



Grand Lodge Bulletin

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THE UNIVERSALITY OF THE SCIENCE

Lodge Cannongate Kilwinning (Conclusion)

The history of the Lodge prior to the charter of 1677 was apparently well known to the Brethren, for in March 1735 a letter was forwarded to Mother Kilwinning requesting a renewal of the earlier charter; the claim was apparently accepted and the present day Charter recalls the circumstances of both petitions, and is recorded in the books of Grand Lodge, April 13, 1737.

What happened to the records prior to 1735 is a matter for conjecture. It may be that they were deliberately destroyed for the greater safety of the Scottish noblemen associated with the Lodge who took part in the Jacobite rising of 1715, or of those who were active in subsequent years preparing for the second rising in 1745. References in the minutes are brief but significant; for example, a minute of Dec. 27, 1738 reads; "unanimously admitted John Murray Esquire of Broughton; his signature appears later appended to the minutes as Junior Warden in December 1742 on an occasion when the Lodge was visited by the Earl of Kilmarnock, who signed as Grand Master.

History tells us that the "glorious adventure" of Bonnie Prince Charlie commenced with the raising of his standard at Glenfinnan on Aug. 19th 1745 and collapsed at Culloden on April 16th, 1746. John Murray of Broughton, referred to above, had long been in correspondence with Prince Charles Edward Stewart before he came to Scotland, and for a time acted as his private secretary.

For his part in the rising the Earl of Kilmarnock was executed, but Murray of Broughton, who turned out to be not of the mould of which heroes or martyrs are made, and when brought face to face with the doom that awaited him, in weakness rather than deliberate treachery, he bartered his honour for his life. The minute which records Murray's admission to the Lodge is defaced by the scoring out of his name and notation made; "expunged by unanimous consent of the whole Lodge."

The second half of the eighteenth century marked the high-water level of the Edinburgh of the past; it was the hub of the literary and philosophic universe, the intellectual capital of the world. During this period Canongate was the social centre of the capital and there were resident

within its bounds Dukes, Earls, Countesses, Lords, Baronets, Generals and many eminent men of letters, art, literature and the other professions. Next door to the Lodge stood Canongate Theatre and they shared to a major extent in the associations of the notable men of the day.

In St. John's Street, Tobias Smollett and the Earl of Weymuss were next door neighbors to the Lodge and nearby lived Lord Blantyre, the Earl of Dalhousie, the Earl of Hyndford and that eccentric genius Lord Monboddo and his beautiful daughter who entertained Burns during his stay in Edinburgh. Here also dwelt David Hume while writing his 'History of England' and, at a later date, James Ballantyne the publisher, in whose house Walter Scott read the proofs of his Waverly Novels while the public was still guessing who the unknown author was.

History has left a splendid legacy of the names of men associated with Canongate Kilwinning Lodge and who served, at different times, as Grand Masters of Masons in Scotland. In 1756 when Lord Aberbour was Grand Master "it was unanimously resolved that the Grand Master for the time being be affiliated and recorded as a member of every Daughter Lodge in Scotland. It is impossible to give here the names of many of the celebrated members of the Lodge, but two who established an enviable reputation in the world of letters should perhaps be mentioned; James Boswell has been honoured as a diarist; he was initiated on August 14th, 1759 when his uncle, Dr. John Boswell, Censor of the Royal College of Surgeons, was Deputy Master. James Boswell was Master of the Lodge in 1773 and 1774. A minute in his own handwriting conveys the real Boswellian touch, reading as follows:- "the Lodge, having met, although there were very few Brethren present, for which those who were should be reprimanded, the evening was spent in social glee, every Brother having sung, and the Lodge was adjourned."

Among the Brethren present on that occasion was one, Brother Brodie, probably better known as 'Deacon' Brodie, a respected citizen by day and a burglar by night. It has been said that it was Deacon Brodie that Robert Louis Stevenson had in mind when he wrote the story, "Dr. Jekyll and

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Editorial

"Look well to the East."

As this issue of the Masonic Bulletin reaches the membership throughout the Province of Alberta a new Masonic year will be starting; it will be time to evaluate the work of the year just closed and to make plans for the forward march of Masonry among our Lodges, individually and collectively. In many instances new officers, possessed of fresh enthusiasms, will be taking over the reins, determined to advance to new heights and to overcome difficulties which have beset the Lodge in the past.

