



Grand Lodge Bulletin

Editor: S. CARL HECKBERT, P.G.M., Vermilion, Alberta

Some Unusual Dates and Incidents of Masonic Tradition

By C. C. Marshall in the Ohio Mason

For the interest of our younger brothers and new readers, here they will find some unusual dates and incidents they might wish to study by searching more full accounts and become acquainted with the age and working of Masonry.

Ancient Welsh records tell that Prince Madoc set sail in 1172 for a voyage towards the west, or America, but never returned, and is believed to have been lost at sea. Five hundred years later there were found Indian tribes in Arizona and Idaho who spoke the Welsh tongue. In 1909, two Welsh miners came across an Indian tribe in Arizona rehearsing a Masonic ceremony in the Welsh language.

In the borough records of Aberdeen, Scotland, in 1264, one man is referred to as being a Mason.

The records of ancient Freemasons were written on long scrolls of fabric, and through the 160 years while building the Strasbourg cathedral there were many notations of their work. In one, bearing the date of 1275, was found an account of a Masonic trial. By piecing such data together, and by doing it carefully and cautiously, Masonic historians have been able to give a better understanding of the early operative Freemasonry of as much as eight centuries ago.

In 1375 there is mention of a company of Masons who rebuilt St. Machar cathedral and from 1398 on there are numerous references of the same kind. In 1483 the words, "Masonwys of the luge" or, as we know, "Masons of the lodge." This lodge must have been a permanent one for their records cover a period of years and in the same location which would indicate they owned their building.

In England, during the reign of the bloody Queen Mary, Masonry was so suppressed that there appear no records of their actions until 1558 when Elizabeth became Queen and in a short

time Masonry became so active that a Master Chief was appointed for each district. Sir Francis Russell, Earl of Bedford, was in charge of the Northern District, and Sir Thomas Gresham of the Southern area.

Sir Thomas Gresham superintended the building of the first Royal Exchange, the cornerstone being laid on June 7th., 1566 and completed in November 1567.

In the spring of 1578, the explorer, Martin Frobisher, left England to explore Canada, and after a stormy voyage made a landing on the coast of Labrador. One of the men accompanying him kept a diary, and on the date of the thirtieth of August, 1578, was written: "This daye the Masons finished a house which Captain Fenton caused to be made of leyme and stone upon the Countess of Warwick's Island to the ende we might prove against the next yeare whether the snow could overwhelme it, the frosts break uppe, or the people dismember the same. Also in the house was made an oven and breade left baked therein for them to see and taste."

Apparently this was the first building of masonry to be erected on the American continent by English Masons and beyond question of doubt the first bread baked on the continent.

A strange coincident followed nearly 300 years later when Capt. Charles Hall, a Mason from Cincinnati, in 1861, while searching for traces of the Sir John Franklin Expedition, found the house of Frobisher still in good condition with even the bread in the oven.

On a tomb in the Church of St. Helen, Bishopgate is the following:

"Here lyeth the bodie of William Kerwin of this City of London, Free Mason, who departed this lyfe on the 26th. daye of December, ano, 1594."

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EDITORIAL

In a lodge notice recently received there appeared an impassioned plea for the members of the lodge to pay their dues so as to enable the lodge to continue with plans for the rehabilitation of a building recently purchased so as to make it suitable for the purposes of the lodge.

The plea was well worded and contained the following paragraph; "We have all taken certain obligations with respect to the Constitution of Grand Lodge and the By-laws of our own Lodge and if these were carried out the question of payment of dues would be automatically taken care of. This would relieve your secretary of many hours of work, but, more important, still, would also relieve him of the necessity of performing an unpleasant task."

It is altogether probable that non payment of dues in the proper time is due, in large measure, to carelessness on the part of the delinquent member and the Bulletin is glad to join with the ardently working secretary in expressing an opinion that members throughout the jurisdiction might very well pay a little more attention to this requirement of membership in an organization where, for the most part, secretaries work without pay and often at some expense to themselves and it is obviously unfair to them to have the added duty of continually soliciting dues payments from their members.

