



# GRAND LODGE BULLETIN

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

## “Beware the Ides of March”

OUR primary reader taught us early enough to appreciate the wisdom of the lesson that to cry “wolf, wolf”, when there is no wolf, is a foolish performance. Conversely, another ancient maxim might well be quoted: “Forewarned is Forearmed.”

With this by way of introduction, we quote for contrast some recent public statements.

In the “Freemason’s Chronicle” of London, England, of September 17th, 1938, the Grand Master of Scotland is reported as declaring that wherever in the world they saw Freemasonry flourish, they would find that these (liberty, democracy and fraternity) were the ideals of that country. Wherever they saw Freemasonry being suppressed, they might be sure that someone was planning to destroy their liberties. He had found in many parts of the world that Freemasonry stood for the best ideals of our civilization.

In a publication of the Catholic Truth Society, entitled “Freemasonry” by the Rev. Herbert Thurston, S.J., the priest “sees sinister potentialities even in the British and American Craft, which may, like the dormant venomous reptile, arise from its torpor and become a menace to Church and State.”

In another publication “The Growing Menace of Freemasonry” from the press of The Imperial Fascist League, the entire Masonic Fraternity is denounced as being dominated by Jewish influence, international in scope and, therefore, a menace to Fascist Governments.

Finally, press reports from the fine city of Cincinnati, Ohio, indicate that when the Grand Master of Ohio accepted the invitation to lay the cornerstone of a three million dollar post office, plans were marred by a protest from the Knights of Columbus against participation in the ceremonies by Masonic Grand Lodges. The protests were directed at Postmaster General Farley and Postmaster Bocklet in direct control of the ceremonies and while considerable publicity was given to the protests, they did not result in any change of plan.

We suggest that the truth of Lord Belhaven and Stenton’s comment in the first report is self-evident, for the long list of suppressions and the later tactics of the suppressors compared with public ethics and conduct in the remaining democratic countries tell their own story without elaboration or embroidery.

The Jesuit priest seems to be retrograde in time and thought. Why he should assume Freemasonry is

either venomous or dominant, especially in Britain or America, is difficult to understand. Masons themselves have indulged in considerable heart-searching over the years of depression, have frankly admitted to themselves certain temporary weaknesses but we commend such innuendoes as about the surest and quickest way to heal and strengthen any internal weakness, real or imagined, in a Fraternity which has never been associated with subversive action to destroy any government under which it existed, but on the other hand has been active in all that stands for the best in good citizenship.

Attempts by the Fascists to discredit Freemasonry are nothing new. Fascist mendacity has linked Judaism, Communism and Freemasonry for the one reason that all three are opposed to Dictatorship. It is enough to flatly deny that Freemasonry is dominated either by Jews or Communists.

We may seem far away from these activities but we have Fascist Armand in Montreal, we had “The Canadian Nationalist” in Winnipeg, and the comment of the Jesuit, the propaganda of the Fascist press and the approbation of the Roman Pontiff of Fascist Franco’s merciless war on a properly constituted government, seem strangely all of a piece.

A.M.M.

### ON GAMBLING

In times of financial stress, man is prone to take a chance in the hope, so often vain, that “Dame Fortune” will smile upon him, bring him good luck, rescue him from the abyss he visualizes all too really. He yields to the temptation of the gambling table, the game of chance, the winning number, the lucky point where the wheel stops—to any of the alluring devices tempting to the financially distressed. Insofar as these things are forbidden by the law of the land, Masons, obligated to obey that law, cannot indulge in them. Insofar as they are on the borderline between what is lawful and what is unlawful, Masons should scrupulously avoid them, and thereby avoid the risk of bringing shame upon the Fraternity; in other words, we should abstain from “gambling” with the decisions of the law courts, lest we guess wrong and bring dishonor to Freemasonry.

There is room for difference of opinion on the moral value, or absence of it, of things on which the law is silent. As to these, each individual must consult his

conscience; but as to those things which the law outlaws, Masonic Lodges and their members are under the sworn duty to protect and preserve the honor of the Craft, as well as their own, by conduct which cannot successfully be challenged as unlawful.

By JACOB C. KLINCK

Grand Master of New York in his Address to Grand Lodge, 1938



### ANCIENT LANDMARKS

By A. E. OTTEWELL

(Article Four)

**I**N this article some attention will be given first to those landmarks which deal with the constitutional rights and responsibilities of individual lodges. These are five in number as follows:

1. The necessity of meeting in lodges.
2. The government of a lodge by a Master and two Wardens.
3. The Lodge when assembled must be duly tiled.
4. The right of exclusion of a strange visitor.
5. Non-interference with the business of another lodge.

