



# Grand Lodge Bulletin

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

## “And The Greatest of These Is Charity”

High Prairie, Alberta.

My Dear Brethren:

Once more I wish to appeal to your generosity on behalf of our distressed Brethren and others in the Old Land. Committee meetings were held recently in Calgary and Edmonton of members of the Board of General Purposes and others, when it was unanimously agreed that an objective of \$25,000.00 be decided upon for the Grand Master's War Defence Fund, the monies to be used to alleviate distress and suffering, as seen in the light of Freemasonry.

In this disposal of the Fund I fully concur. It is what Masonry has always advocated and stood for. Countless numbers of our Brethren and their families in the Old Land are homeless. They have lost their homes and the savings of a lifetime in the twinkling of an eye, whilst we in Alberta are still living in peace and safety. Your contribution may assist in providing them with a blanket, some clothes, a chair or even a meal—all of which we have in plenty and to spare. Do not let us fail them in their hour of need. Many of us have aged parents, relatives and friends in the Old Country, and while these aged people cannot take an active part in this great struggle, their morale is wonderful and they are setting a splendid example and giving encouragement to the younger ones. Will you think of them at your Rally Night in March?

Thousands of our Canadian boys have gone overseas—fathers, sons, brothers and friends. They are standing shoulder to shoulder with their British comrades, fighting to preserve the freedom which we believe offers the only guarantee of a good life and the right to dwell as free men in a free land. We are told that we have not yet met the full force of our enemies. The time is coming, and may soon be at hand, when we shall enter the crucial stages of this great struggle, a struggle not for Britain alone, not for freedom alone, but for the very survival of our way of life. When this great crisis arrives, let us meet it bravely and cheerfully as Masons should.

There can be no doubt about it—We will Win this War; but afterwards let us be able to look back and feel deep down in our hearts that we have supported this Fund to the best of our ability, and know that we have assisted our distressed Brethren well in their hour of suffering and want. This is the time, Brethren, to remember the distinguishing characteristics of a Mason's heart. Let us—and I believe we can and should—double the amount of our objective! \$25,000.00 is not very much from 11,000 men who are considered to be among the leading citizens of our Jurisdiction. Give generously, my Brothers, and keep in mind the following little prayer:

Sincerely and fraternally yours,

*“Thank Thee, O Lord, for this my bed,  
For roof unbombed above my head,  
And for Thy gift, my daily bread.”*

*Sam Harris.*

Grand Master.

## PROGRESSIVE MASONRY

### 3. ON BROTHERLY LOVE

By R. W. Bro. A. E. OTTEWELL, P.G.R.  
(The Third of a Series of Six Papers)

*Editor's Note.*—Opinions expressed and speculations advanced in articles of this kind are the writer's own. Official approval of Grand Lodge is neither expressed nor implied.

THE words "brotherly love, relief and truth" are familiar to every Freemason. At first glance it would seem each has always had and always will have the same meaning. But such is far from being the case.

The expression, brotherly love or "philadelphia" as the original Greek expresses it, has through the ages undergone great changes of meaning or connotation. The original social unit was and is the family. At one time the first and most important loyalty an individual owed was to his own blood relatives, first the parents then the brothers and sisters, and from them to the widening circle of the family group. A study of the patriarchal life as portrayed in the Old Testament will show how this worked. Of more recent time is the whimsical prayer: "God bless me and my wife, my son John and his wife, us four and no more." As time went on, however, the welfare of the family became bound up with that of the tribe, nation and race. This brings us to the modern period which historically is called the period of the rise of nationalism and race consciousness.

This last mentioned development has before our own eyes gone to its extreme limit in Hitler's ideas as expressed in "Mein Kampf". Here we have the theory set forth in all seriousness that a certain race, in this case the German, is so superior to all others that it is divinely appointed to subject them to its control. What such a conception means when a real attempt is made to put it in practice is illustrated by the war now in progress. Scientifically the whole notion may easily be shown to be absurd. There is no such thing anywhere on a large scale at least, as a race of pure blood. But prejudice or the reasonings of a perverted or diseased mind cannot be done away with by logic.

A simple line of argument will show how fallacious and disastrous narrow nationalism can be. Health is one of the most cherished and valuable of possessions. If a contagious disease attacks one member of a family the others are likely to contract it. Some such diseases are conveyed by water or milk. But the individual or the family in a modern city cannot control the purity or safety of the water and milk supply. So the public health authorities, municipal and national, step in as representatives of all the people. But some plagues cannot be controlled even by national action. The bubonic plague provides a notable illustration. So we have international arrangements to deal with it. The health conditions in South America, China or India are of direct interest and concern to the residents of Alberta whether we know it or not. Similarly the trade in narcotic drugs is a world wide evil and is subjected to inter-

national control. All of which points to the change which has occurred in the expression, brotherly love.

Perhaps we might use one other illustration. In a previous article mention was made of slavery. The idea of the necessary superiority of one race over another made the institution of human chattel slavery permissible and unobjectionable. And many Freemasons of two or three generations ago owned, bought and sold human beings without any self reproach. But if we view in every son of Adam a brother of the dust and put our view in practice, human slavery is made impossible.

