



# Grand Lodge Bulletin

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

## EARLY PRINTED REFERENCES TO MASONRY

By H. L. HAYWOOD

References to Freemasonry began to appear in printed periodicals and books in Great Britain more than three hundred years ago, and many of them referred to it by the name of "Accepted Masons" — which effectively disposes of the theory, once so general, that Speculative Freemasonry was invented out of hand by a small number of London Gentlemen in 1717.

Among those paragraphs and pages thus printed in the seventeenth century are a number of curious, and sometimes startling facts, which are more interesting to read now than they were then; they will be made even more interesting if a reader will keep in the front of his mind the fact that he himself is living in the very noon-time of the twentieth century, with the year 2000 A.D. no farther away than the year 1900 A.D. The notes on such facts to be given in these paragraphs are a very small number out of a very large number.

In 1638 Henry Adamson wrote into his book called *The Muses Threnodie* this odd-sounding sentence: "We have the Mason word, and second sight". It would appear that Adamson, who knew nothing of it first hand, believed as did a few other men at the time, that Freemasonry was a form of occultism, and that "the Mason word" had in it some sort of magical power.

The poet Marvell, Ben Johnson's friend, also referred to the Mason word in a book of his published in 1672; but he appears to have thought of it as a pass word, for he uses this clause: "and as those that have the Mason word, secretly discern one another".

Not all men in that generation thought of Freemasonry as something occult or very secret. This is proved by George Wither, a poet very eminent at the time, who, as early as 1636, published three Masonic poems, one on the Square, one on the Compasses, one on the Cube, any one of which could be published in any Masonic periodical of the present time without appearing out-of-date.

In a skit published in a periodical dated October 10th, 1676, and called *Poor Robin's Intelligence*, there was a reference to "the Company of Accepted Masons." From the context it would appear that the unknown writer of it knew that the Accepted Masons used ceremonies of initiation.

The year 1688 came and went a long while ago; yet during it Randle Holme published his book entitled *An Academie of Armory* (the pages had probably been written years before), in which he not only names himself as a Mason (not an Operative one), but uses these very significant words: "I cannot but Honour the Fellowship of the Masons because of its Antiquity."

In his *Natural History of Staffordshire*, which he published in 1686, Dr. Robert Plot discussed at length and in picturesque language the secret signs and words of the Masons, their custom of doing which he considered to be so curious as even to be questionable. Other writers of the century echo that same interest in the Masons' signs and words. The question is, why should they have done so? Other crafts also had their own signs, words and secrets, and as much so as the Masons. Why did the writers keep discussing theirs as if they were strange and unheard of?

The question is one for Masonic research.

The seventeenth century was rife with beliefs and practices of witchcraft, wizardry, necromancy, and superstitions without number, and Freemasonry no more than anything else escaped from it. One of the most curious of all the references of this type is a one-page leaflet, printed in 1696, by Alexander Telfair, in which he stated that, according to repute, one Andrew Mackie, "when he took the Mason word" had "devoted his first child to the Devil," but Telfair insists that he knew by first-hand knowledge that Mackie had never been a Mason.

Anti-Masonry is as old as Masonry. In 1698 some unknown published a tract in which occurs this diverting sentence: "Having thought it needful to warn you of the Mischiefs and Evils practiced in the Sight of God by those called Freemasons, I say take care, lest their Ceremonies and secret Swearings take hold of you . . . ;

How long had there been lodges at work before the first Grand Lodge was organized there in 1717? One of the many facts in answer to the question is in Elias Ashmole's *Diary*, in an entry dated March 10th, 1682: "About 5 p.m. I received a summons to appear at a lodge to be held the next day, at Masons' Hall, London." In all probability the summons was delivered to him by hand. From *Iowa Grand Lodge Bulletin*.

## EDITORIAL

On June 10th and 11th the 1964 sessions of the Annual Communication of Grand Lodge will be held in the fine Auditorium building in Edmonton and the Grand Master and his officers will report on their stewardship of the past twelve months; the work of the year will be considered in retrospect and tentative plans will be laid for the promotion of Freemasonry for the coming year.

