



GRAND LODGE BULLETIN

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

FOLLOW UP

NO salesman would even consider the sale of any appliance complete unless he felt satisfied himself that the customer was receiving a maximum of service and pleasure from it. No Lodge should leave the newest Master Mason to his own devices until its officers are sure that he has absorbed the lessons to the reasonable limit of his capacity, has been set on the road to such further learning as his declared tastes may indicate, nor until the Lodge has considerable knowledge of the talent and ability of the latest recruit in furthering the common cause.

The encouraging trickle of new members passing through the Grand Lodge registers suggests that we are in an excellent time to repair an evil frequently complained of—the evil of leaving the newest Master Mason to find his own way in the Masonic scheme as soon as he has satisfied his mentors that he can prove himself. This seems the time to enlist his talent and good will in the affairs of his Lodge and of the fraternity.

No Mason is lacking in talent or good will and frequently very real service is lost because it is neither solicited nor encouraged. There need be no faddishness about the approach. Much, for instance, has been claimed for Masonic Education and reams have been written on the marvels of an erudite Lodge but we must remember that only a small minority of Masons is scholarly by inclination and most Masons with excellent practical understanding of the philosophy and purpose of the Craft have no desire to pore over its history or tradition.

On the other hand among the majority are many who can contribute much to Lodge life as result of personal vocation or avocation. Apart from the actual ceremonial including the presentation of the degrees for which, admittedly, wide background knowledge is highly desirable, there are many brethren capable, willing and anxious to act as Secretaries, Treasurers, Stewards and Historians (in the sense of compiling Lodge data). There are dozens of brethren of outstanding ability ready for duty on Committees and Boards of all kinds and dozens again who have particular talents as investigators,

entertainers and lecturers. Some have the genuine sympathetic touch with the sick and weary and some have but ideas, but ideas which may begin great and lasting accomplishments.

On the more material side of affairs every Lodge has highly competent brethren ready to serve with the skilled craftsmanship of their hands. To them may be assigned the fabrication of the instruments and ornaments which make so much for the beauty and personality of any Lodge or Temple. To state a need is often to find a willing hand ready and waiting.

The fine arts and highly skilled individual craftsmanship are too often ignored in our Lodge life but the possession of a work of art, a carving, a hand-drawn scroll, a carefully compiled and catalogued library, a small museum, a unique musical ritual, cannot but add to the spiritual value of the teaching if for no other apparent reason than that they point to the practical adoption of the Masonic way of life by brethren generous enough to prove their faith by their works. The brother who has neither the time nor special talent need not despair. He may contribute in money to aid him who has the skill but lacks the raw material upon which to exercise it.

Let us now then confer with our newer brethren, presenting the case for scholarship, for service, for high minded enthusiasm, secure in the knowledge that when we have enlisted each according to his capacity, we shall have bound him to us with hoops of steel unlikely to wear thin with the passing of the years.

A.M.M.



“One thing that Masonry stands for is courage of conviction; honesty of opinion and straightforward conduct. It doesn't tell any of its members how to think or what to believe. It places before every member the vital facts of life and expects men to think for themselves and to follow their own convictions.”—*Masonic News, Montreal, Canada.*

THE ORIGINS OF FREEMASONRY

By A. E. OTTEWELL, P.G.R.

ARTICLE VI

The Military Lodges

THE institution of Freemasonry owes a great deal to the zeal and activity of the military and naval brethren. We do not know with certainty the date of the first Masonic activity in what is now Canada. There are traditions surrounding the discovery in Nova Scotia of a stone with Masonic emblems carved on it and bearing the date 1606. There are, as well, stories concerning Masonic activity among the colonists of Sir William Alexander during a period of some years following 1628, and at Quebec about the year 1721, presumably among the French merchants and traders. It must be concluded however that the evidence is indirect and legendary and not as yet to be regarded as conclusive. Furthermore it seems probable that according to the customs of the time there would be assemblies of the brethren "According to the Old Constitution" or "time immemorial lodges" meeting at various times and places before regularly warranted Lodges were established.

