

GRAND LODGE BULLETIN

GRAND LODGE OF ALBERTA A.F. & A.M.

VOL. 1.

March 1936

NO. 4.

A ROYAL FREEMASON

EDWARD EIGHTH REX ET IMPERATOR

No King of Great Britain and the Empire beyond the seas, ever ascended the throne with stronger attachment to the mystic art than does His Majesty Edward Eighth.

Born of a strongly Masonic family which has given the Grand Lodge of England two famous Grand Masters, he became a Freemason in his early manhood being initiated in Household Brigade Lodge in May 1919. Two of his brothers, the Duke of York and the Duke of Kent have since followed in his Masonic footsteps.

His rise in the Craft has been rapid and he ascends the Throne of Empire already Grand Senior Warden of the Grand Lodge of England and Provincial Grand Master of Surrey.

At the ceremonies in connection with the opening of the Great Peace Temple in London in 1933, he served in his capacity as Grand Senior Warden under his Great Uncle, H.R.H. the Duke of Connaught, Grand Master, as did his brother of York as Junior Grand Warden on the same brilliant occasion.

At the Annual Communication of the Grand Lodge of Scotland in 1935, he was nominated as Grand Master Elect, to be installed at the two hundredth anniversary celebrations of that venerable body in November 1936. The lamented passing of his beloved father has swept aside the prospective trowel and given in his grasp the sceptre of Empire instead.

That he will continue to display active interest in the affairs of Craft Masonry, there is no doubt, and Masons of the world may rest assured that if by reason of the extraordinarily onerous duties of the Kingship, he is prevented from active participation in our mysteries, his heart will be with his brethren of the mystic tie.

GOD SAVE THE KING

A RABBINICAL LEGEND

The book of Isiah contains the following: "Behold I have created the smith that bloweth the coals in the fire and that bringeth forth the instrument for his work." Built apparently upon this, the following legend has grown up. With no knowledge of its authenticity, it is published here for its intrinsic interest.

And it came to pass, when Solomon, the son of David, had finished the Temple at Jerusalem, that he prepared a feast for his chief craftsmen and artificers, and spread the tables with the fatness of the land, and with the wine and corn and oil thereof.

And the seat of the king was apart on a raised dais facing the head of the table, and the two famous pillars of bronze, with their beautiful capitals of lilies, pomegranates and delicate network, stood, one on his right hand and the other on his left, and the lintel thereof was as a canopy over the head of the king.

And Solomon had also prepared a seat of honor, and set it on his right hand, ready for that craftsman who might be pronounced most worthy among all who wrought in building the house of the Lord.

And when all was ready, he called to his chief architects and master-overseers, and the head-artificers who were cunning workers in gold and silver, in bronze and ivory, and in wood and stone, yea, all who had labored in building the Temple of the Most High, and he said unto them:

"Come now with me and partake of the feast which I have prepared. Stretch forth your hands; eat, drink and be merry. The skilled artificer is worthy of honor. Is not the laborer worthy of his hire? Muzzle not the ox that treadeth out the corn upon the threshing floor."

And when Solomon and his guests had arrived at the place of the feast, they beheld a man, clad in the garb and covered with the soil of labor, seated in the chair of honor not yet awarded. And the King waxed wroth, and said. "What manner of man art thou? Why comest thou thus unseemly and unbidden to our feast, where none are invited save the chief workers on the Temple?"

And the man answered and said, "Please you, I came not unbidden. Was it not proclaimed that this day the chief workmen of the Temple dine with the King? Therefore am I come."

And when the man had thus spoken, the guests talked with each other, and he who carved the cherubim spake aloud and said, "This fellow is no sculptor. I know him not."

And he who inlaid the roof with pure gold said, "Neither is he of those who work in refined metals." And he who wrought in raising the walls said, "He belongs not with those who are cutters of stone."

And one who labored in shaping the timbers for the roof said, "We who are cunning in cedar wood, and know the mystery of joining strange timbers together, know him not. He is not of us."

Then said King Solomon, "How sayest thou now? Wherefore should I not have thee plucked by the beard, scourged with a scourge and stoned with stones, even unto death?"

But the man was nowise daunted, and he rose from the seat, and came to where the wine was set, and took a cup of the wine and raised it high and spake aloud, saying, "O King, live forever!" He then drank long until the cup was emptied.

He now returned to the seat and spake

to the guests who had rebuked him, and said unto the chief of the carvers in stone, "Who made the instruments with which you carve?"

And he answered, "The Blacksmith."

And to the chief of the workers in wood he said, "Who made the tools with which you felled the cedars of Lebanon, and shaped them into pillars and roof for the Temple?"

And he also answered, "The Blacksmith!"

Then he spoke unto the artificer in gold and ivory and precious stones saying, "Who fashioned the instruments with which you wrought beautiful ornaments for my lord the king?"

And he too made answer the same, "The Blacksmith."

Then said the man to Solomon, "Behold, O king, I am he whom, when men deride, they call Blacksmith, but when they would honor me, they call me Son of the Forge. These Craftsmen say truly that I am not of them. I am their superior. Without my labor first, their labor could not be. The great Tubal Cain, whom all men honor, taught those who in turn taught me my handicraft, and the mighty Vulcan, who wrought in fire and smoke and sweat, as I do, was it not deemed fitting he should have even the Queen of beauty to wife?"

