



Grand Lodge Bulletin

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

In Memoriam

GEORGE W. KERBY, D.D., LL.D., B.A., E.D.

July 18th, 1860 - February 9th, 1944

Grand Master 1931-1932

Another link in the chain of our eminent Past Grand Masters was broken on February 9th by the passing of M. W. Bro. George W. Kerby, at the advanced age of 83 years. He was Grand Master of Masons in Alberta during the term 1931-1932 and to the end took an active interest in the affairs of the Craft.

Dr. Kerby's life was cast in the field of education in which he was a leader for more than forty years. Ordained in the Methodist Ministry, he served several congregations in Ontario and came west to Calgary in 1902, where after pioneer adventures, he was leader in the promotion and erection of the Central Methodist Church in the heart of the growing young city.

In 1910 he became Principal of the newly organized Mount Royal College, a position he held until he retired from active service in 1942.

Throughout his long life his influence was known and felt in many organizations, including Rotary, the Canadian Federation of Home and School, as Honorary Lieutenant Colonel in the Army and in several branches of Freemasonry.

As an orator of note his services were in great demand all over North America and many triumphs before huge audiences are recorded in his brilliant career.

His greatest energy was directed to the service of youth and in that service, both as pastor and teacher, he labored until the end with results in attainment and affection among his pupils which will form a monument to his memory such as few men can claim.

In Freemasonry he was loved and respected as an active apostle of the finest philosophy of the Craft and all it stands for and his ever cheerful presence at Masonic gatherings great and small will be missed by his Brethren. Dr. Kerby was the recipient of many honors, educational, civil, and military, but of none was he more proudly conscious than that of being Grand Master of Masons.

He is survived by a son, Air Vice Marshal H. Spencer Kerby in the R.A.F., and a daughter, Mrs. Helen Cowan of Vancouver. Mrs. Kerby predeceased him in 1938.

A great soul has gone and his Brethren mourn.

A.M.M.

BOW RIVER No. 1 CELEBRATES SIXTIETH ANNIVERSARY

ON Friday evening, January 28th, Bow River Lodge, No. 1, A.F. & A.M., G.R.A., held its most historic emergent communication in the Masonic Temple, Calgary, by celebrating its sixtieth anniversary.

The Most Worshipful, the Grand Master, Russell J. Bradley, accompanied by the Grand Secretary, Most Worshipful Bro. George Moore, the District Deputy Grand Master, Right Worshipful Bro. J. J. Petrie, and many other Grand Lodge Officers, paid an official visit.

In the fall of the year 1883, when the City of Calgary was but a mere straggling settlement between the Bow and Elbow Rivers, several members of the Craft conceived the idea of forming a Masonic Lodge. At the preliminary meeting forty masons were present. Calgary was then the principal town in the District of Alberta, which was one of the divisions of the North West Territories, so the new Lodge came under the jurisdiction of the Grand Lodge of Manitoba. A dispensation was sought and the request was granted on January 10th, 1884, the name given to the Lodge being Bow River, later to be numbered 28.

The first communication was Emergent, and was held on January 28th, 1884, for the institution of the Lodge. R. W. Bro. Dr. N. J. Lindsay was W.M., J. L. Newman S.W., and Bro. Geo. Murdock J.W. The regular communications were set for "the Monday on or before the the full moon of every month". R. W. Bro. Dr. Lindsay attended the Grand Lodge meeting of Manitoba and applied for a charter which was granted assigning 28 as the number of the Lodge. As a compliment to the newly formed Lodge, R. W. Bro. Lindsay was elected Grand Junior Warden and had the unique distinction of signing the Charter as a Grand Warden.

At an emergent communication held on March 17th, 1884, Thomas H. Lake (of the R.N.W.M.P.) and John L. Brown were initiated in due and ancient form and were the first Masons made in Calgary. This in brief is a summary of the formation of Bow River Lodge, now No. 1 G.R.A. Later, when the Province of Alberta was formed in the year 1905, when there were but five Lodges in the Province, Bow River Lodge which had set aside \$500.00 for the purpose, assisted in the necessary steps to form a Grand Lodge of Alberta and M. W. Bro. Geo. Macdonald of Bow River, now No. 1, was unanimously elected the first Grand Master.

