



# GRAND LODGE BULLETIN

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

## GRAND MASTER'S LETTER

My Dear Brethren:

By the time this issue of the *Bulletin* is in your hands, the Thirty-fifth Annual Communication will be only a few days away. I therefore seize this opportunity to say a few final words to you before relinquishing the office of Grand Master.

Although it has been a year of arduous and hard work, I have been more than compensated by the opportunity it afforded me to meet the brethren, to share, if only in some measure, in their joys and sorrows, and to enlarge my knowledge of the Craft and its problems in this jurisdiction.

If we look for spectacular action in our Lodges we shall of course be disappointed. That is not Masonry's way. At the same time one sometimes wonders if the Lodges are doing all they might to further the cause. Nevertheless I am quite convinced that Masonry IS functioning, and to an extent that perhaps is not realized, chiefly because we do not advertise what we do.

If it is true that the aim of Masonry is to **make good men better**, then I feel assured that our labors are not in vain. Again, it has been said that Masonry exerts a spiritual influence on men and institutions. If any man doubts that it does this, let him look around him and note how our membership is represented in all walks of human endeavor, and it cannot be denied that the principles governing Masonry do exert a salutary influence.

And so, Brethren, in this dark hour of human depression, let us take courage and renew our faith in our ancient and beloved institution, with a keen realization that the principles for which we stand are those which have made civilization. Truth is the same yesterday, today and forever. It may be twisted and even dealt in as a commodity by the machinations of evil men, and much sorrow brought to a troubled world, but truth is truth just the same and ultimately will prevail. To think otherwise would be to doubt the Great Architect of the Universe. So my final word to you is to take courage; let us rededicate ourselves to those ancient truths which have served our fathers before us and which will be the sheet anchor of generations yet to come.

So mote it be. Au revoir.

GEORGE MOORE,

*Grand Master.*

## THE ORIGINS OF FREEMASONRY

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

### ARTICLE VIII—*Conclusion*

#### Grand Lodges of Western Canada

**B**RITISH COLUMBIA was the scene of the first organized Masonic activity in what is now Western Canada. In the year 1858 a petition from a number of brethren at Victoria was addressed to the Grand Lodge of England. A charter was issued in 1859 and duly arrived in 1860 when Victoria Lodge No. 1085 on the register of the Grand Lodge of England was instituted.

In 1856 gold was found on the Fraser river and a boom resulted. It is estimated there were 40,000 men digging for gold by 1858. During the sixties the Caribou diggings were opened up. Towns sprang up on the mainland and the establishment of Masonic Lodges followed. By the year 1871 there were four Lodges under the District Grand Lodge (English). These were located at Victoria (2), New Westminster and Nanaimo. There were at the same time five Lodges under the Provincial Grand Lodge (Scottish). These were named Vancouver, Caribou, Caledonia, Mount Hermon and Quadra.

In the year 1868 a movement for the establishment of an independent Grand Lodge began. It culminated with the institution of the Grand Lodge of British Columbia, December 26th, 1871, when M. W. Bro. Powell was installed Grand Master. After the completion of the Canadian Pacific Railway in 1886 growth was rapid and by 1934 there were 120 Lodges with a total membership of approximately sixteen thousand.

It is natural that the first Masonic work on the prairies should have been in Manitoba. On November 8th, 1864, the first Lodge met at Fort Garry (now Winnipeg). It was originally "Northern Light Lodge" located at Pembina, North Dakota, under the jurisdiction of the Grand Lodge of Minnesota. This Lodge seems never to have established an official connection after the move to Fort Garry, though it carried on for four years.

In 1871 Winnipeg Lodge was chartered by the Grand Lodge of Canada and the name was changed to Prince Rupert's Lodge. By 1875 the three Lodges then chartered, viz., Prince Rupert's, Lisgar and Ancient Landmark, decided to form a Grand Lodge. The Grand Lodge of Canada made no objection and the Grand Lodge of Manitoba was duly constituted with Rev. W. C. Clarke as Grand Master. They were incorporated by the Manitoba Legislature in 1884 and claimed and exercised jurisdiction over the North West Territories as well as Manitoba until the provinces of Saskatchewan and Alberta were erected.