The new Worshipful Master will have been charged to "look well to the east" and his right and left bowers adjured to render unto their chief officer all the assistance it is possible to give; other officers, with perhaps somewhat less demanding responsibilities, will find that they, too, must share in the ruling and governing of the Lodge and none the less important, the members themselves will, if they are fully alive to their privileges and duties, make sure that they contribute in no small measure to the well being of the Lodge and its objectives.

It must be assumed that our Lodges, in selecting their officers will have used care and that those who have been found seriously wanting in accepting the demands of junior officers will not have been advanced merely because they are 'in line'. Such being the case, the officers of the Lodge are entitled to all the support that can be mustered among the Brethren and they have every right to expect it from those whom they have been named to represent.

It is essential that harmony be maintained, that expert ritualistic work be apparent at all times when degrees are in progress, that business be efficiently conducted and that every meeting be begun sharp at the time noted in the call of the meeting.

For the Lodge membership to indicate approbation of an officer on the ballot is, in itself, not enough to guarantee a lively, interesting and worth while year; general support for the elected representatives is an essential that should not be overlooked; prompt and regular attendance, sincere participation at all times when called upon and carefully thought out constructive criticism are all part and parcel of the duty of membership in the Fraternity; without all of these there must be something seriously lacking in the progress of the Lodge, however keen its officers may be in their efforts.

Officers are urged to meet at least once every month, outside the regular Lodge meetings and to plan ahead for programmes of interest and value; too often it would seem that none but regular meetings are held and that only routine matters receive attention; there is so much that can be made of interest in the philosophy of Freemasonry; there is so much material of worth for study that there can be no real excuse for dull and uninteresting meetings.

Skilled Brethren in your own area are often desirous of addressing Lodge meetings; invite them to do so. Study the proceedings of the annual Banff Conference, read and discuss the address of the Grand Master from the last proceedings. Plan - plan not only to 'get through' the next meeting, but, rather to make it the most interesting meeting your Lodge has ever had. It will pay dividends, not only to the officers, but to every single member who attends.

WITHIN THE CRAFT IN ALBERTA GRAND LODGE OFFICERS VISIT CALIFORNIA

The M. W. the Grand Master, M. W. Bro. D. D. McQueen and R. W. Bro. E. H. Rivers, Grand Secretary represented the Grand Lodge of Alberta at the one hundred and ninth Annual Communication of the Grand Lodge of California and witnessed the dedication of the new California Memorial Temple. The fine structure is situated on 'Nob Hill' at 1111 California Street in San Francisco and is designed to serve the needs of the Craft in the State for many years to come.

Indicating the interest of Masons, the meeting was marked by the attendance of prominent figures in the Order from various parts of the world for the special occasion; the M. W. the Earl of Scarborough, Grand Master of the Mother Grand Lodge of England was present and had with him R. W. Bro. Sir Allan Adair, Assistant Grand Master and V. W. Bro. J. W. Stubbs, Grand Secretary. The Senior Past Grand Master, M. W. Bro. Earl of Elgin and Kincardine represented the Grand Master Mason of Scotland; two Grand Jurisdictions of Australia and many other Grand Jurisdictions from other continents, together with four from Canada and nearly every Jurisdiction in the United States were represented. With members attending from California Lodges some 3500 were in attendance.

The Dedication Ceremony was most impressive, the Holy Bible on the altar was one that had been found in the desert in Nevada in 1849 and was used at the time of the consecration of the Grand Lodge more than a century before; needless to say this Bible is used on special occasions only and is carefully preserved from the ravages of time.

The M. W. the Grand Master of the United Grand Lodge of England presented the Grand Lodge of California with a silver ink-stand made during the reign of George III; M. W. Bro. the Earl of Elgin and Kincardine, in the name of the Grand Lodge of Scotland, presented a Grand Marshall's Baton and M. W. Bro. McQueen, on behalf of the Grand Lodge of Alberta presented a framed coloured photograph of Mount Eisenhower. Numerous other gifts from Grand Lodges and from Lodges within the Jurisdiction served to mark an auspicious occasion.

M. W. Bro. Leo Anderson, Grand Master and M. W. Bro. Lloyd E. Wilson, Grand Secretary, together with other Officers of Grand Lodge were most gracious hosts and the visit was a memorable one indeed.

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Mr. Hyde." Speaking recently with a Reverend Brother, a member of Britannia Lodge at Lloydminster this story was mentioned and he stated that Deacon Brodie operated a tavern in Edinburgh; on being queried as to how he would know about a tavern he quickly stated that the place of refreshment was just half way between St. Giles Church and John Knox House.

