



GRAND LODGE BULLETIN

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

Some Thoughts on Visiting a Country Lodge

A FEW weeks ago, to redeem a promise made to a personal friend who is its Worshipful Master, we visited a certain country Lodge and addressed the Brethren.

Before we spoke we had observed the opening exercises, heard the transaction of Lodge business and joined in the closing exercises. We believe there is nothing quite so remote from this fine crazy world with all its cruel and gallant realism as the conduct of Masonic affairs in a small Lodge. Here no dot or comma of ceremonial nicety is omitted and the earnestness and sincerity over the most trivial detail of decorum is almost painfully in evidence. In this comfortable little room, we observed the deep comradeship of the men taking part and we sensed, too, that they were paying tribute to something greater and deeper than themselves. Here was a Masonic world part of but far apart from the world of cruelty and realism and from the great Masonic world flung hither and yon across this old planet.

At the suggestion of the Master we spoke at length on some approaches to Masonic Education, on the evolution of Freemasonry, its place today and venturing into minor prophecy suggested some possible trends for the future. Friendly discussion followed and we do not think we disparage these particular Brethren, since they were a fine cross-section of the Brethren everywhere, when we remark upon how little, apparently, the average Mason seems to know about Masonry beyond the friendly confines of his own Lodge.

Of our own Grand Lodge itself the knowledge is scanty and if our Grand Secretary were requested to supply a copy of our Proceedings for every Mason he would stand aghast. Nevertheless, three copies of these Proceedings are provided for every Lodge, and, alas, seldom read. Here it seems to us is a primary step in Masonic Education. When we know about ourselves we can venture farther afield and that field is limitless, magnificent in content and likely to serve the enquiring student for the term of his natural days.

It is almost axiomatic in literature that the ideas contained in one volume will open up paths to ideas

in another and another until in a remarkably short space of time one begins to absorb, understand and use a liberal education. So, too, in Freemasonry. The paths and comradely ways of the local Lodge are peaceful and pleasant indeed but the art and practice of the Craft are wider than the four walls of a local Lodge room.

To begin is the thing and the seeker can do no better than begin with the Proceedings of his own Jurisdiction. A little persistent reading and he will find a hundred queries rising in his mind leading him to the libraries, the periodicals and discussions with those who have travelled the road before him.

There are many demands upon the time, energy and temperament of every Mason, for like every human being he lives, perforce, in a plurality of worlds. But if he can find time and inclination to subscribe to and attend the meetings of his own Lodge surely he can find an occasional leisure hour to seek what lies behind the ritual and dogma, the philosophy and teaching he hears on meeting nights or, perhaps, as an officer imparts to others.

In matters Masonic "knowledge is power" as elsewhere and if our younger men are to carry the traditions of our glorious past into what we hope will be a more glorious future, a prime qualification is knowledge of that past. Freemasonry is free in the sense of absence of compulsion, but the Mason who "compels" himself of his own "free" will to delve into the substance and meaning of the Masonic philosophy does himself a great and lasting service as a Mason and builds sure and certain foundation for his conduct as a man.

A.M.M.



We find ourselves, in consequence of the progress of physical science, at the pinnacle of one ascent of civilization, taking the first step upwards out onto the lowest plane of the next. Above us still rises indefinitely the ascent of physical power—far beyond the dreams of mortals in any previous system of philosophy.

—Prof. Frederick Soddy

THE ORIGINS OF FREEMASONRY

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

ARTICLE VII

THE GRAND LODGES OF EASTERN CANADA

THE present Grand Lodges of Eastern Canada were constituted at the following dates:

Nova Scotia.....	1869
Quebec.....	1869
Canada in Ontario.....	1855
Prince Edward Island.....	1875
New Brunswick.....	1867

But the present orderly arrangement was arrived at only after a period of confusion and in some cases of controversy in each province. There were a number of reasons for this. In the first place the early beginnings were made by Military Lodges. Presumably their membership was to be restricted to soldiers, but they did admit local civilian members. When the regiment moved these brethren were left unattached. Communications were slow and uncertain. No doubt some of the isolated remnants carried on as "time immemorial Lodges" until regular affiliations could be made. Again there were at least four Grand Lodges in Great Britain and Ireland granting charters and in some cases establishing local Provincial Grand Lodges. In addition, following the Revolutionary War and the migration of the United Empire Loyalists, there were affiliations with Grand Lodges in the United States. Indeed, even earlier, the Grand Lodge of Massachusetts was actively chartering Lodges in the Maritimes.

