



Grand Lodge Bulletin

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

UNDERWAY

BY this time all Lodges will have received full information regarding the organization of the War Distress Fund of 1941-42, and it is to be hoped all Lodges are taking action to do a generous share.

The organization has left to the initiative of the District Chairmen and Worshipful Masters the actual and specific methods of interesting the individual Brethren and already some quite optimistic reports are beginning to come in.

Objectives have been set for Districts and Lodges, but in the last analysis these objectives must be reduced to a per man basis, and it is this per man basis which is the individual's personal and immediate concern. It is apparent that some may not be able to meet the individual objective—although there are few indeed who cannot reach it readily enough over a whole year—so those more fortunately situated must come to the rescue.

Therefore, no Mason who can give more than the per man objective should measure his personal quota exactly, but rather grasp his opportunity to give generously according to his portion in life, remembering not only the great need for and purpose of the Fund, but that some of his less fortunate Brethren may find it difficult to meet even the individual objective set.

Brethren should remember, too, that the need is urgent and that to begin to give now and regularly every month until the close of the campaign is the best way to keep generous contributions moving to the point where they can be used best to aid the stricken.

It is no exaggeration to suggest that the eyes of the Masonic world are on Canada's part in this grim struggle. Alberta is of Canada and, therefore, the Masons of Alberta must, as a matter of high privilege, share the responsibility which is so squarely put upon them.

We have not failed in the past, nor shall we fail now. The singling out of our Grand Master, repre-

senting his brethren, by the Grand Master of the Grand Lodge of England, H.R.H. the Duke of Kent, on his recent visit, was an honor to each and every one of us and a striking illustration of the standing of the Order in high places. That high standing is our priceless possession and no Mason worth his salt can fail to be proud of that possession, nor shirk his share in maintaining its worth against the day when his sons and his sons' sons come to pass judgment on the heritage we have passed to them.

Sons of free men ourselves, free men we wish to remain, passing the self-same torch of freedom to the Mason sons who will follow us. From our Mother in England we received the tradition of Freemasonry. Surely the least we can do now is help her and hers in this desperate hour of need!

So little from you, Brethren, will meet our present share. We know you will not be found wanting, but will see clearly that now, today, is the day in which you will act! Together we can finish this job, among ourselves, quietly, and as a sacred trust to be faithfully kept.

A.M.M.

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DON'T WAIT

When I quit this mortal shore, and nose around the earth no more, don't weep, don't sigh, don't sob; I may have struck a better job. Don't go and buy a large bouquet for which you'll find it hard to pay: don't mope around and feel all blue; I may be better off than you. Don't tell the folks I was a saint or any old thing that I ain't, if you have jam like that to spread, please hand it out before I'm dead. If you have roses, bless my soul, just pin one in my buttonhole while I'm alive and well today. Don't wait until I've gone away.

—From "Wisconsin Forward"

THE GRAND MASTERS MEET

No greater tribute to the high regard in which Craft Masonry stands could be paid than on the occasion of the recent visit of H.R.H. The Duke of Kent to this province. On official business connected with Canada's War Effort, he still found time, as Grand Master of the United Grand Lodge of England, to request an interview with our Grand Master and Grand Secretary, and to express his thanks on behalf of our overseas Brethren for the Fund raised under the direction of M. W. Bro. Samuel Harris last year. The interview was a compliment to the Masons of Alberta and can be accepted as an incentive to carry on to greater lengths in our modest share of relief of our Brethren in the front line.



LETTER FROM THE DUKE OF KENT

A copy of a letter from the Duke of Kent to our Grand Master appears below:

Calgary, August 6th, 1941.

Dear Bro. Ellis:

I want to take this opportunity of thanking you and the Members of the Craft in Alberta for your great generosity.

I can assure you that the support which has been given to relieve distress, occasioned by bombing in the British Isles, is most fully appreciated by the brethren in England.

We have all been deeply touched by the whole-hearted way in which the brethren in Alberta have put into practice, in this way, one of the most cherished traditions of Free Masonry.

Yours sincerely,
"George".



A LETTER FROM SCOTLAND

That the Grand Lodge of England, to which the War Defence Fund of 1940-41 was sent, is ready and willing to share donations is shown by a letter received by our Grand Secretary from the Acting Grand Secretary of the Grand Lodge of Scotland. In Scotland, as in England, it is evident that our help is highly prized, and here again is incentive for our Scottish Brethren to come to the aid of the Auld Mither Far Awa!

THE GRAND LODGE OF SCOTLAND
of Ancient, Free and Accepted Masons
Freemasons' Hall,

96 George Street,
Edinburgh, 2.

J. H. W. S. Kemmis, Esq.,
Grand Secretary,
Masonic Temple,
12 Avenue West,
CALGARY, Alberta.

Dear Sir and R. W. Brother:

I have today received through the Grand Secretary of England, the sum of £500 which your Grand Lodge

has been good enough to donate to our War Distress Fund. This special new Fund is earmarked for the purpose of meeting urgent needs arising out of distress caused directly or indirectly by enemy action, generally of a temporary character, and it is unnecessary to say how greatly this practical and fraternal gesture will be appreciated by my Grand Lodge which meets on Thursday first. All contributions to this Fund are in the hands of Grand Almoner and his Committee, with full discretionary powers so that requests may be dealt with from day to day without the usual routine applications and delay.