The Grand Lodge of Manitoba has therefore the

distinction of being the mother of the two Grand Lodges of Alberta and Saskatchewan.

The Grand Lodge of Alberta was constituted on the 12th of October, 1905, when Dr. George Macdonald was installed Grand Master by the M.W. the Grand Master of the Grand Lodge of Manitoba, who travelled from Winnipeg for that purpose and to convey the good wishes of the parent organization to the newly baptized Masonic infant.

This consummation was preceded by twenty-three years of activity. A Lodge was warranted at Edmonton by the Grand Lodge of Manitoba in 1882, but became dormant in 1888. Meanwhile Lodges were formed at Calgary, Medicine Hat and other points to the number of eighteen when Bow River Lodge at the instigation of Medicine Hat Lodge called the convention which resulted in the founding of the present Grand Lodge.

To Kinistino Lodge, Prince Albert, belongs the honor of being the oldest Lodge in Saskatchewan. It was instituted on October 13th, 1879, under warrant from the Grand Lodge of Canada, later transferring to the Manitoba Register in 1882. By the year 1906 when the new province had been formed there were twenty-nine Lodges in the province all under the jurisdiction of Manitoba. In that year Wascana Lodge of Regina requested Kinistino Lodge as the senior Lodge of the province to call a convention to discuss the formation of a Grand Lodge. This was done and with the approval of the Grand Lodge of Manitoba the representatives of twenty-five Lodges met at Regina on August 9th, 1906, and constituted the Grand Lodge of Saskatchewan. Since that time Masonry has flourished in Saskatchewan and in some ways has led the way.

With this article this very brief and in many ways unsatisfactory historical sketch of Freemasonry concludes. The writer lays no claim to originality except in condensation and arrangement. Material has been freely appropriated from the publications of M. W. Bro. Reginald V. Harris of Nova Scotia and M. W. Bro. Leonard Morris of British Columbia. Many other sources have also been consulted. In the process of condensation and arrangement it is certain there will have occurred errors and omissions. From those more skilled and better informed brethren indulgence is craved, and from those just commencing Masonic study their further interest and attention. To all who have followed the series through go thanks and appreciation.



No Mason who may become a war casualty will be denied the companionship of other members of the Order, according to a recent plan outlined by the London Rank Association.

The association plans to visit members of the Craft who are patients in hospitals within the Administrative County of London, and will extend the visitations to the other parts of England as soon as possible.

—S. R. News Bureau.

**FREEMASONRY IN SWEDEN, DENMARK AND NORWAY**

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

*Conclusion*

**Unrecognized Grand Lodges in Denmark and Norway**

**I**N very recent years, attempts have been made to establish other forms of Freemasonry in Denmark, through France. Because of cleverly phrased letters written by leaders, some American Grand Lodges have been deceived into thinking they were dealing with the older and regular body. Care must be taken to correspond only with the officials whose names are given hereinafter.

Norway has a Grand Lodge, known as Polarstjernen, which derived its origin from regular German Lodges in the German Grand Lodge "zur Sonne" at Bayreuth (founded 1740), but defunct since Hitler suppressed Freemasonry in all of Germany. For a time inter-visitation was permitted, but according to latest advices from the Grand Lodge of Norway, the several Lodges of the Grand Lodge Polarstjernen are not recognized.

