



Grand Lodge Bulletin

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

REMEMBRANCE DAY, 1941

A quarter of a century ago many men were foot-slogging over the battlefields of Europe engaged in what they hoped was "a war to end war". Many gave their lives and many more sustained broken bodies in the attempt to bring that hope to fruition.

Fruition did not come and again we are in a world war with the same fond hope. So far the brunt of death, maiming and destruction has fallen on others, and we in Canada have been relatively free of bereavement and loss. For this, while remitting not one iota of our effort for the general good, we must be thankful.

But we must not stop there. We must realize that other defenders against aggression have made this possible and that to those defenders we owe a practical as well as a spiritual debt of gratitude.

Two things seem apparent in the course of the present upheaval. First, men of every "race, creed and opinion" are nearer unity than ever before. Rivalries have coalesced in two camps, loosely termed democratic on one side and totalitarian on the other, and while these camps are as opposed as the poles, there is hope that in the unity of purpose of free peoples the unity of brutality will be overcome and destroyed.

Second, there is the hope that the appalling destruction of life and everything that men have toiled for will finally quench the age-old jealousies of Europe and knit these diverse families at last into belated recognition that war as an instrument for settling any quarrel is futile, destructive and brutish.

To help bring victorious unity to the democratic side and to convince men that war is of the devil is the duty of all free men. We must, therefore, fight or pay.

Many Masons are serving in the armed forces and the rest of us, as citizens, are required to pay. Grumbling is useless and the mark of a man who measures his pocket against all he holds dear. Masons should not only refrain from grumbling but give

generously according to their portion, and while unquestionably they are importuned for every charity, useful and otherwise, it is imperative they remember the War Distress Fund as the charity par excellence for every Mason.

Masons make no appeal to the public and there are no costs of operation. Every dollar donated goes from you to the stricken without levy of any kind whatsoever, here or abroad.

This is our private charity and in it the hand of every Mason should appear. On this recurring Armistice Day season especially we should remember those fighting our battles on the front line and our privilege as Masons to come to the assistance of our brethren, their wives and families.

Incessant pleading may not induce generosity, but remissness needs reminding of a great and solemn trust. Hence this reminder of *your* privilege. A little every month will keep the life line running free.

A.M.M.

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THE WIDOW'S MITE

An unusual contribution to the Fund is recorded from Empire Lodge, No. 63, Edmonton, when Grandma D—, aged 93 and blind, thought it a privilege "to do a little for so great a cause". Her son had been a member of the Lodge.

Great oaks from little acorns grow. Have *you* started planting?

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All of the teachings of Freemasonry call to us to help our Brethren in the British Isles in their great need. Assuredly, we shall hear the call—and act promptly. True, they have not asked us to do so, but our Duty is plain. Support the Grand Master's War Distress Fund NOW.

THE GRAND MASTER'S MESSAGE

Dear Brethren:

By the time this *Bulletin* reaches you I shall have completed my visits to our District Meetings. It was, of course, a source of deep regret that I was not accompanied, as Grand Masters in years past have been, by M. W. Bro. Kemmis, our Grand Secretary. To our members who attended their District Meeting I know it was a matter of keen disappointment for them to learn of his enforced absence, for they missed his cheery personality and sound advice. Your Grand Master also felt keenly the loss of one who has been a Guide, Counsellor and Friend for many years.

Since my return to Calgary I have frequently visited our Grand Secretary at his home, and have been able to convey to him your personal and collective wishes for a speedy and full recovery, which, you can well imagine, were greatly appreciated by M. W. Bro. Kemmis. At the time of writing I am pleased to report he is making very satisfactory progress.

The District Meetings were a joy and inspiration to me and I fully appreciate the sterling efforts of my District Deputies, as well as those of you who attended, in making our gatherings so successful and uplifting, even though world conditions are so deplorable.