To say that it is most desirable for every single Lodge in the Grand Jurisdiction to be represented at this important Communication would be but to mildly express the urgency for just that circumstance. We hear, from time to time, suggestions that Grand Lodge should do this or should do something different from the customary procedure; Brethren, once in a while, will express criticism of Grand Lodge and the manner in which the parent body of Freemasonry conducts the business of Grand Lodge; it is claimed occasionally that accumulated funds should be dispersed much more freely for such purposes as charitable donations to members or their families, that higher education bursary funds should be taken from one of the established funds, rather than sought from the membership.

The Annual Communication is held for the very purpose of offering constructive criticism or of seeking information with respect to methods of carrying on the business of Grand Lodge and **IT IS IMPERATIVE THAT EVERY SINGLE LODGE IN THE GRAND JURISDICTION BE REPRESENTED**, so that every member may, in due course, be fully informed by the reports of those in attendance when they return to their respective constituent Lodges and give the information they must necessarily gain through attendance at Grand Lodge sessions.

Certainly every Worshipful Master has a duty to attend Grand Lodge; Wardens and other officers would be well advised to be present when the business of the senior body is under consideration and when reports are given and opportunities for questions and for the advancement of ideas are freely available to every member of Grand Lodge.

Officers who will be charged with the responsibility of carrying on the work of Grand Lodge for the next Masonic year will be elected and members generally should make it a point to be present and to assist in the selection of officers, whose impact on Freemasonry in the coming months, will mean success or failure for the advancement of the principles of the Craft.

M. W. Bro. Thos. S. Roy, Past Grand Master of Massachusetts will be Guest Speaker at the annual banquet; he is one of America's leading Masons and to hear him will be a privilege that should not be missed. **BE SURE** to attend Grand Lodge in June and make **YOUR** contribution to Freemasonry.

—SCH.

## SEND OUT THY LIGHT

From the Ashlar, Brisbane

The words, "Send Out Thy Light" are taken from Psalm XLII; they are an appeal to God: "Send Out Thy Light and **THY TRUTH**". What words could have a greater appeal to Freemasons? Think of it. "Send Out Thy Light".

In all initiations the desire for "light" is the first symbol presented. It will be ever such to enlighten the mind to all future Masonic progress. Light is of little use, unless it is focussed to reach and penetrate darkness, the darkness of ignorance, where the eyes are blind to light, and, as the Sacred Law records it "eyes have they and see not". Masonic light requires all Freemasons to make full use of it. To that end the light of Freemasonry is constantly brought before every Brother in symbolic form, that it may be put to use. The Working Tools are not presented to handle and admire, because of their useful formation. Like all symbols put forward, constant use must be employed to gain results. The light of Freemasonry can never be found wanting in its guide to that which is right and proper in a man's life. It builds one to higher thoughts in the making of character — "for as a man thinketh, so is he". Masonic light is not an adornment for the Lodge room, its adoration must be looked for in the personalities of the Brethren. So much the better for him, whose desire for understanding can be attained and a moral standard brought to good use.

The low standard of life existing today, must have a destructive effect on Masonry. To this end, Edmund Burke says, "All that is necessary for the forces of evil to win in this world, is for enough good men to do nothing". The attitude of apathy and luke warmness is an open door with the multitudes today. Gossip, ill-furnished amusement, cheap reading are the order of the day. A distinguished Mason, addressing a gathering of his fellows recently said, "Masonry desires strong men to think and plan, to work together, to build the great highway to perfection, so much desired and so difficult to attain". Such words are evidence that the light of Masonry is not penetrating far enough. This is a challenge to every individual Freemason to answer, for he is the torch bearer of Masonic light to those vast multitudes who have not yet understood.

Can it be true that in this world of ours, "every aspect pleases and only man is vile"? To some extent this may be so; Freemasonry nevertheless has shed its light to the benefit of the human race for the past 200 years and more. Those who spread that light in past days have gone to their reward and the call for light continues to the Masons of today.

A friend is one to whom one may pour out all the contents of one's heart, chaff and grain together, knowing that the gentlest of hands will take and sift it, keep what is worth keeping and, with the breath of kindness, blow the rest away.

Arabian Proverb

## WITHIN THE CRAFT IN ALBERTA

### "A MEMORABLE NIGHT"

At a meeting of Mosiac Lodge, Calgary, early in April a distinguished guest in the person of Bro. T. A. "Andy" Anderson was toasted by the members and visitors and in reply, Bro. Anderson said, in part, "This is a memorable night for me, it is just sixty two years tonight that I received my E. A. Degree in Unity Lodge, Lunenburg, Nova Scotia".

