



GRAND LODGE BULLETIN

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

The Thirty-Fourth Annual Communication

ALWAYS interesting and educative to younger Lodge officers, the Grand Lodge Communication this year promises to be of more than usual interest to every Lodge in the Jurisdiction.

Two questions of great importance appear on the Summons calling the Communication, one dealing with Finance and the other a Report which may materially affect the York Rite Working.

Needless to say, it is not the field of this *Bulletin* to debate either question, but quite definitely it is the business of the *Bulletin* to exhort officers and members of every Lodge to give full consideration to items of business with which, through their representatives, they will be required to deal.

The time limits of the Grand Lodge Communication are short enough for handling the enormous amount of detail accruing annually and, therefore, any consideration which can be given prior to the actual meeting is likely to crystallize opinion, improve debate and save time in extraneous discussion.

Most of the work of the Communication is routine in the sense that the Agenda follows an ordered progress and, as has been recommended in the past, a careful perusal of the Proceedings of the last Annual Communication is a valuable exercise in preparation for the present.

To attend Grand Lodge is a broadening experience and particularly so if representatives come with reasonable preparation and some preliminary examination of what has gone before. Visits of Grand Lodge officers are pleasant and valuable, but much of the work of Grand Lodge is done by Committees and it is the work of these Committees for the year, as reported by them, which representatives will be asked to consider and discuss.

Then, too, there is no finer opportunity for Lodges or individuals to present their views and match them with the opinions of others. In short, the Annual Communication is the one great chance to debate past labors and essay future plans, the golden opportunity to consider what is best for the good of the Order.

To some the annual reiteration of these ideas may seem superfluous, but Worshipful Masters come and go and to the newest these remarks are particularly addressed in the hope not only of increasing attendance but that they will heed the admonitions to prepare and come with reasoned opinions, ready to serve their own brethren and the Craft at large.

A.M.M.

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THE ROYAL VISIT

For the first time in history, the King and Queen of Canada will set foot in their Dominion. His Majesty King George VI is a Freemason, ergo, he must be recognized and honored as such.

Since no official welcome will be given by the Freemasons of Alberta, as such, thereby meeting expressed wishes, it is highly desirable that every Lodge should record the visit of Their Majesties.

Extensive notice from newspaper clippings, programs, badges, etc., may be inserted in the Lodge Historical Registers and every Lodge at its appropriate Regular Meeting should record a formal resolution, expressing loyalty to Their Majesties and welcoming them to Canada and Alberta.

An appropriate address and the singing of the National Anthem may be made features of the adoption of the loyal resolution.

Plans should be made now!

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ANCIENT LANDMARKS

By A. E. OTTEWELL
(Article Six)

THIS final article of the series will deal with the five remaining Landmarks. They all have to do with the work of the Craft in general and are as follows:

1. Modes of Recognition.
2. Legend of the Third Degree.
3. The foundation of a speculative science upon an operative art.
4. The division into three degrees.
5. Unchangeability of the Landmarks.

The modes of recognition are universal throughout legitimate Masonry. They may not be varied or changed. There have been occasions when attempts have been made to modify them and the results have been unsatisfactory. One authority states as follows, with respect to each of the degrees: "A particular distinguishing test was adopted, which test, together with the explication, was accordingly settled and communicated to the fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful brethren, ever since their emigration." (Use and Abuse of Freemasonry—page 46, Smith.)

The legend of the third degree is an important landmark, the integrity of which has been well preserved. It is stated on good authority that there is no rite of Freemasonry practised in any country or language which does not teach the essential elements of this legend. The lectures vary widely and are in process of continual change, but in some form the legend of the Temple Builder appears. Indeed it would appear that whatever else the organization might be which omitted it at least the institution would not be Freemasonry.

Closely related to the legend of the Third Degree is the fact that we have in Freemasonry a speculative science founded upon and growing out of an operative art. It has been stated that the Temple of Solomon was the cradle of the institution. The terms of the operative art are used in a symbolic way for moral and religious teaching. Without the use of this symbolism Freemasonry would lose its essential character and would completely lose its identity. There is good evidence that from the earliest time there were speculative and symbolic features in the work of the so-called Lodges of operative Masons. Certainly all comparatively modern rites of Freemasonry preserve this temple history of the foundation of all their teaching.

