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# Grand Lodge Bulletin

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M. W. Bro. C. C. Hartman

## In Memoriam

Following closely on an announcement of the passing of M. W. Bro. Samuel Harris, it is distressing to have to record the death of another Past Grand Master, M. W. Bro. Clare C. Hartman of Olds, Alberta.

M. W. Bro. Hartman was born at Aurora, Ontario on Aug. 6th, 1886 and received his education in that Town and at the University of Toronto from which institution he received his degree in medicine.

Coming to Olds in 1910 he began a medical practice which was ended only by his death on Jan. 27th, 1966, a mere six days after the beginning of his short illness.

Dr. Hartman was a lover of the out-of-doors and keenly interested in sports of all kinds; in addition to successfully serving five generations

of Olds area residents as physician and friend, he took an active interest in the work of the school board in the Town of Olds and of the Board of Trade. In 1964 the esteem in which he was held received testimony through the presentation to him of a Distinguished Citizen Award by the Kiwanis International, an award highly prized and conferred only in cases of unusual contribution to the welfare of those served. He had previously been honoured with a testimonial dinner tendered by the Olds Associate Clinic on completion of fifty years of the practice of his profession.

Dr. Hartman was a man who had a deep sympathy for his fellow man because he had known great personal sorrow. In 1917 he lost, by death, his first wife, Florence and their infant son. In 1919 he married Mabel Cox of Bowmanville, Ontario, who, in the prime of life was stricken with paralysis and remained an invalid until her death in 1961. In 1943, his son, Clifford left school to serve with the RCAF and was reported missing and believed killed in action over Germany.

Dr. Hartman delivered the last of his many babies in December 1965 and, though knowing that he had fallen victim to an incurable disease, he was in his office until less than a week prior to his death.

Thus he gained the goal of the vision he had of his life's purpose to bring help and comfort to others, to serve and to be useful to the end and to depart this world quietly and with dignity, a burden to no one.

Dr. Hartman is survived by a daughter, Helen, and son-in-law Tom Smith and his grandchildren, Alan and Rickey, Marilyn, Bill and Kathy Smith and by one sister, Miss Laura Hartman of Olds.

When the history of the Olds District is finally written, the name of Dr. C. C. Hartman will shine forth as one of her respected and beloved citizens, a real pioneer. With his passing we come to the end of an era in the medical history of the community in which he served so faithfully for so long a period.

*"He held no cult of new and subile arts,  
Yet his keen skill, their pretence might have shamed.  
Father confessor to a thousand hearts,  
He solved more woes than those their bodies  
claimed,*

*Strong, human, wise, he eased their souls of pain,  
And made both flesh and spirit whole again."*

M. W. Bro. (Dr.) Hartman was initiated into Mountain View Lodge, Olds, on October 7th, 1911 and raised later the same year; he served as Master of his Lodge in 1924 and as District Deputy Grand Master of District No. 4 in 1929-30. Having taken an unusual interest in the work of Grand Lodge he was named Junior Grand Warden in 1934 and progressed through the various offices until he accepted the gavel as Grand Master of Masons in June 1937. In October 1961 he was presented with his Fifty Year Jewel and on October 5th, 1964 was made an Honorary Life Member of Mountain View Lodge No. 16.

During his term as Grand Master he became widely known in Alberta and endeared himself to Masons throughout the entire Jurisdiction. His kindly and sympathetic approach to every problem won him affection and esteem and it will be with the greatest regret that members of the Grand Lodge of Alberta and Masons elsewhere will realize that his passing shall have left a void that will be difficult to fill.

(con't. on page 30)

## EDITORIAL

It was with a sense of deep personal loss that I learned of the passing of M. W. Bro. Clare Clifford Hartman for, during my term of office in the Grand Lodge of Alberta, he had been most kind, understanding and helpful to me in the discharge of my duties and his influence was one which I shall never cease to appreciate.

M. W. Bro. Hartman gave of himself in many, many ways and his kindly smile and gentle manner named him as one who was always interested in those about him. His personal sorrows left their mark upon him and caused him, I am sure, to be tolerant of the debilities of others and anxious to assist every man, Mason or otherwise.

As Cicero has said, "Nor, in truth, would the honours of illustrious men continue after their death, if their own spirits did not make us preserve a longer remembrance of them."

There is little question, I think, but that the name of Dr. Clare Hartman will live long in the hearts and minds of the residents of the Olds, Alberta area where he had served continuously in the practice of medicine for some fifty five years; while he was serving in a practical sense in his practice he was also using the great gifts given to him by his Maker to alleviate distresses of the mind and to demonstrate that charity that is so seemly for the devoted and dedicated.