Yes, my Brethren, the pulse of our Masonry beats stronger, the Spirit is indeed evident. May we together rekindle the Masonic ideals in those who have been lost to us through apathy and disinterest! We can then go forward "shoulder to shoulder" to accept, in complete confidence, "The Challenge", knowing full well that Masonry in this Grand Jurisdiction will render a good account of itself today and in the years to come.

The organization for our Fund has been completed—the real work now goes ahead. If we tackle this truly Masonic undertaking with enthusiasm and determination we shall surprise even ourselves with our achievement.

What is Christmas going to mean to the Women and Children of our Brethren and others in the Old Land? Let's meditate and ascertain to our own satisfaction just how much happiness we could bring to those who suffer, if one-fifth of our objective (\$10,000.00) were in the hands of the British Committee before the Festive Season. It can be done if we are ready to assume our responsibility as Free Masons.

Fraternally yours,

GEORGE F. ELLIS,

Grand Master.

MASONIC WAR DISTRESS FUND

A Message from the General Secretary

It would be much appreciated if Lodge Secretaries would kindly forward all donations to the above Fund direct to the General Secretary, George Moore, Masonic Temple, Calgary. By so doing they will relieve the Grand Lodge office to a very considerable extent and save additional bookkeeping.

Reports coming in to Grand Lodge disclose that the Brethren are showing much enthusiasm in support of this very worthy objective. Nor should it be forgotten that in the event that any of this money should be required at home, and it is quite within the bounds of possibility that it may, due consideration will be given.

Many of the Lodges are sending out striking appeals to their membership and are to be congratulated on their patriotic sentiments. Let us back up words with deeds. Put Masonry where it belongs—in the vanguard of the fight for freedom.

GEORGE MOORE.



A RECORD OF RECORDS

By HAROLD V. B. VOORHIS

Dr. John Dixon, an English physician, was born in October, 1832. He died on March 30, 1930. On January 15, 1856, he became a Master Mason in Mt. Lebanon Lodge, No. 73, London, England, and retained a continuous membership throughout seventy-four years and ninety days.

In 1860 he was Worshipful Master of his Lodge—fifty years later (1910) he was again Worshipful Master.

In 1857, Dr. Dixon was charter Master of Southwark Mark Lodge, No. 22. In 1927, seventy years later, he was Master again.

In addition, the Doctor occupied the chairs of his Royal Arch Chapter and Rose Croix Scottish Rite Chapter as presiding officer twice each—fifty years apart.

At the age of eighty-six years (1918) Southwark Lodge, No. 22, Royal Ark Mariners of London, elected him Worshipful Commander (presiding officer).

While occupying the Mark Lodge chair in 1927, which he took in his ninety-sixth year, he did the whole of the work from memory—no book, paper or aid of any kind. He marked the occasion of his ninety-eighth year by opening the Mark Lodge and signing the minutes of the October meeting.

—*Masonic Outlook, New York.*

YOUNG AND OLD IN MASONRY

By MAGNUS JOHNSEN
In the New York *Masonic Outlook*

WHAT does the average young man who has gone through the Blue Lodge and received his Third Degree know about the real meaning of Masonry? He is like a boy fresh from school looking for his first job and being rejected for lack of experience. The fundamental teachings of Masonry may have been instilled in his mind, but the experiences that will broaden his character and enable him to apply its principles to his own daily life are still in the making. This is true of all young men who year after year enter Masonry. Unless they begin acquiring Masonic principles in their hearts almost immediately there is danger that they will lose interest in Lodge work. And when they hear older members say, "You get out of Masonry just what you put into it," they are inclined to dismiss it as just another trite phrase.

Older Masons who are setting an example for the younger members in the Lodge should be concerned, not only for the present welfare of the Lodge, but also its future, which lies in the hands of these young men. There is a tendency among the older Craftsmen to go on running the Lodge much as it always has been run, paying little heed to the views of the newcomers and seldom asking them for advice. But if Masonry is to hold the place in the world which it rightly deserves the elders of the Lodge must show greater interest in the young and upright Masons.

