

He was Master of Cavell Lodge in 1927 and then served as Secretary for two years.

Appointed Senior Grand Deacon in 1933, elected Grand Chaplain in 1936 and 1937 and District Deputy Grand Master of District No. 15 in 1938, at his death he was serving on the Grand Lodge Committee on Research and Education.

He served with the C.E.F. overseas and was an interested member of the Canadian Legion.

Where service was needed, in his profession as a physician, in his church, among his wartime comrades and his Masonic Brethren, there was found John Raper.

He leaves his widow, three sons and a daughter to mourn his loss.

His work was not finished and his Brethren mourn.

NEW MASONIC LODGES IN ENGLAND

The United Grand Lodge of England has issued seventeen warrants for new Lodges recently. Three of this number were allocated for Lancashire, two each for London, Durham and Kent and one each for the Provinces of Cheshire, Devonshire, Surrey, Cambridgeshire, Warwickshire, Worcestershire and Northumberland. The Lodge for the Province of Cambridgeshire is the first that has been issued for that province during the past eighteen years. The new Lodge was given the name of "Kynaston" in honor of Sir Kynaston Studd, president of the Board of Benevolence, a position which he has held since 1929.

ENGLISH CRAFT HOSPITAL USED FOR WAR NURSING

RAVENSCOURT PARK, Eng.—The well equipped Royal Masonic Hospital located at this city has made available its accommodations to the Ministry of Health for war purposes, along with other Voluntary Hospitals.

The Board of Management was of the unanimous opinion that the best must be done during the national emergency in the name of Freemasonry for those who have to suffer from the ill-effects of war—the wounded, and if need be any victims of air raids. The number of beds has been increased to 300, and only a relatively small number will be retained for the use of Masonic patients in the ordinary way, it was stated.

GRAND LODGE OF SCOTLAND

Reports of recently received proceedings of the Grand Lodge of Scotland show a new Lodge to have been consecrated in Chingola, Rhodesia, and the application for a charter approved for a Lodge located at Kano, British Nigeria. Action was deferred upon a petition for a charter for a new Lodge at Tel Aviv, Palestine, the petition being referred to the Foreign and Central Committee.

Several Grand Representatives were appointed, those in the United States being George Giddings, Grand Master, as Representative of the Grand Lodge of Scotland near the Grand Lodge of Maine; Willaim H. Morrison, Past Grand Master, near the Grand Lodge of Indiana; Rev. Firley Baum, near the Grand Lodge of Georgia; and George Philip, Past Grand Master, near the Grand Lodge of South Dakota.

Lord Belhaven and Stenton was appointed Provincial Grand Master of Aberdeenshire East; and James Stratton as Provincial Grand Master of Aberdeenshire West. James Carson Ferguson was named as District Grand Master of the District of Hong-Kong and South China.

The Grand Committee has recommended the election of Viscount Traprain as Grand Master Mason of the Grand Lodge of Scotland for the ensuing year. Lord Traprain was one of a group of prominent British Masons who visited this country in 1937, attending the bi-centennial celebration of the Grand Lodge of South Carolina. The Earl of Galloway was nominated for the office of Senior Grand Warden, and the Earl of Lauderdale for the office of Junior Grand Warden. November 30th was set as a date for the installation of the new Officer Bearers.

AN ACKNOWLEDGMENT

As Grand Secretary, and personally, I wish to acknowledge with much appreciation the many expressions of goodwill which came in during the holiday season to the Grand Lodge Office. These were from Lodges and members as well as from Grand Officers in this jurisdiction and abroad, and were so numerous that I feel this is the only way I can expect to thank the many kind friends for their generous thought and in turn wish for them Health and Prosperity in 1940.

J.H.W.S.K.