



# Grand Lodge Bulletin

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## LOST CHORD RECOVERED

*From The Freemason of New South Wales*

**A pipe organ belonging to the Masonic bodies in Frankfurt, Germany, pilfered and removed by Hitler, after years of absence from Lodge Hall, is recovered and returned.**

The death of the late Karl Nuckell recalls an interesting story of a lost Masonic pipe organ in which Brother Nuckell played an important part. Brother Nuckell was one of the first group to receive the Royal Arch Degrees in 1949 when the first Royal Arch group was organized in Frankfurt au Main, Germany, which became the nucleus of the later groups which formed the Grand Chapter of Royal Arch Masons in Germany.

We heard the story from the lips of Mr. Nuckell while at the same time he sat and played the organ around which this story is woven, writes Ray V. Denslow in "The Royal Arch Mason" (U.S.A.).

It seems that in 1935 when Adolph Hitler took over matters in Germany, about the first thing he did was to get rid of any element of the population which might in any way interfere with his plans for domination. The Freemasons were among the first to feel the mailed fist—for he almost immediately dissolved all Masonic Lodges throughout Germany.

There were 80,000 members of the Fraternity in the country; they were fine conservative people, and in most instances were men of professional standing. Their Temples were show places in the various cities in which they existed.

The Temple in Frankfurt was one of those buildings—thanks to reparations it still stands as a monument to the Fraternity in that city. The Masonic bodies in this Temple occupied three storeys of the building, the Lodge Hall being on the top floor. It was beautifully decorated and the brethren were very proud of a pipe organ which was placed in the south-west corner of the building. Germans are very musical and many of the members availed themselves of hearing the fine organ, as well as supplying appropriate music for all Masonic occasions.

When the Lodges were dissolved, all the Lodge possessions were seized, including furniture, libraries, and paraphernalia; then one day they

learned that the beautiful organ, the pride of the Lodge, had been taken away. Nothing could be done about it. The party was in power and would brook no complaints from outlawed organizations.

Now we quote from our German friends as to what took place. For the time being our hands were tied; but after we found it possible to take up labours again, in 1945, the fact of the removal of the organ gave Brothers Nuckell and Schucht (who was an organist) no rest.

They applied to the organ building concern in Frankfurt which had had the care of the instrument for years. At first they would not discuss the matter, and it was not until Brother Nuckell had threatened that he would institute legal proceedings against them, that they did confess that it had been installed in a small Catholic church in Wiesbaden, some twenty five miles distant. The party had sold the organ to this church.

Brothers Nuckell and Schucht went to Wiesbaden, went to this church in particular, and confirmed very quickly through certain special markings, that it was the organ which had been confiscated from the Lodge, beyond the shadow of a doubt.

Brother Nuckell then sought out the priest in charge, who would at first, admit nothing. Not to be outdone the Lodge instituted a claim with the present government authorities and the investigation got under way. At first the priest would come to no agreement, and it was only after the authorities had laid down the conditions and set a final date for decision that we were able to get together in an agreement.

The priest had at first relied upon the position that they had bought the organ in an orderly fashion from the Nazi Party; he named the price, inadequately small, so small it could not have bought even a chest.

Brother Nuckell rebuked him, quite properly, on the ground that he had kept silent about the organ for a long time while the discussions were going on and had sought no understanding with the Lodge, although Brother Nuckell at the very outset of the negotiations had expressed a willing-

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## EDITORIAL

Lodges throughout the Grand Jurisdiction will have received notice of the forthcoming sessions of Grand Lodge which are to be held at the Provincial Auditorium in the City of Calgary on June 12th and 13th. In the same notice is a list of members who are offering themselves as candidates for the various offices of Grand Lodge.

It is recalled that each year the Grand Secretary is obliged, perforce, to record the fact that some of our Lodges have not been represented at Grand Lodge and through the medium of the Bulletin an appeal is made to each and every Lodge in Alberta to correct this situation this year and to establish an all-time record of one hundred per cent attendance.

Grand Lodge sessions are held with a very definite purpose in mind; during the sessions Committees report on the progress of major features of our work in the Fraternity for the past year and forecast worthwhile proposals for the future.