What then should be the view as to the superiority or inferiority of race or nation. It would appear to be something like this. No race or people is necessarily inferior to any other with respect to what it may become or accomplish. This does not mean that at this moment all have arrived at their best. There are without doubt so called backward peoples just as there are backward individuals with whom we are familiar. Their backwardness is not always due to natural inability but rather to lack of opportunity. Our own ancestors two or three thousand years ago were called barbarians by the more advanced peoples of those days and with good reason.

The position of the peoples of the earth might be illustrated somewhat as follows: Suppose we take the acquisition of culture or civilization as representing a hill to be climbed. Some peoples because of geographical location or climate or a combination of many reasons were stimulated to start climbing a few hundreds or thousands of years before the others. They, because of their earlier start, have gone further up the slope. But it cannot be concluded that those lower down, given the time, opportunity and necessity, will not or cannot reach the higher levels.

The conclusion then would seem to be that the idea of brotherly love has grown and developed from referring to the narrow limits of family relations to one where every human being falls within its scope with respect to every other human being. Every true Mason must look forward to the time when "Men to men will brothers be, the wide world o'er." The conceptions of relief and truth will be dealt with in succeeding articles.



### A WELL-SKILLED INSTALLING MASTER

News comes that with the Installation Ceremonies of Strathmore Lodge No. 53, W. Bro. Harry Wood of Calgary, as Installing Master, completed his fraternal duty for the seventeenth consecutive time. V. W. Bro. H. W. B. Bell has acted as Director of Ceremonies on sixteen of these occasions. When one considers that this duty entails a round trip of some sixty miles over winter roads, one realizes this is a labor of love matched by few. Congratulations are due both Brethren.

### "LET'S FACE THE FACTS"

By COLIN D. MacKENZIE, Edmonton

WE have heard a great deal the last few months about "facing the facts". It is always a good characteristic to be able to face facts even when we don't like their implications, and it seems to me that in Masonry today, it is very necessary to not only face the facts (which in my opinion are somewhat distressing) but also to do something about those facts.

I naturally wonder why I should be here, speaking to the members of this Lodge on such an occasion and the only justification that I can see is that my attendance record is probably one of the poorest in the Lodge. Those responsible for tonight's very successful gathering have probably selected the infrequent attenders to contribute to this programme.

I am certainly hesitant to attempt to criticize Masonry in general and our Lodge in particular, but when such outstanding figures as O-----I and G----t intimate that perhaps all is not well, a humble private in Masonry's ranks may be forgiven for expressing some of his ideas.

As did many another man in this room, I served with His Majesty's Forces in the last war. Those who served can know, as can no one else, the marvellous sense of brotherhood, comradeship, esprit de corps, and experienced an indescribable feeling which can never be forgotten. Most of us missed this so much after the war that many substitutes were tried in the hope of finding the missing treasure.

Many of us sought it in Masonry and many may have truly found it there. In my early Masonic experience, I found it particularly when visiting other lodges, but something seems to be lacking now. It is perhaps correct to say that the fault may lie with me, but as I look around tonight and see so many good men here whose faces are seldom seen in Lodge, I feel bold enough to ask you to inquire with me as to the reason.

Let us ask ourselves frankly why we do not attend more regularly and let us frankly answer. I propose to do so now as far as I am concerned.

I could easily say that I have so many other activities that it is physically impossible for me to devote the time to Masonry. To a certain extent that is true, not only of myself, but of the majority of those listening. This should not be a good and valid reason. Masonry should be something that fears no competition from material things; something that should offer busy men, in addition to its other treasures, a refuge for a brief time from responsibilities and care. To many men it offers just that. But let's be more frank and ask—Just why do I stay away?

I want to make it very clear that what I am about to say is not intended in any way as reflection on the way our officers carry out their duties. We have been most fortunate in this Lodge in having devoted, efficient leaders, but I feel that of necessity

their ability to build up their Lodge has been restricted by regulations and policies which they must carry out and over which they have no control.

R. W. Bro. Ottewell and others have pointed out that our organization, as well as all animal life, in order to survive MUST adapt itself to changing conditions.

It is my belief that we are not concerning ourselves so much as we should with that self-evident truth. But to get down to cases, here are some of the reasons I don't attend as often as I should and could.

I find business meetings dull. Why could we not do as service clubs do and reduce to a minimum the number of business items presented to our members?

I find the lodge room too large. Would it not be possible, when attendance is small, to use a smaller room and thus avoid the cold and stilted atmosphere that seems to associate itself with a small group in a large room?

Do we always have to open and close in full form? It is a beautiful ritual, full of symbolic meaning, but it might be appreciated more if we did not have it so often. Please remember I am not advocating sloppy work or poor discipline. I believe the Master should control his Lodge and I believe the side members admire and respect Masonic discipline, but why should we, in our Lodge, be asked to wear evening clothes for every meeting? I find it often inconvenient to do so, and believe the practice tends to keep away visiting brethren who might otherwise honour us with their presence.

What I am to say now may be Masonic Heresy, but why should we have two different Rites? Our Lodge uses the Canadian work but it is my opinion that Masonry would be stronger and more appealing if only one Rite were used and if that Rite were York.

