



Grand Lodge Bulletin

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

The Masonic Contract

THERE is in a law a rule to the general effect that an application for a service becomes a contract when that service is accepted in accordance with the terms of the application. In other words, a bargain has been made between two parties and the mutual performance of the bargain depends upon the good faith of the parties, on the one hand to perform the required service and on the other to pay promptly the price agreed upon.

Something like this happens when an applicant for Masonry signs the form of petition. The petition is, of course, far removed from any commercial transaction, but in essence the bond is identical. The Order agrees to accept into membership and inform the petitioner and, being found competent, the petitioner agrees to perform such things as may be required of him. When the ceremonies of initiation, passing and raising have been completed, and full membership established, a moral contract may be said to exist.

There is one great difference between the Masonic contract and the ordinary commercial contract. It can never be wholly broken! "Once a Mason, always a Mason" is a bald statement of fact, and regardless of economic or other lapses or resignation from a particular Lodge, the Mason remains a Mason by virtue of having received the instruction of the Craft.

It seems to follow then, that not only the greatest care must be adopted in completing the original contract as between the petitioner and the Lodge, but that real effort should be made to maintain the terms of the contract when it has been completed. The sum total of the Masonic contract and, therefore, of the force and value of the Masonic ethic in society depends in exact proportion to the sum of individual application of it.

It is likewise apparent that if there is to be growth in Masonic effectiveness, the burden of proof lies squarely upon the individual member. Why men come to the Masonic Order, and year after year maintain membership by perfunctory payment of annual dues, and never lift a finger or speak a word for "the good of the Order", never attend Lodge nor contribute to its effort, is one of the minor mys-

teries. It cannot be that they have nothing to give. No Mason is as poor in spirit as that. Are they indifferent or careless? It may be by reason of poor performance by the Lodge, or even by the Order itself of the implied contract made, for these things "work both ways".

There is no time in history when the effort of the individual in a common cause is more sorely needed than now, and no time when Freemasonry can less afford to allow its members to drift away without making some effort to find why the active contract is being broken or reduced to impotence by indifference or paralysis of the will to work for and with its tenets.

Freemasonry cannot exist without Freemasons, and if its effort weakens because of shrinking ranks and lack of recruits, there must be reason for it. Surely common prudence on the part of those who value the tradition and principle of this ancient institution should prompt them to investigate. And by the same token, if it is to survive, Freemasonry cannot rest on its laurels. Performance in the past is no guarantee of glory in the future, and if basic truths will endure, their presentation and adaptation to modern conduct may have become the greatest need of our present day.

Possible recruits are now engaged in paramount duty elsewhere, but that seems all the more reason why present participants should examine the bases of their performance anent the day when, happily, victory is ours and peace is restored.

When the First World War ended there was a great clamoring at our gates. It is a question of grave doubt whether such a clamor will ever rise again. It seems then that the time is here to re-examine ourselves, to put our house in order, and to attempt to revive the interest of those who have left or neglect us. Such an opportunity will never recur. We might well begin with "confession meetings" with carefully fostered attendance and active encouragement of a great overflowing of comment and complaint, especially from the inactive. Thus might we learn the causes of our discontent, and impel us to remove them. No clamor at the gate is invited or needed, but unless we prepare the Order for new

and young contribution to its cause, the outlook seems bleak.

We are "the party of the second part" in the Masonic contract. Are we prepared to perform what the petitioner may expect when he becomes the "party of the first part"? A negative reference to the prohibitions of Constitution and ritual, the building of mental barriers against the tide of vast social change impending is no answer. Positive thinking and realistic action are the need of Freemasonry in this hour of upheaval, for we will not be allowed to forget that the effect of the Masonic ideal, in sum, is the application by individuals of the principle and tradition they have absorbed from us, their interpretation of the ideal, and their loyalty and high desire to perpetuate it for posterity when we and they have been gathered to our fathers.

A.M.M.

FREEMASONRY AND YOUTH

(At a recent conference of the Grand Lodge Officers of the four Western Provinces considerable attention was paid to the problem of Freemasonry and its relationship to young men. One of the topics was led by the Grand Secretary of the Grand Lodge of Saskatchewan, and with his permission is here reprinted.—*Editor.*)

The Desirability of Arrangements for a Study of Post-War Youth Rehabilitation by Committees in Each Grand Jurisdiction and the Exchange of the Results of such Study.