It was not always the case that the present type of permanent organization of lodges operating under charter or warrant with regular stated times of meeting existed. Undoubtedly in ancient times meetings were casual and only called for some special purpose. But it has always been the case that Freemasons must assemble in a group to be organized and directed in a certain way for the conduct of their labors either operative or speculative and that such a gathering should be called a lodge. The Old Charges are very specific on this point. Indeed from time immemorial it appears that at least seven brethren must be so assembled and directed before any Masonic labor could be legally carried on.

That Freemasons when in lodge assembled must be governed by three officers known as a Master and two Wardens seems to have been regarded as essential. In the days when the labors of the Craft were operative in character this was no doubt regarded as a necessary safeguard of the integrity of the work performed. Later when the labors of the lodge became symbolic in character the essential representation of the rising, meridian and setting sun was embodied in the three principal officers. Indeed it is held and with good authority from the Ancient Charges that an assembly of Masons presided over by officers known by any other names may not be called a lodge or conduct Masonic labor.

There is little if any direct reference in the Ancient Charges to the office of tiler. The inevitable conclusion is that it was taken for granted that the esoteric character of Freemasonry is such that obviously the uninitiated may not approach the door of the lodge while in session. Consequently the natural precaution would be to have a trusted brother posted to keep off cowans and eavesdroppers. Certainly it has always been the practice to have the lodge duly tiled and it is regarded as the first and constant care of the ruling officers and members of the Craft to see that this is done.

It is not only the undoubted right but also the duty and obligation of any lodge to exclude any visitor

who is not known to be a Mason. Either he must be properly vouched for by a responsible and well known brother or he must be able to satisfy by any reasonable tests a committee of skilled brethren selected by the governing officers of the lodge. The Master of a lodge has sometimes a very delicate duty to perform. He must be careful to prevent an imposter from gaining admission and at the same time he must not fail to extend proper fraternal hospitality. It is important that examining committees should be composed of brethren who can be kind and brotherly but still efficient and firm. Once the visitor has established his bona fides every effort should be made to make his stay pleasant, but in case of reasonable doubt error must be on the safe side. After all a visiting brother will have more respect for the institution when he finds its fellowship is not lightly or carelessly extended. He should expect a searching examination if a stranger and should be skilled enough to meet it successfully.

No lodge should interfere with the business of another lodge. Subject always to the right of appeal by an individual member from its decisions to Grand Lodge and the limitations of the Constitution, and its own By-Laws, every lodge is supreme in the conduct of its own affairs. By the rules of common courtesy it will be clear that one lodge for example should not, except as a courtesy and by request of the lodge concerned, confer degrees upon a member of another lodge. This particular landmark has been validated by legislation of all Grand Lodges.

Another landmark which is rather of general application is that every Freemason is subject to the laws and regulations of Masonic jurisdiction in which he at the time resides. This is effective even though he may not at the moment be a member of any lodge. It is a Masonic offense for a member who has severed his connection with his lodge to fail to affiliate with another lodge. Failure to perform his duty in this respect does not free a Mason from Masonic jurisdiction.



### MEDAL COMMEMORATES UNIQUE MASONIC OCCASION

On June 3rd, 1938, Lodge Glittering Star No. 322, under the Irish Constitution, held an emergent communication in the historic Tower of London by permission of the Constable of the Tower, Field Marshal Sir Claud W. Jacob, Past Grand Warden of the United Grand Lodge of England.

Lodge Glittering Star was warranted in the 1st Battalion, Worcestershire Regiment on May 3rd, 1759, which regiment has been performing guard duty in the Tower.

In commemoration of this unique event, and with the approval of the Grand Lodge of England, a distinctive medal has been struck and will be worn by members of the Lodge and visitors present at that meeting. The jewel, of oxidized silver, bears a reproduction of the Tower in bas relief and an inscription recording the event. It is worn suspended from a green and white silk ribbon attached to a silver brooch bearing the name and number of the Lodge.

## ALBERTA AND THE GRAND LODGE OF SCOTLAND

In the quarterly report of the Grand Lodge of Scotland, recently to hand, and covering the Quarterly Communication held on November 3rd, 1938, two items appear which are of interest to Alberta Masons. They are quoted in full:

"The Grand Director of Ceremonies presented Brother Peter Ferguson, J.P., Grand Marshal, who had been appointed Past Grand Director of Ceremonies of the Grand Lodge of Alberta in recognition of his services to that Grand Lodge in connection with beneficiaries resident in Glasgow. The Grand Master Mason invested him with the jewel of office, and expressed his appreciation of the valuable work which has been performed by Brother Ferguson during his fourteen years' service as a member of Grand Committee, and of the honor which had been conferred on him by the Grand Lodge of Alberta."