These are only a few of the things running through my mind. You all can add others.

I believe that one big aid in reviving flagging interest in Masonry would be modernized Masonic literature made available to all Masons. I believe that someone will discover a method of establishing a renaissance of Masonry. We are on the right track in making it possible for side benchers to express their opinions on this vital subject, which should be engaging the attention of all Masons as a liberalizing force for the good of mankind.

*Editor's Note.*—Comment, for and against, on the subject matter of this article will be warmly welcomed. The opinions of those who consider themselves "backsliders" with reasons for their "backsliding" will be specially acceptable. "Let's Face the Facts!" Is Freemasonry out of tune with the times? But please be brief, remembering our space is limited! And if your letter does not appear in the first issue after receipt, be patient. This is intended as a Forum and we expect many opinions!

**TO QUITTERS**

By Drummer DUNCAN BLACKIE

Seaforth Highlanders of Canada

(Editor's Note.—As a contribution to the Rally Night programs during March, this fine comment on the Epic of Dunkirk is offered by V. W. Bro. Alex Blackie, of Unity Lodge No. 51. His son Duncan, who wrote it, enlisted in the Edmonton Regiment, transferring later to the Seaforth Highlanders of Vancouver. Somewhere in England, with his regiment, he had opportunity to talk with many of those who came back from Dunkirk. The experience fired his imagination, hence the lines you now read.)

The following lines emerged from the confusion which followed the collapse of France and the Epic of Dunkirk:

You think you're licked, well, you are, because you think you're licked, and when you think you're licked, you're licked. You're beaten by his guns and tanks and aeroplanes because you listen to those who say it can't be done. What can't be done?

You weren't prepared. You said you'd fight seven years but you thought six weeks, six months, one year, was plenty time to do it. And here nine months and more the length of time from conception to birth, you're licked, beaten and ready for peace, peace at any price.

You want peace, not guns and tanks. It takes time to build tanks and guns and aeroplanes and while we build he'll smash and tear and grab at all he can and we'll suffer and suffer more than man has suffered yet. What! peace from men who smash and grab so mercilessly, so bloodily!

You think you're licked. I don't. I'm not licked. A man like that can beat and kick and make my stomach sick with pain but I'll come back and lick that man. I can. I'm in the Right. I'm all that's left here to fight. And fight I will for God is Right. I'll win by God. It'll take all I've got and more. But I'll win because I know I'll win and when you know you'll win you've won.

I'm Britain and I'll stand and fight alone. I'll fight and slave to make those things to fight with might and though I bleed about the mouth and eyes and ears and nose and hands I'll fight and fight and build some more and win at last. Then smash those men I will that smashed my friends and made their bodies smart with pain and squeezed the blood of shame from out their souls. I'd bring a peace—a lasting peace—God knows.



**ALBERTA'S CONTRIBUTION APPRECIATED**

In connection with the campaign for the Grand Master's Fund, the Committee deemed it appropriate to again publish the gracious message of His Majesty the King sent to Grand Lodge last year, when they

made a grant to the Dominion Government and to the Royal Masonic Hospital in England:

Buckingham Palace,  
24th July, 1940.

"Dear Sir:

The King sincerely appreciates the message of the Brethren of your Lodge, and commands me to ask you to convey to them his cordial thanks for their loyal assurances.

His Majesty greatly appreciates the generous gifts which the Lodge has made to the Dominion Government for war purposes, and to the United Grand Lodge of England for the Masonic Hospitals in this country.

Yours very truly,

A. H. L. Hardinge.

"The Grand Secretary,  
Grand Lodge of Alberta."



The Supreme Council A. & A.S.R. Southern Jurisdiction, in their News Bureau published weekly, also marked their approval of the action of this Grand Lodge as follows:

"The Grand Lodge of Alberta showed its complete support of the British Empire in its fight to preserve freedom from annihilation by the Axis powers by voting, at its last communication, to donate \$5,000 cash to the Minister of Finance of the Dominion of Canada to be used for war supplies or equipment. At the same time, the Grand Lodge sent \$2,500 to the United Grand Lodge of England to help support the hospitals operated by the English Masonic Body and for the relief of wounded soldiers."



**MASONIC PUBLICATION BOMBED**

Incendiary bombs dropped from German planes on London have totally destroyed the plant of *The Freemason*, the oldest weekly Masonic journal of Great Britain, which has been published continuously for the past seventy-one years. While reports are meager, it is believed all records and copies of the magazine were destroyed and publication has been suspended.



**UNITED GRAND LODGE OF ENGLAND**

The comparative safety from German bombing raids during daylight hours caused the United Grand Lodge of England to convene its last Quarterly Communication, on December 4, 1940, at 12:15 p.m. It was held in Freemason's Hall, Great Queen Street, in London, with the Pro Grand Master, the Earl of Harewood, presiding.

The golden throne, a feature of the Temple, has been removed to a place of greater safety. It was given to the Hall by the Province of Kent, and was first occupied by the late Lord Cornwallis, who was, at the time, Deputy Grand Master of the Provincial Grand Lodge.