



# Grand Lodge Bulletin

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## Employ and Instruct The Brethren

By  
"Bro. Gregorius"

"What does Freemasonry hope to accomplish?" "What is the part each of us has to play?" These are two of the questions asked by newly-admitted members of our Order, many of whom hold erroneous views due to the lack of adequate instruction.

Regrettably, this will always be the case until Worshipful Masters give a more literal interpretation to the words used in opening Lodges: "placed in the East to employ and instruct the Brethren in Freemasonry".

The more initiation of candidates, their passing and raising, is of secondary importance. What is absolutely essential is the provision of the means of instruction; no programme consisting entirely of ritual degree is at all adequate to meet the needs of the average neophyte.

### INSTRUCT! INSTRUCT!

That should be indelibly imprinted upon the hearts and minds of all Worshipful Masters; and its implementation, not only in the esoteric teachings of the Craft, but also in the many teachings of our Order of which the ritual makes no mention or only oblique reference at the most. Scores of Brethren say quite openly that they find the never ending succession of ritual work monotonous and tiresome.

How many Lodges fail to retain the interest of their recent initiates or assimilate them by providing either Masonic work or adequate instruction, making of them merely Lodge members instead of genuine Masons?

*"Freemasonry is a life to be lived, not a formality to be perfunctorily observed; it is a life to be lived and not a set of empty creeds to which lip service is given. It is a life grounded in religion, organized in morality, mellowed by good fellowship, humanized in charity and dedicated to service."*

How true that is! And to implement it, Lodges must aim at better Masons, not more Masons. If Brethren are to be sufficiently instructed in what Freemasonry is and aims to accomplish, many would never become living or enthusiastic exponents of a way of life they neither understand or appreciate.

How many Brethren have lost interest in the Craft for lack of proper instruction . . . and have drifted away? They received nothing from Freemasonry and they contributed nothing to it. Why? Who is to blame? Must one blame the individual or his Lodge?

It is perfectly true that many occupants of the Chair of King Solomon are not sufficiently equipped to provide adequate instruction; but most Lodges have knowledgeable Past Masters who could assist in this vital activity, or visiting brethren may be invited for this purpose. It is true that no one can become master of any subject without study, and this is particularly true of Freemasonry.

How best may a Lodge set about supplying instruction? Of the many methods available and in use none is superior to that which requires a five or ten minute talk or paper to be given at each Lodge meeting. It may take a little time, yet its benefits are immeasurable. At the beginning of his year the Worshipful Master, in collaboration with his Past Masters, draws up a program of suitable topics, one of which is allocated to each of a number of selected Brethren, to be given upon a specified date. Some Lodges prefer the talks to be given in the less formal atmosphere of the festive board, others confine them to the Lodge room. Each of the methods has its own merits, but instruction in the Lodge room should supplement and not replace the work of the Lodge.

Until individual Masters realize the vital fact, however, that the Lodge is a school whose main function is not that of enrolling new students, but of educating existing students in the essentials and purposes of Masonry by means of lectures and talks, and encourages the students to attend such lectures and to read appropriate Masonic books and periodicals, they will never learn to make decisions in the light of and in conformity with the Masonic principles. The Master himself is not fulfilling his true function of imparting light and knowledge.

A Past Grand Master of West Virginia provides the picture an instructed Mason should have in his heart and mind:

*" . . . there gathers round my head a vision of indescribable grandeur, I behold an institution called Freemasonry, without any discoverable beginning and with no apparent end; an institution*

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## EDITORIAL

The editor of the Bulletin joins with the Most Worshipful, the Grand Master and his officers in extending to all Members of the Craft every good wish for the New Year and will look forward to the hope and belief that 1962 will bring revived interest in the philosophy of Freemasonry and in the great work it seeks to do.

As the editor of the Masonic Record says in editorial comment recently, "Turn the star-studded pages of man's incomparable achievement and you will discover that this world has been made a better place in which to live, man's standard of living has been raised to higher levels and man's cultural and aesthetic soul has been nobly stimulated because in the heart and mind of some individual there was a spark of ambitious desire which needed only to be fanned by time and circumstance. This innate desire for a better world, for a better environment, for better opportunities, has always been man's inspiration which has kept him continually reaching for the stars—to create new and to preserve the best of the old. As Kemp says in the concluding verse of his poem, 'God the Architect':

*"But chief of all Thy wondrous works  
Supreme of all Thy plan,  
Thou has put an upward reach  
Into the heart of man."*

If we can but keep these pregnant words in mind as we pursue our way into a new year there will be little question but that Freemasonry will continue the great purpose for which it came into being and that Brotherly Love, Relief and Truth will prevail, not only as between members of our Fraternity, but between all those with whom we come in contact in our daily lives.