It is definitely established by satisfactorily recorded evidence that in 1738 Major Erasmus James Philipps of a regiment later known as the 40th Foot was designated Provincial Grand Master for Nova Scotia by the then Grand Master for New England, Henry Price of Boston. Major Philipps returned to Annapolis Royal in June 1738 and presumably the Lodge was established forthwith. So the year 1738 is the first date when a regularly warranted Lodge began work in what is now Canada. The minutes of St. John's Grand Lodge of Boston contain repeated references to this Lodge over a period of twenty-nine years. In 1755 this Lodge was rechartered number 42 by the Grand Lodge of England (Ancients). The regiment took part in the captures of Louisburg (1758) and Quebec (1759) and wintered at the latter place following the campaign.

In 1745, Louisburg on Cape Breton Island, then known as the Gibraltar of America, was captured from the French by an army composed largely of New England troops aided by a British fleet. Among the officers at that time were many distinguished Freemasons and at least one military Lodge carried on activity during the period of British occupation following the siege. Louisburg was restored to the French in 1748 but was again taken by the British in 1758. As previously mentioned there were several regiments present at the second siege in which active Lodges were operating.

Meanwhile a military Lodge was established in a part of the 40th regiment stationed in Newfoundland, probably at Placentia. It was warranted December 27th, 1740, by Thomas Oxnard, the Grand Master of Massachusetts. For twenty-one years there is a record of its existence. On July 25, 1766, a second Lodge is recorded at St. John's, Newfoundland.

The first Lodge established at Halifax in 1750 was not strictly speaking a military Lodge, but was warranted by Major Philipps and was largely composed of military and naval brethren. The petition for its charter was signed by five distinguished men headed by Hon. Stuart Cornwallis, then Governor at Halifax. He figured prominently in the founding of three Lodges, two of them military Lodges.

At the second siege of Louisburg (1758), there were ten military Lodges in the different regiments participating in the operation. Of these, nine were of Irish registration and one of the Grand Lodge of England (Ancients). Several of these Lodges travelled widely to far flung outposts of the British Empire, including Gibraltar, Malta, the far East and Australia. Wherever they went they remained active and were responsible for establishing Masonic work far and wide. On several occasions Lodge records were lost by hazards of active service. Sometimes the loss was permanent, in other cases they were restored once at least by express order of Napoleon and again by George Washington under a special guard of honor.

In both Quebec and Ontario the first Masonic work was done by military Lodges. Within a year of the fall of Quebec, 1759-60, there were at least eight military Lodges and two local Lodges carrying on at that point in addition to a naval Lodge on H.M.S. *Vanguard* under the direction of the famous Thomas Dunckerley. He carried a commission to regulate the affairs of Masonry in Canada and installed the officers of a Provincial Grand Lodge, formed June 24th, 1760, with Col. Simon Fraser of the 78th Fraser Highlanders as Grand Master. The subsequent early history of Masonry in Quebec will be dealt with in a later article.

The first record of authorized Freemasonry in Ontario dates from 1780. At that time the 8th Regiment of Foot was stationed at Niagara and a military Lodge under a warrant from the Grand Lodge of England was active in the regiment. Other military Lodges were apparently located at York (Toronto), Kingston and Detroit. Military Lodges did not play so large a part in Ontario or Canada West or Upper Canada as it has been known at different times, as they did in the older provinces, but nevertheless organized Masonry owed its beginnings in Ontario, as elsewhere, to the military brethren.

It has been impossible to give more than a sketchy outline of the work of military Lodges in Canada. To do the subject justice a small volume would be required. The next article will deal briefly with the Grand Lodges of Eastern Canada.

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For nothing is so productive of elevation of mind as to be able to examine methodically and truly every object which is presented to thee in life.—*Marcus Aurelius*.

● ● ●
True eloquence consists in saying all that is necessary, and nothing but what is necessary.—*La Rochefoucauld*.

FREEMASONRY IN SWEDEN, DENMARK AND NORWAY

By MELVIN M. JOHNSON, P.G.M., Massachusetts
(Reprinted by special permission of the Grand Lodge of
Massachusetts)

PART I

Introduction

UNTIL recent years, our knowledge of Freemasonry in the Scandinavian countries was restricted to such sparse accounts as could be found in English publications, as very few Americans were able to read the scholarly histories and sketches available in Continental European languages. Sweden had given the true story in *Meddelanden fran Svenska Stora Landtlogens arkiv och bibliotek* ("Information from the Archives and Library of the Grand Lodge of Sweden"), of which Part I, covering the years 1735 to 1774, was published in 1892, and Part II, covering 1775 to 1800, in 1898. Yet as late as 1919, Gould's pronouncement that Swedish Freemasonry was only a "soi-disant connection of the great Masonic families" was accepted by those unfamiliar with the actual facts available in Swedish and German. Fortunately, independent research and personal investigations have enabled American Masonic leaders to ascertain the real story, so that the Freemasonry of Sweden, and of the sister Jurisdictions of Denmark and Norway, has come into its own. The truth is that its origins date to the early decades of the eighteenth century, making most of our American Grand Lodges infants in swaddling clothes as compared to the venerable Fraternity in the Scandinavian countries.