### Visit To Canada

"The Grand Master Mason said: 'I may take this opportunity to say one or two words on our recent visit to Canada. You will be glad to know that I, along with the Grand Secretary, was received in the most wonderful way, and I do not think I have seen more loyalty expressed to our country and the Craft than was accorded to us in Canada. I feel certain that every one of you would have been delighted at the kindness shown to us by every brother we met. It was especially interesting to note the large number of Scotsmen with whom we came in contact. At every lodge we went to from Prince Edward Island to Vancouver, we were always met by Scotsmen. We had a wonderful time, and will always cherish happy memories of our reception by the brethren in every part of Canada'."

(Editor's Notes: The visit of Sir Norman A. Orr Ewing, Grand Master Mason, and T. G. Winning, Grand Secretary, to Alberta, was reported in the *Grand Lodge Bulletin* for September, 1938.

The reference to the jewel for V. W. Bro. Peter Ferguson appears on page 130 of our "Proceedings" for 1938.

Sir Norman A. Orr Ewing was re-elected Grand Master Mason, for a second term, at this meeting.)



## BENJAMIN FRANKLIN, MASON, DIPLOMAT, INVENTOR

The 233rd anniversary of the birth of Benjamin Franklin was honored on January 17th, by a ceremony at the City Hall, New York City, during which many tributes were paid to the eminent Revolutionary War figure. President Roosevelt sent a message from the White House in which he referred to Franklin as "one of the greatest and most useful of public men in our Colonial and early national periods." Continuing he said, "Now, nearly 150 years after his death his accomplishments assume their due proportions. As statesman, diplomatist, economist, philosopher, and scientist, he would have a claim upon the respect of posterity even though he had not given us the immortal *Autobiography*, reflecting in every

page the true wisdom and sound common sense of which Franklin was the embodiment."

Dr. William E. Grady, Associate Superintendent of Schools, borrowed Franklin's phrase "If you place security above liberty you are apt to lose both," and added, "there are several nations in Europe who should give heed to that principle."

In the City of Philadelphia, the memory of Franklin was likewise honored, and appropriately so. During the observance of his birth anniversary David Sarnoff, president of the Radio Corporation of America, received the Poor Richard Club's 1938 gold medal in recognition of his contributions toward the advancement of American civilization. In accepting this honor Mr. Sarnoff referred to our debt to Franklin for the traditions which had given America a free press and a free radio. He stated that our American liberties must always be guarded from danger, adding, "In other countries, human liberties have been lost, not through lack of desire for freedom but through failure until too late to recognize the damage of destructive forces. A free press and a free radio are pillars of American democracy." Dr. Edwin G. Conklin, executive officer of the American Philosophical Society, referred to Franklin as "the most universal genius in the history of America."

Benjamin Franklin's Masonic life, was long and varied. From the date of his entrance in St. John's Lodge, Philadelphia, in February, 1731, his progress was continuous and rapid and he filled many Masonic offices of trust and responsibility. Among the notable Masonic events in which he participated was the initiation of the famous Voltaire in the Lodge of the Nine Sisters in Paris, on April 7th, 1778. Franklin served as Master of this Lodge and was an Honorary Member of several French Masonic Bodies. His activities in the service of his country were as varied and colorful as his Masonic life and it was mainly through his efforts that the Colonies received aid from France during their struggle for independence. Franklin became first Postmaster General of the United States on July 26th, 1775.



## REBEL SPAIN AN INTEGRAL PART OF WORLD FASCISM

THAT the Burgos Junta or the Franco movement in Spain is an integral part of world Fascism is unquestionably demonstrated in the book entitled *Que es Lo Nuevo* (What is the New Spirit?) by Jose Pemartin. This work of the national head of the University and Secondary Education in the Burgos Ministry of Education, is regarded in well-informed circles, as official and authoritative, first, because of the author's prominence in the Burgos Junta and, second, because no book is printed in the Rebel territory that does not record official opinion. It has been called the "*Rebel Mein Kampf*."

Acclaimed as the "Bible" for Spanish National-Syndicalism, as Hitler's *Mein Kampf* has been for German National-Socialism, it presents a detailed outline of Spanish Rebel policies, domestic and foreign, and graphically refutes the fiction spread in this country by Franco's friends that he is not Fascist.

Admitting that Rebel Spain is Fascist and boasting



that it will become, with the victory of Franco, the most Fascist State in Europe, Pemartin declares that, as previously stated, "we in Spain had the right to be more papist than the Pope and in the same way we can be more Fascist than Fascism itself, because our Fascism must be perfect, absolute." Then quoting Mussolini that "Fascism is a religious conception," he adds that Spanish Fascism will be then "the religion of religion," and Spain is the only European nation where "it can achieve its absolute expression."