Space will not permit me to go into the many details and vicissitudes which formed the history of Bow River Lodge No. 1 from the year 1884 to 1944, but it is of interest to note that when the Lodge was first formed, the communications were held in a log cabin east of the Elbow River, owned by one of the brethren whose name, alas, is lost because many of the early records were unfortunately destroyed by fire. All of the original members have passed on to the Grand Lodge above and we have of necessity to rely on the memory of our oldest members to

guide us. These records have been handed down by word of mouth. It may be of interest here to note that Bow River Lodge has 29 members of over thirty years standing, and one, Bro. F. H. Collicutt of 42 years and Bro. Whitehead 50 years; also Bro. J. H. Winters who has reached the age of 103, still living at Wetaskiwin, Alberta. The difficulties encountered in those early pioneer days can best be described from the records of the first Minute Book. Forty members agreed to subscribe from \$5.00 to \$20.00 to assist in the formation of the Lodge. These sums were paid by some in cash, by others in lumber or material. There was no safe for the Lodge funds or records, so these at first were deposited with the firm of I. G. Baker and Co. for safe keeping. Later, it appears, \$1.00 was voted by the Lodge members to purchase a padlock for the Secretary's Box.

The fourth degree, when time and opportunity permitted, did not consist of any such banquet as is common occurrence today. The odd keg of beer with a smoke and a round table chat had to suffice. Many of the members came from long distances by horse or by buggy, and some even walked many miles as there was no transportation available. Much perhaps of the work of the Lodge was carried on without the constitutional guidance and regular inspection of a District Deputy Grand Master but the aim to achieve was there, and those that followed in their train became strict contenders for the fulfillment of the constitution and conduct, as laid down by the Grand Lodge of Alberta when it came into being.

It was, therefore, with a feeling of justifiable pride and accomplishment that we welcomed to our sixtieth anniversary the Grand Master M. W. Bro. Russell J. Bradley with his accompanying Grand Lodge Officers and many distinguished visitors, and listened to his inspiring address of congratulation and encouragement *to continued and greater effort*. To the two hundred assembled in the Lodge, many of whom were among our oldest members, the memory of this historic evening will be cherished in the years to come. Prior to the Grand Master's address, and following the address of welcome by the present Master, Worshipful Bro. C. E. Cosgrove, Rt. W. Bro. J. R. Flan read a detailed history of the Lodge as far as complete records would permit, and the Secretary V. W. Bro. E. W. Thomas read a long list of telegrams from many members scattered over the length and breadth of Canada and the U.S.A., as well as many messages from well wishers of the craft who could not be with us.

The evening was rounded out by a banquet and the usual toasts to the "Grand Lodge", the "King and the Craft", the "Old Timers" and the "Visitors", which were ably proposed and responded to. The toastmaster for the evening was W. Bro. R. Swift, an active member of the Lodge for many years.

Thus Bow River Lodge No. 1 has contributed much to the Masonic Faith in the past 60 years.

To the Lodges and Brethren of Alberta and elsewhere who sent us so many fine congratulatory messages, we take this opportunity to extend our heartfelt thanks.

E. W. THOMAS, Sec.

GRAND MASTER'S WAR DEFENSE FUND

Donation \$10,000.00 to Navy League towards furnishing new Club for Officers of the Mercantile Marine at Halifax.

RECENTLY during a tour of duty which included Halifax, and at the suggestion of M. W. Bro. G. F. Ellis and the Grand Secretary, visits were made to the various organizations operated by the Navy League of Canada. It was felt that the Brethren should be given some information on this subject, dealing particularly with the Officers' Club recently opened and to which \$10,000.00 was donated from the Grand Master's Defense Fund.