We are now to 'ring out the old and ring in the new' and it behooves us to look forward to greater and greater opportunities for service to our fellowmen, using the mistakes of the past on which to build a stronger and more worth while structure for the days that are to come and to quote further from the words of the Record, "Let us cherish our visions, our ideals, the music that stirs on our hearts, the beauty that forms in our minds, the loveliness that drapes our purest thoughts, and let us launch forth on all that promises hope of better things to come, for out of them will grow delightful conditions for which the world will rise up and call us blessed."

Much that will be held desirable for the coming year lies within our own powers, which with the help of the G.A.O.T.U., we may be enabled to exert for the good of our families, our brethren in Masonry and, indeed, for the benefit of all about us. A great new year is ahead of us; whether we take full advantage of it, depends much upon ourselves.

—S.C.H.

### IN MEMORIAM

#### JAMES WATSON YOUNGE

It is with the deepest regret that we learn of the death in London, Ontario, of Most Worshipful Brother James Watson Younge, Grand Master of the Grand Lodge of Alberta for the period 1921-1922.

M.W. Bro. Younge was born in Mosa Township, County of Middlesex, Ontario on Feb. 17th, 1880 and came to Alberta as a young man. He was initiated into Masonry in Camrose Lodge No. 37 in January 1908 and was Worshipful Master of that Lodge in 1910, his rapid promotion to the chief office in the Lodge being an indication of his intense interest in the Craft. He became District Deputy Grand Master of District No. 5, serving in this capacity for the term 1913-1914.

Recognition of his capabilities won Province wide recognition for him and he was elected as Junior Grand Warden in 1918, succeeding to the office of Grand Master in 1921, filling the important position most acceptably.

He returned to Ontario to make his home in 1923 and Camrose Lodge No. 37 paid tribute to him by making him a Life Member in the same year. He received his Fifty Year Jewel in 1958 after lengthy and distinguished service to Freemasonry, which included membership in the Scottish Rite and the Royal Order of Scotland in the Province of Ontario. He was an Honorary Member of the Thirty Third Degree of the Scottish Rite of Canada.

His many friends in this and other provinces regret his passing and extend their sympathy to Mrs. Younge and members of the family.

It became the writer's privilege during the past summer to make the acquaintance of M.W. Bro. Younge who was found to be unassuming and extremely pleasant and the words of Edgar A. Guest would seem to fittingly describe our late lamented Past Grand Master.

*I hold no dream of fortune vast,  
Nor seek undying fame.  
I do not ask, when life is past  
That many know my name.  
I may not own the skill to rise  
To glory's topmost height,  
Nor win a place among the wise,  
But I can keep the right.  
And I can live my life on earth  
Contented to the end,  
If but a few shall know my worth  
And proudly call me friend.*

## WITHIN THE CRAFT IN ALBERTA

### FOUR LODGES MARK 50th ANNIVERSARIES

Beaver Lodge, No. 56 at Castor was the scene of a pleasing event on Nov. 1st when the members and their visitors gathered to celebrate the Fiftieth Anniversary of the Lodge W. Bro. C. R. Cousineau read a history of the Lodge which was indicative of the importance of lodge membership in the life of the community during the past half century.

Advantage was taken of the opportunity of presenting to R.W. Bro. H. S. McCartney, P.D.D.G.M. in 1918 and 1919, a jewel marking fifty years sterling service to the Craft; a similar honour was to have been conferred on W. Bro. O. W. Colley, but unfortunately he was unable to be present owing to the illness of his wife.

M.W. Bro. Merner, Grand Master, attended the meeting and was accompanied by M.W. Bro. W. A. Henry, the Grand Secretary and Bro. Percy Aiken, Senior Grand Deacon. A Thanksgiving Service was conducted under the direction of Bro. Rev. Wm. Beckstead and the following meeting was held under the direction of W. Bro. Lissack, Worshipful Master.