Again one of the Landmarks which has stood is the division of symbolic Masonry into three degrees. However, during the famous schism between the Ancient and Modern Lodges in the eighteenth century there seems to have occurred a mutilation of the Third Degree whereby the culmination of its teaching was left out. Consequently the Royal Arch of England, Scotland, Ireland, and America and the "high degrees" of France and Germany were instituted to make good the deficiency. In 1813, the Grand Lodge of England, the Mother Lodge of modern Freemasonry, enacted that "Ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellow Craft and Master Mason, including the Holy Royal Arch." (Articles of Union between the two Grand Lodges of England—Article II.) The original article is not available but one authority states that the article goes on to say "But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Orders of Chivalry, according to the constitutions of the said Orders."

The final Landmark to consider is that none of the Ancient Landmarks can be changed. Reference back

to the original article will show the difficulty presented here. If it is meant that the Landmarks represent *principles* the application of which may be adapted to varying conditions as they arise, then there is no problem. But if we insist that in each detail we must adhere to the original interpretation, then we are faced with the impossible. We need artificial light for work at night. So did our forefathers. But we do not use tallow candles to light our homes or streets. The general need was and is the same, but we meet it in a different way. Our forefathers needed as we need to move commodities from place to place, but we do not rely on pack-horses as they did. Principles do not change but their application must. We can truthfully say that the foundation ideas of Freemasonry have not altered but as we have a progressive science their interpretation and application must meet new conditions as they arise. But we must be careful that in emptying out the bath water we do not dump out the baby as well.

With this concluding article on the Ancient Landmarks may I acknowledge indebtedness to books borrowed from the library of M. W. Bro. A. M. Mitchell. There is little or nothing original in what has been written except in explanation or comment. If there is anything of value it is due to the authorities used; if there are faults they are cheerfully acknowledged by the writer. Whether our readers are helped or not certainly the work undertaken in preparing these articles has been of great value to the writer.

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OLD FALSEHOOD REVIVED

Following the World War, Gen. Eric von Ludendorff published a book in which he alleged that the Masonic Fraternity of Germany and the Jesuit Order had formed a coalition that was subversive of the best interests of the German State. Of course this ridiculous fabrication was largely discounted, as even the layman knows that there is no possible connection between the Society of Jesus and Freemasonry. In fact, the Jesuit Order has manifested decided antagonism against the Craft and not a few of Masonry's vilifiers have been Jesuits.

However, the Nazi Press has for purposes best known to the *Reich* and its supporters, revived this falsehood, for according to a recent dispatch from Berlin, the *Voelkische Beobachter*, Nazi daily, stated that on June 28, 1928, an alliance was solemnly concluded, at Aachen, between Freemasonry and the Jesuits. This is the concluding statement of an article in which Masonry is blamed for the assassination of Archduke Franz Ferdinand, which precipitated the World War, and for various other evils which resulted in calamity.

This is indicative of the misstatements, or, to term it more clearly, the deliberate falsehoods, being disseminated throughout the Fatherland by the Hitler-controlled press for the purpose of deceiving and misleading the German people, and to insure continuation of their blind and unreasoning obedience to *Der Fuehrer*.

DUKE OF KENT ELECTED GRAND MASTER, GRAND LODGE OF ENGLAND

IN the presence of a large gathering of distinguished Masons the Duke of Kent, brother of the reigning King, was unanimously elected Grand Master of the United Grand Lodge of England at the Quarterly Communication of the Grand Lodge held in Freemasons' Hall, London, March 1st, 1939. His election was proposed by the Earl of Stair, Past Grand Master Mason of Scotland who, as Past Master of an English Lodge, nominated the Duke at the December meeting of the Grand Lodge. Capt. G. A. P. Lederer seconded the proposal. Both spoke with feeling and conviction of the qualifications of the Duke of Kent to fill the office vacated by the Duke of Connaught. They referred especially to his services as Grand Master of the Grand Lodge of the Province of Wiltshire, and to charity. By his fine character and devotion to the public interest the speakers found in the Duke of Kent one who had endeared himself not only to the members of the Craft but also to the Nation at large. Such qualification, they said, gave assurance that under his leadership the highest traditions of Freemasonry would be religiously upheld and enhanced in every conceivable way.

