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Grand Lodge Bulletin

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THE CRAFT COMES TO WESTERN CANADA

W. Bro. R. S. White, Jordan Lodge No. 177

Most Freemasons in Western Canada will have at some time or another pondered the question, "When and how did Freemasonry get its start in the West". Whether we be new Masons or members of long standing, all of us will be interested to some extent in the story of the development.

Sometime between the years 1733 and 1740 a fort was built at Churchill on the shores of Hudson Bay by the Hudson Bay Company and was called Fort Prince of Wales. Marks of the stone mason were chiselled into the stone blocks used in the structure. Some day we may know for certain that these masons were indeed speculative as well as operative masons. From the marks on the stones it would not be difficult to believe that they were.

A man named James Finlay was located at Neepawie, later known as Neepiwin in 1767. He is believed to be the first English speaking fur-trader to penetrate the West. This pioneer fur-trader, who, twenty-five years later was in charge of a North-West Company trading post at Peace River, was a prominent Freemason. He was a Past Master of St. Peter's Lodge in Montreal and attended lodge regularly in his later years. He is believed to be the first Freemason to enter Western Canada. Another pioneer fur trader of this era was Archibald Norman McLeod who was also well known in St. Peter's Lodge. History reports him to have been active in the Seven Oaks affair and also that he was strongly behind the attempt to drive the Selkirk settlers out of the Red River settlement.

The next knowledge we find of Freemasonry in the West concerns Northern Light Lodge which was instituted in 1864 at Red River. Twelve brethren obtained a dispensation to meet in Fort Pembina, Dakotan Territory in the United States, from the Grand Lodge of Minnesota. When the founder members, who were United States cavalrymen, were transferred to other points a short time later the British citizens who had become members of the lodge obtained a dispensation to remove the place of meeting to the Red River Settlement, British Possessions and thus, Northern Light Lodge was probably the only Lodge in the British Empire to have been first warranted by a Grand Lodge of the United States. It is evident that two of the founder-members, C. W. Nash, its first

master and Charles S. Mix, were mainly responsible for bringing organized Freemasonry to Western Canada. The first master, following the removal of the lodge to Red River was John Schultz. Northern Light Lodge initiated seventeen members before it succumbed to the hardships of those early days. Sometime after 1867 Northern Light Lodge No. 68 on the register of the Grand Lodge of Minnesota closed its doors and its charter was eventually revoked, in 1870. A new Northern Light Lodge was later constituted and numbered No. 10, on The Grand Register of Minnesota.

In this same year we find a large number of British soldiers at the Red River Settlement in Rupert's Land. Several of the 1400 soldiers were Freemasons and it is not surprising to find that in 1870 Freemasonry was revived by the institution of a lodge here. The charter members were all British soldiers of the Wolseley expedition. It is interesting to note that the charter members of the first Northern Light Lodge No. 68 were United States soldiers. The name of this new lodge was to have been Winnipeg Lodge to meet at Fort Garry, but its name was almost immediately changed to Prince Rupert's Lodge. Several civilians from the community affiliated, among them some of the members of the now defunct Northern Light Lodge No. 68. Many prominent citizens in the life of the area became members of this Lodge.

Very early the next year, in 1871, (incidentally this was the same year in which the Grand Lodge of British Columbia was formed) a dispensation was granted to institute a new lodge to be known as Manitoban Lodge, but its name was soon changed to Lisgar Lodge, and it met at Lower Fort Garry. Charters were issued to both of these lodges on the same day, July 13, 1871. Prince Rupert's Lodge became No. 240 and Lisgar Lodge No. 244 on the register of the Grand Lodge of Canada. The following year, in 1872, Ancient Landmark Lodge No. 288 was instituted and chartered, also by the Grand Lodge of Canada.

On May 12th, 1875, the Grand Lodge of Manitoba was born. The three lodges mentioned with some 210 members were the founding lodges of the new Grand Lodge. It is certainly an under-

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EDITORIAL

Now that the summer recess has ended for constituent lodges throughout the Grand Jurisdiction, newly installed Worshipful Masters will be taking over the active direction of the lodges under their charge and it will be incumbent upon them, in company with their officers and the committees named to facilitate the work of the lodge, to insure interesting meetings for the months ahead.