Strathmore Lodge No. 53, at Strathmore, marked a similar event on Nov. 6th., celebrating Fifty Golden Years. W. Bro. C. R. Coonfer was in charge of this important event and the Thanksgiving Service was conducted by R.W. Bro. Dr. W. J. Collett, former Grand Chaplain and presently the Junior Grand Warden.

A toast was proposed to the first Master of the Lodge by R.W. Bro. P. W. Slater and fitting reply made by W. Bro. A. L. Clemens. A most interesting historical review was delivered by V.W. Bro. Thos. E. Wright, who was presented with his fifty year jewel by the M.W. the Grand Master.

The pleasant evening was brought to a close with an address by M.W. Bro. Morley Merner.

On Thursday evening, Nov. 9th Bassano Lodge No. 55 celebrated its first half century of service under the direction of W. Bro. A. Rodbourne and the spirit of fellowship existing among those present was indicative of the fine spirit which has for so long prevailed. W. Bro. E. G. Stiles gave a toast to the visitors, to which R.W. Bro. L. E. Welshimer made a most suitable reply. Tribute was paid the Charter Members of the Lodge and the Worshipful Master and responded on behalf of Grand Lodge by M.W. Bro. Merner; the historical review presented to the gathering gave ample evidence that Bassano Lodge had been closely affiliated with every good work in the town and district of Bassano over a long period of years.

It is interesting to note that Bassano Lodge, in the year 1911 laid the corner stone of the then new school; the building having been recently demolished, a scroll which had for so many years

rested within the corner stone had found a resting place in the Lodge room.

Not to be outdone by sister Lodges, Crossfield No. 48 met on Nov. 14th to note the passing of fifty years since the consecration of the Lodge. The Junior Grand Warden, who accompanied the Grand Master, presided during the Thanksgiving Service and W. Bro. H. Kai Andersen directed the remainder of the programme; W. Bro. H. B. Judd toasted the 'Old Timers' and the reply was given by W. Bro. C. D. Purvis. The many visitors received plaudits from W. Bro. A. W. Benedix, with W. Bro. J. Munroe responding; the Junior Warden's Toast was given by Bro. D. L. Edwards, while W. Bro. F. Clayton paid tribute to the Grand Lodge of Alberta, to which M.W. Bro. Merner made a suitable reply.

R.W. Bro. R. M. McCool gave a most interesting historical review of the Lodge.

Members throughout the Grand Jurisdiction extend to these now senior Lodges their most sincere congratulations of the attainment of half a century of notably worthwhile service to their respective communities.

### TRIBUTE PAID TO PAST GRAND MASTER

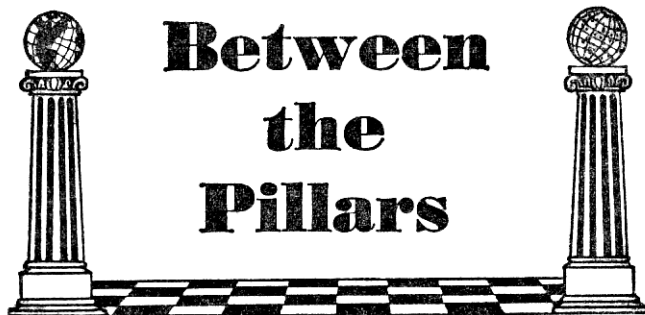
On October 2nd during a meeting at Olds, M.W. Bro. Merner presented M.W. Bro. C. C. Hartmann with his Fifty Year Jewel and paid high compliment to Dr. Hartmann in connection with his magnificent contribution, not only to Freemasonry but to the entire district in which he has served so long as a medical practitioner and an all round outstanding citizen. Bro. O. R. Hedges also received his jewel on this occasion and to them both we extend our congratulations. Our deepest sympathy is extended to M.W. Bro. Hartmann on the recent loss of his devoted wife.

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which accepts and proclaims only those principles that have been tested and approved by all races and in all times, an institution devoted to discovery, preservation and propagation of the few indisputable truths upon which all the sages of the world have agreed, an institution forever adhering to the mature judgement of the ages, rather than to the ephemeral theories of the day that is passing over us. I see an institution which no man founded and which no man has been able to destroy, an institution which has survived all the assault which bigotry, ignorance or fanaticism has been able to devise, and has never been more triumphant than it is today, an institution which attacks no man and yet has flourished in majestic splendour all down the centuries. I see an institution, unchanging and unyielding, in a time of universal flux and chaos, an immovable rock amid the whirlwind and the earthquake. Brethren, I see Freemasonry immemorial, immeasurable, immovable, immutable, and, I believe, immortal."

