



Grand Lodge Bulletin

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

ADESTE FIDELES!

THIS is the season of the Paschal Moon, the Christian Easter, the Season of Resurrection. And men ask themselves, "Resurrection of what?" Even amid the tragedy of war, perhaps more by reason of that horror, half a billion people bow the knee to the Mystery of Easter, the symbol of life's victory over death, the mystery of survival. Again, survival of what?

Quietly, at times not so quietly when creeds cry forth, there is growing conviction that human values must be measured by higher standards. We have come by a painful road over which we still blindly stagger in "blood, sweat and tears", to a realization of the crass stupidity of the curse of all for arms, but naught for social justice; the blight of millions for war, but not a dime for peace!

Easter at once shows forth death in war and birth in new fraternity. We fight, and must fight to a finish. There is no choice. But in that fight, hand and heart are made strong because we see the far off light of triumph over the physical and moral death of man-made slavery. Men begin to sense the tremendous urge of new recourse to human brotherhood.

No formalistic creed will heal our wounds, no subservient mass drinking of ancient opiates from the chalices of sacerdotalism. There must be clear and humble individual conviction that naught but the eternal struggle for truth will make men free. Easter shadows forth Birth as well as Death, and we must learn to listen intently for the new music, as yet but faintly heard, for the distant sounds of the coming resurrection of goodwill among men.

In the formulae of Freemasonry there lie hidden and dormant lilies of the truth, and it remains for us as Freemasons to cultivate our native soil and bring these lilies to their fairest bloom. In the cornerstone of the Apprentice, the steps toward the Middle Chamber, the raising of the Master, are the great lights of the inner principle whereby we may see the nature of things without.

True it is, that the grandeur of our philosophy has become dimmed by the garishness of immediate pomp, but equally true, there remains eternal opportunity to make the speculative dream an inner knowledge and reality. Each, if he will, can tear aside the tinsel for himself and seek for that which was lost.

Easter is the symbolic end of Humanity's Passion Week, and the promise that Right and Reason and Human Goodness will triumph over Brutality, Force, and all the Legions of the Damned. It teaches that if we cannot escape the clash, we must not vow the struggle naught availeth, but strive onward with every ounce of power we possess, sure in the knowledge that Good, apparently eclipsed, will reappear, in revived and glorious resurrection.

Those things recognized, the Festival of Easter is antidote for fear and confusion. If we can find the inner light, we shall not fail to show the outer glory in new steadfastness of human integrity.

As Easter dawns, let every Freemason listen for that distant note, search for that far off light, and sternly and quietly resolve that not tomorrow, nor soon, but NOW, will he begin the search for the genuine secrets of a Master Mason. He may be greatly perplexed, he may be tried in a fiery crucible, he may be heavy laden by the burdens of life, but inner effort will ease outer tension, vanquish perplexity, and bring him forth cleansed from the dross of all selfishness.

For each, the eternal cycle spins its course, for each, Easter holds promise for the future. From each level the way is UP to the next. The Freemason can take his first regular step today!

A.M.M.



Solitude, the most suspect of all human retreats, is the one place in which intellect may refocus her lenses and curiosity adjust the angles of her vision.

LATE M.W. BRO. V. H. MACAULAY, P.G.M.

Great has been the regret with which the Craft in this Jurisdiction heard of the sudden passing of one of our most active Past Grand Masters, M.W. Bro. Dr. Macaulay, on February 27th, 1942. His early demise at 53 years of age was a shock to many.

Initiated in King George Lodge No. 59, Calgary, on 6th February, 1914, he very soon became deeply interested in the affairs of his Lodge, being elected Master for 1920 and in the same year was appointed Grand Director of Ceremonies in Grand Lodge. Without neglecting the duties of his Lodge, he then became keenly interested in the work of Grand Lodge and was D.D.G.M. of District No. 1 in 1924. From that time he served on Grand Lodge committees, was Chairman of the Benevolent Committee for several years and was elected Grand Master in 1936. His year of office was marked by his visit to the Grand Lodge of Scotland at Edinburgh, on the occasion of the celebration of the 200th anniversary of that Grand Lodge, where he had the privilege of meeting our present King, who as Duke of York was installed Grand Master Mason.

He also found time to be interested in Church and School affairs, in science and horticulture, as well as being prominent in his profession as Dentist.

The loss of such an interesting personality will be severely felt by those who knew him best and the sympathy of Grand Lodge is extended to his widow, his two sons and daughter who survive him.

“FREEMASONRY OVERSEAS”

A PLEA FOR MORE MASONIC ENLIGHTENMENT

(Condensed from a paper written at the invitation of the Manchester Association for Masonic Research by JAMES S. DUNN, P.A.G.D.C., P.D.G.W., District Grand Secretary of South Africa, Central Division, Kimberly, South Africa.)

TO write under the above title seems to call for something descriptive or something suggestive. Something descriptive would doubtless be more interesting, whilst something suggestive should be of more use. Something descriptive can be written at any time; something suggestive calls for inspiration and the right mood at the required moment. I choose to be suggestive.