Particularly distasteful to the young Mason is the sight of his elders wrangling among themselves over inconsequential matters, or hearing them run a man down because of his social or other position. When men become influential they are often set in their opinions, and because of their position they sometimes sway the emotions of others, persuading them to act hastily and perhaps ill-advisedly towards individuals who are not of the same training and background as themselves. This is wrong. Be a man a street-cleaner—whatever small or unimportant task he may occupy in his daily life—his ideals are still as precious as those of an executive. And if they carry him to the Mastership of a Lodge they should serve as an example to others; they should never be impugned, particularly before young Masons, merely because of position in outer life. In Masonry all men meet on the level, and, far from being derided, men who have risen from lowly stations should be an inspiration to young men just entering the Craft.

Every Mason should strive to become better-instructed in the workings of the Craft. Outside of the church, probably no other international body has so extensive a literature. The young Mason would do well to take advantage of this literature. . . . And in the final analysis it is the older Craftsmen to whom he must look for personal guidance. As the sun illuminates the mountainside, while still below the horizon, so the righteous deeds of the true

Mason penetrate the mist of the future and cast a guiding light along the path of civilization in moral and civil law. And it is to the older Mason we must look for this beacon ray of hope.

Masonry is based on friendship and should be shown in its true sincerity by the warm clasp of fellowship extended to the young men in Masonry. The older Mason can do nothing better than to become better acquainted with the young men in his Lodge and see to it that they possess directly the Masonic principles of Brotherly Love and harmony. Thus the Lodge will be able to make the utmost use of their youthful ambition and idealism for its own creative work and reap benefits in its progress.

No matter how enthusiastic a young Mason may be, he is still one alone and will not succeed unless he is given the encouragement which is his due from the older members of the Lodge. There is an old saying to this effect: "Set any man, howsoever versatile and capable, naked and alone on the most fertile tract of land and he will perish."

Let us determine, then, that the shining light shall never be dimmed by our own misconstrued attitude, and, as we grow older, we should never hold back but put our own efforts all the more in helping and encouraging youth in attaining the high ideals of Masonry. Only in this way will it be perpetuated and ever raised to higher and higher planes of endeavor.

Quinet once wrote, "When old age had come I found it to be much less bitter than you had made it out to be. The years you said would be full of misery and distress have been even sweeter to me than those of my youth. I had expected it to be like an ice peak, narrow and deserted, enraped in a fog—but I see on the contrary opening up before me, a vast horizon which my eyes have hitherto never seen."

I like the passage because it exemplifies the future in looking back towards our own youth. In a sense, our age depends to a great extent upon our mental attitude—how we look at life. If we would remain young we should more than ever take an interest in the young men of the Lodge. We should get to know them better and take part in their activities. It is said that a man is born but once and it has been given unto him hence to die—once in body and once in spirit.

Young and old must stand by the wheel and steer the ideals of Masonry through these troubled times. Fundamentally, Masonry will never change. Nor will the ideals of the people in the troubled countries abroad, where Masonry is now suppressed. People can be persuaded to give up their natural desire for peace and freedom for awhile, but never permanently, because war is a prelude to peace, anarchy a prelude to freedom. At present humanity suffers, but we Masons, young and old, strive to be ever faithful to our ideals, and in our way to bring about the day when the whole world will live secure in the kindly philosophy of the common brotherhood of man.

A PAGE OF FOREIGN NEWS

GRAND LODGE OF NEW YORK AIDS REFUGEE MASONS FROM EUROPE

The question of aid to refugee Masons who have managed to escape from the dictator-controlled countries of Europe requires the attention of all the Masons of this country. New York being the point of entry for most such refugees, the Grand Lodge of that state has had considerable experience in ministering to their needs.