"Son of the Forge," said Solomon, "I, too, honor thee, thou worthy successor of the great master, Tubal Cain. Take thou this seat at my right hand prepared for the most worthy. It is thy due."

Thus it came to pass at the feast of Solomon, the wise King of Israel, and from that time forth the smiths were held in high esteem, and greatly increased and multiplied in all lands.

- Oriental Consistory -

LODGE CHARTERS

Our Patricia Lodge No. 91 has had the misfortune to lose its Hall with much of the contents by fire, and the sympathy of every lodge in the jurisdiction will be with them in their loss.

Among the important things destroyed was their Charter, which can only be replaced by a duplicate issued by the Grand Master. This brings up the thought that our ancient brethren in the days before Grand Lodges must have had some document corresponding to the Present Charter or Warrant. In those days lodges of Masons were sometimes just casual gatherings. Under what authority they met and even made Masons is explained in an article by R. W. Bro. C.C. Hunt, Grand Secretary in the Grand Lodge Bulletin of Iowa. He says the Charter or Warrant was regarded as based on the Old Gothic or York Constitution. This copy was obtained from a lodge or a brother who had one, or was copied by them expressly for the purpose. A group of Masons could with such a document in their possession open and work a lodge of Masons. These lodges were known as "St. John's Lodges", and the Old Charges were read to candidates after their initiation.

Such lodges continued to meet long after the formation of Grand Lodge. Their members were accepted as regular and when visiting a chartered lodge, would sign the register as members of "St. John's" or sometimes just "Old Mason".

So today, we still have the modern form of the Old Charges in the front of our Book of Constitution, which is always present in a lodge at work, although we insist on a Charter or Warrant from Grand Lodge being our authority for meeting as Freemasons.

SOME NOTES RE:SASKATCHEWAN LODGE NO.17G.R.M.

Compiled by R.W. Bro. A. West, J.G.W.

In the Edmonton Bulletin of December 3rd, 1881, a news item appeared stating that a meeting of Masons was held in McDougall's Building to take steps to organize a lodge in Edmonton. There were present: J. A. McDougall, J. Lauder, F. R. Burton, J. A. Beldon, R. McLellan, J. H. Stewart, W. Stiff, J. Cameron, P. Heimnck, J. Kernahan, F. Osborne, F. Wilson, W.L. Wood, Rev. D. Newton, R. Bourne, T. G. Hutchins, J. Huchinson, W. Chamberlain, J. Penok, Col. Jarvis, A. Taylor, J. F. Williams.

On January 13th, 1882, a dispensation was issued by the Grand Lodge of Manitoba, and the Lodge was instituted on February 13th, 1882. The Charter was issued on February 16th, 1883, and was constituted as Saskatchewan Lodge No.17, G.R.M., April 21st, 1883, with 13 Charter members:

Philip Heimnck	- Farmer	- W.M.
Jas. Kernahan	- Tinsmith	- S.W.
F.R. Burton	- Carpenter	- J.W.

Other Members:

William Stiff	- Teacher
J.A. McDougall	- Merchant
Wm. Humberstone	- Brick Mfg.
A.D. Osborne	- Gentleman
J.F. Williams	- Land Agent
Jas. Lauder	- Baker
J.H. Stewart	- Carpenter
J.M. Peacock	- Clerk
J.A. Beldon	- Carpenter
T.G. Hutchins	- Farmer

So far as I can learn Saskatchewan Lodge found it very difficult to function as did other Masonic lodges on the fringe of civilization. In 1886 the lodge reported in arrears for Grand Lodge dues, but subsequently these were paid and so reported. In the same year March 15, 1886, a dispensa-

tion was issued by the Grand Lodge of Manitoba "empowering Brother Donald Ross, pending installation, to confer degrees and transact general business of this lodge until he can secure the required number of Past Masters to perform the installation ceremonies."

In the Proceedings of 1886 the Grand Secretary reports that special mention should be given to Saskatchewan Lodge for neatness and correctness of its return, but later he states that Saskatchewan Lodge failed to remit the full amount of dues with the returns.

In 1888 the Grand Secretary reported that Bro. Francis D. Wilson, Secretary of Saskatchewan Lodge No. 17, writes under date of January 11th, 1888 as follows: "The W.M. and officers of Saskatchewan Lodge No. 17, have decided to return the Charter of this lodge as they find it impossible to keep it up any longer."

In the Proceedings of 1889 appears this item "Saskatchewan Lodge No. 17 has voluntarily surrendered its warrant and forwarded to this office its books and papers. The furniture has been stored subject to the order of this Grand Lodge by W. Bro. Donald Ross, but the promised inventory has not yet reached this office." All the lodge books that were sent in were destroyed by a fire that occurred in 1894. The Charter was surrendered February 13th, 1889.

This is the extent of the story I can offer you for old No. 17, which was the first lodge chartered outside of Manitoba, which is now the Province of Manitoba.

HAVE YOU ANY FURTHER INFORMATION?

As this was the original chartered lodge in what is now the Province of Alberta, the Editor would be very much interested in any further information in possession of any brother who may read the foregoing.