By the same mail that brought the invitation from the Secretary of the Manchester Association for Masonic Research for the submission of original papers, came a Masonic periodical from another part of the world in which the following extract caught my eye:—

“We can’t do much in our small country Lodge in the way of inspiring meetings. There are so few of us. About all we can do is to get enough to fill the chairs, open, close, and go home.”

I propose taking this plaint as my text, and to submit A PLEA FOR MORE MASONIC ENLIGHTENMENT. The words quoted reveal a lamentable state of affairs but are true, I fear, of certain small lodges in lonely localities.

Freemasonry overseas in or near a populous centre can look after itself, but a small country lodge fifty, a hundred or more miles from its nearest Masonic neighbour, with a candidate as an event, can’t do much sometimes, as we have just read. Can we find a way out?

It may be wondered how such lodges came into existence. Conditions may have appeared promising. Foundation members may have been enthusiastic. Later, the promising conditions may have disappeared; likewise, the enthusiastic founders, the little Masonic Craft being thus left to sail its course in its own way.

In order to sail a successful course, the Masonic periodical previously referred to, suggests, *inter alia*—A planned programme for each meeting. Also, to have interesting intellectual lectures, etc., etc. A planned programme could be thought out and varied from time to time and to include useful lecturettes in open lodge on convenient occasions.

The Manchester Association for Masonic Research has not only suggested more than a dozen subjects for the guidance of competitors but, in addition, has given them practically a free hand to write as they may desire. From this it will be gathered by Overseas Freemasonry that there is a wide field for exploration of which some of its small lodges may, as yet, be unaware. It is amazing, I venture to state, the ignorance of some Brethren on the subject of Freemasonry, and in many cases not their own fault probably. . . .

In the profane world in civilised countries individuals are not allowed to grow up in ignorance of general knowledge. Why any difference in the Masonic world?

Anti-Masonic movements are suggested as a suitable subject for this competition. A subject more important than many experienced Freemasons realise perhaps. Anti-Freemasonry is very much at work today. We may be inclined to satisfy ourselves with the assertion that it is the Continental Freemason who is giving offence and forget that the traducers of Freemasonry may suggest that we are “all tarred with the same brush.” How can we prove otherwise but in our lives and actions. Anti-Masonic writers are in our very midst and making a study of Freemasonry in a very surprising manner. We should know about these things.

I shall endeavour to lead the case for small country oversea lodges up to the very important subject of Masonic Education and the pleasure to be derived from such a study. Its pursuance is not an impossibility, as I hope to be able to show.

A small country lodge in a vast continent, far away from any other township, with few candidates and no knowledge of Freemasonry except from the ritual, is not in the happiest of positions, and yet its members may be keen but seemingly unable to help themselves. No wonder if at times they feel at a loss as to what to do next. But why worry! In these days of cheap and rapid postal transit,

most spots on this earth can be supplied with any information desired, including Masonic, if the way is only known. Being now an oversea Freemason, I write feelingly on their behalf, although holding no brief. At the same time I believe it to be possible for any Masonic Lodge to keep itself and its members informed of Masonic progress by means of correspondence and the right sort of literature. By the latter I do not mean the oldest, biggest and most costly volumes obtainable, but rather, as a start, the newest, smallest, and cheapest books. The big books are not always properly read and digested; the small ones fit into the pockets and can be studied at many odd moments during the day. But even books are not everything. Correspond with a far-distant Lodge, or a Brother or two, on the other side of the earth or in the other hemisphere. Freemasons are not scarce, are quite friendly and easily found. Then there are many Masonic periodicals published. Subscribe to one or two.

In the manner thus outlined, any Lodge could arrange its own Study Circle. An appointed or volunteer Brother should be found. He would act as Circle Correspondent, receive the literature, study same, select small portions for the benefit of his Lodge or for any other useful purpose. He would note questions put by Brethren in Lodge and not be satisfied until he had obtained and supplied correct answers; for such a purpose it might be necessary to have a central authority to appeal to. He would doubtless be ready to organise a suitable Lodge Library. What an entrancing occupation for a keen Brother or W. Brother to follow and with an assistant or understudy provided, if found to be necessary. I believe that such a scheme when once properly started would never cease to function. The secret of its success would be the dispensing of Masonic knowledge in small doses and that without calling special meetings. In time, all Lodge speeches should be marked by an outflow of Masonic information.

For the individual Brother, mastery of the ritual cannot be too strongly emphasised, as until that is accomplished, Masonic literature would frequently be difficult to understand. The Past Masters, it is suggested, could give a lead by meeting for Masonic talks and to discuss subjects likely to be brought up at the next Lodge meeting.