It is recalled that, on occasion, when opinions might be at variance and tempers were wont to rise, the gently persuasive voice and wonderfully winning smile of M. W. Bro. Hartman seemed to have the power to soothe differences to the point where they would disappear and where harmony would be so very easily resumed. Doubtless his powers of influence came through the vicissitudes which beset this great and good man but which he overcame to so great an extent.

The annals of Freemasonry in Alberta record remarkable contributions which have been made by members of the Craft to the welfare of communities in every corner of our Province and that of Clare Clifford Hartman will always be remembered by those who knew him. The members of Mountain View Lodge, both old and young will doubtless have felt the influence of their distinguished Brother as, indeed, have all Masons of Alberta.

The essence of Masonry and the love and charity of Dr. Hartman may well be summed up in the words of the Prophet: "To do justly, to love mercy, and to walk humbly before God."

SCH.

## GOALS

To find in each day's work an inspiration for the mind and heart.

*... in the humblest task to bear a part of a work of magnitude which would be incomplete without my share, and in its finished beauty to feel the joy of a Craftsman in an Ashlar that squares true.*

*... to look each day to the Great Architect, that my endeavor may carry out His plans drawn on my trestleboard.*

*... to shun profanity as I would a cowl.*

*... to fear intemperance as a dweller in a valley fears the roar of the landslide above.*

*... and to feel my neighbor look to me for square dealing as the flower rises to the sun for warmth, or the tides wait upon the moon.*

*... if a brother offend me, to feel sorrow and not anger, remembering that none are faultless, and that I may find excuse or cause in my own act if I look deep enough; to judge with open heart and mind between us, and if I be in the wrong, to find courage to correct my own error, and if he be at fault, to find words of friendship and charity that will put him again on the straight course.*

*... that I may find time each day to increase my knowledge, by reading with diligence the books of those wiser than I, or by interpreting the book of life aright as it spreads itself, page by page, in my path.*

*... to vitalize my mind with noble thoughts which will lift me above unkind and charitable acts.*

*... to encourage those in trouble.*

*... to have sympathy for the sorrowing, and cheer for the despondent.*

*... to remember the dignity that belongs to the highest of God's creatures, and to support that dignity as becomes a man.*

*... to be faithful to my friends.*

*... and loyal to the truth, ever remembering that new light brings new truth.*

*... to find joy in obedience to a power greater than mine.*

*... and to keep the faith.*

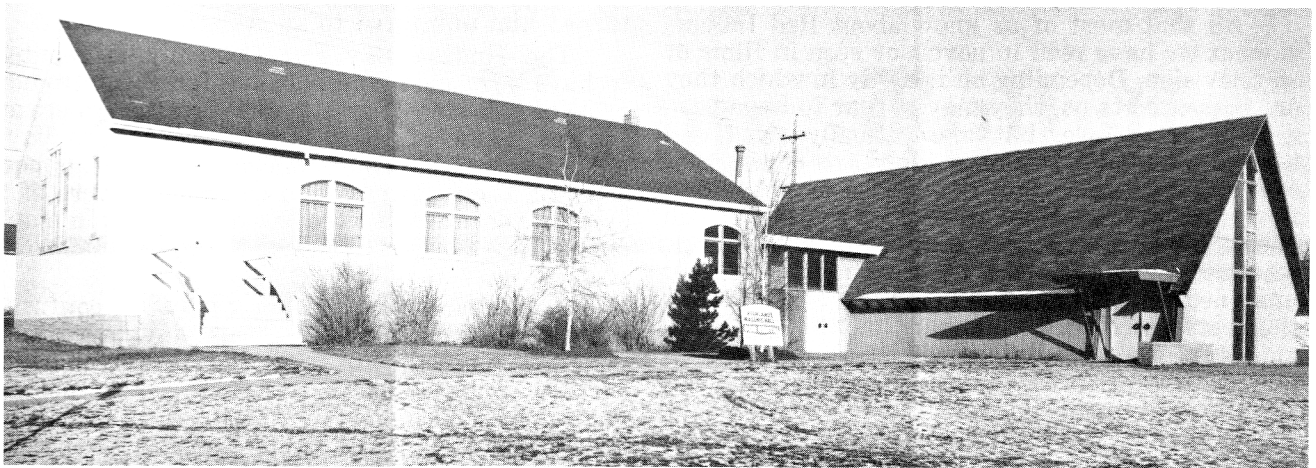
Grand Lodge of Iowa, A.F. & A.M.  
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### IN MEMORIAM (continued from page 29)