The important matter of the funds of Grand Lodge is discussed in detail, giving every member an opportunity to ascertain revenues and expenditures and the basic reasons therefor. Ample opportunity is given for criticism, whether constructive or otherwise and there is no question but that suggestions of value from the floor of the meetings would be given the most serious consideration by those responsible for the proper disposition of funds.

The Higher Education Bursary Committee, which has a heavy task to perform on behalf of not only Grand Lodge, but of the young people whose lives can be seriously affected by their inclusion or otherwise in the group to receive financial assistance, and this Committee, as well as others, are entitled to the benefit of the thoughts of ALL Lodges as expressed through their elected representatives.

Those who offer themselves as candidates for the all important Grand Lodge offices would doubtless enter upon their duties, with added interest, following their election, if they could feel that ALL Alberta Lodges had expressed themselves through the medium of the democratic ballot.

There is no valid reason why EVERY Lodge should not be represented at Grand Lodge; the Worshipful Master, on assuming the highest office in the gift of the Lodge also assumes the IMPERATIVE DUTY to attend Grand Lodge; if prevented by illness from attending one or both of his Wardens should be induced to attend; if they cannot do so then a proxy should be named to make sure that EVERY Lodge is adequately represented; there is absolutely NO excuse for any Lodge to be unrepresented and there is a most definite obligation for each Lodge to voice its approval or disapproval of the work and stewardship of Officers who conduct the business of Grand Lodge faithfully and well on our behalf. MAKE SURE YOUR LODGE IS REPRESENTED.

S.C.H.

## THE MYSTIC TIE

Here is a phrase that we use many times, and many times we contemplate upon its deep significance. At last we fail to adequately define it.

The young Mason with the degrees still fresh about him walks out into life and soon meets with this strange and fascinating bond. He comes to an older Mason for an explanation, and the Mason of many years settles back to tell the young brother what it has meant to him over the years. He can recite experience after experience in which the Mystic Tie has its part, but he cannot fence it in with words.

We know that it has to do with men who have a common spiritual experience, a common heritage, a common goal. We know it includes the mighty determination of the individual to add a touch of beauty to the Temple of Life.

The phrase is related to our beliefs as Masons, our reverential attitude, our trust in the unfailing Wisdom, Justice and Mercy of our Creator.

It has to do with man's eternal struggle for freedom of mind and of conscience. It extends to our protest against any form of tyranny, for, while it is noble to be tolerant it is ignoble to tolerate conditions which destroy the very right of men to be brothers.

It is the result of unity of spirit and not the unity of enforced conformity.

Its strength depends upon you and upon me and how well we walk and act as Masons.

We cannot define it. We cannot touch or see it. But every Mason knows within his heart "The chain too subtle for our seeing unites us all upon the plane of Universal Being."

Masonic Messenger.

## LOST CHORD (Continued)

ness to settle the matter privately, and in a satisfactory manner.

In Brother Nuckell's opinion the organ had been illegally removed and sold to the priest's congregation. He appealed to the reason and conscience of the priest in charge and tried to convince him of the desirability of avoiding legal proceedings. He also made a proposal that the organ should be dismantled at the expense of the congregation, given back to the Lodge and re-installed in the Temple.

The priest hesitated for a considerable time, but finally saw that this proposition was the only reasonable way out of the difficulty for both him and his congregation—and thus, the organ—to our great joy—has come back into our possession.

The Lodge desired no reparations, no rental, no damages; they simply wanted their organ returned.

And the night it was returned and installed there were no happier Germans in all Frankfurt than Brothers Nuckell and Schucht, whose efforts had resulted in the return of their property, the instrument they loved.

And Brother Nuckell, sitting at the great organ, struck the notes of Martin Luther's great hymn—"A Mighty Fortress is our God."

## WITHIN THE CRAFT IN ALBERTA IN MEMORIAM



It is with the deepest regret that we record the death of Most Worshipful Brother, the Honourable Peter Dawson, Past Grand Master.

M.W. Bro. Dawson was born at Slatford, Ayrshire, Scotland, on April 11th, 1892, and came to Canada shortly after leaving school. He trained for the ministry at St. Stephen's College in Edmonton and has occupied pulpits in various parts of Southern Alberta until his retirement only a comparatively short time ago.