ROBERT A. TATE, Grand Secretary,
Grand Lodge of Saskatchewan

THOSE who were in attendance at the Conference last year will recall that I had been assigned the subject "Masonry's opportunity for Service to Youth". I gave the subject considerable thought and presented my conclusions, which provoked a great deal of comment, some of which was quite critical. One result, however, was that I personally became convinced that it was a subject of vital importance to Freemasonry. On investigation I found that it was so considered by a great many of our large Sister Grand Jurisdictions and was receiving the attention of their best Masonic minds. This gave me some encouragement. I was further encouraged when my present Grand Master appointed a strong Grand Master's Committee on Freemasonry and Youth. Then too, with the approval of my present Grand Master I prepared an address on the subject "Freemasonry and Youth" and delivered the address at our seventeen District Meetings last month. The reaction to the address was overwhelming. In fact, I have received 103 written requests to have it printed and available for distribution in our Lodges and in addition, there have been 39 requests that I again go out and address group meetings on the subject. This is not a tribute to any power of oratory on my part (I have no illusions in this respect), but I take it that it is proof positive that Saskatchewan Freemasonry is seized with the importance of our making a contribution in the interests of the youth. I find in Saskatchewan that the opinion is practically unanimous that

leadership and guidance along these lines is long overdue.

My task this year is to present a case in favor of a Committee being set up in each Grand Jurisdiction to study post-war Youth Rehabilitation and to exchange the results of such study.

I am delighted to learn from a personal study that there are very extensive and exceptionally fine rehabilitation plans being developed by our authorities. I am not going to suggest any over-lapping. Let me however place a few facts before you:

1. Only one in every five, or possibly in every seven, who are in uniform will be in actual conflict.
2. Those having the highest mental and physical qualifications become that one in five or one in seven. Any dub—even a Grand Secretary—can do clerical work or the countless other behind the front line tasks. But it takes much different equipment to efficiently take into actual conflict a 400-mile-per-hour super aircraft, a huge rolling tank fortress, a delicately mechanized underseas craft, a battery of modern artillery, or to hold a place in a fighting unit of a modern mechanized army.
3. Only the reckless daring and superb nerve of the mentally and physically perfect youth can successfully undertake these tasks.

Therefore, it is the cream of our youth—the type that under peace-time conditions would be applying to our Lodges—that is being burned out physically and mentally as a result of the terrific struggle of so-called civilized warfare.

It is the one in five or one in seven of our enlisted youth—those who have been and will be engaged in actual conflict—that I am principally concerned about. They have been the specialists. They, I repeat, are being burned out and they are going to require special consideration in so far as mental and social rehabilitation is concerned. That is a task that no legislation can take care of and it is a task that I suggest to Freemasonry as a worthwhile contribution from a great Institution to a great group of hero lads. I feel that there should be a Committee of Every Lodge, composed of prominent Masonic citizens, to be available at the close of this conflict for the purpose of privately meeting these lads who saw combative service, offering them advice, helping them and assisting them with their tremendous problems of mental and social readjustment. I also feel that there should be substantial funds available for disbursement in this work by a central Grand Lodge Committee.

Again I recommend a Committee of this Conference, having representation from each Jurisdiction and working in conjunction with Grand Lodge or Grand Masters' Committees that are or may be formed. I am anxious that the question be thoroughly studied in order that Western Canadian Freemasonry may be prepared to take a forward step in what I consider one of the greatest obligations in our history.

DEATH COMES TO A GRAND MASTER

When an airplane crashed in the hills of Northern Scotland on August twenty-fifth last, it carried to their death fourteen gallant men, including H.R.H. The Duke of Kent, Grand Master of the United Grand Lodge of England.

The Duke succeeded H.R.H. the Duke of Connaught and Strathearn and was elected and installed at a great festival on July 19, 1939. He was also Grand Master of the Grand Lodge of Mark Masons; First Grand Principal of the Supreme Grand Chapter, R.A.M., and a 33° Mason of the Ancient and Accepted Scottish Rite.

