



Grand Lodge Bulletin

Editor, M.W. Bro. W.J. COLLETT

THE BOARD OF BENEVOLENCE WHAT - WHERE - WHEN - WHO - WHY

M.W. BRO. E.W. DUNLOP (173) P.J.G.D.
President Board of Benevolence

WHAT?

As set out in the Constitution of the Grand Lodge of Alberta, The Board of Benevolence consists of the Grand Master, Deputy Grand Master, Grand Treasurer, Grand Secretary, together with 6 members elected by Grand Lodge and 2 members appointed by the Grand Master.

WHERE?

To find out where the money came from we have to go back in history to shortly after the Grand Lodge of Alberta was formed.

In 1907 - 70 years ago - a fund known as the Masonic Home & School Fund was started. Grand Lodge provided \$500.00 and voluntary contributions by members increased the fund to \$7200.00 in 7 years.

In 1917 a mishap in the Crow's Nest Pass area resulted in another fund being established known as the Hillcrest Mine Disaster Fund. This was set up to assist widows and children of Masons killed in this disaster.

The following year yet another fund was established - The Masonic Great War Fund. Approximately \$15,000.00 was raised within one year by voluntary donations.

In 1919 these 3 funds were combined into the **Masonic Benevolent Fund** - this Fund being divided into 2 funds for administrative purposes. The **CAPITAL FUND** and the **RELIEF FUND**. The amount in the 3 previous funds formed the **CAPITAL FUND**. The interest earned by the **CAPITAL FUND** was to be credited to the **RELIEF FUND**. The Relief Fund at the end of the last fiscal year was nearly \$153,000.00. It is this fund that the Board of Benevolence controls.

Thus the **RELIEF FUND** consists primarily of interest earned by the capital fund started in 1919. At one time, the **RELIEF FUND**, also received per capita dues from the Lodges, but this levy was discontinued several years ago. Currently no member or Lodge is assessed any fees for work of the Board of Benevolence.

WHEN?

The Board of Benevolence provides the money but someone has to ask for it.

Each Lodge in the jurisdiction is responsible for the welfare of its members, widows and relatives. If monetary help is required, the Board of Benevolence will assist the Lodge upon receipt of information which establishes the need. In this connection a form - (avail-

able from the Grand Secretary) - has been prepared, which when completed will provide the information necessary to properly assess a request.

It is not the duty of the Board to investigate the case, but rather to review the facts presented by the Lodge to confirm that assistance is justified.

This assistance can be in the form of regular monthly grants - single payments - payment of taxes - help in payment of unexpected debts - etc. One thing to remember however is that we are not a funeral society - we do not provide automatic payment for funeral expenses just because the deceased was a Mason - a Masonic Funeral does not mean we pay the bill.

In cases of pressing need arising between meetings of the Board, interim grants may be made by the President, Vice President, and the Grand Secretary, or any two of them, and reported to the next meeting of the Board.

WHO?

Any Mason of the Grand Registry of Alberta in good standing, or relative, is eligible providing the need is established.

Masons who have been suspended are not eligible.

Unaffiliated Masons from other jurisdictions who have not joined an Alberta Lodge are not eligible. If such a case was presented to us it would be referred to the jurisdiction where he was a member. (Incidentally, another board, the Board of Relief, could and does provide emergency assistance to brethren from other jurisdictions.)

Unaffiliated Masons who have obtained a Demit from an Alberta Lodge would not be eligible unless under exceptional circumstances and with the unanimous approval of the Board Members.

Grants made by the Board are supplementary to those made by the Lodge originating the request. The Lodge is encouraged to demonstrate the reply to the question asked of the newly initiated Mason - "Would you give if it was within your power?"

Payments to an individual are made through the Lodge originating the request. Any change in circumstances pertaining to the case should be immediately referred to the Board, with recommendations for a review to provide more or less assistance as may be required.

Our Relief Fund income is approximately \$23,000.00 per year. Usually we have a surplus at the end of the year. - We could provide more assistance if we had more eligible requests. - However in this welfare society

(Continued on Page 2)

The Board of Benevolence
(Continued from Page 1)

it is difficult to give assistance in addition to that provided by Government welfare agencies. **Supplementary aid from us would result in a reduction of the amount provided by other agencies, with the result that the recipient would not receive any additional money - but we would spend ours.** In such cases we do not provide regular grants but will consider payment of an extraordinary expense.