A number of Lodges throughout Alberta send the writer monthly notices as a matter of courtesy; they are greatly appreciated and serve to keep me posted on what is happening in the various constituent lodges. In many cases the notices contain quite appealing requests for the payment of dues and it would seem that thoughtlessness with respect to this matter is fairly general. Continued withholding of the comparatively modest amounts which represent annual dues is not pleasant for the secretary, and makes it most difficult for the individual Lodges to take care of their obligations for ordinary expenses necessary to the conduct of the work of the Lodge.

Unfortunate suspensions for non payment of dues often result from the dilatory approach to this aspect of membership, with the result that good members are lost to the fraternity and they, in turn, are denied the rights and privileges of the order including that of Masonic funeral rites which have to be denied in cases where a member is not in good standing. This causes distress in some cases among the families of suspended members who feel that the deceased former member is entitled to all privileges by virtue of previous membership. The re-opening of the Lodge following the summer recess would be an excellent time to make sure that our dues are up to date.

THE ART OF GETTING ALONG

Sooner or later, a man, if he is wise, discovers that life is a mixture of good days and bad, victory and defeat, give and take.

He learns that it doesn't pay to be a sensitive soul—that he should let some things go over his head like water off a duck's back.

He learns that he who loses his temper usually loses.

He learns that all men have burnt toast for breakfast now and then, and that he shouldn't take the other fellow's grouch too seriously.

He learns that carrying a chip on his shoulder is the easiest way to get into a fight.

He learns that the quickest way to become unpopular is to carry tales and gossip about others.

He learns that most people are human and that it doesn't do any harm to smile and say 'good morning' even if it is raining.

He learns that most of the other fellows are as ambitious as he is, that they have brains that are as good or better than his, and that hard work and cleverness are the secret of success.

He learns that it doesn't matter so much who gets the credit so long as the business shows a profit.

He comes to realize that the business could run along perfectly without him.

He learns to sympathize with the youngsters coming into the business, because he remembers how bewildered he was when he first started out.

He learns not to worry when he does not make a hit EVERY time, because experience has shown that if he always gives his best, his average will break pretty well. Masonic Bulletin, Ohio

**SASKATCHEWAN GRAND LODGE MOURNS
PASSING OF SECRETARY**

The Grand Lodge of Alberta joins with its sister Grand Lodge of Saskatchewan in lamenting the untimely passing of Grand Secretary Richmond Mayson who passed away on August 5th. last while visiting his native heath in Keswick, England. M. W. Bro. Mayson had served as Grand Master of Saskatchewan, later becoming Grand Secretary and his loss is a heavy one.

ALL CANADA CONFERENCE

The Biennial Conference of the Grand Lodges of Canada was held at Winnipeg on February 14th, 15th and 16th with representatives of all Canadian Grand Lodges except British Columbia in attendance. A number of most interesting papers were read and discussed at length and the material has been printed and made available to Constituent Lodges of the respective Grand Jurisdictions; officers of Lodges are urged to make full use of the worthwhile material which represents the thoughts of skilled brethren.

The next conference is scheduled for Montreal in February 1965 at which time the then Grand Master of Quebec will preside, assisted by the then Grand Master of the Grand Lodge of Saskatchewan. Ewart G. Dixon of the Grand Lodge of Canada in Ontario is Treasurer and S. Carl Heckbert of Vermilion, Alberta was named to the post of Secretary, taking over the duties from E. H. Rivers who had filled the post most acceptably for several years.

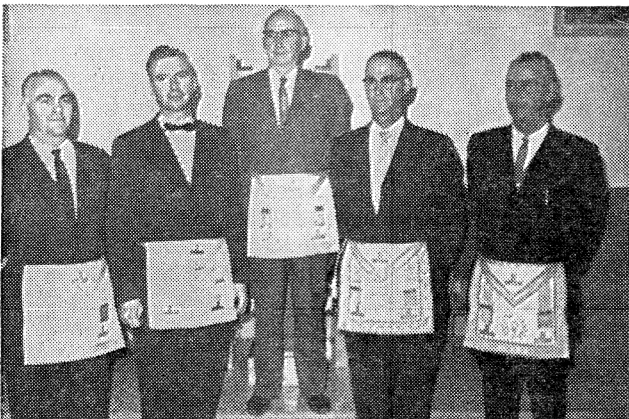
WITHIN THE CRAFT IN ALBERTA

We are pleased to reproduce pictures of two interesting Masonic families whose members have made a notable and worthwhile contribution to Freemasonry in the Province.