Needless to say this long time and faithful member was congratulated on his steady adherence to the Craft and all of its tenets. Bro. Anderson is regular in his attendance and well known to Brethren in Calgary Lodges; after a close and pleasant association with several Lodges in the eastern province, Bro. Anderson moved to Calgary and affiliated with Foothills Lodge No. 174; he is a Life Member of Truro Lodge in the city of the same name in Nova Scotia. The Bulletin extends the most sincere felicitations to Bro. Anderson.



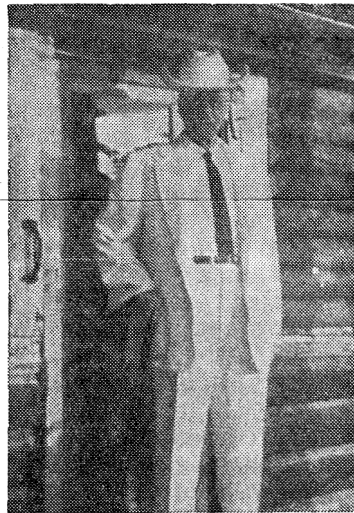
H. A. ANDERSON

Our picture below shows one of Alberta's best known and much beloved stalwarts of Freemasonry, R. W. Bro. W. J. Kirby a resident of Rocky Mountain House and organizer of Lochearn Lodge No. 151 in that thriving centre.

R. W. Bro. Kirby was born in Peterborough, Ont. in December, 1866 and is now 97 years of age. He first associated himself with Freemasonry when he joined Prince Rupert Lodge No. 1, in Winnipeg, Man.

The Mail Star, published in Halifax, N.S. recently carried an article in connection with Bro. Kirby, stating that he was the oldest Mason in the British Commonwealth, outside of Britain herself. Bro. Kirby himself has questioned that contribution although he has been an active Mason for 67 years and it would be interesting to know if there are Masons of longer standing in the Commonwealth.

Congratulations and best wishes of the Bulletin to Bro. Kirby on his fine record and his continued excellent health.



W. J. KIRBY

## DEDICATION CEREMONY AT WESTLOCK LODGE

Westlock Lodge, No. 114, was the scene of a pleasing ceremony in February when a new Altar and Pedestal Cloths were dedicated to the memory of two distinguished and now departed Brethren R. W. Bro. W. J. McCullough, P.D.D.G.M., and V. W. Bro. Geo. McLachlan, P.G.P. Bearing the new equipment, the Officers of the Lodge, led in procession by W. Bro. Haydamack, Director of Ceremonies, entered the Lodge and placed the regalia at the proper stations. Invited by the Worshipful Master A. R. Pallister to perform the ceremony of dedication was R. W. Bro. Dr. E. J. Thompson, Grand Chaplain and needless to say all present were greatly impressed with the ceremony.

A eulogy to the then delivered by R. W. Bro. R. C. Ponting, D.D.G.M.

It is a matter for the deepest regret that space forbids the printing of the entire eulogy; suffice it to say that high tribute was paid to the outstanding Masons who not only made a valuable contribution to the Craft, but who stood high in the memories of all present for their unusual and worth while gifts of leadership to the communities in which they lived and led.

M. W. Bro. Morley Merner, P.G.M. delivered a most appropriate address entitled "Requisites of Leadership." Inasmuch as the Brethren being especially honoured had most adequately demonstrated leadership during their respective lifetimes his topic was an entirely fitting one and there were none in the large audience who did not gain much, both from the high example set by the honoured members and from the unusually appropriate address.

## MASONRY FOR TODAY

By Robt. W. Tarbell in the Wisconsin Freemason

Truth never changes. The immutable law of the ages shines through all creation, material, moral and spiritual. All the precepts and formulas that men have prepared as guides for correct living are but attempts to interpret the fundamental plan. Rituals, creeds and ceremonies reflect, in part, this great plan. The philosophy of Masonry is no exception. From time immemorial it has breathed words of inspiration into the ear of master and novice alike, aiming ever to reveal the Great Light to man. If it was a source of strength and understanding to our ancient brethren, it can be the same to us of the present day.

