



# Grand Lodge Bulletin

Editor: SAM HARRIS, P.G.M.

## HOW TO PROMOTE LODGE ATTENDANCE

**T**HIS is a very broad question, and reading articles by various Past Grand Masters and members of the Craft throughout the world, one finds it is a question that is burning in all Jurisdictions everywhere, and it is a question that cannot be dealt with fully in an editorial of this description.

First of all let me say that during the year I was Master of my Lodge (and you will pardon me referring to my own year) I made it my business to be acquainted personally with every resident member of my Lodge. If a Brother was not in the habit of attending Lodge, I made a personal call, either at his office or his home, endeavouring to point out to him the benefits of attending his own Lodge, and to visit as much as he could. I found, in that year's experience, that this paid big dividends as far as attendance was concerned.

There are many other factors, though, that promote good attendance, such as the promptness with which the Lodge is opened, and the despatch with which business is carried on. A Master who does not open his Lodge promptly at the hour for which his Notice calls, will find that the Brethren start to get uneasy, and you will hear many say: "Why don't they get started?" Then the Master who prolongs his opening and closing ceremonies also creates the feeling that time is wasted.

When asked the question, "Why do you not attend Lodge?" many Brethren reply in the following manner: "Oh, I cannot be bothered going to Lodge and listening to a lot of Minutes read and some bills passed, closing down and then going to a small banquet." Also some say they do not like to eat at night; others that they do not serve good enough food, and so on, down the line. However, I am of the firm opinion that Regular Meetings of all Craft Masonry should have short talks on the fundamental principles underlying Masonry.

I sometimes wonder if we do not stress our Benevolence too much, such as Old Folks' Homes and

Hospitals, all very good as they may be, but we do not find men joining the Craft in the hope that when they reach old age they will be taken care of by the Masons. As a matter of fact, I do not think we would have to go very far to find proof of this statement made by some of those joining the Craft.

Then we have the member who joins the Craft, and who attends a few meetings after he has been raised, who does not find that the members, as a whole, who are attending greet him in the proper manner. When an old member of the Craft attends his Lodge and sees a stranger, he should make himself acquainted and have a visit with him. Do not just look at him and say to yourself, "I don't know him" and pass him up.

Another point of interest is that when a Brother takes an application from a man who wishes to join Masonry, he should make it his business to be present at the Lodge Meetings when this Brother receives his Degrees, showing the new member that he is interested in Masonry by his attendance. I actually heard with my own ears a newly initiated member ask where so-and-so was, and he was promptly told that this Brother did not attend Lodge. This leaves a very bad thought in the mind of the new Initiate to think that the man who took him into Masonry was not even interested enough to attend when he received his Degrees.

Summing the whole situation up, I believe:

1. That a Master must know all his Members.
2. That he must make his Lodge meetings interesting.
3. That the newly initiated candidate must be made to feel at home, and perhaps telephoned a few times after he has been raised to remind him that this is Lodge night, and that you will be looking forward to having him present, thereby holding his interest in the Lodge, so that he does not wander off into what is known as higher Orders, and there received with welcome arms, and cultivated to attend regularly.

A. D. CUMMING  
Senior Grand Warden.

### FAIL TO SEE

Thousands of persons tread the earth and behold the sky without discerning any of the beauties of wisdom they display. They look upon a landscape, beautifully ornamented with trees, shrubs, plants, and flowers, but receive no definite impressions of any part of it, and could not name or describe any object thereon. They behold the starry canopy above them, but see there are no constellations, no planets, and no movements indicating the wisdom, the power, and the glory of the Great Architect of the Universe.

So it is with many who are admitted into Freemasonry. They observe the forms, the ceremonies, the emblems, and the jewels, and they hear the lectures and charges, but they fail to discern the ethics and philosophy thereof. They hear the enunciation—"Freemasonry is a science of morality, veiled in allegory, and illustrated by symbols," but do not fathom its meaning, and consequently do not solve the allegories nor discern the signification of the symbols. They are in the Temple, but do not get the temple idea. They are among the workmen, but do not see that they are to be master builders for time and eternity. They are in the light, but do not receive and apply it as the great means of fitting themselves as living stones for the temple not made with hands, eternal in the heavens.

The ritual is beautiful, and should be mastered and impressively communicated; nevertheless, it is but the burr, the hull, the husk to the wisdom, the strength, and the beauty of Freemasonry. It conceals gems of unparalleled richness and beauty, which must be searched for diligently and faithfully if they shall be found and enjoyed. Oh, that all the Craft would realize this fact and act accordingly, as thus they would be better panoplied with truth, better animated with faith, hope and charity, and better build the temple of the soul.

*Voice of Masonry.*

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The appearance, probably for the first time in the history of the world philately, of Masonic Emblems, on the present commemorative issue of Great Britain's 3d. stamp, lends interest to the statement which has been published in the "Masonic Philatelist", a U.S.A. paper, quoted by the "Oregon Mason" that more than 50 Post Offices in the United States at various times in the nineteenth century, used Masonic signs and emblems as cancelling devices on postage stamps.