The above photo shows the members of the Frank B. Heron family of Edmonton, honored by Edmonton Lodge No. 7 recently when Bro. Larry Heron received his Master Mason's Degree. He is the youngest son of V. W. Bro. Frank B. Heron, Past Master of Edmonton Lodge No. 7. and Past Grand Deacon of the Grand Lodge of Alberta.

In attendance at the meeting were Larry's three brothers, all of whom are members of Edmonton No. 7. An uncle of the boys, Bro. David Heron made a special trip from New Westminster, B.C. for this unusual and pleasing occasion.



From left to right in the photo above are W. Bro. Donald McPherson, W. Bro. Gordon McPherson, W. Bro. Malcolm McPherson, W. Bro. Stewart McPherson and W. Bro. Lyle McPherson.

Each one of these distinguished brethren has served in the capacity of Worshipful Master of Alliance Lodge; the photo was taken earlier this year on the occasion of the installation of W. Bro. Gordon McPherson as Master of Alliance Lodge.

W. Bro. Malcolm McPherson, proud father of the rest of the 'clan' was born in Harris, Scotland, while the sons were born in the Alliance District.

Members of the Craft generally will be proud of the record of these 'Masonic' families and extend best wishes for future progress in the Craft.

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In a record of an old lodge in Edinburgh bearing a date of 27th., of November 1599, it was ordered that all wardens for the lodge should be chosen on St. John's Day. This was in the same handwriting as that of Willam Shaw whose statutes and ordinances on the 28th., December 1598, was a strict prohibition against cowans, which seems the first mention of these unworthy men.

One of the earliest dates on the American continent goes back to 1605 when the French explorer, Champlain, built a fort and attempted to establish a colony at Port Royal, Nova Scotia. Near this old fort was a burying ground where, in 1827, a gravestone was unearthed bearing a Masonic emblem of square and compasses and the date, 1606. It is believed it marks the grave of one of the workers who built the fort.

King Edward ordered all Jews expelled from England in July 1290, and when Roger Williams went from England to establish his colony in Rhode Island he asked the removal of the ban that they may be permitted to live in America. The word travelled to many places and among the many arrivals was a boatload of refugees from the Barbadoes in the West Indies. In this group were fifteen Jewish families who introduced Masonry into Williams' colony in 1658, or nearly 80 years before a lodge of Masonry was regularly established.

A record of one of their first meetings reads, "We mete at ye house of Mordecai Campanal and after synagogue wee give Abraham Moses, yea degrees of Maconrie." A deed dated 27th. February 1677 shows the transfer by Nathaniel Dickens to Mordecai Campanal of a plot of ground to be used as a burial place for Jews.

When workmen went to Scotland to build the Abbey of Kilwinning, they established Masonry in that country and some of their lodges have continued for centuries since. Among these may be mentioned Edinburgh and Aberdeen. It was in this lodge that John Skene received his degree in 1682 and later came to our colony and has been often referred to as the first regular Mason in our land. He was Deputy Governor of West Jersey.

Another name well known is that of Elias Ashmole, who was a Captain in Lord Ashley's regiment. He retired to Cheshire and his diary states that on the 16th. of October, 1646, he was made a Freemason at Warrington. Also on that date he says: "I was made a Freemason with Coloni Henry Mainwaring in Cheshire." At another date he wrote: "March 16, 1682, about 5 p.m. I received a summons to appear at a lodge to be held at Mason's Hall, London. I was the senior fellow among them—we all dined at ye Halfe Moon Tavern at Cheapside, at a noble dinner at ye charge of ye new Accepted Masons."

Jonathan Belcher of Boston, who was made a Mason in Europe in 1704, and returned to his

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WHY AM I A MASON?

Ralph G. Rudd P.D.D.G.M. Mannville.

How many times do we Masons ask ourselves that question—and how often do we attempt an answer? The question is a fundamental one and also an individual one for unless the Mason can answer for himself neither his Lodge nor Grand Lodge can answer for the Craft as a whole. There must be a reason for the faith in each and every Mason and as a test of that faith every Brother should attempt an answer if only to himself. Let us examine some probable answers to the question.