Preceding the election of the new Grand Master the Lodge addressed a letter of loyalty to the retiring Grand Master, the Duke of Connaught. It expressed deep regret that he felt compelled to retire from the office of Grand Master and made special reference to the great expansion and outstanding achievements of the Craft during the thirty-eight years that he had occupied the highest position in the Fraternity. In closing, the address stated in part:

"We grieve to contemplate the severance of your Royal Highness's active association with our Order, which will ever remain one of our most cherished memories, but the service which you have rendered to the Craft will never be forgotten and our devotion will remain unabated.

"It is the prayer of every member of the Jurisdiction that the Great Architect of the Universe may bless your Royal Highness in your retirement."

The Earl of Harewood, who has occupied the office of Pro Grand Master for several years, was reappointed to that office by the new Grand Master. As a part of the ceremonies of the meeting the Earl of Harewood was then installed by the Deputy Grand Master, Gen. Sir Francis Davies, as Pro Grand Master.

The Duke of Kent selected July 19th, 1939, at 4 p.m. as the time for his installation as Grand Master of the United Grand Lodge of England. The ceremony will take place at Olympia, Kensington, London. On June 6th, he will be installed Grand Master of the Grand Lodge of Mark Masons. Admission to the July installation meeting will be by ticket, which may be obtained by application through the English Lodges of those entitled to attend, in conformity with the custom of all special Grand Lodge meetings.

Transactions of more than local Grand Lodge interest were brought before the Lodge under a report of the Board of General Purposes by its Presi-

dent, J. Russell McLaren. In interpreting the item entitled "Matters of Political Import" he said the part to be especially borne in mind is that the prohibition of political activities in this and other countries extended only to Lodges and brethren acting in their capacity as Freemasons. The individual in his private capacity is perfectly free to act as he chooses in such matters, he said.

In discussing another item in the report the President of the Board stated that many Lodges both in London and the Provinces made it a practice to subscribe to local and other charitable institutions of various kinds. There was no desire whatever to interfere with the continuance of the practice but only to strongly discourage the practice of brethren circularizing their Lodges with the object of obtaining money for non-Masonic causes in which they happen to be personally interested.

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"YOU HAVE BEEN WARNED"

On English highways this sign appears at danger points and is declared to be effective in accident prevention.

There is no physical danger if your Lodge fails to register its proxy in the prescribed manner, but it may result in your Lodge being voiceless at the Annual Communication in June.

We don't tell you what the prescribed manner is, for the exercise of checking up in the Constitution will be good for your knowledge of the law. "You have been warned!"

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MASONRY IN THE NORTHERNMOST DISTRICT

MASONIC District No. 13 was favoured recently by a visit from the M. W. the Grand Master, M. W. Bro. A. West, accompanied by the Senior Grand Warden, R. W. Bro. Sam Harris, and W. Bro. A. Blackie of Unity Lodge No. 51, Edmonton.

The Grand Master left Edmonton on Thursday, March 16th, arriving at Grande Prairie on Friday, March 17th, where a very enthusiastic meeting was held that night. Although this was not a District Meeting, six of the eight Lodges in the District were represented.

The Grand Master was joined at Grande Prairie by the District Deputy Grand Master, R. W. Bro. W. T. Turner of Sexsmith Lodge No. 160. The Grand Master gave a splendid address which was greatly appreciated by the brethren. R. W. Bro. Sam Harris, R. W. Bro. W. T. Turner, R. W. Bro. Crane Williams of the Grand Lodge of England, and W. Bro. Blackie spoke briefly. Bro. Philp gave a very interesting address on "Hobbies."