We do not make grants which will be used to increase or preserve the personal estate of an individual. Our aid is for those who have no other source of funds to provide for their own welfare.

We do not make personal loans to compete with Banks, Credit Unions, or other Financial Institutions.

Requests for assistance in National or International Disasters are considered by the Board, and recommendations are made to the Finance Committee for their further action. This type of request could soon destroy any surplus which might be built up in the Relief Account as they are usually for sizeable amounts.

In addition to Grants to individual Masons, we provide:

- Grants to the Bursary Fund when deemed necessary.
- Expenses covering services provided by other jurisdictions on behalf of Alberta Masons.
- Annual Membership Fees to the Masonic Relief Association of the United States and Canada.
- An annual payment to the General Fund of Grand Lodge for administrative expenses.

WHY?

WHY are there needy members or relatives of Masons who are not receiving assistance from our Benevolent Fund?

Only **YOU** can provide the answer to this question.

YOU have to initiate the request and submit it through your Lodge to the Board of Benevolence.

YOU are the key that unlocks the door to the Benevolent Relief Fund.

FREEMASONRY IN THE U.S.A.
BY BROTHER HARRY CARR

(Brother Harry Carr visited Alberta a little over a year ago and delivered addresses in Calgary and Edmonton that were enthusiastically received. Last Spring the Bulletin published a review of his book "Freemasons At Work" and a number of our brethren have purchased copies. When Bro. Carr returned to England from his tour of Canada and the United States he read a paper to the Manchester Lodge for Masonic Research No. 5302 E.C. The Twenty-fifth Yearbook of the Grand Lodge of Ancient Free and Accepted Masons of Scotland printed excerpts from that paper. The Bulletin with acknowledgements to Bro. Carr and the bodies mentioned above now prints a portion of the paper. It should be noted that Bro. Carr does not mention Canada as being part of his analysis.)

America—fifty states and forty-nine separate, sovereign Grand Lodges!

On my first visit, in 1960, I started at Montreal, Canada, then south to New York, Boston and Washington; then right across country to San Francisco, Fresno and Los Angeles. It was a seven-week Masonic tour and holiday combined, and I gave my Prestonian Lecture to enormous gatherings of Masons in all those cities, covering more than 7,000 miles within the American continent.

Apart from the usual letters of introduction, my principal equipment for the tour consisted of an insatiable curiosity, and a sufficient knowledge of English Masonic Practices to enable me to ask the right sort of questions so that I could make a reasonable assessment of our differences. I met and spoke to literally hundreds of Masons from E.A.s to Grand Librarians, Grand Secretaries and Grand Masters. I saw many things that pleased me enormously, and many that horrified me.

But, of course, the following impressions do not pretend to be a complete survey, nor can they possibly be true of the whole craft in the U.S.A. I have simply tried to describe something of what I saw, emphasising our differences in practice, with a critical eye for what seems strange to us, and wholehearted praise where praise is due. American Masons are warm, friendly folk, good hosts, good company, and eager to be helpful, and if my words appear to accentuate certain peculiarities, I must plead that they were written without malicious intent, knowing full well that our brethren overseas can find much in our own system and practices that calls for criticism.

THE BACKGROUND

The first thing that is obvious to every English Mason who visits the U.S.A. is that their Freemasonry is nothing like ours. In the first place, Masonry is not for father alone, but for the whole family.

For father there are the usual three "Blue" degrees, and then all the rest running right up to the 32° (the 33° is by selection and invitation; in fact, an honour rather than a degree).

For mother there is the Order of the Eastern Star, and several others.

For boys, aged from 14 to 21, there is the Order of DeMolay, named after Jacques de Molay, the last Grand Master of the medieval Knights Templar.

For girls, aged 13 to 20, there is an Order called Rainbow, and another called Job's Daughters, and all these are, in a very special sense, *Masonic Orders, or at least closely identified with Freemasonry.*

When we were in Washington, D.C., while I was engaged on Masonic duties, my wife was entertained by the wives of several brethren, and among these ladies were Officers of an organisation which—in Washington—is known as Bethel, a kind of junior Masonic organisation for children, boys and girls, aged from 7 to 13!