Testifying to the love and esteem in which he was held his funeral was largely attended; R. W. Bro. T. G. Towers represented the Grand Master who was prevented by illness from attending. Past Grand Masters Jackson and Collett were present to pay their tribute. Honorary pallbearers were Dr. Geo. Burland, George Clarke, W. D. Craig, Dr. F. P. Galbraith, Wm. Jackson and Frank Wong. Active pallbearers were Russell Berscht, Robt. Cruickshank, Harold Jensen, Ralph Maybank, W. R. Newsom and Dr. David Shaw.

The sympathy of all members of the Craft will go to those who survive this distinguished Mason and it is certain that his influence will long remain over a wide area of the Province he adopted and which he loved so well.

## WITHIN THE CRAFT IN ALBERTA



### HIGHLANDS LODGE IN NEW QUARTERS

The photograph above shows the recently acquired property of Highlands Lodge, Edmonton, at the corner of 56th Street and 118th Avenue. The purchase of this fine property by one of the younger, smaller Lodges of the capital city indicates a significant move in the history of Masonry in Alberta.

M. W. Bro. Waldo Empey, during his term as Grand Master, emphasized the desirability of organizing Lodges in areas out of the business and commercial congestion and Highlands Lodge was instituted in keeping with this suggestion, on May 29th, 1952. The Lodge has progressed and now boasts a membership of 101. Until recently the Lodge met in basement quarters and the members have had in mind securing more appropriate quarters for some time.

The fine Church property of St. James Parish of the Anglican Diocese of Edmonton recently became available for purchase and with initiative and forthrightness the members of Highlands Lodge, after considerable discussion decided to acquire the property. Ideally situated to meet the needs of Masonry in the North-eastern section of the City, the fine new building is comprised of two connected buildings, 36' by 66' and 28' by 60' respectively on four lots which will provide for parking space. The Church property has cost the Lodge the sum of \$23,250.00 and two additional adjoining lots with a house were purchased for an additional \$7,500.00. The substantial outlay for the splendid quarters will doubtless tax the resources of the Lodge, especially when it is considered that a large percentage of the members are younger men, engaged in the establishment of their homes and the raising of their families.

An holding company has been formed and shares in the company are available at \$10.00 per share. Members of Highlands Lodge would be most appreciative if Masons throughout the Province who may have surplus funds would purchase shares and thus have a hand in promot-

ing the work of the Fraternity outside their own Lodges. The Lodge would also appreciate it if Lodges which have surplus funds could find it possible to advance monies to Highlands Lodge on a demand note basis, repayment of such loans to be adequately taken care of within a reasonable time.

Highlands Lodge has set an excellent example for other Lodges in the Province and the progress of this active and virile Lodge will be watched with interest by members of the Craft.

### CORNERSTONE LODGE CELEBRATES 60 YEARS

Cornerstone Lodge No. 19 of High River celebrated its Sixtieth Anniversary during the month of December when a Service of Thanksgiving and a banquet comprised the marking of this important event. The M. W. the Grand Master, M. W. Bro. Lauder journeyed from Edmonton for the occasion and delivered a most interesting address to the large assembly.

Bro. the Rev. W. R. Stringer conducted the Service of Thanksgiving in a most impressive manner and Bro. S. J. Best outlined much of the history of the Lodge for the benefit of those in attendance.

The Grand Master presented Fifty Year Jewels to Bro. E. N. Sleeman and Bro. Wilmer Mooney (the latter in absentia).

R. W. Bro. J. M. Longson presented Cornerstone Lodge with a beautiful set of Working Tools. W. Bro. E. G. Lower was Worshipful Master of the Lodge during the year 1965, while W. Bro. Percy Taylor served in that capacity in the first year of the life of this vital Lodge. Cornerstone's progress during the sixty years of its existence has been synonymous with the growth and advancement of the important agricultural centre of Southern Alberta and the best wishes of all Masons will go to this Lodge as it carries on its excellent work in the future.