**Comparison of the Swedish System with That of North America**

In civil affairs, each country sets up its own system to suit itself. Just so, the Freemasonry of each country has a right to set up its own form of government. The Swedish system of eleven degrees is just as legal and just as Masonic as our Scottish and York Rite system. Indeed, the Swedish system is older than ours. Just as the same temperature is measured on one side of a thermometer in Centigrade degrees and on the other in Fahrenheit degrees, which differ numerically from each other, so also it is not the numbers but the content which determines the genuineness of Freemasonry. The comparative value of the Swedish system and of the Symbolic degrees and also of the Scottish Rite has been determined as follows:

The first three Degrees of the Swedish system are on a parity with the same three Degrees of our system, viz., the symbolic or blue degrees. (They are worked in Scandinavia in Lodges dedicated to the Holy Saints John.) The Fourth Degree of the Swedish system corresponds to the 14th degree of the Ancient Accepted Scottish Rite.

The Sixth Degree of the Swedish system corresponds to the 16th degree of the Ancient Accepted Scottish Rite. (The 4th, degree, 5th degree and 6th degree are worked there in St. Andrews Lodges.)

The Eighth Degree of the Swedish system corresponds to the 18th degree of the Ancient Accepted Scottish Rite.

The Ninth Degree of the Swedish system corresponds to the 32nd degree of the Ancient Accepted Scottish Rite.

The Tenth Degree of the Swedish system corresponds to the 33rd degree, Honorary, of the Ancient

Accepted Scottish Rite; it is purely an honorary degree.

The Eleventh and last Degree of the Swedish system corresponds to the 33rd degree, Active, of the Ancient Accepted Scottish Rite; it is there an official degree although the corresponding ceremony with us is not a degree but merely an installation and investiture.

Our Brethren should bear in mind that in the Scandinavian countries visitors who do not belong to the Swedish system are not admitted beyond the work of the three symbolic or blue degrees. In Sweden, no visitor is admitted even to the symbolic degrees unless he professes the Christian religion. The Grand Lodges in these countries are supreme and have the right to impose any conditions with regard to visitation which they see fit. Consequently, Brethren who are traveling in Scandinavia should not apply to visit Masonic bodies working in the degrees from the Fourth to Eleventh, inclusive.

**Officers of the Regular Scandinavian Grand Lodges**

**The Grand Lodge of Sweden:**

*Grand Master* . . . . . H. M. King Gustav V  
*Deputy Grand Master*  
H. R. H. The Crown Prince Gustav Adolph  
*Grand Secretary* . . . . . Yngve G. Wisen  
Frimurarlogen, Stockholm, Sweden

**The National Grand Lodge of Denmark:**

*Grand Master* . . . . . H. M. King Christian X  
*Statholder* . . . . . H. R. H. Prince Harold of Denmark  
*Grand Secretary* . . . . . Alex Troedsson  
23 Blegdamsvej, Copenhagen, Denmark

**The Grand Lodge of Norway:**

*Grand Master* . . . . . Hans Johndal Ronneberg  
*Deputy Grand Master* . . . . . Jacob Schram  
*Grand Secretary* . . . . . Eivind Lowig-Hansen  
Nedre Voldgate, 19, Oslo, Norway



**STAMP TO HONOR DOCTOR WHO FIRST USED ETHER**

The picture of Dr. Crawford Williamson Long, a village doctor from Georgia, will appear on the face of a 2-cent postage stamp soon to be issued by the U.S. Post Office Department. Doctor Long is credited as the first doctor to use ether as an anaesthetic.

The question of the first man to successfully use ether for an operation has long been disputed, and, in the Fifties, four doctors claimed to have pioneered in this field. Congress never was able to satisfactorily straighten out the various claims. The Post Office Department research authorities, however, are satisfied that the honor belongs to Doctor Long.

Doctor Long, who died in 1878 before his claim to being the first to use the anaesthetic was fully recognized, joined Mount Vernon Masonic Lodge No. 22, Athens, Ga., in 1854.

## CURRENT MASONIC LODGE MEETINGS IN ENGLAND

Reports indicate that English Masonic Lodges are holding meetings in the same spirit that characterized them during the World War, 1914-18. It is well that they should, as the brethren may there seek an atmosphere of peace, good will, and tranquillity, in contrast to the worry and strain they endure incident to the war. Such meetings also provide intimate fellowship which affords an opportunity for mutual assistance as occasions demand.