Coming from Czechoslovakia, Poland, Hungary, Italy, Austria, Germany, France, and the other conquered nations, most of these refugee Masons have had no means of Masonic identification. The Grand Lodge of New York, however, did not quibble about such identification where immediate aid was required. It set up a fund of \$25,000, which was later increased to \$35,000, and did whatever necessary to help them get started in the United States. Money was advanced for hospitalization, for rent, for railroad fare where the refugee had friends or relatives in another part of the country, and even to set up a few in small businesses.

Masonically speaking, however, this lack of identification made it impossible for Lodges to permit such refugees to visit them. And since most Masonic cards or other forms of identification had been destroyed lest they send the bearer to a concentration camp, another means was devised.

A committee of some half a dozen men, who were acquainted with the language and ritual of many different European countries, was formed. Included were some former members of the Grand Lodge of Germany, and one was a former Grand Secretary in Prague. Another had extremely wide Masonic acquaintance throughout Europe, and was able to check on statements and rituals of refugee Masons. Refugees then appeared before the committee, and if they were able to establish by word and sign that they were Craft members, a certificate to that effect was made out which admitted them to United States Lodges. Permission of the Grand Master of the Grand Lodge of New York was secured before the committee started functioning.

Since many refugee Masons still remain in New York City, they have organized the Humanitarian Society. The Grand Lodge of New York has turned over a room in the Masonic Temple for the Society's meetings.

The Grand Lodge of New York has been guided by true Masonic principles in its efforts to make the lot of these refugees easier. Driven from their homelands for no other reason than their belief in justice and freedom, they had turned to the Craft for assistance. Aid was graciously and freely given, both materially and Masonically speaking.

OFFICIALLY BAN BELGIUM CRAFT

On August 26, 1941, the Nazi military commander in Belgium got around to officially dissolving all Masonic Lodges and confiscating their property. The reason given was to "guarantee the maintenance of order".

This, of course, only gave official sanction to what had happened from the first day that the Germans took over the once free country of Belgium. In both Belgium and Holland, Masonic Lodges were closed and further activity forbidden. Individual Masons were rounded up and forced by well known Gestapo torture methods to reveal Lodge matters, which led to the arrest and persecution of still more members of the Craft.

PHILIPPINE MASON HONORED

Union College of Manila, P.I., honored the memory of one of the Island's most active Masons when it added a law school named after the late Teodoro M. Kalaw, 33°, Past Grand Master, and for many years Grand Secretary of the Grand Lodge of the Philippines. In announcing the new law school, Dr. Enrique C. Sobrepena, president of Union College and himself a Mason, recalled the patriotic service, the liberal viewpoints and the brilliant law career of Past Grand Master Kalaw.

Another Mason has been named dean of the new law school. He is Alva J. Hill, a Past Master of Acacia Lodge No. 78, Iloilo, P.I., who has been a successful lawyer in the Philippines for many years.

Past Grand Master Kalaw left a collection of books on philosophy, religion, sociology, history and science to the National Library of the Philippines. Presentation of the 1,600 volumes was made by his daughter, Mrs. Elvira Castro. Director Eulogio Rodriguez of the National Library, in accepting the gift, expressed the hope that other public-spirited men of the Islands might follow the example of Past Grand Master Kalaw.

NORWEGIAN GRAND MASTER DIES

A dispatch from Oslo, Norway, relayed through Berlin, reveals that Hans Johndal Roenneberg, Grand Master of Freemasons in Norway until its abolition by the Nazi conquerors and former Chief Justice of the Supreme Court of Norway, died on September 9, 1941. No details as to his death were given. He was seventy-four years old.

The record of the Craft in Norway had been long and honorable, but this did not prevent its suppression when Hitler seized the country. Since that time no word has been received from Norwegian Masons. It is presumed that many were seized and placed in concentration camps, particularly those who held Masonic offices. Such has been Hitler's method of dealing with the Craft wherever he has come into power.