# FREEMASONRY AND RED INDIANS

From the Masonic Record

All that most of us know about Red Indians is what we have read in novels or seen in films or on television. Depending on the way in which they are presented to us, they may appear to have been a romantic people, but more usually cruel and heartless savages, although they are often portrayed as having certain firm codes of behaviour. Whatever we may think of them, "Westerns" still hold a wide interest. It is very doubtful, however, whether many members of the Craft have ever imagined that there could be any kind of association between North American Indians and Freemasonry. We were intrigued, therefore, to read recently a paper presented in May 1965 to a meeting of the Research Lodge of Otago, New Zealand, by W. Bro. W. J. T. Asbery. The information for the paper, "Freemasonry Among the North American Indians", was drawn from a book by William R. Denslow entitled, "Freemasonry and the American Indian".

It appears that a study of the customs and beliefs of the American Indian shows that they had a very extensive culture and an extremely high code of honour. There are said to be accounts of white captives who were to have been tortured and killed who, on giving the sign of d. were freed by Indian chiefs who were Masons. It seems certain that many of these stories were figments of someone's fertile imagination, but some can be verified.

Freemasonry undoubtedly existed among the Indians, and from about 1800 many chiefs were, in fact, made Masons. The first Indian Freemason is said to have been Chief Joseph Brant. He was a famous chief who led the Mohawks in the American War of Independence. He fought for the British with such bravery and distinction that he earned for himself the nickname "The Terrible". It is reported that he came to England in 1776 and was actually presented at Court. It is also said that while he was here he was initiated into Freemasonry at a Lodge meeting held in the Falcon Tavern, London. There are several authenticated stories concerning Brant of members of the Craft who saved their lives by giving Masonic signs. He saved the lives of many captive brethren, including Capt. John M'Kinstry, who was about to be burnt at the stake. On recognizing a Masonic appeal, Bro. Brant had him released and gave him into the charge of some Quebec Masons, who re-

turned him uninjured to an American outpost.

The Hudson Bay Fur Company is reputed to have been partly responsible for the introduction of Freemasonry to the North American Indians. Some of their factors are said to have made some of the chiefs Masons. This seems possible, as their customs and ceremonies were of a symbolic nature and were based on ritual; in many cases they bore strong similarities to Masonic ritual.

Some tribal signs could easily be confused with some of our signs, and this may have given rise to some of the stories of Masonic signs being exchanged between Indians and white people. Some tribes, including the Shoshoni, Apache, and Sioux, had a sign resembling the E.A. sign. Another used one which was like that of the M.M.'s.

Many theories have been advanced to explain the origin of Freemasonry among North American Indians, and these are often fanciful in the extreme. It seems quite certain, however, that the Indians first came to learn of Freemasonry only after the appearance of white men in their country. They did have their own secret societies, and these had many points in common with our ancient institution. They were, for instance, based on the same principle—Brotherly Love, Relief, and Truth—and the Indians practised charity and hospitality.

The first Indian Lodge was Cherokee, No. 21, chartered under the Grand Lodge of Arkansas in 1848. Four more Lodges were formed within the next few years: Fort Gibson, No. 35, in 1850; Doaksville, No. 52, in 1852; Flint, No. 74, in 1853 and Muscogee, No. 93, in 1855. The Grand Lodge of Indian Territory was formed in 1874.

As a footnote we would like to mention an article which appeared in **The Texas Freemason** last November. This article "Kiled (sic) by Indians", tells the story of a gravestone in a cemetery near Hondo, Texas, known as the Masonic Graveyard. A visit there, the author says, vividly brings to mind the many dangers pioneer brethren faced. The inscription on this gravestone reads: "Sacred to the Memory of R. C. Smith, who was killed by Indians April the 15th, 1864, was Junior Warden of Hondo Lodge No. 252 from its organization until his death Aged 38 years." A picture shows the square and compasses at the top of the stone.

## WITHIN THE CRAFT

### SASKATCHEWAN LODGE 50 YEARS OLD

Saskatchewan Lodge No. 92, Edmonton, marked its 50th Anniversary in December last when a large gathering met at the Central Masonic Temple in Edmonton. The Most Worshipful, the Grand Master, M. W. Bro. A. J. G. Lauder and a number of his officers were in attendance and were welcomed by V. W. Bro. Wm. Friefield. Tribute was paid to departed members of the Lodge and W. Bro. Wm. J. Slavik gave an interest-

ing history of the work of the Lodge over the long period of its existence.

A prayer of Thanksgiving was offered by Bro. J. R. Culham and presentations were made by R. W. Bro. G. H. Bremness and V. W. Bro. Friefield.

Members throughout Alberta will join in extending congratulations to Saskatchewan Lodge for the accomplishments of the lengthy period during which the Lodge has served the rapidly growing community of the City of Edmonton.