Meantime, I would like to say how much the Craft on this side value the attitude our brethren Overseas have adopted towards this great struggle between the powers of freedom and tyranny. The knowledge of such support from your great Nation now so evident and practical, goes far to strengthen our hands and make assurance doubly sure that right will prevail in the end.

Yours fraternally,

(Signed) L. Melrose,
Acting Grand Secretary.



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.



ILLNESS OF THE GRAND SECRETARY

Brethren throughout the Province will be glad to learn that reports as we go to press indicate that M. W. Bro. John Kemmis, Grand Secretary, is making good progress to recovery from his recent severe illness. He expects to be convalescing at home for the next few weeks and back in harness again before very long. Meantime, R. W. Bro. Wm. Ireland, Junior Grand Warden, is carrying on as Acting Grand Secretary.



A well-ordered life is like climbing a tower; the view half-way up is better than the view from the base, and it steadily becomes finer as the horizon expands.—*William Lyon Phelps.*

**ORGANIZATION OF THE
MASONIC WAR DISTRESS FUND
1941-1942**

General Chairmen

Southern: A. D. Cumming, Calgary.

Northern: A. M. Mitchell, Edmonton.

General Secretary

George Moore, Masonic Temple, Calgary

District Chairmen

Dist. No. 1—R. W. Bro. F. V. Truesdale, c/o. Pilkington Bros., Calgary.

Dist. No. 2—W. Bro. S. T. Fawcett, 837a Fourth Street, Medicine Hat.

Dist. No. 3—R. W. Bro. R. G. Thomson, Edmonton.

Dist. No. 4—M. W. Bro. W. J. Botterill, Red Deer.

Dist. No. 5—W. Bro. John Douglas, Camrose.

Dist. No. 6—R. W. Bro. J. F. Casteel, High River.
W. Bro. R. L. Redfern, Okotoks.

W. Bro. L. T. Hutton, Claresholm (for Nanton, Stavely, Claresholm and Granum).

Dist. No. 7—R. W. Bro. H. G. Stretton, Lethbridge.

Dist. No. 8—M. W. Bro. G. E. Cruickshank, Hillcrest

Dist. No. 9—W. Bro. J. Brennan, Stettler.
R. W. Bro. A. Scotland, Erskine.

Dist. No. 10—R. W. Bro. T. W. Bull, Edmonton.

Dist. No. 11—R. W. Bro. George L. Depue, Champion.

Dist. No. 12—V. W. Bro. C. Garnett, Edmonton.

Dist. No. 13—M. W. Bro. Sam Harris, High Prairie.

Dist. No. 14—R. W. Bro. J. W. Lawrence, Chinook.

Dist. No. 15—R. W. Bro. LeRoy W. Bond, Irricana.

Dist. No. 16—W. Bro. James Weir, Drumheller.

Dist. No. 17—V. W. Bro. H. B. Collier, Viking.

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PAST DEPUTIES PERFORM

A unique feature of the Annual Meeting of District No. 4, held at Innisfail on September 10th, is reported by R. W. Bro. W. H. Jackson, District Secretary. Headed by M. W. Bro. W. J. Botterill as Acting Worshipful Master, all offices were filled by Past District Deputy Grand Masters. Many beloved old-timers appeared and the result as a reunion was enjoyed by all fortunate enough to be present.

THE SPEECH OF THE LODGE

By HENRY G. MEACHAM, Grand Lecturer
Grand Lodge of New York

EVERY calling by which men earn a living has a vocabulary and a form of expression peculiar to it. The physician, the garage mechanic, the lawyer and the farmer, each has his own expressions the other does not use. In many cases a man in one occupation does not understand the technical speech of another.

This is true in the Craft. In the Ritual we discover words and expressions used in the conferring of Degrees which we do not employ in our daily conversation. In other words, we have in the Ritual a *word usage* peculiar to the speech or the language of the Lodge. It is this peculiar usage of words and phrases that gives to our Lodge speech its beautiful individuality. It has both incisiveness and ruggedness. Because its style is different from our familiar, every day diction we find some portions difficult to memorize.

If one travels in a foreign country to discover how people think, and why they think as they do, we must first be familiar with the language of the country. Otherwise we shall not arrive at a common understanding with the inhabitants. No single feature of the Craft so reflects its character and purpose as does the Ritual. Therefore, to understand the spirit of Freemasonry, we must first learn to speak the language. The Ritual, which I am fond of alluding to as the Speech or the Language of the Lodge, is the starting point to Masonic understanding. This is one of several reasons for the requirement that a candidate learn the Lecture of a Degree before he be advanced to the following Degree. He must be proficient and exact in the start to arrive anywhere in the end. It is not that the mere process of memorizing will give him a needed background but that through familiarity with the speech of the Lodge he may lay the foundation to a common understanding between him and his Brethren.