The first Provincial Grand Lodge of Nova Scotia was authorized by the Grand Lodge of England (Ancient) in 1757. The Provincial Grand Master was Erasmus James Philipps. During the period of its activity there were six Lodges under its jurisdiction. It became dormant in 1776 and remained so until 1784. There was of course much Masonic activity in Nova Scotia during this interval but it was confined to Military Lodges in the numerous units of the British Army which spent periods of varying length in the province. In 1783 nine regiments were in garrison at Halifax with ten active Lodges functioning among them. In 1780 there were only two civilian Lodges carrying on at Halifax.

On July 21st, 1781 a formal petition was addressed to the Grand Lodge of England (Ancient) for a revival of the Provincial Grand Lodge Charter. For some reason this petition was not responded to for three years, but in 1784 the charter was renewed. It was noteworthy in that although technically a Provincial Grand Lodge was established, it was in fact an independent Grand Lodge and functioned as such. Under its authority during forty-five years fifty-six Lodges were warranted without reference to any other Grand Lodge. Among the distinguished Grand Masters was Prince Edward, Duke of Kent, the father of Queen Victoria. During the period, 1784-1829, this second Provincial Grand Lodge, as it was called, had jurisdiction over the three maritime provinces. Following the reconciliation in England

during the period 1829-69 a Provincial Grand Lodge (English authority) and a District Grand Lodge (Scottish authority) exercised jurisdiction, uniting to form the present Grand Lodge of Nova Scotia at the later date.

Freemasonry in Quebec dates from 1759 when eight Military Lodges of General Wolfe's army united to celebrate the Feast of St. John on December 27th and then and there formed a Provincial Grand Lodge. It became dormant in 1791 to be succeeded for thirty years by the Grand Lodge of Lower Canada (Ancients). It, in turn, was succeeded by two District Grand Lodges under English authority, Montreal and William Henry, and Quebec and Three Rivers. There followed an unsettled period from 1855-69 during which the newly formed Grand Lodge of Canada shared jurisdiction, a confusion terminated in 1869 by the formation of the present Grand Lodge of Quebec.

Owing to reasons already cited the early history of the Craft in Ontario was somewhat stormy. The first Lodge was the military one in the 8th Regiment of Foot established at Niagara in 1780. There followed a period until 1855 in which at one time and another four or five Provincial Grand Lodges or independent Grand Lodges were carrying on. During this time Lodges were being chartered under English, Scottish and Irish authorities as well as by the Provincial Grand Lodge of Quebec. Various efforts at amalgamation and reconciliation finally resulted in the formation of the Grand Lodge of Canada at Hamilton in 1855. The first Grand Master was William Mercer Wilson. It claimed jurisdiction over all Canada then comprising the present provinces of Ontario and Quebec. To this claim some of the Quebec Lodges were vigorously opposed. The dispute was finally settled by the formation of the Grand Lodge of Quebec in 1869 with exclusive jurisdiction in its own province. The words "in the Province of Ontario" were added to the title Grand Lodge of Canada. There is still some objection to the title but the existence of a Grand Lodge of Ontario (negro) presents a problem when possible renaming is considered. The Grand Lodge of Canada in Ontario, with more than five hundred constituent Lodges and membership well over one hundred thousand, occupies a proud position in the organized Craft throughout the British Commonwealth of Nations.

Owing to limitations of space Prince Edward Island and New Brunswick will have undeservedly brief mention. The first Lodge in Prince Edward Island was organized in a battalion of Nova Scotia militia stationed at Charlottetown in 1781. With the withdrawal of the regiment the Lodge became dormant. But in 1797 a civilian Lodge was formed under Nova Scotia authority. By the year 1875 eight Lodges were able to form the Grand Lodge of Prince Edward Island which in 1933 had fourteen Lodges under its control.

The first Lodge in New Brunswick was organized at St. Ann's, now Fredericton, in 1783 under Nova Scotia authority. After vicissitudes similar to those

experienced in other provinces representatives of nineteen Lodges met at St. John in 1867. After due consideration sixteen of the Lodges constituted the Grand Lodge of New Brunswick. On January 22nd, 1868, Lester Peters was installed the first Grand Master.

The next and final article of this series will deal with the early history of the Craft in Western Canada.

• • •

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 II

Freemasonry in Denmark

MASONIC affairs in Denmark during the 1740's were rather uncertain and complicated. The oldest Craft organization was the Lodge of St. Martin of 1743, which apparently conducted its affairs in an able manner. It had not, however, been warranted by any Grand Lodge and, recognizing its situation, it applied to the Grand Lodge of England for recognition and was granted a charter through Count Danneskjold-Laurvig, Provincial Grand Master in Copenhagen, the letter of authority from the Grand Lodge at London to the Provincial Grand Master being dated October 9, 1749.

