



# Grand Lodge Bulletin

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

## The Grand Master's War Defence Fund

THE British Empire is at war and that means that Canada is at war—at war with an enemy mad with lust for power, intoxicated with bestial brutality which has brought most of Europe under its domination—an enemy determined to smash, if it can, that “way of life” which has been ours. We face a foe which will try to destroy every principle of life which we believe in and cherish and bring to naught our system of Government which is based on decency of life, on truth, on liberty and on justice.

To face and meet the challenge is primarily the responsibility of the Government. It is faced with the task of raising vast sums of money; it must enlist and train the many and varied fighting units which a modern war demands and throughout the conflict must see that these men are maintained in comfort and supplied with the most modern weapons and equipment.

Our part in that aspect of the struggle lies merely in the payment of taxes and when we survey the mounting costs of war, we in true British fashion grumble excessively but pay cheerfully. Is that the end of our responsibility? Alas, no. The exigencies of modern warfare in the German view demands not only combat between armies but also the destruction of the morale of the whole nation. To accomplish this purpose, diabolical means are used by a ruthless enemy, lost to every sense of elementary decency. The civilian population must suffer, non-combatant men, women and children must be maimed, tortured and killed, families exterminated and property destroyed and it may be that there is still worse to come. Possibly it is true that the government has a large measure of responsibility in this phase of the situation but no government can deal adequately with individual cases as they arise.

We in Canada are far from that conflict, our families and our property are secure. In return for these privileges is it not our responsibility to help to alleviate the distress of those who now bear the full weight of German brutality? The mere payment of taxes should not satisfy us. The Grand Master has initiated his War Defence Fund as an outlet for Masonic generosity, as a medium whereby we

can assume and discharge that real responsibility which the horror of war has placed upon our shoulders.

Let us demonstrate that we in Canada are not content with mere lip service and with patriotism on paper but rather let us translate our avowed principles into action by donating to the fund whatever our circumstances in life may fairly warrant.

It is our plain duty to do so.

—G. M. Blackstock, Chairman  
Edmonton Central Committee

AS Chairman of the Calgary division of the campaign for the Grand Master's War Defence Fund, let me first express my appreciation to the Lodges throughout the south and to the brethren who have carried the load in visiting the various Lodges and speaking. You have done wonderfully well, but the job is not quite half done yet, realizing of course that I have not received all the reports from the various Lodges as to the amounts they have collected, which I know are considerable. Let us not slacken for one minute until this job is completed. Every brother in this Grand Jurisdiction should feel that he has done something towards this very worthy fund.

Our brethren in the British Isles are on the front lines, fighting not only in their own defence, but in our defence. This was brought to our minds very forcibly on Sunday, March 16th, in the radio play presented by the C.B.C., in which a man on his holidays returned to find that his section of Canada had been overrun by the Nazis and he was under arrest for no cause whatever. Such a thing might easily happen to us in certain circumstances.

Every dollar that we can send over to those people helps to avert this terrible catastrophe that is now threatening to destroy us all. Brethren, let us give and make the giving a real sacrifice to ourselves, so that we may also appreciate what this war means. Word has come to us that many hospitals in England have suffered from bombing. The patients from these various hospitals must be and can be taken care of if sufficient money is raised to pay for blankets

and everything that is required for the sick and wounded. There is hope that we will be able to send a considerable sum of money to the Grand Lodge of England very shortly now. Some of the members of your lodge can no doubt give you details.

—A. D. Cumming, Chairman  
Calgary Central Committee

## PROGRESSIVE MASONRY

### 4. RELIEF AND TRUTH

By R. W. Bro. A. E. OTTEWELL, P.G.R.

(The Fourth 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.

PROBABLY no term or practice has undergone a greater change during the last one hundred years than that of relief, or as it used to be more usually called, charity. In ancient times and indeed until comparatively recently persons in distress from illness, misfortune or old age had to depend for the most part on one of two sources of help. The first call was upon the family. In those times the family was to a much greater extent than now a self contained and self supporting unit. But with the growth of industrialism a great change has occurred. It is only a short time since the overwhelming majority of the population lived in farm homes. Now the balance has shifted until even in an agricultural area like Alberta less than half the people are farm dwellers. From time immemorial the farmer has been more economically self supporting than any other. Now even he is largely dependent on world conditions for his prosperity if not for his very existence.