I have called these Orders Masonic, and it is difficult for us in England to appreciate the point. Perhaps the following illustration may help: In A.Q.C., vol. lxxv, p. 119, we recently reviewed the sesqui-centennial "History of the Grand Lodge of Louisiana", a regular and recognised Grand Lodge which is in amicable fraternal relationship with our own Grand Lodge of England. Chapter 20 in this History is entitled, "Bodies Identified with Masonry in Louisiana" (my italics), and among those listed are:

- The Order of the Eastern Star.
- The Order of the Rainbow.
- The Order of De Molay.

In Eastern Star, and the majority of the others, a genuine Masonic relationship is an essential prerequisite for joining, so that, for the Eastern Star, the lady candidate must be mother, wife, sister or daughter of a Freemason in good standing. (For Rainbow and De Molay, relationship is preferable, but not essential.) There is no suggestion that these Orders are quasi-Masonic, or that they attempt to copy Freemasonry. It is best to regard them as adjuncts to Freemasonry; and in the U.S.A. they are so regarded; the youth organisations as *training grounds for the future*, while the women's Orders count it a duty and a privilege to serve Freemasonry in every possible way. All this appears very strange to us in England but, although it may seem wrong for a Grand Officer to say so, I like it and I believe that it works! The fathers help the mothers in their "Masonry", and the mothers help the fathers in theirs, and both look after the children's organisations. Whether all these efforts have any marked effect on juvenile delinquency rates in the U.S.A. would be very hard to say, but I am firmly convinced that this family approach to the Craft can do nothing but good.

With this kind of background, the objectives in the Craft tend to take on a rather different aspect from ours. Generally, they do not go in so strongly for the maintenance of large Masonic Institutions, as we do. There are, indeed, many splendid institutions, but the emphasis is mainly on the social side, parties, outings and celebrations of one kind or another. A great deal is done by way of homes and equipment for crippled children. Masonic "blood-banks" are a big feature, the blood being for ultimate use by Masons and non-Masons alike. There are some Masonic hospitals, and a number of homes for "senior citizens". Nobody grows old in the U.S.A.; if they are lucky enough to live that long, they become "senior citizens", and in those jurisdictions that aspire to the maintenance of institutions, it is usually the "senior citizens" who get first care.

Finally, I must not omit from this description of the background to the Craft, the all-too-obvious fact that almost everyone wears a badge, usually a "lapel-badge", and one sees all sorts of Masonic symbols ranging up to the 33°, with the "High Degrees" and "Shriners" predominating. All this might seem to be a piece of pardonable male

THE EDITOR'S MAILBAG

I am guilty! You are guilty! We are all guilty!

FROM W. BRO. MYRON LUSK

Too often, and more often, recently, I have seen evidence of personal differences interfering with the business of Grand Lodge. Matters which are not governed by rulings in the constitution become barriers between factions within that body. Personal opinions become "causes" to defend or attack, and sides are taken. Then, undeclared or declared "mini-wars" commence. Dissonance overbalances harmony and the noble purpose of our Craft is degraded by the clashing of swords over the superfluities of the picayune.

The Funk and Wagnalls "New Desk Standard Dictionary" defines "harmony": "Completeness and perfection resulting from diversity in unity". Diversity in unity. That is what I want to stress.

Any time I have spoken out in opposition to the opinion of a Brother, I later felt regret and found myself analysing his point of view. Invariably, I found some reason for his stand, which when studied, had some merit. No one has the right to impose his opinions upon his Brother. The need for goodwill, kindness and leniency in the judgement of others is paramount.

Taking office in our Craft is an ennobling experience if it is performed in the true spirit of Freemasonry. We must learn to work with those whom we may have avoided in the past because our thinking was too widely separated. But, to our pleasant surprise, when we are thrown together to serve, if we keep an open mind, we find these Brethren to be just as devoted to Freemasonry as we think we are! We must take the time to know our Brethren; really know them.

Many of us are familiar with the Bible quotation from the writings of the Prophet, Amos, wherein the Lord set a plumbline in the midst of His people, Israel. Carl H. Claudy, the great Masonic Scholar, profoundly illustrated the meaning of this quotation. I will attempt to summarize, briefly, some of what he had to say. He pointed out that although both the builders of the Washington Monument and the Eiffel Tower used plumblines to erect them, an observer on the moon, using a powerful telescope, would say they appeared to rise from the surface of the earth at angles to each other. The Great Architect, however, would understand that both structures were correct, knowing that they were perfect by the plumbline by which they were built. In other words, we cannot judge from a distance. We must get closer to the subject. We must recognize that we each have our own plumbline!