The Ritual is prescribed by Grand Lodge. One reason for requiring us to use it as prescribed is that the speech of the Lodge be not debased by the English usage of the careless or the unresponsive Brother; that the language of the Lodge be not debased by the language of the street. The sheer beauty of our Ritual enables us to keep out of the Lodge that which does not conform, in spoken word, to the dignity of a Masonic Lodge. The slang and the idiom of the day will pass; current popular expressions are forgotten. But our Ritual, which is such a boon to the inarticulate Brother, and a pleasant source of satisfaction to us all, will endure as long as the Craft. It is a great work of art given to us to use and to be passed on to those who follow.

ON BALLOTING

By JOSEPH EARL PERRY, Grand Master
The Grand Lodge of Massachusetts

ONE of the safeguards of Freemasonry is that no one can join except by unanimous, secret ballot. Nothing should be allowed to weaken that almost unique safeguard and no member should be intimidated in the exercise of the balloting privilege. If the standards for admission should be too far relaxed membership in the Fraternity would come to mean but little. But, on the other hand, if they are too rigid no one could ever be admitted and the Craft, and all its possibilities for good would soon die out. The same strangulation would result if even a single member in each Lodge should misuse his power to keep out all candidates. Balloting is a serious responsibility. Let us give some thought to its proper exercise.

In the first place, let us remember that we are living in a world peopled exclusively by imperfect people. None is perfect. Moreover, the Fraternity seeks not to condemn, but to help, humanity. Whatever helps toward that objective is good Masonry. The underlying test in balloting is to determine whether it would be better for Masonry if the Lodge were to accept or reject the particular applicant.

An applicant must be of good report and well recommended. The welfare and effectiveness of the Lodge are in no small degree interwoven with its standing in the community. No organization that stands for high principles can expect to be at all times popular with all people. But being popular is far different from being worthy of respect. It would be a needless handicap to accept any one whose moral standing in the community is so low as to put the Craft in the position of professing high standards but admitting members whose lives are perpetual symbols of the opposite. Nor is this merely a matter of notoriety, for a man whose iniquity is so cleverly concealed that he is still a popular idol should nevertheless be rejected. The test is character rather than popularity.

But how about the man who is really all right but is unjustly condemned by the public, or the man who has sincerely reformed and needs help and encouragement in his effort to live a wholesome life? The ultimate welfare of the Lodge must still be the decisive test. No man has an absolute, inherent right to belong and the Fraternity is not a reform school or a rescue mission. It is under no obligation to accept too great a handicap. On the other hand, Freemasonry has no more fundamental objective than the building of character and countless men have been rescued by it and helped to reform themselves. Moreover, it would be better for a Lodge to sacrifice its very existence through fidelity to principle than to survive by surrendering principle. That very thing has happened in every country where

Masonry has been suppressed and it might well be the duty of a Lodge to accept a proper candidate even in defiance of popular or official wrath or condemnation.

How about the applicant who has made bad mistakes in the past but has since lived an exemplary life? Is there no statute of limitations, no sufficient period of penance? For what they may be worth, my own views are strongly that if a man has truly repented and reformed, and if sufficient time has elapsed to give reasonable assurance that there will be no recurrence, the past should be forgotten. No mistake should be considered irrevocable or irretrievable. "The Moving Finger writes; and, having writ, moves on." One might surrender to the black despair of the next lines, "Nor all your Piety nor Wit shall lure it back to cancel half a line nor all your tears wash out a word of it"; but more wisely one should take courage from the fact that the moving finger does move on. It does not let a single word or a single chapter end the story. It moves on and on and on to new pages and new chapters and there are no more glorious annals than those of the indomitable souls who admitting their mistakes yet build them into foundations for victory, who deny the right of the past to foreclose the present and the future. Alkali neutralizes acid; force stalemates force; love dissolves hate; courage and resolution can cancel out every defeat; the present can blot out the past. Rejection of an applicant is rarely justified solely on the ground of mistakes in the remote past. The more recent past, the present, and the prospects for the future are safer guides.

There is another class of problem cases composed, for instance, of men of good moral character, but who are nevertheless uncooperative, or so colorless as to promise to become little but additional deadwood, or so aggressive as to be prospective threats of disharmony, or so improvident as to be probable charity charges. There would seem to be no good reason for accepting such candidates or any other type whose admission would be harmful to the Lodge. The pre-application committee should forestall their applications, not only as a protection to the Lodge, but also as a kindness to the individual applicant.

Giving the interest of the Lodge paramount consideration, but seeking to injure no man; searching for quality rather than numbers, yet having tolerant regard for the frailties to which we are all subject; testing no man by his worldly wealth or outward appearance but only by his real character, let us approach the ballot with wisdom, with kindness and with courage.

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The theory of Masonry is beautiful, but the practice is grander. Deeds must attest the sincerity of our profession.