Under the old conditions the unfortunate one returned to the family roof-tree. Here a place would be found for him until the return of better times. But such a plan does not any longer work so well if indeed it works at all. Someone has stated this particular change as follows: "Formerly the individual depended upon the family; now the family depends upon the individual." Under the prevailing wage and salary earning economy the statement is correct.

In the second place under the older conditions the unfortunate person if his family could not take care of him had to fall back on so called charity. Hence in time many organizations, of which Freemasonry was one, laid a good deal of stress upon the duty of relieving the distress of their members. Indeed some so called fraternal orders grew up with no other purpose for their existence.

However, as is well known during recent years we have seen old age pensions, workmen's compensation, hospital insurance, unemployment insurance, mothers' allowance and the like introduced. In every case the needed funds are found in whole or in part by some form of taxation either on the industry concerned or levied for general revenue purposes.

The provision of these forms of relief at public expense has changed the whole picture. Hence the importance of relief as a private responsibility or the responsibility of a fraternal organization has been greatly reduced. True there will be exceptional and peculiar cases, but they will always be exceptional and not the usual thing.

And now what do we mean by truth? If all we think of is what is called common honesty and fair dealing between man and man then the question may be quickly dismissed. But undoubtedly much more is meant by the word as used in our ritual. It is indeed used specifically to mean moral truth. The quest after truth has been the task of philosophers for long ages. What is truth? Does it change? How may we test or determine it? These are hard questions. Truth in its entirety is unquestionably eternal and unchanging. But mortal men can never know it. The reason is that complete or abstract truth must take in the whole universe including man himself. Man is a part, we like to think an important part, of the universe, yet only a part. In our school days we were taught the whole is greater than its part and equal to the sum of all its parts. So man being a part of the whole can never comprehend the whole.

Nevertheless we can understand certain truths and govern our actions accordingly. All men are liars and all men are crooks are easy statements to make. But will they stand up under examination? Clearly they will not. If all men were habitual liars very soon human speech would become useless. Words are only useful to convey meanings and if we could not believe them no meaning would be conveyed. As a matter of fact we find that the overwhelming majority of men are habitually truthful and we order our lives and go on speaking with each other accordingly. So with common honesty. Our entire economic structure is built upon the honesty of the great majority. If every business transaction had to be protected by legal safeguards devised to deal with the occasional crook, business as we know it would be impossible. Experience shows us that usually the word of a man is as good as his bond.

When one is put in the witness box he is sworn to tell the truth, the whole truth and nothing but the truth. Such an undertaking is utterly incapable of being fulfilled. No intelligent person can take it except with reservations. He does not know the whole truth nor can he be sure that quite innocently he may not be telling what is not true. All he can be sure of is that he is stating what to the best of his knowledge is true. Even in reporting words used in the presence of several people there will be some differences. What we think we hear will depend upon our past experience and training. That is, the words familiar to us will make an impression on our minds, while the others may not be caught or held in the memory.

In the succeeding article this discussion will be continued.

### DEMOCRACY IN ITS BROADER SENSE

**D**URING these days when the word "DEMOCRACY" is continually before the public, over the air lanes and in the daily press, considerable study is being carried on relative to the origin, evolution, and meaning of this ever-present word, or term.

Research of ancient history reveals that Democracy originated as a plank in the platform of progressive civilization planned by the ancient Greeks, preceding and during the time of the renowned philosophers, Socrates and Plato, who revealed to the world many principles of basic truth and wisdom.

The democratic way of life as woven into the national fabric of the British Empire is therefore, a legacy bequeathed to us by the ancestors of modern Greece, which nation, significantly, is Britain's sole military ally in her war for preservation of freedom for the peoples of all countries of the civilized world.

Although "Democracy" is known by a common definition to be a form of government, "of the people, for the people, by the people," a close study reveals that it has developed into a national principle and is a component part of higher philosophy, as well as being a form of government. As a national principle, it includes both individual and collective freedom, which in practice is the ideal symbol of tolerance and goodwill.