From time to time we hear complaints regarding poor attendance at lodge meetings and it will, I am sure, be generally admitted, that much of the reduced attendance is due, in large measure, to ineffective direction and the lack of adequate programming. There are a great many members those days who gradually tire of meeting to pass a few accounts or to witness degree work and there is no question but that carefully planned programming can work to the advantage of the lodge and its members.

While, perhaps, comparisons between the Masonic Lodge and the service club are invidious, there are cases with which we are familiar, where the regular organized planning of programmes has done much to promote the worth and welfare of service clubs and through which steady and regular attendance has been obtained by the provision of programmes of general interest.

There is so much in the fine history of Freemasonry that is interesting and there are so many members qualified to prepare and present papers or to lead panel discussions of various kinds having to do with the ancient Order that it is distressing to have members refrain from attendance for the simple and sole reason that responsible officers do not take steps necessary to the provision of worth while programmes.

The Grand Lodge of Alberta maintains a very substantial library of Masonic publications of various kinds; the annual proceedings contain addresses of prominent Masons and the reports of such meetings as the Banff Conference and the All Canada Conference are readily available through the office of the Grand Secretary, so that there is no very valid reason why material for papers and addresses cannot be obtained without delay. Few members, qualified to present interesting and instructive addresses would refuse the invitation of the Master to do so.

Perhaps the most important committee of a lodge, other than that on finance, is the programme committee; if the members are uninterested or lack enthusiasm might they not be replaced by others who are keen on the dissemination of information, Masonic or otherwise. It is to be hoped that the forthcoming Masonic year will see an upsurge of interest on the part of the membership generally and the surest way of obtaining such a result is for those responsible to make meetings sufficiently interesting that the members can hardly wait for the next regular or special meeting.

—SCH

COMPASS OR COMPASSES?

W. Bro. R. C. Hill in the *Masonic Record*

This useful device, which figures so prominently in both Operative and Speculative Masonry, is defined by Webster as follows: an instrument for describing circles, transferring measurements, etc. essentially consisting of two pointed branches or legs, joined together at the top by a pivot.

Compasses is the plural. The word derives from the Latin "com" meaning together, and "passus" referring to a pass, step, way or route. From the same roots come the words contrivance, cunning, encompass, pas and pace. A circle has been described as a compass because all of the steps in making it were "together", that is, of the same distance from the centre. Naturally, the word became applied to the familiar two legged instrument used in drawing a circle.

In Masonic phraseology, one encounters the word in both its singular and plural forms. While there is some difference of opinion, many authorities are inclined to consider the plural as more correct and better usage. As the Masonic Historiology debates the problem, it throws new light on the subject, arriving at a logical conclusion by citing an excellent reason for its decision, as follows:

"By some Masons the word is used in the singular as in 'the square and compass' but the plural form 'square and compasses' is much preferable, especially since it immediately distinguishes the working tool from the mariner's compass with which it might otherwise be confused by the uninformed."

THE SEVEN LIBERAL ARTS AND SCIENCES

To the question: "What are the seven liberal arts and sciences" is often added the thought "Why". We can think of no better explanation than the one recently discovered, written by an unknown brother some 150 years ago.

ASTRONOMY—to discover the wonder and magnitude of the universe.

GRAMMAR—to express correctly the substance of our observations.

RHETORIC—to impress forcibly the truths contained therein.

LOGIC—to demonstrate those truths.

ARITHMETIC—to make our calculations.

GEOMETRY—to measure magnitudes and distances.

Thus we see the

MUSIC (harmony) of the whole with no discord in any of its parts. *The Masonic Record*

KEEP THIS IN MIND

The Indiana Freemason

Friendliness and brotherliness should be stressed to the limit in Freemasonry. The practice of these relationships generates more power in fraternal life than about all other things combined. In fact, without a feeling of close kinship among Freemasons, little may be expected from other phases. Every Freemason is truly a brother of every other Freemason, and it is well to keep this thought in mind.

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statement to say that this was a bold step, but that is the mark of pioneering and Freemasonry has always been at hand at such times.

We now find Masonic sovereignty passing from the Grand Lodge of Canada in the Province of Ontario to the Grand Lodge of Manitoba. The new Grand Lodge reported its formation and requested recognition which was granted by the Mother Grand Lodge.