What are the signs of the times? Surrounded by world problems of uncertain proportions, we are concerned about the future. Are we as a people losing out in the maintenance of cherished ideals, or is the world unrest all about us merely prophetic of better understanding to come? Some would have us believe that society is on a landslide with the brakes out of order. Are the eternal verities on the toboggan, headed for parts unknown? Humanity would like to know the answers to some of these questions. No man can look about him without being affected by the problems of others. Pessimism in one spot begets the blues in another. Men are struggling to keep their faith in each other, even though hopes are jolted now and then.

Masonry is a philosophy of life. Men do not philosophize much with necessity just ahead. Needs come first, then a few comforts. When prosperous, we attune our souls to the Infinite and moralize on life and its problems. In these days many a worthy man would like to petition for the degrees in Masonry. Many men are faced with the matter of trying to understand various theories and philosophies in our day. Masons need to understand these theories and be ready to bring Light to an honest inquirer.

Is Masonry the same bulwark it was in the past? Does its philosophy give strength sufficient for the labor of the day or has it become obsolete? Probably we shall find an answer to our queries in the practice of Brotherly Love, Relief and Truth. These virtues are basic in our thinking, and we need to practice them daily. The methods change with the run of the years. Life is more complex than it was in the last century; modern conveniences have shortened distances, and we talk to our brethren miles away without leaving home.

Every Mason can be an ambassador of good will. We are fully launched into the present year, both on the calendar of the trestle board and in the workaday world. Eager eyes everywhere are looking for the sunrise of a new day. Masons have an abundant opportunity to speak words of comfort into the ears of men about them. At the doorstep, as we lift the latch in the morning, we find mankind looking for guidance and a kindly hand. Now is the time to exemplify the teachings of the fraternity in thought, word and deed. To-

day, especially, we need to prove our faith in the principles of the craft, kindle brighter than ever the fraternal fire in a brother's breast, and re-establish our faith in one another.

After we have reasoned thus far, we would do well to face the fact of a new day. Business methods change, customs change, and our outlook on the world about us comes up for re-consideration. The tempo of life is different than it was in the days of our grandsires. The eternal verities are all about us, but tools are different. Brethren let us stand firm.

## RIDING THE GOAT

### Adapted from the Ashlar

Nothing is too absurd to become a popular belief. Once it does it takes centuries to kill. Whilst the widespread, ignorant, irrational belief in omens, divinations, sorcery, fortune telling, ghosts and witchcraft remains, we suppose we ought not to complain that the absurdity of riding the goat in connection with Masonry is still believed in.

The very absurdity of it, in a way, removed the annoyance that otherwise might be felt. As a matter of fact, a large number of members of the craft just laugh, when it is mentioned, rather than deny it.

It should be taken into consideration that our ritual and our ceremonies are, from first to last, so extremely solemn and impressive, that, however they may appeal to differently constituted individuals, it cannot be said they have a hilarious aspect for any. True, we have seen candidates smile, but it was the sickly unconscious smile that always betokens nervousness, rather than amusement.

If any member of the Order should feel like working off any witticisms on a waiting candidate, let us beg that it will be something more original than mentioning goat-riding. It would be well if he remembered the state of nervousness he, himself, was in, under similar circumstances, and try to re-assure and comfort the about-to-be-brother, instead of harrowing his feelings and adding to his fears of the unknown. A word to the wise is sufficient; let there be no more senseless and upsetting reference to riding the goat, when a candidate is facing, rather, a serious and uplifting experience as he undertakes to affiliate himself with Freemasonry and all that it means.

## The Masters and Wardens Association Calgary

The Masters and Wardens Association of Calgary is organizing a bus (or buses) to transport members from Lodges in the area to Grand Lodge and the bus will leave Loblaw's parking lot on Sixteenth Avenue and Fifth Street N.E. at 5 a.m. Wednesday, June 10th, leaving Edmonton on return trip at 10 p.m. Bro. A. F. McIntosh, S.W. of Concord Lodge No. 124 is President, Bro. Reed Thompson, S.W. of Bow River No. 1, Vice-President and W. Bro. Harold Brayley, W.M. of Foothills Lodge 174 is Secretary-Treasurer. Hospital visiting is arranged by sending the names of any brethren in hospital to Bro. J. Taylor, Secretary-Treasurer of the Calgary Masonic Temple, 330-12th Avenue S.W., Calgary.