That Freemasonry of the British Isles has played an important part in the progress of democracy, there is no question. The legends of Masonic antiquity, which reveal the idealistic aims of our ancient operative brethren in their fraternal associations, tend to a reasonable belief that Masonic influence was a contributing factor to the "Magna Charta", recognized as the first document of British liberty. Following this, a research of modern history reveals that Masonic influence also played an important part in the formulation of the British Bill of Rights by Masonic brethren, who, being statesmen and leaders in reform, strongly exerted their influence to bring about enactment of Britain's modern document of freedom.

Consideration of these important milestones in the progress of democracy will bring home to all members of the household of the faithful, the important part Freemasonry has played in the advancement of civilization, and in the establishment of better human relationships for the peoples of Greater Britain, the United States of America, and all stable democratic countries.

Herr Hitler, the arch despot of Europe, specifically named "Freemasonry" in his challenge to democracy at the commencement of his campaign for the establishment of absolutism. The Craft has accepted the challenge of this infamous tyrant, who, through a treacherous system of "might over right" would darken the light of truth with clouds from the Dark Ages, and create world-wide enslavement by denying mankind a divine right and natural heritage "Freedom of the Individual."

Masonry's part in the present wide-spread war for freedom is not as a Masonic army. It is as a vital augmenting force in the practice of the Fraternity's lesson on loyalty to King and Empire as Freemen and Freemasons, who highly prize British traditions of honor, and the higher ethics of life embodied in the moral and spiritual structure of our time-honored Institution.

—Arthur G. R. Bond, *Hanna*.

### NEWS FROM THE HOME FRONT

(Excerpts from a letter received from V. W. Bro. R. J. Dawes, of Southampton, England.)

**O**N the 17th of November 'Jerry' came and dropped six land mines on Southampton, with devastating effect. Houses were wrecked, people were killed and hundreds of houses have their windows shattered, their roofs wrecked or otherwise damaged. I attended the funerals of seven personal friends that week, and then on Saturday, November 23rd, came a raid which caused even greater damage and we were fortunate to survive. Friends urged us to go away and one young friend who had come to bury his mother, took us as far as Winchester. There we were fortunate in picking up a taxi which had already discharged fares from Southampton. Even at 2 shillings per mile we thought it a Godsend."

"Even then we escaped the worst, which occurred on Saturday, November 30th, and Sunday the 1st of December. It is quite impossible to attempt a description of our dear town—it just isn't. On Monday, the 23rd of December, we hired a taxi and went to Southampton to retrieve such clothing and other essentials as might be undamaged. It was a great shock. Houses all around were absolutely wrecked. Looking from our door I could see fourteen houses and a Congregational Church completely wrecked. We had no time to go into the town, but the wreckage as we entered and left was appalling. There are 370 casualties known, most were dead. Many personal friends seemed to be ruined."

"Despite all this, there is by no means a defeatist spirit there, but rather a determination to see it through. 'On to Victory' is the cry. Masonic Lodges are carrying on and I hope to attend the Installation of my mother Lodge on Saturday, the 11th of January, 1941, D.V."

"That is sufficient of such a story. It is a specimen of what is happening. Some think and call it 'indiscriminate bombing', but seeing that they have destroyed whole streets of private dwellings, as well as all business premises in the main streets, I feel that the dastardly business is purposely planned. They think they can destroy the people's morale. They are doing just the opposite. We as a people are suffering sadly, but we are all the more determined to break the devils who are committing these outrages. Our Navy, our wonderful Air Force and the Army are working wonders. We can see the sun rising. It is perhaps a little below the horizon as yet, but it will shine in all its majesty again and

perhaps before we realize it. But now, everyone wants to make sure that the boys are fully equipped and trained. Little thought is given to how soon, but rather to *get to it*, and make sure that everyone and everything is prepared for greater and greater efforts. We folk at home fully realize and are deeply grateful for all that Canada and Canadians are doing to help us in our need. We see many Canadians on our streets and it cheers us immensely to know and to feel that Britons the world over are with us in this struggle. Take it from me that we can take it and are confident of the result."