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You cannot help men permanently by doing for them what they could and should do for themselves.

—*Land o'Lakes News.*

### WHAT IS FREEMASONRY!

"Freemasonry has no economical government, industrial, political or social program and engages in no political controversies, expounds the cause of no religious organization, harbors no political group, and promotes the interest of no philosophical sect. It attacks no world problem as an organization, and outside, does not move en masse. It does not seek to control a man's political, religious or social convictions, and it does not interfere with his right to form his own proper opinions and to act in accordance therewith. It deals with the individual in the development of his character and seeks to render him more fit to discharge his personal duties toward his fellowmen. It endeavors to build in him a sterling integrity which assures that there will be no flaw in the faithfulness of the service he will render, working diligently, living creditably and acting honorably by all men.

"Freemasonry does, however, enjoin upon all its devotees that they are to be peaceable subjects of the civil authorities, and that they shall render a cheerful conformity to the laws of their country. Every good and true Mason will be found standing staunchly for the highest and noblest things of life, manifesting a real patriotism, obedience to law, deep religious convictions and zealous in every good work which looks to the betterment of the human family. Above all, he has an abiding faith and firm reliance in Almighty God. He is deeply moved by a sense of his stewardship, and he will live the life and practice the virtues taught by his Fraternity, to the end that his loyalty to God and to his country and its government will be apparent to all men."

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The Provincial Grand Lodge of Jersey, just off the coasts of England and France, held a communication on August 16th, 1945, the first since October, 1939. Since this latter date the Province lost by death its Grand Master, C. E. Malet de Carteret, and the Deputy Grand Master, Charles H. Wilson, and many others. Freemasonry was completely suppressed by Hitler's orders and the Temple was not only brutally looted of all its contents, but desecrated by being made a store-house for large quantities of liquor stolen from France by the Nazis.

—*Selected.*

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Centuries ago devout men thought that they had to fight with one another to preserve their different religious beliefs. But we have learned through long and bitter experience that the only way to protect our religious belief is to respect and to recognize the right of others to their religious beliefs.—*Secretary of State James F. Byrnes.*

### MASONRY NOT FOR THE CROWD

Freemasonry was never intended for the crowd, a fact which becomes more and more apparent each day. Masonic leaders have deplored the large number of dimits that are being taken as well as the heavy suspensions for non-payment of dues, during the past twenty-five years. All of this indicates a woeful lack of interest in Masonry on the part of some men. As one studies present-day history of Masonry the thought comes that the fraternity is slowly but surely purging itself of its dross. Freemasonry was never designed for the great majority. It is a peculiar institution. It is in no sense a club, an insurance society, and it offers nothing to any man in the way of pecuniary return. It is on the other hand a brotherhood or fraternity of high ideals seeking to place before the individual the vital facts of living and to help men realize the higher and better things. Not every man regardless of his moral qualification, is fitted to become a member of the Masonic fraternity. Temperament must be considered. The fact that so many have dimitted and that there is a large number of suspensions goes to prove that we have received into Masonry men who were not fitted to become members. They were seeking in the fraternity something that was not there and the result was disapointment, and in due course of time they sought a way out. The entire future of the Masonic fraternity depends entirely upon a better selection of men. Too much stress has been placed upon numerical strength. We have boasted of our great growth. The result has been that we have sought numbers instead of Masons. Undoubtedly the fraternity will gradually undergo an evolution. Instead of seeking to appeal to the crowd it will select those men who are best fitted to appreciate Masonic fellowship. It will mean a large reduction in numbers but it will likewise mean a tremendous increase in character impulse. Investigating committees instead of looking for lost fingers and minus toes will take a different view of applicants and will scrutinize the inner man with a view to determining his general fitness for Masonic preferment. Then affiliation with the Masonic fraternity will mean honor, dignity, and the high stamp approval.

P. C. SOMERVILLE.

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The delusion that individual advancement is made by crushing others.

The tendency to worry about things that cannot be changed or corrected.

Insisting that a thing is impossible because we cannot accomplish it.

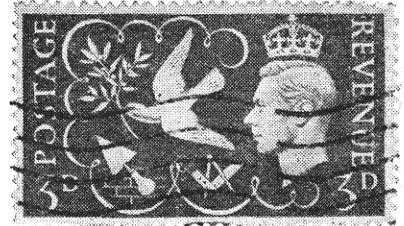
Refusing to set aside trivial preference.

Neglecting development and refinement of the mind and not acquiring the habit of reading and study.

Attempting to compel other persons to believe and live as we go.

### FREEMASONRY HIGHLY HONORED BY ENGLISH GOVERNMENT

Who, other than stamp collectors, usually pays much attention to the stamps which bring letters to us from all parts of the world? In this respect our Grand Master Tinsley is not different from



the rest of us. Besides, in his official position his volume of correspondence is large, and he has little time for contemplation of postage stamps. Letters come to him from all over the United States and from many other nations, the volume from English speaking countries being quite extensive.

Many letters arrive from England. Scores of them cross the Grand Master's desk. Yet only recently did a peculiarity in the stamp that brought one of them catch his attention. Examination of the enlarged reproduction of that three pence stamp shown in this article will make the reason plain.