Within two months a dispensation was granted to form a new lodge called St. John's Lodge and it became No. 4 on the register, Prince Rupert, Lisgar and Ancient Landmark being the other three. This might indicate rapid progress which was really not true, for in the first ten years after the Province of Manitoba entered confederation in 1870 only eleven lodges were instituted.

When the neophyte Grand Lodge was scarcely three years old a great deal of trouble developed, mainly over which style of 'work' was to be practiced. No doubt there were other factors. The problems of the next two years are often bypassed or quickly glossed over as though nothing so unhappy had occurred. This is not right in the proper recording of historical fact.

William Douglas, P.G.M., Manitoba in his book, "Freemasonry in Manitoba" which outlined the advance of Freemasonry in that Province from 1864 to 1925 covers this period very open-mindedly. The situation was bad enough, that for a time, another Grand Lodge was formed and held meetings and published its own proceedings, copies of which are now very rare items sought by Masonic scholars. In 1880 reconciliation was brought about and harmony has since prevailed. During this trying period two new lodges had been instituted by the break-away Grand Lodge, but they received recognition under the terms of the reconciliation, from the Grand Lodge of Manitoba.

It seems that wherever men of good faith advance with civilization we find also a parallel advance in Freemasonry. Is it any wonder then that some of its members sought to institute a lodge at Prince Albert in what was then known as the North West Territories? Because of the uncertain and confusing situation existing in Manitoba at that time when two Grand Lodges were endeavoring to operate, these brethren petitioned the Grand Lodge of Canada in the Province of Ontario for a dispensation, which was granted in 1879. Later a charter was granted to Kinistino Lodge, No. 381, G.R.C. It functioned on this basis until 1882 when the troubled waters in Manitoba were calmer and arrangements were made for their allegiance to be transferred to the Grand Lodge of Manitoba. Now it became Kinistino Lodge No. 16, G.R.M. and later Kinistino Lodge No. 1, G.R.S.

In the period following until 1906, twenty-eight other lodges were warranted by the Grand Lodge of Manitoba in that part of the North West Territories which became Saskatchewan. Wascana Lodge, located in Regina, made the first move towards forming a Grand Lodge in Saskatchewan

by drawing a committee to report on the feasibility of such action. The report being highly favorable, and in true Masonic spirit, the senior and oldest lodge was asked to call a convention for the purpose of organizing a Grand Lodge. Kinistino Lodge therefore called such a meeting which was held at Prince Albert, Sask. in 1906; later, on August 8th of the same year the Grand Lodge of Saskatchewan was instituted at Regina. In this case we notice that a deputation was sent to the Grand Lodge of Manitoba requesting permission to form a new Grand Lodge, which, of course, was granted and recognition given.

The advancement of the Canadian Pacific Railway seems to have had its influence on the extension of Freemasonry in the West. In many instances within a year of the arrival of steel, the Masons of a community banded together to form a Masonic Lodge. Medicine Hat, however, was an exception and delayed the formation of a lodge for about a year.

The founding of a Grand Lodge in Alberta actually took place a year earlier than it did in Saskatchewan. This was in 1905. Alberta's first lodge was instituted in 1882 by the Grand Lodge of Manitoba at Edmonton, but it failed to survive and went out of existence again by 1890, having functioned for less than eight years. By this time, however, organized Freemasonry was prospering in Southern Alberta. The C.P.R. had reached Calgary in 1883 and, as would be expected, some Freemasons were on hand. The first freight train carried the Calgary Herald's first printing press and in the first issue of the paper appeared an advertisement calling a meeting of all interested Masons. Weekly meetings were held until a dispensation arrived with permission to form a lodge. It appears that a request was made for a dispensation to the Grand Lodge of British Columbia and when no immediate reply was received a petition was then sent to the Grand Lodge of Manitoba. Both dispensations were received at the same time and since communications with Manitoba were so much faster and owing to the interest manifested by Manitoba this dispensation was accepted and Bow River Lodge No. 28, G. R. M. had its beginnings. This was early in 1884. Many lodges were formed throughout the then North West Territories which included three large districts of Saskatchewan, Assiniboia and Alberta. By the time these lodges began to think of forming a Grand Lodge of their own, there seemed to be a strong possibility that soon the area would be set up as provinces of the Dominion. This did not take place, however, until 1905. By then there were approximately 47 lodges in the Territories and of these 18 were located in the new province of Alberta. Medicine Hat took the initiative and, after discussing the matter, requested the oldest or senior lodge of Bow River to convene a founding meeting. Dr. George MacDonald became the first Grand Master on October 12, 1905.