Robert Burns arrived in Edinburgh in November, 1786 and was much in the company of members of Canongate Kilwinning Lodge. Initiated at Tarbolton and having reached the rank of Deputy Master, his Masonic connection probably helped him by way of introduction to people he was desirous of meeting. Both Lord Glencairn and Henry Erskine are depicted in Stewart Watson's picture of the 'Inauguration of Robert Burns as Poet Laureate' and it was Lord Glencairn who first secured a publisher for Burns' poems. Alexander Fergusson of Craigdarroch, Assessor of the Burgh of Canongate, grandson of "Bonnie Annie Laurie" and the hero of Burn's poem "The Whistle," was reigning Master of the Lodge at this time and so the minute of Feb. 1st, 1787, although clumsily written, may prove of interest; it reads:-

"The Right Worshipful Master having observed that Robert Burns was at present in the Lodge, who is well known as a great poetic writer, and for a late publication of his work which has been universally commended, and submitted he should be 'assumed' as a member of this Lodge, which was unanimously agreed to and he was assumed accordingly."

That Burns was actually Poet Laureate of the Lodge is indicated by the fact that he was so described by the R. W. Master in 1815 in an announcement that a public subscription had been initiated for the purpose of erecting a mausoleum to the memory of Robert Burns, a member and Poet Laureate of the Lodge; the Lodge, at the behest of the Master allocated the sum of twenty guineas to the subscription. The list of subscribers still hangs in the chapel of Canongate Kilwinning and constitutes interesting reading.

Entering the chapel for the first time one is struck by what appears at first sight to be alcoves, two on each side, containing statues, but which are found on closer examination to be cleverly executed mural paintings of Burns, Scott, Byron and Shakespeare, the work of a clever artist craftsman, whose name is unknown, done in the year 1833 at a cost of a mere twelve pounds.

Outstanding among the treasures of the Lodge is a fine old organ which I had the pleasure of describing in the Masonic Bulletin a few months ago; the instrument was installed in 1757 at a cost of seventy pounds, and although now more than two hundred years old has lost nothing of the sweetness of its tone; Dr. Buchan, on being told of the article in our Bulletin and learning of my interest in the organ generously obliged by playing a number of selections, bringing out the fine tones and carrying me back through the years to something of the traditions of the past.

The master's chair dates from the early

eighteenth century and it was a thrill to find myself seated in the chair occupied by so many distinguished Brethren in days gone by; the gavels bear testimony to their use through the ages and one, used at the altar, is said to have been made from cedar of Lebanon.

Two very old Bibles are used regularly in the service, one a Breeches Bible, so called because of the translation of the words in the third chapter of Genesis, "they sewed figge leaves together and made themselves breeches." This Bible was printed in 1589 and presented to the Lodge on Nov. 14th, 1735; the other is a 'black letter' Bible of 1642, also known as the 'Treacle' Bible, presented to the Lodge on August 3rd, 1737.

The Brethren of the Lodge realize that they are only custodians for the present having had handed down to them a place and a purpose which they in turn must pass on to generations yet unborn, and who may enjoy a full realization of Robert Burns' dream:- "That man to man the world o'er — shall brithers be for a' that."

AN IMPORTANT FIGURE IN MASONRY — THE CANDIDATE

The Masonic Lodge of the future must necessarily be built on the candidates whom we admit to our Lodges in the immediate period and it is therefore important, not only that careful selection of material be made, but that candidates are informed people who are given reasonable opportunity to consider the pros and cons of Lodge membership before they finally commit themselves to membership.

Just what may be told a candidate or prospective candidate before Initiation has been the subject of much conjecture and considerable argument among members and the following leaflet, published by a Lodge in New Zealand has much to commend it. The paper, placed in the hands of prospective candidates should make for greater clarity and a more sincere and interested membership in the future.

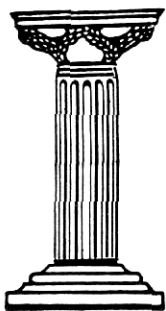
1. Freemasonry consists of a body of men banded together to preserve the secrets, customs and ceremonies handed down from time immemorial, and for the purposes of mutual social and moral improvement; they also endeavor to cultivate and exhibit brotherly love, relief and truth to all men.

2. Freemasonry offers no pecuniary advantages whatever, nor does there exist any obligation or implied understanding binding one mason to deal with another, nor to support him in any way in the ordinary business relations of life.