Since the formation of Grand Lodge in 1717, Masonic ritual has changed and been added to. What satisfied our forebears is not practised by us today. It was sufficiently attractive for them, and there were fewer counter attractions. With us, even overseas, counter attractions are likely adversely to affect Masonic attendance unless we can add to the attractiveness of our meetings. Many Brethren would like to see and hear more than just workings, attractive and important as they happen to be. I would urge, therefore, the provision of Masonic instruction for the isolated Lodge and the isolated Brother of that isolated Lodge. The same idea would apply to any Lodge where Masonic instruction is deficient.

Our Freemasonry has an honourable history; its ritual has an interesting history; it has had men of note behind it, or it could never have reached and retained its present high position. A study of its career will take one into unthought of flights of imagination. It may be too much to expect every Brother to show a super-amount of keenness, but that should be no excuse for a Lodge ignoring the opportunities now available for Masonic study, or failing to find a member or members to exploit and show their Brethren how to start upon a study of Freemasonry in general.

It is unnecessary to give details of Quartour Coronati Lodge, No. 2076, that wonderful Lodge of Research, which came into existence over fifty years ago, and from the pleasing nature of its work, has inspired Masonic students in other quarters to follow such a splendid lead. It seems to me that it is for us now to follow-on, and to assist lonely oversea Lodges, as possible and if required, to establish their own course of study. Propaganda should be helpful. No longer ought we be able to read the words included in my text: "About all we can do is to get enough out to fill the chairs, open, close and go home."

One night after a Brother had been Raised, I was interested overhearing him ask eagerly, "What next?" He was extremely keen and evidently thought he had just qualified to enter upon his Masonic career in earnest and would be instructed accordingly; but the next business of the Lodge was to wait for the next candidate to initiate (date unknown) with nothing in between, so the Brother in question had asked in vain. No wonder some Brethren get bored with witnessing workings only, or attending blank meetings and then, if they do not aspire to office, ultimately resign or stay away. What a pity, when after all it might be so easy to interest them in other ways according to their tastes.

There is a difference between a small rural Lodge and a big urban Lodge, and I am inclined to think that the small rural Lodge could do just as much in proportion for the good of Freemasonry in general as its bigger Brother, i.e., in making a daily advancement in Masonic knowledge.

I feel convinced that it is not that Brethren have no desire to learn more about Freemasonry, her history and everything else, but that ways and means are not put before them. That is what cannot be understood, as if nobody knows or nobody cares. What a golden opportunity for the Master, after Raising a Brother, to explain that he is only on the threshold of Freemasonry and then tell him how he can proceed and how he will be helped to acquire, "MORE MASONIC ENLIGHTENMENT."

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It is difficult to tell the truth about ourselves because we are so willing to give ourselves the benefit of the doubt.

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He who, in envy, measures his brother's success, applies the standard of his own inadequacy.

MASONRY IN THE BLITZ

(Editor's Note.—By courtesy of the Junior Warden of *Stratheona Lodge No. 77*, Edmonton, we are permitted to publish these extracts from a personal letter telling about the effects of some enemy attentions on the practice of Masonry in Wales. The letter was written by Bro. William I. Tanner, Secretary of the Lodge.)

A REGULAR monthly meeting of The Dr. James Griffith Hall Lodge of Swansea had been called for half past two of the afternoon of a Saturday in January, the usual day in the month.

On the previous night the city had suffered a long and vicious raid, resulting in a number of casualties and considerable damage to residential and business property in the industrial centre of the town. The attack lasted from early on Friday evening until far into Saturday morning.

Numerous fires started by hundreds of incendiary bombs were well under control by daylight, in spite of a heavy snowfall which followed the raid, increasing the hardships of the fire-fighters. Three of these bombs had fallen in the forecourt of the Masonic Hall, fortunately without doing any damage.

The Lodge meeting had been called for 2:30 p.m., but by three o'clock only half a dozen brethren had appeared. Travel facilities and communications had been badly dislocated, many Brethren had been engaged in Civil Defence duties during the night, and others had had their homes damaged by bombs. The Masonic Hall was without gas or electricity as result of the raid, and because of these difficulties, it was decided to abandon the meeting. Four of the Brethren then returned to their homes leaving the Master and Acting Secretary to look things over.

Round three-thirty a new group of Brethren, including the candidate, began to arrive. When enough had appeared, it was decided to go on with the meeting.

Hurricane lanterns and candles stuck in saucers were pressed into service, the Lodge opened, business transacted, the Fellowcraft Degree conferred, and the Lodge closed under peculiarly impressive conditions and in semi-darkness.

The strains of the closing hymn from another Lodge Room in the building where another Lodge was meeting under similar difficulties was striking contrast to the droning of airplanes, the rattle of machine guns, and the explosion of bombs of a few hours before.

One Fellow Craft is unlikely to forget the ceremony of his Passing.

Thankfulness was expressed by all the Brethren that the present Masonic Hall had not suffered the fate of the Temple on Caer Street where, since a previous raid, only the main arch stands guard as a solitary symbol of ruined grandeur over a pile of rubble.

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Prophets are not enough to save the world, else it would have been saved long ago.

MASONIC WAR DISTRESS FUND

Drive closes May 31st.