On Saturday, March 18th, the Grand Master and party left for Spirit River where a pleasant social evening was spent with the brethren of Spirit River and their ladies. The regular meeting of Spirit River

Lodge was held on Monday night, the 20th, when the third degree was conferred in a splendid manner, comparing very favourably indeed with that of much larger Lodges more conveniently situated. A feature of the evening was the raising of Bro. Douglas A. Blackie by his father, W. Bro. Alex. Blackie, a Past Master of Unity Lodge No. 51, Edmonton. The Grand Master addressed the brethren at the banquet held later in the evening. The Senior Grand Warden and W. Bro. Blackie also spoke briefly.

Visits from the Grand Master and other Grand Lodge Officers are of great benefit to the brethren in this somewhat isolated District.

All of the Lodges have received new applications for membership during the past year. Several members are applying for affiliation and Masonry appears to be enjoying a steady and healthy growth.

Although the Grand Master spent six days away from his home, his visit was all too short. Leaving Spirit River on Tuesday afternoon the Grand Master returned to Edmonton on Wednesday, March 22nd. The brethren of Masonic District No. 13 hope that the Grand Master enjoyed his visit as much as the brethren enjoyed receiving him. They hope that he will come again.

S.H.

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MASONRY'S PROGRESS IN THE CITY OF LONDON

During the year 1938, eleven new Masonic Lodges were consecrated within the Metropolitan area of London, Eng. The total number of London Lodges at the end of the year was 1,258, nearly one-fourth of all Lodges affiliated with and within the jurisdiction of the United Grand Lodge of England.

There are nine Grand Lodges in Canada, six in Australia, and one in New Zealand, all in amicable association with the English Grand Lodge. While India has some Lodges under the Grand Lodge of Scotland, the large majority of Lodges there are under the jurisdiction of the English Grand Lodge, which has been called the "Premier Grand Lodge of the World." In Africa, in addition to many English Lodges, there are Provincial Grand Lodges comprising numerous Lodges under the jurisdiction of the Grand Lodge of Scotland, the Grand Lodge of Ireland, and the Grand Orient of The Netherlands, all of which co-operate and work whole-heartedly together.

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JURIST WARNS AGAINST SUBVERSIVE ISMS

Addressing the annual dinner of the Advertising Club of Baltimore on February 4th, Supreme Court Justice Ferdinand Pecora of New York asserted that "in these times, with advocates of other political systems about us, seeking by devious and subtle methods to subvert our democracy, too much stress cannot be laid upon our duty to take all effective means to preserve its ideals."

Justice Pecora, who is president of the National Lawyers' Guild, spoke earlier on that date at a reception given for him by the Baltimore branch of the Guild in the Court House. He insisted that foremost among the American institutions are the rights of freedom of speech and of the press, freedom of conscience, the right to worship God according to one's own heart, and equality before the law. In drawing a comparison between those old world nations that have seemingly been made the proving grounds of Fascism and Nazism versus democratic government, the eminent Jurist said, "In a sound democracy we must accommodate our needs and demands to the needs and demands of others. There should always be a measure of mutual concession in the adjustment of all human relationships. A democracy worthy of the name must have patience, forbearance, and self-restraint from all its citizens."

Justice Pecora has attained prominence in the Masonic Fraternity, being a Past Master of York Lodge No. 197, New York City, and Past Deputy Grand Master of the Second Masonic District of Manhattan.

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In these days when, in various parts of the world, there are leaders of great numbers of men who are encouraging atheism, and not the worship of God; selfishness and not altruism; intolerance, and not toleration; hostility, and not neighborliness; hate and not love; the world is in serious danger. A departure from the ideals and principles upon which the civilization which we have known has been built will cause it again to crumble, as has happened in centuries long past. Unless those ideals which are the landmarks of civilization can be preserved to actuate the impulses of the leaders of thought and action and, through them, the majority of mankind, our children and children's children are destined to a repetition of the darkness of the Middle Ages, and of those ancient days of which we read in history when the great civilizations of the world toppled and fell.—*Melvin M. Johnson, 33°*.

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It is worth while to be a Freemason if we always keep before us Masonry's definite purpose; but Freemasonry cannot be the force in the world to which it is entitled in its high aims unless we each and every one let it be seen by the world, in our own lives, what our professions really and truly are—we must not only affirm them, we must live them day by day.—*The Freemason (London)*.

"BULLETIN SUBSCRIPTIONS"

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