An injurious truth has no merit over an injurious life; neither should ever be uttered.

—G. K. Chesterton



## MASONS AND THE CIVIL WAR

(Adapted from the Wisconsin Freemason)

The complete story of Masons during periods of war may never be fully told but anecdotes concerning the Civil War in the United States are rather unique, due, doubtless, to the rather peculiar circumstances existing when major forces from two sections of the vast country were doing battle, one against the other.

It is related that there were many attempts by Masons of the North and South to prevent the civil war and, indeed, several conventions for peace were planned by various Lodges, as we now know without success. Especially noteworthy are the letters of 1861 between the Grand Master of Massachusetts, Winslow Lewis and the Grand Master of Virginia, John Robin McDaniel. Dr. Lewis, in a letter of December 10, 1860 writes, "The period has arrived when it behooves everyone who has lived and flourished under the benign influences of our Union, to exert his best endeavors to obviate that sad impulse which threatens its dissolution. Is it too late to avert the calamity?"

... Have we not an institution which binds us together, not only as fellow citizens, but as brothers, can we lacerate those pledges, the Foundation of our Faith and Practice?"

In a more pessimistic tone, John McDaniel answered, "As a body we can do nothing; but did every individual brother possess and yield to the dictates as so true and fraternal a heart as beats in your bosom, much could be done as individuals; indeed this state of things would never have existed. Can the shield of Masonry avert the deadly thrust? I fear not; but it may do much to weaken its force. Let each individual brother, whether North or South, feel the awful responsibility that rests upon him, and apply to his conduct the plumb, the level and the square, and whatever they dictate as right, that do, and do it with a will."

The report of the Grand Lodge of Virginia in 1864 attempted to defend the right of their State to secede from the Union, using these words, "Masonry and politics are separate from each other and that the obligations incurred and assumed in the several Degrees of Freemasonry did not in any way conflict with the right of the State to determine for itself matters which they believed were reserved to the people of their State

when the Union was formed. It was evidently felt that in withdrawing from the Union they violated no duty as Masons in that the Constitution of Masonry teaches us, "Whosoever will be a true Mason is further to know by the rules of his art his allegiance as a subject and citizen will not be released, but enforced, he is to be a lover of quiet, peaceful and obedient to the civil powers that yield him protection".

Once hostilities were begun it is interesting to note that the tenets of Freemasonry were cherished to as great an extent as possible.

In one instance a small party of Federal soldiers were surrendered at Richmond, tried, convicted as spies and sentenced to hang at sunrise. One of them, seeing a gentleman passing by the window, asked if there were any Masons in the city and on being advised that there were, wrote a note and requested its delivery. He was called upon by no less a person than a brother of the Confederate General, Jos. E. Johnson; the soldier informed him that he was not a spy and demanded protection as a Federal prisoner; after a good deal of examination and cross examination he was eventually released and urged to make his way without delay to his own lines.

Another incident revealing how Masonic teaching led to heroic deeds concerns the Fifth New Hampshire Regiment and the battle of Antietam. A wounded rebel made Masonic signs in blood on a scrap of paper. This paper was carried by a non-Mason to the New Hampshire men. After determining that a wounded Mason was in great danger, several Northern Masons exposed themselves to enemy sharpshooters and rescued the wounded rebel Brother, a First Lieutenant Edon of Alabama. These same men, led by Capt. J. B. Perry, rescued another wounded rebel Mason. The Southern Masons were given the best hospital care by their Brothers.

Concerning Masonic devotion during the Civil War, the story of Brother L. J. Williams of Downsville, New York, deserves mention. Williams had received only the first two degrees before entering the armed service on the side of the Union. Later he was captured at Savannah, Georgia and put in prison. On hearing of his capture his home Lodge requested of his captors that he be given the Third Degree and this request was complied with. The same night Williams escaped from the prison and later said that he had been aided by a group of unknown men who placed him in a boat and left him on neutral soil. Williams felt certain that his benefactors were Masons.

Another story of the Civil War recounts that Lt. Commander J. E. Hart, a Louisiana naval man lost his life in a naval action, his last request being that he be buried with Masonic honours. Several Confederate Masons were summoned and in due course the body was taken to shore and interred with the ancient funeral service of Freemasonry. The rigors of cruel war were thus softened by the soothing influence of the Craft.