In our Masonic scheme of things, the Grand Master has precious little opportunity to exercise his individuality. He is governed at every turn by the constitution; and rightly so. When he wishes to make some little diversity in the social aspect of things, such as the invitation of ladies to the evening banquet, after Grand Lodge is closed, I feel we should accept that, graciously, whether we agree or disagree. The following year the

Grand Master may elect to exclude the ladies, and we are, likewise, bound to accept that decision, gracefully. Like the Fellowcrafts who received their wages in specie, without scruple or diffidence, we should show him respect.

Masonry has resisted and survived all manner of oppressors throughout the centuries. Let us not be oppressors from within. Let us not become entangled and ensnared in an insidious web of petulance.

I, for one, pledge myself, as an elected member of the Board of General Purposes, to endeavor to avoid old errors and perform new duties as a Mason who wants to preserve harmony in our Order. I will still have my opinions, and voice them, but I will try to be more tolerant and understanding of the opinions of my Brethren.

Remember, that we are all Brothers.
Let us disagree — agreeable!

FROM THE NETHERLANDS

I am very pleased in receiving your monthly Grand Lodge Bulletin. In the issue of March 1977 I read the article: "A long wait in Dutch Lodge", copied from a Lodge Notice of Eureka Lodge No. 10. This article does not reflect exactly the usual procedure in a Dutch Lodge. The waiting time for a candidate is not 18 months but about 4 months. There are cases in which the procedure lasts longer but that mostly depends upon the candidate himself, who sometimes is in delay with sending in the papers which he has to fill in. In particular the obligatory drawing up of his biography is for many candidates not an easy task to accomplish. In every case I may say that 18 months as mentioned in your Grand Lodge Bulletin is far too long valued.

There is another misunderstanding in the above mentioned article. It is true that an Entered Apprentice is generally passed after a year and is raised to the sublime Degree of Master Mason also after another year. But it is not so that he is instructed every week. This impression is probably due to the procedure in Dutch Lodges where the Brethren mostly meet in the first degree weekly.

They meet - if there is no Open Lodge - to hear a Brother giving a lecture about a masonic, historical, philosophical object, coming together in the so-called "fore-court" of the Lodge-building and to debate about the theme forwarded by the speaker.

These gatherings are not instructions in the meaning of the article in your Grand Bulletin. Instructions for the candidate himself are held sometime during the year in a limited circle of young masons.

Summarising you can say that in Dutch Lodges the time of promoting an Entered Apprentice to Fellowcraft is indeed a year and of raising from Fellow Craft to Master Mason another year. These periods, however, are not chosen due to instruction for a year's period, but depends upon the Dutch tradition to have a period of two years in which the candidate is enabled to prepare himself for the Master Degree.

I hope to have been clear enough in explaining my opinion about the Lodge Notice of Eureka Lodge No. 10.

With my kindest regards and best wishes.

Yours fraternally,
(Dr.) A. Holle

Grand Representative
from the Grand Lodge of
Alberta to the Grand Lodge
of the Netherlands.

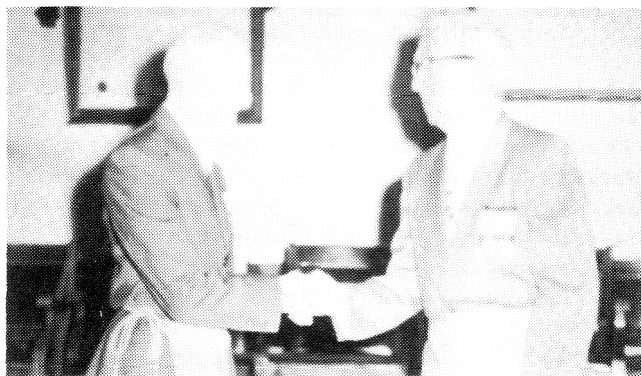
Ed. Note — We are pleased to give this information to our readers. Although the item was copied from the Lodge Notice of Eureka Lodge No. 10 it was a reprint of material that has appeared in a number of places. It is especially gratifying to know that our Grand Representatives near other Grand Lodges read the Bulletin. We invite correspondence from them through their own Grand Lodge to our Grand Secretary.

Freemasonry in the U.S.A.

(Continued from Page 2)

vanity and in the vast majority of cases it is nothing more. But the badges tend to become a temptation, and the Masonic visitor to the U.S.A. will not need to look far before he realises that they are all too often used for business.