A second Lodge was established in 1744, designed "Zorobabel." Requests for a charter addressed to the Grand Lodge of England in London and to the Provincial Grand Lodge at Hamburg at first were unproductive of replies, but a repeated request to London brought a favorable response from Lord Cranstoun, Grand Master, who granted a charter October 25, 1745. This Lodge is still in existence, and in a flourishing state.

The existence of two Lodges under British warrants brought about the erection of a Provincial Grand Lodge of Norway and Denmark in 1749, with the Danish Admiral, Count Christian Konrad Danneskjold-Laurvig, as its head.

A third Lodge entered the picture in 1753, when the Lodge of the Three Flaming Hearts was established at Copenhagen by the Grand Lodge of the Three Globes of Berlin. It was not recognized by the other two, it being asserted that Berlin had no authority to form a Lodge in Copenhagen. A fourth Lodge followed in 1763, the "Phoenix", it being the third under the English Provincial Grand Lodge, holding a warrant from Count Danneskjold. The Lodge of the Three Flaming Hearts united with the Phoenix, and in 1765 the three existing Lodges—St. Martin, Zorobabel, and Phoenix—adopted the rituals of the Grand Lodge of the Three Globes at Berlin. The reason for this action is not definitely known, as the reports on the subject vary, though it may be surmised that the prevalent use of the German language in the Lodges, and the fact that most of the

members were government officials of German birth or extraction, had weighty effect. In the course of time, however, the Danes exerted their influence, and in 1778 the German element formed a new Lodge, called Frederick to the Crowned Hope. The older Lodge Zorobabel, now overwhelmingly Danish, took the new name of "Zorobabel and Frederick to the Crowned Hope", working in the Danish language.

The German influence at work from 1765 to 1778 was that of the Rite of Strict Observance, which had its seat of authority transferred to Sweden in 1778 when Carl, Duke of Sudermania, became Grand Master of the VII Province, which embraced Lower Germany, Denmark, and Courland, as shown under Sweden, *supra*. In 1780, newspaper accounts carried the story that Lodges in Denmark and Holstein were subordinate to the Grand Lodge of Sweden, whereupon King Christian VII directed notice to be sent that Lodges in Denmark did not recognize a foreign prince as Grand Master, and that after the passing of Ferdinand of Brunswick, the General Grand Master of the Rite of Strict Observance, no foreigner could rule the Danish Craft except with the consent of the King. After the Masonic Congress of Wilhelmsbad, held in 1782, when the Rectified Rite was developed, the Landgrave of Hesse was inducted and in 1786 he became Provincial Grand Master of Denmark, though Ferdinand of Brunswick was recognized as General Grand Master until his death in 1792, when King Christian VII, through official decree, named the Landgrave of Hesse as General Grand Master.

Other Lodges were formed in succeeding years, and in 1819 some additional high degrees were introduced. In 1836, upon the death of the Landgrave of Hesse, the Crown Prince (later Christian VIII) was named General Grand Master, an office which he held until his death. He was succeeded by his son, who ascended the throne as Frederick VII and who became a zealous Mason. By the erection of the Lodge Cosmos in Helsingor in 1851, which requested the privilege of working the Swedish Rite, King Frederick VII had his attention called to that system, and because of his close friendship with the Swedish Crown Prince, later King Charles XV, he was admitted to the Swedish Rite himself during the summer of 1852. By official Masonic decree of January 6, 1855, the Swedish Rite was firmly established in Denmark, and Lodges working the Rite exclusively were soon in evidence. In 1858 the VIII Province was erected, and the National Grand Lodge of Denmark founded (Danske Store Landsloge). Under King Frederick VII, Freemasonry in Denmark made sturdy advance. It has thus continued to the present day, the Grand Master now being King Christian X, an ardent Freemason who has always had the welfare of the Fraternity at heart.

Freemasonry in Norway

The oldest Lodge in Norway, St. Olaf to the White Leopard, is believed to have existed as early as 1740, though its own historian, K. L. T. Bugge, conservatively dates it as 1749, the year when the Provincial Grand Lodge of Denmark and Norway

was formed. Bro. Bugge grants priority to northern Lodges in Stockholm (1735) and Copenhagen (1744). Various other Lodges followed in the course of succeeding decades, but became dormant in time.