Masons everywhere extend sympathy to his bereaved family and his Brethren.

Like Hiram of the Legend, he died while serving his Brethren.

BROTHER IN UNIFORM

Who doffs his apron willingly
And dons his country's dress,
Deserves our thanks most fittingly
By word and deed expressed.

By word to cheer him on his way
To all that lies ahead,
By our sincerity convey
Our friendly blessings shed.

By deed to bind and set a seal
On pledges in the Blue,
For deeds can make mere words be real
And promises come true.

Then let us who remain behind
Uphold our Craft's high fame
By words and actions ever kind,
Till he comes home again.

Bro. L. J. HUMPHREY, Secretary,
Nanaimo Lodge, No. 110, G.R.B.C.

FOR THE MUSICAL MASON

Music of Ferde Grofe, a Mason, Composer of Canyon Suite, Lives

One of the greatest influences on modern music is Ferde Grofe, a Mason and composer of the "Grand Canyon Suite".

The composer is a member of St. Cecilia Lodge No. 568, Fourth Manhattan District, New York City, having transferred from Silver Trowel Lodge No. 414, Los Angeles, Calif., in which he was raised.

Reading the statement of Alexander Wall, Director of the New York Historical Society, in the *New York Masonic Outlook*, that Masonry is a vital force for good in our modern world, Grofe said: "Well, that's just the way I feel about it! If all men lived the teachings of Masonry, then would be realized that great ideal, 'Love thy neighbor as thyself.' Then would be an end of wars, because it would be

an end of envy and hate and jealousy. That is what Masonry means to me."

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Mozart, Mason and Musical Genius

Wolfgang Amadeus Mozart, although he has for more than a century been accorded a place in the Valhalla of earth's immortals, had many periods in his life when he faced obstacles that would have floored a lesser man.

Mozart was born in Salzburg, Austria, in 1756, and his father was choirmaster at the cathedral there. During Mozart's life, this cathedral had two archbishops. The first one was fond of Mozart and acted as his protector. He died when Mozart was a youth, and the new archbishop was Hieronymus, Count of Colloredo. He was not interested in Mozart and was said to be a far better judge of wine than of music.

In those days, it must be remembered, musicians did not occupy the place of honor which they do today. When Mozart's duties took him to the Archbishop's palace, he was compelled to eat with the servants. Finally Mozart rebelled at this indignity and the Archbishop, in a drunken fury, had him thrown out. Down the ages this Archbishop is remembered, not for his Christian acts, but because he was stupid enough, not to say unkindly enough, to insult one of the world's greatest geniuses. He was apparently too small of intellect and spirit to realize the enormity of his offense.

Mozart was a Master Mason, having joined Benefaction Lodge in Vienna, Austria, in February, 1785. His father, Leopold Mozart, also a professional musician, became a Mason a few months later. In those days, Masons were considered liberals, and Catholic priests as well as laity joined the Order in France and Southern Germany.

Mozart's three most popular operas are *Don Giovanni*, *The Marriage of Figaro* and *The Magic Flute*. The last two contain Masonic allusions and patterns.

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NEWS AND VIEWS

North Dakota Gives Flag to Manitoba Grand Lodge

The United States Flag was presented by a visiting delegation of the Grand Lodge of North Dakota, A.F. & A.M., to the Grand Lodge of Manitoba, A.F. & A.M., in Canada, at its recent meeting held at Winnipeg. The presentation took on a military aspect.

The delegation was headed by Governor John Moses, 32°, of North Dakota, who is Grand Master of the Grand Lodge of that State, Mark I. Forkner, 33°, Deputy in North Dakota of the Supreme Council, 33°, Scottish Rite of the Southern Jurisdiction, and Past Grand Master of the Grand Lodge, who was color bearer of the 1st North Dakota Volunteer Infantry into the Philippines during the Spanish-American War and the Filipino Insurrection, bore

the flag to the Canadian Grand Lodge altar.

At the request of the Governor, Charles M. Pollock, 33°, Past Grand Master and honorary colonel on the Governor's staff, presented the flag. Past Grand Master Harry Gill and Executive Secretary William J. Hutcheson, 32°, K.C.C.H., were the color guards.