Of all things likely to shock an Englishman, this, I think, must be the most distasteful, and though I am sure that many brethren in the U.S.A. find these practices as objectionable as we do, one has the impression that they have grown accustomed to them, and that is a great pity.



W. Bro. David K. Shedden age 88 years of Bow River Lodge No. 1, was presented his 50 year Jewel on May 4th, 1977 by our Sr. P.M., W. Bro. George Hains. W. Bro. Shedden's Son-in-law Bro. R.J. Kemp of Crescent Lodge, 87 was in attendance. W. Bro. Shedden on the left was Initiated into Masonry on January 19th, 1927, serving as Master in 1941 and as secretary in 1964, and also was the first secretary of Elbow River Lodge No. 180 at it's Institution in 1959 serving until 1963. W. Bro. Shedden was also helpful in the forming of Canada Lodge No. 165 and assisted Rt. W. Bro. W.F. Grey of King George Lodge No. 59 as District secretary for District No. 6 in 1954, and also became a Life-Member of Bow River in the same year. W. Bro. Shedden and his wife Lillian will be celebrating their Diamond Wedding Anniversary on October 16th, 1977.

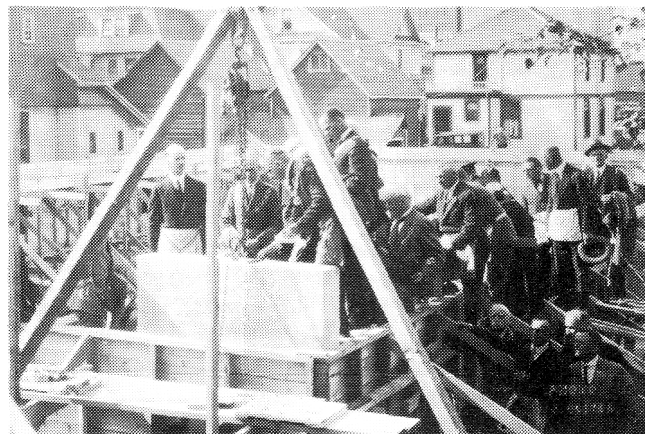


Wor. Bro. William J. Platt is shown receiving his Fifty Year Jewel from his brother Harry Platt at the Mountain View Lodge No. 16 June meeting.

A little history reveals that Bro. Platt was born in Marathan, Iowa, was initiated into Freemasonry on June 10th, 1927, and raised on Sept. 9th, 1927.

Bro. Platt acted as W.M. of Mtn. View Lodge No. 16 for the 1969-70 Term, and in 1971 was awarded a Life Membership.

THE SEVENTY-FIFTH ANNIVERSARY



R.W. Bro. W.N. Love, S.G.W., who is the Chairman of the Seventy-fifth Anniversary Committee has requested that all Lodges make plans now for this celebration which will take place in 1980. He has asked Lodges, Districts and individuals to come up with ideas. The Bulletin will keep its readers informed about ideas. The discovery and submission to the Grand Lodge Office of historic pictures is of great importance. The brethren of Chinook Lodge No. 47 discovered the above picture among the effects of our late Bro. A.M. Connelly who was present at the laying of the cornerstone of the Calgary Masonic Temple in 1928. According to a note that Bro. Connelly has on the back M.W. Bro. G. Cruickshank, Grand Master has laid the cornerstone and the acting Junior Grand Warden R.W. Bro. McCracken is placing the plumb on it to make sure the Grand Master did his job properly. The picture will be given to the Heritage Park Lodge Room. Your pictures and suggestions about the Seventy-fifth Anniversary will be most welcome.



W. Bro. Harold A. Brown aged 93 is pictured receiving his Fifty Year Jewel from R.W. Bro. A. Guppy with W. Bro. W.O. Wilson of Drumheller Lodge No. 146 looking on. Bro. Brown is a resident of the Dr. Ross Nursing Home in Drumheller where the ceremony took place.

So, Brethren, I see us entering this new decade with confidence and high hope, avoiding both complacency and depression. Freemasonry in all its aspects is, I believe, flourishing, but can continue to do so only if it looks forward with realism and a determination not to rest on past glories but to build on solid achievements. That is the challenge that we now have to face and to which I ask all Freemasons to dedicate themselves.

From an address by H.R.H. the Duke of Kent, Grand Master of the United Grand Lodge of Antient, Free and Accepted Masons of England delivered at the time of the Annual Investiture in April 1977.