It will be noted that the Grand Lodges of these countries have been called the "VII, VIII and X Provinces," and the Grand Masters have been called by various titles. This has led to misunderstanding and misrepresentation. It has given color to the utterly false charge that Freemasonry was an "international" organization in the sense that the government of the Fraternity was like that of the Roman Catholic Church, with one supreme head controlling the Freemasonry of all the world. The fact is that there never has been and is not now any such unity in either executive, legislative, or judicial Masonic authority. Each Grand Body in Scandinavia, as in all the rest of the world, is supreme and independent. In the United States, for instance, there are forty-nine Grand Lodges, none of which has any authority over any other. The unity of Freemasonry is solely a unity of purpose, and that purpose is an attempt by exhortation, by symbolism, and by allegory to propagate the worship of God and the Brotherhood of man.

Freemasonry in Sweden

The progenitor of the Craft in Sweden was Count Axel Ericson Wrede-Sparre (1708-1772), who was made a Mason in 1731 and raised in Paris in 1733. He established the first Lodge in Stockholm at least as early as 1735, for in that year the first candidates are recorded. Further Masonic developments followed, chiefly in the high grades. Through a depu-

tation for Baron Carl Frederick Scheffer, issued in 1737 by Charles Radcliffe, Earl of Derwentwater, Grand Master of the Ancient and Illustrious Society of Freemasons in the Kingdom of France, additional Lodges were formed under the aegis of the Grand Lodge of France, with the premise that they were to remain under French authority until a sufficient number had been erected to form a Grand Lodge of their own. As early as 1753, Carl Frederick Scheffer had been named "National Grand Master of all Lodges in the Kingdom," but it was not until 1760-61 that the National Grand Lodge of Sweden was formally constituted. In the meantime, an English Lodge had been established as well as two others, all at Stockholm, but the first lasted only a year.

In 1752, the influential Lodge of St. Jean Auxiliare was formed under French auspices. It worked only the Craft degrees, but it had the power to form other Lodges, being truly the "Mother Lodge of Sweden." It was successful in opposing clandestine Masonry, using the policy of making friends of opponents, and conducting the affairs of Swedish Freemasonry in the capacity of a Grand Lodge until that body was actually formed. Seven Lodges participated in this action, and the Grand Lodge at first controlled only the Craft degrees. *It was recognized by the Grand Lodge of England (Moderns) in 1770, and again in 1799.* These fraternal relations still exist.

The high grades with their numerous bodies and degrees were strong on the Continent, and soon made themselves felt in Sweden. One Karl Frederick Eckleff was active in the propagation of the high grades in Sweden between 1756 and 1759, in which latter year some "Secret Constitutions" were adopted. In 1766 Eckleff sold to Berlin Masons such rights and rituals as he held. However, he finally relinquished all rights to the Duke of Sudermania in 1774, and the Duke, by virtue of having acquired control of the Symbolic degrees through resignation of Count Scheffer, thus became the head of all forms of Freemasonry then working in Sweden.

While affairs in Sweden were thus under strong control, Masonic activities on the Continent were in a more or less hectic state. The Rite of Strict Observance, a Templar organization and strictly Christian throughout, had been propagated in Germany. It was one of the rites which had been crystallized after 1750 out of the numerous stray degrees which were floating about Europe. Johann August von Starck, who had developed a rite of seven grades of clerical Knights Templars, made membership in the Roman Catholic Church a requirement for the higher degrees. Another Masonic promoter of the period, Johann Wilhelm von Zinnendorf, who had entered the Rite of Strict Observance a short time before, wrested control from Starck, and then promoted the Swedish Rite on the Continent, he having irregularly obtained its rituals from Stockholm.