The author makes bold to publish that the Spain of Franco is to be anti-democratic and will maintain a vital military tone, the same as other Fascist nations. He proclaims for Spain, not religious liberty, and freedom of the press, as does the democratic Republic of Spain, but a State Church with religion serving the purposes of the State. "We must be absolutely intolerant of ideologies and opinions contrary to the Catholic religion and their propaganda must be absolutely and decisively banished in all its forms, be it political, philosophical, or proselytizing for false religions, and the government must be a centralized power of a single man, of a single *Caudillo*, that is to say, a monarchist."

Pemartin's pronouncements for Fascist Spain in the fields of education and culture recall the days of the Spanish Inquisition. Deprecating the sentiment of "well-intentioned Catholics" that the opinions of others must be tolerated and respected, he emphatically declares, "We should never have respect or tolerance for these mistaken opinions that can be neither tolerated nor respected," but should "have compassion and charity" for those who hold to false ideas, "attributing their belief to weaknesses of understanding and mental illnesses."

All education of whatever kind is to be in the hands of Roman Catholic religious orders or teachers, "There can be no exception to this principle," the author declares. The whole program, he points out, is to produce young Fascists, adding: "You will see legions of selected workers; specialists, educated, with superior moral ideals, come out of these institutions and constitute the most loyal squadrons of Spanish Fascism."

Of course the famed *Institucion Libre de Ensenanza*—the Free Educational Institute—established in 1876 "as a protest against State and clerical control of education," as Rhea Marsh Smith describes it in the recent book, *The Day of Liberals in Spain*, is marked for destruction. In this connection Pemartin said "of the Free Educational Institute, Anti-Catholic, Anti-Spanish, there must not be left one stone on another."

According to Smith, *Institucion Libre de Ensenanza* was independent of any religious or political party. Its teaching methods being progressive, it has gained European fame, stimulated other institutions and helped secure greater freedom for Spanish teaching.

Pemartin heads Chapter VIII "International Fascism." He places Italy, Germany, Rebel Spain, Portugal, Hungary and Japan in the first line of Fascism, and lists as pro-Fascists: Guatemala, San Salvador and Nicaragua. As a third line he names

Brazil, Uruguay, Paraguay, Chile, Cuba, Argentina, Ireland, Belgium and Poland. It is worthy of note that the population of all of these countries, except Germany and Japan, is predominantly Roman Catholic.

Opposed to this Fascist group, he lists Russia, France, England, and behind these, the other Anglo Saxon nations "still suffering, from the opium of democratic parliamentarianism."

Included among the anti-Fascist States is the United States, which he calls "not a nation but a huge conglomeration of peoples and races, under the moral defeat which Japan will inflict on them, sooner or later." He thus, in part, pays his respect to England; "The evident decadence of the British Empire could also have in this, our full conception of the Catholicization of the modern world, a place analogous to that of the decadence of the Roman Empire . . ."

The author of the Rebel *Mein Kampf* declares that Italy and Germany are "new buds in the sun," and praises the policy of "tension and danger" as exemplified by Italy against Ethiopia. He looks with assurance to such further exploits of Hitler's as foretold in *Mein Kampf*, declaring that if "Germany, Italy or Portugal should be attacked by or influenced by Masonic (Protestant) and Judean demagoguery of other countries, Spain would feel obliged, under penalty of losing her self-respect, to come to the rescue with all the forces of the State and potentiality of her favored geographical position."

The author further declares that one of the essentials to Spanish existence is "To extend and expand our great Latin, Christian, Hispanic culture and our political jurisdiction, above all, over the South American countries of Hispanic soul and language." He frequently pays his respects to Freemasonry, stating that "the total Catholicizing of Spain cannot be achieved without decided opportune action against the anti-Catholic sects, against Masonry, and Judaism," also that "Mussolini has perhaps done more for the greatness of Italy through the dissolution of Masonry than through any other measure."

### LIONEL VIBERT PASSES AWAY

Considered, through his lectures and papers on Masonic research, one of the best known Masons in the British Isles, Mr. Lionel Vibert passed away December 7, 1938. Educated at Victoria College, Jersey, and Emmanuel College, Cambridge, Mr. Vibert held for some time an official appointment in Madras, India, retiring in 1919. Upon his return to England he became actively interested in Masonic research and was Secretary of the famous Lodge of Research, the Quatuor Coronati No. 2076. For many years he was editor of *Miscellanea Latomorum*, or Masonic Notes and Queries, a monthly publication.

### "BULLETIN SUBSCRIPTIONS"

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