Arriving in Halifax during the early hours of New Year's day, after four days travelling and feeling somewhat tired, I did not take long to get to bed and enjoy a good sleep in an Officers' Mess some ten miles from the City, awakening none too early to find that it being a holiday, it might be difficult to locate friends or those who could render information. However, after first locating by telephone a room in which to sleep in Halifax, where accommodation is at a premium, I returned to the City only to be too late to attend the annual reception of the Grand Lodge of Nova Scotia. I had the pleasure later of meeting the Grand Secretary, Grand Treasurer and Grand Tyler. From here I went to Navy League Merchant Seamen's Club when I met Mr. R. A. Major, President, and Mr. Taylor, Secretary, of the Navy League of Nova Scotia, who took me over the Merchant Seamen's Club. This is a really wonderful place, equipped with shower baths, dormitories, reading rooms and all facilities for the brave Merchant Seamen who arrive almost daily from torpedoed ships, having lost all their possessions. Here they are given clothing and looked after until they are again ready to face the difficulties of ocean transport in these times. It was a heart warming sight to see so many seamen of all nationalities looking so happy in their comfortable surroundings.

We then visited the Merchant Officers' Club, which is the one in which we are particularly interested. An old residence was purchased and considerable alterations were necessary, as well as an addition. Here I was introduced to the Manager and his wife, who very kindly conducted me over the building. First there is a very nice reception and sitting room where I saw several officers who had survived shipwreck, enjoying the quietness and comfort. The dining room is located on the ground floor and as I had the privilege of having supper with Mr. Taylor, I can testify as to the good meals provided. I visited the beverage room, small reading and writing rooms, also the bedrooms, each having accommodation for three to a room and provided with every convenience. Other rooms are provided for games and at the time of my visit the basement was being converted into a billiard room. The furnishings, while simple, are comfortable and complete, and I am convinced that the donation by the Masons of Alberta was well and truly spent. The

Navy League very greatly appreciated our gift and a plaque to commemorate this donation is being placed in the Club. Mr. Dunlop, who is looking after the latter, was in hospital during my visit so I did not have the pleasure of meeting him.

I was taken also to the C.R.N. Officers' Club, also operated by the Navy League and rendering a very useful service to the very many officers temporarily in Halifax. Also operated is an All Service Club and sports ground, which provides excellent service to the many members of the various armed services in and about Halifax. I believe that the donation made by the Masons of Alberta is being used in full accordance with the principles for which our institution stands for and gives one more practical reason for the existence of our Order.

A. J. DAVIS,
Grand Treasurer.

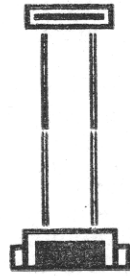
**REALISTICALLY THE TRUTH**

Bob Hope, that popular entertainer, after visiting and entertaining our men in the service on various fronts, gives expression to what is really fitting through the minds of thoughtful people. We are quoting him; read and judge for yourself:

"Well, folks, during the summer we popped in on your son over in Great Britain, Africa, and Sicily, and Newfoundland and Iceland, and we had a great time with him, too. We ate Army chow with him, jumped into ditches with him when the Junkers came over. We saw the shadows of pain and tragedy on his face, and we've seen a belly laugh chase the shadows away. And he said to us, 'When you get back to the States, tell the family I'm doin' fine.' . . . Doin' fine! That's the soldier's way of saying nothing about a nightmare week of sudden death and suffering that felt like seven days of steady rain. And 'Doin' fine' is a sailor's way of saying nothing of the ocean burial of his buddy. . . . We spent three months with your son, and believe me, you come back and some things here don't seem real any more. Saturday night the towns are buzzing with big payrolls, and some people wonder not how long the enemy will hold out, but how long this country's meat supply can hold out. At swanky hotel tables they wonder if the end of the war isn't just around the corner, but in Sicily I've seen men who wonder if one day could ever end! The white beaches on Sunday seem so far from those red beaches of Italy . . . and the black market gas station so far from a P-38 running out of gas over the Mediterranean . . . and the War Bond window at the local bank seems so far from those rows of little white crosses in North Africa. And maybe the cost of living is terrific, but Mister, we've still got plenty of work and self-denial and Bond-buying ahead of us before it equals the high cost of living on that beachhead at Salerno. We can do a lot to help our boys back. Let's do it! Because the sooner we bring them back, the more we'll bring back."—*Masonic Tribune*, Seattle.