The meetings, in the main, are well attended by Past Masters and elders in the Craft, who temporarily fill the offices held by the younger brethren who are in the military or other service for their country.

A simple communal meal after Lodge meeting now takes the place of the celebrated banquet or club dinner enjoyed at Masonic Lodges in peace time. They are maintained to help the Masonic catering places, as well as to afford at least a semblance of the previous festive occasions.

Masonry in England, like other great national organizations and institutions, is active in doing its part to win the war for the Allies. As an example of the loyalty of the Institution of Freemasonry in England, the Board of Management of the Royal Masonic Hospital has set aside 150 beds for use in case of need by the War Office to accommodate both officers and men. Of these, twenty are to be especially reserved for those serving in the Royal Air Force.

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## TUBAL CAIN

(From a monthly Leaflet published by the Correspondence Study Circle of the District Grand Lodge of South Africa, Kimberley, S.A.)

**P**OSSIBLY few Brethren refer to Biblical history in connection with this familiar personage and are content with the description given in the ritual and with the faint memories of their childhood's tuition. In the Book of Genesis he is described as "the forger of every cutting instrument of brass and iron" (revised version) and "an instructor of every artificer in brass and iron" (authorised version). Tubal was the son of Zillah, one of the two wives of Lamech, the son of Methusela, and he was the sixth generation from Cain the son of Adam. Lamech had two other sons by his wife Adah, named Jabel and Jubal, and Tubal's sister was named Naamah.

A Masonic document of ancient date states: "And these four children founded the beginning of all the sciences of the world. The elder son, Jabel, founded the science of geometry; and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as is noted in the chapter above-named. And his Brother, Jubal, founded the science of music and songs of the tongue,

harp and the organ. And the third brother, Tubal Cain, founded smithcraft of gold, silver, copper, iron and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they wrote the sciences, that they had founded, on two pillars, that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire, and the other was of brass, for that would not drown in water."

Rabbinical tradition also tells us that Jubal was the founder of writing, as well as of music.

Josephus writes that Tubal "exceeded all men in strength and was very expert and famous in martial performances; and first of all invented the art of making brass."

Turning to mythological references we find that, in the words of Bishop Stillingfleet, "Tubal Cain gave first occasion to the name and worship of Vulcan" and that "this hath been very probably conceived both from that great affinity of names, and that Tubal Cain is mentioned as the instructor of every artificer in brass and iron, and as near relation as Vulcan had to Apollo, Tubal had to Jubal, who was the inventor of music and the father of all such as handle the harp and the organ, which the Greeks attribute to Apollo."

The symbolical application of the name is deducted from its etymology in the Hebrew language, where it is derived from "tebel caneh", two words signifying "the possessions of the earth". It is appropriately applied, for Tubal with his brothers made possible the transition of their fellow-men from the primitive cave dwellings to houses of stone and brick, from a precarious existence on the spontaneous fruits of the earth to a settled life with food derived from cultivated lands. The houses and the lands thus acquired are appropriated to the personal uses of the worker and his family and originate the first idea of property or "worldly possessions". Tubal Cain as the inventor of the arts, which made this possible, and thereby the originator of the rights of property, was thus appropriately adopted by Freemasons as symbolising "the possessions of the earth."

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## VOLUME FIVE---ENVOI

To all brethren who have assisted in any way in the production of the fifth volume of the *Grand Lodge Bulletin* and especially to R. W. Bro. A. E. Ottewell, P.G.R., for his series on "The Origins of Freemasonry" and to the Grand Secretary for ever active help in publication details, I extend sincere thanks. The first of Volume Six will issue in September next. Renewals should be sent to the Grand Lodge Office.

We hope we have interested our Brethren.

A.M.M.