(Bro. Dawes is an Honorary Member of the Grand Lodge of Alberta, and a member of the Board of Benevolence of the Grand Lodge of England. For many years he has assisted our Grand Lodge by visiting our beneficiaries and disbursing our grants in Southampton.)

### EUROPEAN FREEMASONRY

FOR various reasons direct information on the Masonic situation in Europe, or on the fate of the individual members, does not exist in this country. Our knowledge of events and conditions comes entirely from newspaper reports and from occasional personal experiences of political refugees. One of the most interesting newspaper stories was not, as far as the *Outlook* knows, ever published.

On October 18, 1940, the following message was wirelessly to the New York *Times* from Paris, October 14, 1940, delayed via Berlin: "Paris, France. Exhibition of regalia and documents of Freemasonry seized from French Lodges, notably the Grand Orient of France, has been opened here. At the inauguration ceremony, which was attended by French and German dignitaries, Count Fernand de Brinon represented Premier Pierre Laval. Among the documents exhibited was one naming Napoleon III, an Honorary Member of the Memphis Rite of New York in the year 1864."

This report was not printed by the New York *Times*. It was read to a Grand Lodge Museum representative over the telephone in response to an enquiry regarding the European status of Freemasonry in general, and Masonic relics and souvenirs in particular.

What happened in Berlin itself is told by a former prominent citizen of Vienna whose name we are not permitted to divulge.

"Without any warning whatsoever, and with dramatic suddenness," our informant says, "several trucks drove up to the entrance of the Grand Lodge building in Berlin and stopped. Storm Troopers jumped out, entered, and immediately set to work dismantling the building. They filled the trucks with books, records, and museum pieces—medals, tokens, coins, jewels, regalia, glassware, pottery, picture, manuscripts. Included were many famous collections, such as those of the Kings and Kaisers Frederick the Great, Wilhelm I, Frederick III, and others. Almost within a few moments the Grand Lodge building was completely emptied. As sud-

denly as they appeared, the trucks, loaded with Masonry's history in book and relics, drove away."

Thus by hearsay and indirection we know a few of the trials suffered recently by our Brethren in totalitarian countries, and it is only too easy to picture other scenes whose details we may never know. In Nazi-occupied territory there is no doubt that many material Masonic records have been destroyed, but certainly not all.

Exhibitions are held in Germany and in France for the display of anything Masonic which can be played up sensationally. Rituals, illustrated, are printed and sold, either separately as pamphlets, or more often as series of articles in leading magazines and newspapers. These exposes usually include vitriolic remarks by leaders like Frick, Ludendorff, Streicher, and others.

The importance of the collections in the Grand Lodge Museum is only emphasized by this situation in Europe, notably the group of Masonic articles which make up the Charles Looney Collection, which was presented by Mrs. Ida M. Looney as a memorial to her husband, the late R... W... Charles Looney, who was a member of Continental Lodge, No. 287, in New York City. This priceless collection contains many Masonic *objects d'art* which are now unique and irreplaceable, due to the European situation.

—*The Masonic Outlook, New York.*

### CHIPS FROM A ROUGH ASHLAR

No matter how much we may dream of having and sitting still as heavenly states, there can be little doubt that sharing and doing contain most fun here below.

The value of philosophy is in the stiffened backbone against dogma and in the ripened imagination ready to consider the new idea with respect.

No man is as useful as he thinks he is nor as useless as his critics say he is.

Responsibility and authority go hand in hand. When the Secretary, even if he is "an old Past Master" runs, or attempts to run the Lodge, trouble is in sight.

Prohibitory legislation enduring long enough can become as sacred as the ten commandments.

If you crave a shock, challenge your own utterance to find what really lies behind it!

So long as mothers bear children there will be new generations, new views, new wants, new demands—and all with the emphasis of youth.

When a man begins to believe the days of great events, beliefs and causes at an end, his thinking apparatus has seized.

We all like to share the experience of others. That's why we meet in Lodges.

The man who feels necessary and useful is the man who does his job.

The real critic is the man who suggests the remedy as well as finding the fault.

If you zipper-up your pockets, don't complain that nobody is giving.