Between the Pillars



7. The Hiramic Legend

THE Legend of Hiram, the widow's son, has its prototype in several of the Ancient Mysteries and it may be that the central story has been passed down through the ages in one form or other to teach and reteach the existence of a divine spark in man, the spark of eternal life which survives after physical dissolution.

The basic story of the widow's son was either introduced into modern Masonry as something new or adapted from an existing operative Legend somewhere about 1725 but most Masonic writers are agreed that the skeleton of the story has come down to us from a vanished past.

There is slight evidence both for and against the story of Hiram's martyrdom as historic fact. A Rabbiical Legend exists in one of the ancient Jewish writings setting forth that "all workmen were killed that they should not build another Temple devoted to idolatry, Hiram himself being translated to Heaven like Enoch." Upon such slender foundation much alleged history has been written.

There are so many interpretations and speculations on the origin of the Legend that one man's guess seems as good as another's and in the absence of proof the wise thing seems to be to accept it as a story from an ancient folklore bent to suit the need for a great lesson. That lesson we cannot miss. Fidelity to friend and purpose, holding fast to principle in the face of treachery is a lesson we can all afford to ponder.

There really was a Hiram Abiv in history—see Second Chronicles—but a literal translation of the name gives us "Hiram his Father". Some suggest that, by inference, there were two Hiram, Hiram of Tyre who as architect of the Temple may have died or been killed, and Hiram Abiv, his son or favorite servant. The general opinion, however, seems to be that the recorded Hiram Abiv was not the Hiram of the Legend.

The ritual drama as portrayed in the Third Degree is genuine tragedy. It is played in the environs of a Temple but with a complete disregard to time and place. It is literally true of everyman. The attacks Hiram met and his final overthrow are the fate of everyone of us representing as they do the temptations of youth, the lusts and self-seekings of maturity and finally the grim reaper with his fell blow. The rubbish of the Temple represents all the accumulation of weaknesses and ill report which gather during

the lifetime of most of us. They are to be thrown aside by Faith, here represented by the Sprig of Acacia.

Every Mason must act the part for himself. He must be his own principal. Here is no stage presentation or moving picture but the individual's own private drama. He is taught that this is his business, his life and not a piece of mock heroics played out for his edification or amusement. The enemies of Hiram were no outsiders. They came from among his own men, reminding us once and for all that the greatest enemies a man must conquer are those within himself, stupidity and ignorance, greed and self-seeking, cowardice and unbridled passion. These are the enemies to be conquered every day until each man, armed with the Acacia, suffering overthrow by the last great enemy, has faith that he will be raised indeed from a dead level to a living perpendicular.

The Drama of Hiram should be pondered again and again. It contains a philosophy for all men; the doctrine of personal integrity in the face of any danger. Never in the history of this weary old planet has there been greater need for resolute men with the fixed purpose of a life struggle against the forces of evil. None can be better than the sum of his aspirations and none stronger than the strength of his own resolution. This is the lesson of Hiram the Architect. He knew and knew he knew and did not falter in the last contest.

The vast pyramid of human progress is built upon the influence of one generation upon the next. The influence of a good father is reflected in his sons and a little of the right kind of hero-worship is good for the best of us. Hiram as a historical figure may be a myth but Hiram as the principal in a ritual drama is every man. To be privileged to play the part is the reward of every Mason but to be given the spark of divine consciousness to understand and exemplify it in every circumstance of every day is the pearl beyond price.

No man can measure his personal influence but he can labor from sun to sun secure in the knowledge that what influence he has in the mosaic of his fellows is of the best if he will but emulate Hiram the Master, live upon the level, by the best standards of upright conduct and act ever on the square. Thus will he really warrant the noble title of Master Mason, Builder of Himself.

A.M.M.



LORD'S PRAYER---ARAMAIC

The following literal translation from the Aramaic of the Lord's Prayer is given by a writer in the *Square and Compass*, of Denver, Colo.: "Our Father in the Universe, hallowed be Thy name. Come Thy Kingdom. Let be Thy wishes, as in the Universe, so in earth. Give us bread, our need today; and release our offenses, as also we have released our offenders. Let us not enter into worldliness, but split us from error; because Thine is the Kingdom, power and glory, from ages to ages. Sealed in Truth."