In spite of this turbulence on the Continent, Freemasonry in Sweden was in strong hands and operating in calm waters. Upon Von Hund's death in 1776,

the German bodies cast about for new leadership and, in 1778, Carl, Duke of Sudermania, became the Supreme Commander of the VII Province, which embraced Lower Germany, Denmark, and Courland, but not Sweden. Inasmuch as the Duke of Sudermania was the head of Swedish Freemasonry, this extension of Masonic activity as the head of another system brought the Freemasonry of the respective areas into closer relationships, and the influence of the high grades—chiefly those of Templar and Rosicrucian attributes—became noticeable in Sweden. King Gustav III of Sweden became interested in the Fraternity in 1780, and through his instigation the IX Province of the Rite of Strict Observance was erected in Sweden. The Duke of Sudermania was named as Supreme Commander of the Rite in 1780 and finally established the Swedish Rite in its present form in 1800-02.

The Duke's rule over the German system was beset with difficulties, and caused him to pay more attention to the simpler form of English Freemasonry. He ordered all rituals returned in 1777, and during 1778-80 he personally rewrote and revised them, drawing from many sources. In 1803 secret societies were banned by order of the King, but Freemasonry was excepted. The Duke of Sudermania ascended the throne in 1809 as King Charles XIII, being then Supreme Commander, and in 1811 he instituted the Civil Order of Charles XIII, of a highly restricted membership. This is also the final degree of Swedish Masonry. The oldest rituals, however, are those of 1800, and these venerable documents, in the handwriting of the Duke of Sudermania, were personally inspected by official American delegates when they visited the Grand Lodge of Sweden in 1936 and 1937.

Beginning with King Adolf Frederick in 1753, each King of Sweden has been either "Protector" or Grand Master of the Craft. King Charles XV was Supreme Commander, and his brother, Oscar Frederick, Grand Master, when the Prince of Wales, later King Edward VII, was made a Mason in Stockholm in 1868. He became Grand Master of Masons in England in 1875, holding that office while he was Prince of Wales, but retiring from the Grand Mastership to become Grand Patron upon his ascending to the Throne in 1901.

The firm Swedish reorganization of the various rites prevalent in Europe during the eighteenth century placed the Freemasonry in Sweden on a sound and consistent basis in 1800, from which it has never swerved. Its story since that date is one of harmony and steady progress. Freemasonry has the support and patronage of the better classes of Swedish people, and is on an exceedingly high plane in every way. (For the relative rank of the Swedish degrees with our own, see text at the conclusion of this article.)

Washington died in the last year of the century, the last month of the year, the last day of the week, and the last hour of the day.—*The Educator*.

"THE ORIGINAL PLAN OF FREEMASONRY"

By V. W. Bro. W. R. DAVIS

Owing to a demand for extra copies, we are pleased to announce that the above article, in full, can now be obtained at the nominal price of 10c per set of six parts. Please order from the Grand Lodge office through the Lodge Secretary.

Undoubtedly those who have had the opportunity of reading it, have derived pleasure and instruction therefrom, even though they may not always have agreed with the writer. It was the hope of Bro. Davis that the article would promote discussion and study and create a greater interest in Freemasonry.

MASONIC ANNUITIES

More than 2,700 persons, both Masons and widows of Masons, received annuities up to 68 pounds each from the Royal Masonic Benevolent Institution in England during the past year. The total sum paid out averages about 140,000 pounds, which is nearly three times as great as the total annuities paid twenty years ago.

An interesting feature is the method in which payments are made. In order to avoid embarrassment, post office money orders are sent, which are easier to cash inconspicuously than regular checks.

The Masonic festival of the Royal Masonic Benevolent Institution will be held within a few weeks. The purpose is to gather funds for carrying on the work of the institution. The Duke of Devonshire, Provincial Grand Master for Derbyshire, is festival chairman.

PRESENT CONDITIONS LIKE OLD DAYS IN ROME?

Dr. Joseph Fort Newton, 33°, noted Masonic writer, voices the opinion of many others when he says that conditions existing in the world today are strikingly similar to conditions outlined by Edward Gibbon in his *Decline and Fall of the Roman Empire* as those leading to the collapse of that great Empire.

Gibbon laid the fall of the Roman State to the rapid increase of divorce, increased taxes with public money going for bread and circuses, the mad craze for thrills marked by more exciting and brutal sports, the huge armament program, and the decay of religion.

The noted historian was a Mason, having joined Friendship Lodge No. 6 in London in 1775.

The purpose of music is to bring about a oneness of emotion, and thus suggest to our minds the coming time of a universal Brotherhood.—*Beethoven*.

"BULLETIN" SUBSCRIPTIONS

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