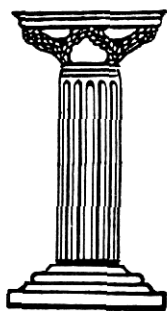
3. Freemasonry teaches us to remember our common origin, it also distinctly enjoins us to respect all social distinctions so that while some must rule, others must obey and cheerfully accept the sphere claimed by their capabilities.

4. Freemasonry has certain charities, but is not in any sense a benefit society, nor is it based upon calculations which would render this possible. The charities are solely for those who, having been

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Between the Pillars



“WHAT SEEST THOU”

Robert W. Tarbell
Wisconsin Freemason

How is your vision? Are you missing a lot because of faulty binoculars? What hits you strongest as you watch the world go by? We comprehend according to the impressions we receive and, in the words of the poet, “Whether we look or whether we listen, we hear life murmur or see it glisten.”

The subject of this article comes close to the heart of every craftsman. The Great Light in Masonry is filled with admonition, instruction and encouragement for all who would stop to look. This same question was put to rugged old Amos, uncouth shepherd of the hills, his head and heart filled with a sense of justice and uprightness. And old Amos had an answer for he had been looking.

There are many visions in this beautiful world, visions of sight, hearing, taste, fearing, or what not. And we may be sure that we are changed by our interpretations of the things we see. We need not be blind captives of our environment but, according to the way we interpret our visions, even so are we moulded. We live in a world of fact. Man's reason is his means of progress, his defense in times of doubt, his guide in passing judgment. The challenge comes to every mason to look. No two people see the same thing, even though looking at the same object. One man sees the outline, another the details; some see evil, others see virtue; some see ruin, others opportunity. We catch a vision of only those things that arouse our being, and this is a mighty commentary on our own true natures. If I am content on seeing ugliness around me, I can find it, even to the satiety of my own soul. We are free moral agents. Every man can choose his thoughts and pick his visions. If I would grovel in the gutter, it is mine to choose, or I can soar to the hills of promise, catch a vision of the illustrious deeds of Truth and set my feet in that direction.

It seems to be more apparent, as the race grows older, that this world changes only as the thoughts of men change. As we catch a vision of a better social order, it becomes possible to fashion those ideas into practical fruition. If our vision is blurred by the imperfections of selfishness, we may need to clarify our own point of view. Prejudice, hatred, uncharitableness — all these need similar treatment.

What seest thou? There are some supreme visions for all Masons and we can catch them if

our eyes are clear. There is the Great Light, too easily dimmed by the rush and hurry of our modern life. There is that state of ultimate perfection, towards which we are all feebly striving. In a very real sense there is a place that each may occupy among the affairs of men if we but set our eyes on the vision ahead and push along. Men become the incarnation of what they see if they follow the vision long enough.

So here we are, Masons all, wearing the apron of a Craftsman, taking our places as workmen about the Temple. According as Light has descended upon us, so it is our privilege and duty to shed it on the pathway of another. We have been ennobled by the lives, the thinking and statements of others and in turn, can mold the activities of our fellowmen. Old Amos had a vision on the hills of Tekoa, and we can catch a bit of Truth if we wipe the dross of earth from our eyes. That is our task.

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in good circumstances, have been overtaken by misfortune or adversity.

5. Freemasonry teaches that a man's first duty is to himself, his wife, his family and his connections, and no person should join the Order who cannot afford the necessary initiation fees, the necessary annual subscription to his Lodge as well as to Masonic charities and these without detriment to his own financial position, or to that of those dependent upon him.

6. Freemasonry recognizes no distinction of religion, but none should attempt to enter who have no religious belief, as faith in a Supreme Being must be expressed (and faithfully meant) by all seeking the benefits of the Order.

7. Freemasonry therefore demands that everyone, before offering himself as a candidate should be well assured in his own mind:-

That he is willing to express belief in a Supreme Being:

That he sincerely desires the intellectual and moral improvement of himself and his fellow creatures, and that he is willing to devote his time, his means, and his efforts in the promotion of Brotherly Love, Relief and Truth.

That he seeks no commercial or pecuniary advantage; that he is able to afford the necessary expenditure without injury to himself or his family.

X AND THE GREATEST OF THESE . . . 1958

During the fall season a farmer near Calgary was found to require an operation and as the gathering of the grain crop appeared subject to serious delay a number of members of Renfrew Lodge No. 134 organized a 'frontal attack' complete with combines and all necessary help and in a single day saw the grain safely harvested.

The gratitude of the farmer and his family was exceeded only by the sense of satisfaction of those who took part in the kindly deed, a truly brotherly act.