Norway and Sweden united under a common ruler in 1814. In 1810 the Lodge St. Olaf in Christiana, which had suspended labors in 1792, resumed its activity, and in 1819 placed itself under the National Grand Lodge of Sweden. This brought about an infusion of the Swedish Rite and other bodies were established. A Provincial Grand Lodge of Sweden was erected in 1870, developed from a Stuarts Lodge (7th to 9th degree) founded in 1857. Lodges were formed in Bergen in 1875, in Drammen in 1877, and in Dronheim in 1881.

In 1891, the Provincial Grand Lodge was transformed into an independent and sovereign Grand Lodge—the National Grand Lodge of Norway (Norske Store Landsloge). This was formerly known as the Xth Masonic Province but, being unhistoric and misleading, the designation was discontinued in 1937, and since then the official name in English is "The Grand Lodge of Norway," and that of its presiding officer "Grand Master".



A UNIQUE VISITING TOKEN

Connaught Lodge No. 69 at Viking, Alberta, has developed the spirit of visiting among Lodges to a remarkable extent. In 1933, under the guiding hand of V. W. Bro. Clifton G. Purvis, they designed a book as a "Visiting Token". In this the members of a Lodge making an "official visit", as well as the hosts, record their names in the spaces designated for this purpose. The Token, carried from Lodge to Lodge, serves as an incentive to fraternize and the results, during the past seven years, have been very gratifying.

Through the efforts of M. W. Bro. G. M. Blackstock, the Token paid a visit to the United Grand Lodge of England, London, in 1933. There the signatures of prominent Masons from all over the world were secured, which serve as a reminder of the universality of the Craft. These signatures form one of the most interesting collections of autographs imaginable and place a value upon those pages far in excess of the dreams of the originators.

This Visiting Token has been the means of bringing together a number of Lodges for the first time. From group to group it has carried goodwill and fraternal greetings in a most unusual manner.

The theme of this Token is the Norwegian proverb: "Go off to the house of thy friend, lest weeds choke the unused path."

—Herbert B. Collier, Connaught No. 69, G.R.A.



JACOB HUGO TATSCH AN APPRECIATION

By the death of Right Worshipful Brother Jacob Hugo Tatsch, Freemasonry in the English speaking countries sustained the loss of a brilliant mind.

The death of this fine Mason, though tragic, was in some way fitting for one who so highly valued his

Masonic friendships. It occurred while enjoying the fraternal good fellowship of his British brethren at a banquet given by Authors Lodge No. 3456 in London on the evening before the installation of H.R.H. The Duke of Kent as Grand Master of the Grand Lodge of England.

R. W. Bro. Tatsch was made a Mason in Oriental Lodge No. 78 of Washington in 1909, became Master of his Lodge in 1913 and received the 33rd Degree in 1937. He has spent a lifetime on Masonic research and educational work, serving the Grand Lodges of Iowa, Massachusetts and Virginia, as well as the northern jurisdiction of the Ancient and Accepted Scottish Rite. He was the General Secretary in the United States for Quatuor Coronati Lodge No. 2076 of London and was well and favorably known among his British brethren.

He was an outstanding figure of a very lovable nature with a record of educational achievement on both sides of the Atlantic.

The writer was privileged to be present at a memorial service in Spokane recently where fitting tribute was paid to the memory of this great and good man, reminding him in many respects of a prototype beloved by all Canadians in the person of the late Baron Tweedsmuir.

—A. G. R. Bond, Hanna, Alberta.



THIRTY-FIFTH ANNUAL COMMUNICATION

Notices of this communication of Grand Lodge, to be held in Edmonton on June 12th and 13th next, have been mailed to all Lodges and Grand Lodge officers. Kindly notify the Grand Secretary of failure to receive such notice.



ENGLISH WAR RESOLUTIONS

Resolutions have been introduced by the President of the Board of General Purposes of the Grand Lodge of England, dealing with the status of Masons of enemy nationality during the present period of hostilities. In the interest of peace and harmony, the resolution asks Masons of enemy nationality to abstain from attending any Masonic meetings for the duration of the war, and would give the Master of any Lodge the privilege of asking any member of enemy birth, or any other person whose presence might create discord, to abstain from attendance.

During this period, such Masons are absolved from the payment of subscriptions to their private Lodges, to the Grand Lodge and to Provincial or District Grand Lodges. The resolution further provides that these members shall not be counted as in arrears and will be again raised to full membership when hostilities have ceased and the Grand Lodge believes that the attendance of members of any enemy nationality would not cause trouble in the Craft.

"BULLETIN" SUBSCRIPTIONS

The subscription price for the *Bulletin* is two cents (2c) per copy, mailed to Lodge Secretaries for distribution. Suitable binders can be supplied at seventy cents (70c). Communicate with Grand Lodge Office, Calgary.