M.W. Bro. Dawson was initiated in Champion Lodge No. 84 on June 12th, 1941 and was made a Master Mason on October 9th of the same year. Serving as Master of his Lodge in 1947 he made a notable contribution to the work of the Lodge and in 1949 and 1950 was named as Grand Chaplain of the Grand Lodge of Alberta. In 1951 he was elected as Junior Grand Warden and, in due course, succeeded to the office of Grand Master, in which capacity he served most acceptably.

M.W. Bro. Dawson was elected in 1935 to the Legislature of Alberta and two years later became Speaker of that body, a position he retained to the time of his death, thus establishing a record of years of service in such an important office for the entire British Commonwealth of Nations.

M.W. Bro. Dawson is survived by his wife and two sons to whom the sympathy of all members of the Fraternity goes at this time.

Funeral services were held in Robertson United Church, Edmonton, on Wednesday, March 27th, with a large concourse of friends gathered to pay their last respects to a devoted Mason and outstanding citizen; interment services were held under Masonic auspices at Vulcan, Alberta, the following day.

## TAWATINAW LODGE MARKS 50th ANNIVERSARY

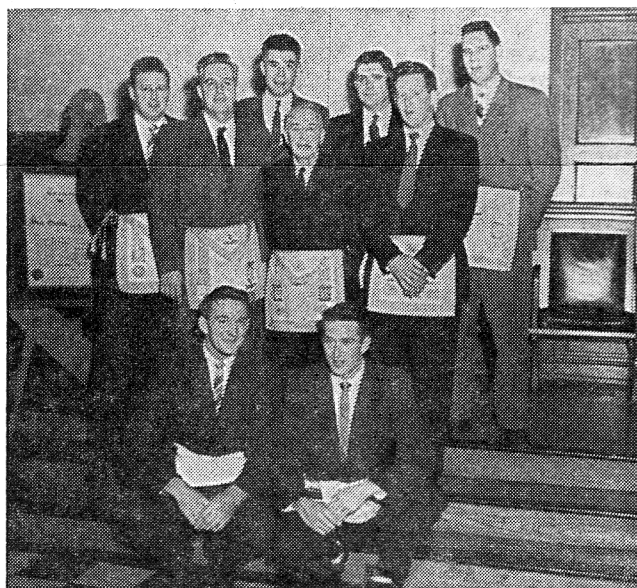
The members of Tawatinaw Lodge No. 71, together with a large number of visitors met on January 29th last to mark their Fiftieth Anniversary. The meeting was opened by W. Bro. A. L. Sawle, first candidate initiated into the Lodge, he having travelled from Vancouver to be with the members on the important occasion.

M.W. Bro. W. L. McPhee, R.W. Bro. Hardin, Deputy Grand Master and other Grand Lodge Officers, including R.W. Bro. E. Foster, D.D.G.M., were present as well as representatives from twenty three sister Lodges.

V.W. Bro. the Hon. Russell A. Patrick addressed the meeting and W. Bro. E. J. Thompson of Edmonton dedicated a new Bible, the gift of three prominent district Masons, former District Deputy Grand Masters in the persons of R.W. Bros. Frank R. Falconer, Norman O. Jack and E. K. Wright.

On display, and of considerable interest, was a picture of thirty eight of the forty one former Worshipful Masters of the Lodge.

## "QUILLEY" NIGHT AT WEST EDMONTON



Our most interesting photograph herewith shows members of the Quilley family, all members of the Fraternity, who gathered in St. Patrick's Hall, West Edmonton, to mark the sixteenth such gathering in as many years. The Quilley family, being of Irish origin, it is not difficult to imagine that "a good time was had by all". Officers of Grand Lodge and members from the surrounding area received a warm welcome.

It is rather remarkable that so many members of the same name and family are able to arrange an annual meeting. Our picture shows: 1. to r., standing: Jack, Bill, Dave Sr. and Bill Sr., Chas., Tom and Dave Jr. Sitting, Tom Jr. and Bill.

Our readers may enjoy working out this "cross-word" puzzle . . . just who belongs to whom?