In these days of tensions of every sort there is a crying need for some agency or organization or institution that can furnish some ground on which men can agree and unite. Masonry lays down the fundamental principles on which men of many creeds, races and politics can, without question agree, and in a civilization that is being usurped from all sides and torn by strifes of various natures this could prove to be a priceless service. "I AM A MASON BECAUSE—Masonry teaches and promotes harmony and accord amongst its members and inculcates the fundamental principles of Brotherly Love, Relief and Truth."

There are abroad in the world to-day cynics who are undermining the motives of men no matter how worthy they are or how devoted it may be to the service and welfare of humanity. How often we hear that "every man has his price" and those agreeing to this are announcing to the world that they are for sale to the highest bidder. It is their own characters that they defame. Our Order proclaims that the duty of man is to deal justly—love mercy and walk humbly with God. "I AM A MASON BECAUSE — Masonry teaches that honour, honesty and modesty are yet the common possessions of humanity."

One of the prime duties of man is the obligation to make himself economically efficient. We must learn to "pull our weight" as the expression goes. No man can be worthy of himself unless he recognizes his responsibilities to contribute his share to the economic well being of himself, his family and his community. "I AM A MASON BECAUSE — Masonry teaches, among other things, that we should practice the moral and social virtues of self reliance and self help."

All of us are endowed by the Divine Creator with the same capacity for happiness and we are all intended to be content and happy. One of the greatest sources of happiness is self-development. The Craft teaches and encourages us to study and appreciate the hidden mysteries of Nature and Science and it especially asks us to obtain a knowledge of ourselves. "I AM A MASON BECAUSE —Masonry provides the encouragement and inspiration to achieve happiness and contentment."

Our duty to our neighbor is to be socially useful. Our constant aim should be to make the world a better place in which to live from our having been in it. Regardless of what our calling is or what our vocation might be we should make

something more of it than just a mere job. We should find in it a field of service to our fellow man. "I AM A MASON BECAUSE—Masonry emphasizes our responsibility to live so that succeeding generations may rejoice in the social benefits as a result of our efforts."

The essence of Christianity is found in the phrase that Christ went about doing good—there is enough religion and philosophy in that simple short phrase to be the salvation of humanity. If each of us lived by that axiom most of the world's problems would disappear and civilization would be freed of its tensions. "I AM A MASON BECAUSE—Masonry offers the opportunity to give a very earthy meaning to the Golden Rule—do unto others as you would have others do unto you."

Last but by no means least we can say "I AM A MASON BECAUSE—Masonry appeals to me. It appeals to me because of its Fellowship. It appeals to me because next to the home and the church it is the most blessed influence in life. It appeals to me because of its simple and profound faith; its wise and practical philosophy; it unites the wisdom of Love with the love of Wisdom. It appeals to me most because it affords me the opportunity of BEING A MASON."

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home in 1705, is said to have been the first native American to have been made a Mason.

Early in the 18th. century there was no regularly established Grand Lodge and it was believed there were several independent lodges working. On the day that St. John's Grand Lodge was organized in 1733, a petition was received, signed by eighteen Masons of Boston, asking for a charter for themselves and other brethren. This would seem to indicate by their number that they had been carrying on Masonic work independently. In fact it is believed by some that a Masonic lodge may have met as early as 1720.

Under the date of 5th. June 1730, the Grand Lodge of England shows the appointment of Daniel Coxe to be Grand Master of the provinces of New York, New Jersey and Pennsylvania, but in Benjamin Franklin's Pennsylvania Gazette of 3rd. December, 1730, it referred to the existence of several lodges of Freemasons in the province of Pennsylvania. At that time Franklin was not a Mason but a record receipt showed his membership early in 1731.

These dates and instances are given that our younger brethren may know that Masonry is not merely a social order of modern time, but through the history of the world, yes, even back to the time of the Bible, it was the most progressive organization trying to make the world a better place for all mankind.

Through the 18th. century, the founding of our nation was directed by Masonic brothers and its continuance, as well as the peace and prosperity of the world, will depend upon men of the same calibre as our forefathers.

It is the duty of every Mason to aid and assist.