On the flag staff was a silver plate with the inscription: "What God Has Joined Together Let No Man Put Asunder." The flag was formally received by the Rev. Canon George Calvert, Grand Master of Masons in Manitoba, and dedicated with a prayer.



Freemasonry in the Far East

The yellow hordes of Nippon, true disciples of the barbarous Huns, during their cruel aggression in the East Indies and British Malaya, destroyed the Temples erected to the worship of Wisdom and to the brotherhood of Freemasonry.

Masonry was brought into the Netherlands East Indies and British Malaya, in the middle of the 17th century, by members of the Netherlands Grand Orient, one of the most respected and recognized Grand Orients in the world.

Up to the time of the Japanese invasion, this Grand Orient had 18 lodges in Java, 2 in Sumatra and one on Celebes. In addition, the United Grand Lodge of England and the Grand Lodge of Scotland each had lodges in some of the principal cities.

The founder of Singapore, Sir Stamford Raffles, was made a Mason in a Dutch Lodge which met on the estate of Engelhard.

The first English Lodge in Malaya was founded by the Duke of Athol, Grand Master of the United Grand Lodge of England, September 6, 1809, on the island of Penang and called Neptune Lodge No. 344. The first English Lodge at Singapore was founded in 1854 and called Zetland on the East No. 508.

Before Japanese occupation the number of Freemasons in these areas were almost 1,500. Of these less than 100 were Javanese, but since February, 1942, oppression, tyranny, confiscation and complete annihilation is the lot of the Masons there.



Czechoslovak Masonic Club

Fifteen Czechoslovakian Freemasons in New York City, some of whom are under the obedience of the National Grand Lodge of Czechoslovakia and the others under the obedience of the Grand Lodge "Lessing zu den Drei Ringen," have formed a Masonic club called the "New World". This was done with the approval of Grand Master Henry C. Turner and Grand Secretary Charles H. Johnson of the Grand Lodge of New York.

A letter from one of these members states that some Masons succeeded in escaping from Czechoslovakia when it was overrun by the Germans and Freemasonry was suppressed, but the majority of the membership remained there and are paying severely for the greatest of crimes, according to their

conquerors—"that of believing in humanity."

Quoting further from this letter: "We who are abroad have, therefore, upon our shoulders heavy responsibilities. We have to show to the world that we are representing qualities, real human qualities, upon which the life of the future can be built. . . . It was the Czechoslovak Freemasonry which showed to the world, eight years ago, by a concordat signed by both Grand Masters of the National Grand Lodge of Czechoslovakia as well as of the Grand Lodge 'Lessing zu den Drei Ringen', that it is possible to find a collaboration between different nations and that we can live in the future—all of us—side by side in peace, on one condition: That there will be no prejudice of race, creed or nationality."



A Note on Masonic Benevolence

"The entire viewpoint so far as private charities are concerned has completely changed since their inception long ago by Grand Lodge. In those early days any one needing help, aid or assistance was virtually compelled to look to private benevolence. Today much, if not all, of these problems are being undertaken at public expense by monies raised by taxation which is contributed by everyone. *We are witnessing the greatest shifting of personal responsibility in all human experience.* It may be that we are too late for Eden and too early for the Millennium. Yet there will always remain a large field for private charity and benevolence by members of the Craft. There will be many cases that by virtue of special reasons will fail to fall within the category of Agencies and those we may be able to provide for. The strong do what they can—the weak what they must. Money may buy the husk, but not the kernel. It is a disease of the soul to be in love with impossible things. We still have the human character to mould."

(Excerpt from the Report of the Trustees of the Masonic Hall and Asylum Fund, delivered by R. W. Bro. R. A. Mansfield Hobbs, Grand Lodge A.F. & A.M., of the State of New York, May 6, 1941.)



When they say "What?" to your intellectual conversational opening, you'd better opine that it rains.



Those who flatter themselves that by suppressing radical thoughts they can make the present systems work, are due for more than one terrific jolt in the days to come.



The measure of difference between the crowd and the thinking individual is the gulf between the desire of the crowd to maintain that to which it is accustomed, and of the thinker, sensing change, to change with it.



The effort to maintain the status quo in culture and social condition is the way of destruction. The ideal of progress may be abstract, but adjustment to change is practical and essential.