It is a regularly issued Government Postage Revenue stamp showing the crowned head of King George VI, which of course is customary, but in addition it carries five important Masonic symbols! Brother Tinsley advises that this is the only instance coming to his attention where a civil government has so signally honored any fraternal organization. The Grand Master points out that King George is a Mason and a Past Grand Master of the United Grand Lodge of England. This fact, taken together with the other five symbols, makes this a purely Masonic stamp.

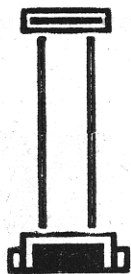
The five symbols are among the most important used in Masonry. On the stamp Masons will note the Square and Compass, the Trowel, the Setting Maul, a Sprig of Acacia carried by the Dove of Peace and a looped Cable Tow.

This official recognition of Freemasonry does much to indicate in what high regard the Fraternity is held in that country. To win such an honor is abundant proof that the influence of Masonic principles and teaching are reflected in the vision, progress and welfare of the nation.

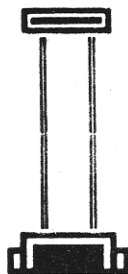
American Freemasonry congratulates our English brethren upon this public recognition of their strength, unity and usefulness.

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If we are ever in doubt what to do it is a good rule to ask ourselves what we shall wish on the morrow that we had done.—Avebury.



## Between the Pillars



### FREEMASONRY AND ITS RELATION TO THE CHURCH

FROM time to time it seems desirable that something should be said upon this subject because various mistaken views tend to become current about it. There are some who appear to believe that Masonry was designed to supplant the Church. Some fear that Masonry and Masonic teaching may lead its members away from the church by causing them to feel that faithful adherence to the Order is all that is necessary for salvation. Because such erroneous beliefs or opinions do arise the truth, now and then, should be stated.

The fact is that Masonry was established long centuries before the Christian Church came into being therefore the idea that it was intended to supplant the Church is without foundation. Masonry evolved from the thought of righteous men as a means to establish an inviolate code of honour, a way of life and a functioning brotherhood among all men found worthy of acceptance into its ranks. It was and is chiefly concerned with a man's honour, integrity, sincerity, morality and deeds in his life. Its lessons, lectures, symbols, ceremonies and ritual are solely concerned with assisting him to live a nobler, better more holy life on this earth.

Masonry, however, cannot be separated entirely from religion because its teachings lead surely to the paying of eternal homage to our Divine Creator. It instils reverence and admiration for His glorious works and in that respect serves as a support, a bulwark for true religion. But Masonry has nothing to do with Theology. It is not concerned with creeds or catechisms or tenets. Indeed, to its everlasting glory it can be said that men of all faiths and beliefs find it easily possible to live and work together as brothers within the bounds of Masonic teaching.

Never does the Masonic Order seek or wish to intrude upon the functions, the mission and work of the Christian Church. Never by word or thought does it imply that Masonic membership renders Church membership unnecessary. Masonry regards Church and religious affiliations as a sacred personal matter over which it has neither the right nor the wish to exercise influence or control. Masonry does not offer salvation of the soul—it simply seeks to help men so to live that the salvation offered by their faith, whatever it may be, can be more surely attained.

This, in addition to living a happier, more fruitful life among their brothers here on earth.

Let me emphasize that Masonry does not and never will meddle with any man's faith in and relationship to his God and the Church of his choosing. Not a word in the ritual, nor in the lectures and various ceremonies can be found to support such a charge. In fact, Masonry, properly taught and understood, becomes a pillar of strength in support of religion and the Church. Every Mason knows this is true and every Mason will say so.

Masonic membership requires a belief in the Deity but it does not prescribe what form that belief shall take. Should a brother slacken in his zeal for the Church of his choice that failure cannot be charged to his Masonic membership because nothing in his instruction and teaching offers any ground for such conduct. The cause for any deviation of that kind must be sought in the man himself or in his environment. Masonry teaches him only to be faithful, steadfast and true to himself, his conscience and his fellowmen.

Let it be remembered that Masonry is not a Church—it is a way of life, a brotherhood of men of honour here upon this earth.



### USEFUL TO ALL MEN

Masonry is useful to all men; to the learned because it affords them the opportunity of exercising their talents upon subjects eminently worthy of their attention; to the illiterate, because it offers them important instruction; to the young, because it presents them with salutary precepts and good examples, and accustoms them to reflect on the proper mode of living; to the man of the world, whom it furnishes with noble and useful recreation; to the traveller, whom it enables to find friends and brethren in countries where else he would be isolated and solitary; to the worthy man in misfortune, to whom it gives assistance; to the afflicted, on whom it lavishes consolation; to the charitable man, whom it enables to do more good, by uniting with those who are charitable like himself; and to all who have souls capable of appreciating its importance, and of enjoying the charms of a friendship founded on the same principles of religion, morality and philanthropy.

*Selected.*



Most men believe that it would benefit them if they could get a little from those who have more. How much more would it benefit them if they would learn a little from those who know more.—*William J. H. Boetcker.*