## GOOD EFFECTS OF MASONRY

M. A. Stillwaugh, Editor, *The Masonic Chronicler*

There are so many varied opinions held by non-Masons as to what the Fraternity is and what it does and what effect it has on man himself. One of the more popular ones seems to be that it is some kind of great personal reform agency. When a man becomes a Mason some mysterious change is supposed to be wrought in him. Whatever he may have been before, once he has been accepted as a member of the Order the experience he undergoes is expected to make him over into a paragon of virtue.

Where that idea originated or came from is not known. Certainly Masonry itself never did and does not now make any such claims.

When Masons speak of the Great Light they are not seeking to convey the thought that once a man is admitted into the Lodge he experiences a marvellous and supernatural illumination and a spiritual regeneration such as will erase all bad characteristics and substitute for them noble principles of the highest order. Yet, many people believe that it is the purpose and mission of the Craft. The secrets of Masonry are thought by them to be some form of the occult which, once seen, have the power instantly to alter lifetime habits and make a man into something wholly different from what he was before.

Any sincere Mason could explain that this seldom, if ever, happens. He can explain also that it is not expected to happen and that Masonry never has been and is not now a reform movement in the sense by which the term is generally understood. Neither are Masons "reformers" within the usual meaning of the word. Masonry does not go out into the highways and byways seeking evil, sinful men whom it may then reform into upright and honourable citizens. If the Lodges of Freemasons tried to do that the whole scheme and purpose of Masonry would be changed and it would virtually become a church.

Masonry makes no secret of the fact that it never invites or solicits applications for membership from anybody. Nor does it hold secret the additional fact that only men of good repute, honourable men who have already demonstrated the quality of character that is likely to fit itself into Masonic standards, will be acceptable.

Such men do not need reforming. But that type of man will rejoice in the clear interpretation of noble principles Masonry can give him. He will find great happiness in the fellowship of brethren who are like minded. He will find that in their company and in research with them to discover ways and means of applying the deep wisdom distilled from the ages of experience his mental and spiritual nature grows.

In it he will meet a unity and brotherhood so generous, long-suffering, kindly and charitable that all honest and sincere men so much desire.

The purpose of Masonry is to help good men to maintain those standards and to become even

better men. Through fellowship and ever ready assistance it endeavours to help each brother in his own efforts to subdue his passions, to offer him comfort, aid and strength in times of need, and to rejoice with him in his victories.

This does not mean compelling him to wrap his nature into a pattern arbitrarily set by a formulated code. Nor does it mean the surrender of individual opinion. It demands only that he conform to the spirit of brotherhood and that his conduct be so regulated that no act of his shall bring harm or distress to his brethren.

So far as any reforming process is concerned Masons believe their best contribution can be presented by example. If, by their living, by their acts, members of the Fraternity prove the principles of honour, justice, truth and charity can be successfully used to weld men of goodwill into a genuine brotherhood motivated by these qualities the effect will be of greater value to society than any attempt at outright reforming. It is in this way the world at large can best be convinced of Masonry's good effects.

It is the work of Masonry and every Mason to keep alive the vision of man's potentialities, his divine origin, his spiritual hopes, his moral capabilities and his responsibilities as one made in the image of his Creator. Every Mason also has a special obligation to keep alive the vision of man's spiritual heritage in an era in which false values are identified with progress.

The object of Masonry is to keep men rather than to make them perfect. Our Lodges, therefore, are definitely not schools of reform—neither are they considered necessary in changing a man's way of life, for every man seeking the Great Light of Masonry must be a just and upright man prior to his acceptance into the Craft.

## WHAT, WHO, WHEN, WHY, WHERE

What makes the grass so green?

What makes the birdies sing?

What makes the trees all blossom?

Just because it's spring.

Who chooses all these colours?

Who picks the birdies' tune?

Who makes the days lots warmer?

Just because it's June.

When will we have the harvest?

When will we shear the sheep?

When will we know the facts of

What we sow, we reap?

Why do we have this turmoil?

Why have gossip about war?

Why can't we just carry on—

Be friends for ever more.

Where can we find the answers?

Where can the secrets be?

They're in a book that was written

Just for you and for me.

In "The New Age."