From history, we learn that British Columbia enjoyed an earlier development than did those parts inland. The first permanent white settle-

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DATES OF INTEREST

- Bowmont Lodge, Dinner, Calgary Masonic Temple, October 2nd.
 Rocky Mountain Lodge, Fiftieth Anniversary, October 17th.
 Mountain View Lodge, Sixtieth Anniversary, October 28th.
 Constituting and Consecration of Kelvingrove Lodge No. 187, Calgary Masonic Temple, September 12th, 1964 at 4:30 p.m.
 Constituting and Consecration of Mystic Tie Lodge No. 188, Masonic Temple, Edmonton, September 19th, 1964 at 4:30 p.m.
 Constituting and Consecration of Northmount Lodge No. 189, Triwood Community Hall, 19th St. N.W. Calgary, October 3rd, 1964, 4:30 p.m.

DISTRICT MEETINGS

District	Place	Date
1	Calgary — Masonic Temple	Saturday, September 26th
2	Medicine Hat	Saturday, November 21st
3	Edmonton, Central Masonic Temple	Saturday, October 31st
4	Ponoka	Wednesday, October 14th
5	To be arranged	
6	High River	Thursday, October 29th
7	Lethbridge	Thursday, November 5th
8	Coleman	Saturday, November 7th
9	Held at Castor on	Friday, August 14th
10	Vermilion	Wednesday, October 21st
11	Vulcan	Wednesday, Nov. 4th
12	Whitecourt	Saturday, October 10th
13	Held at Fairview,	Monday, July 6th
14	Hanna	Wednesday, October 21st
15	Trochu	Wednesday, Nov. 4th
16	Brooks	Thursday, November 5th
17	Held at Viking on	Monday, July 20th
18	Calgary, Crescent Lodge Hall	Saturday, October 24th
19	Edmonton, Acacia Hall	Saturday, October 24th
20	Wetaskiwin	Thursday, Sept. 24th

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ment was located at Victoria in 1843. Fifteen years later, in 1858 a petition for a charter was sent to the Grand Lodge of England. It was issued the following year and arrived a year later in 1860, when Victoria Lodge No. 1085 on the Grand Register of England was warranted. Our historian relates that to operate a lodge a loan of \$1,400.00 was taken out at an interest rate of 18%. This same source indicates that a lodge had been held prior to obtaining a charter and that the brethren met to arrange a Masonic funeral service for one of their brethren, Samuel Hazeltine. In this same year another lodge was considered which sought to work under the Grand Lodge of Washington, but the existing lodge at Victoria objected and the attempt was abandoned. In 1862 two more lodges were warranted. One of these was chartered by the Grand Lodge of Scotland. It was Vancouver Lodge and, about the same time, Union Lodge was chartered by the Grand Lodge of England. Nanaimo Lodge was instituted five years later, in 1867. By 1871, there were four lodges working under charter from England and five from Scotland.

Vancouver Lodge talked of a Grand Lodge for

British Columbia in 1868, but while the Scots agreed to the idea the Englishmen objected strongly and feelings ran high according to the record. Finally, after three more years, on December 26th, 1871 the Grand Lodge of British Columbia was formed. Union Lodge remained aloof for a short time and when it did join the Grand Lodge rather than become No. 2 on the register it had to settle for No. 9. Part of the agreement to form the Grand Lodge was that each Lodge be allowed to practice the work to which it was accustomed. This may account for the numerous systems currently practiced in the Province of British Columbia. It took the railroad another fifteen years to reach the coast, by which time Freemasonry was well organized.

There is a great deal of reading between the lines to be done, as well as a considerable amount that is written, particularly in the minutes of those early lodges. It provides fascinating reading for those who wish to study the history of earlier days. In review we find that the Grand Lodges of the West were founded in the following order, British Columbia, in 1871, and by 1963 had 166 constituent lodges and 27,128 members, Manitoba in 1875 with a membership in 1963 of 16,105 and Alberta in 1905 which in 1963 had 171 lodges with a membership of 19,375 and, in 1906, Saskatchewan with a current record of 207 lodges and 17,202 members.

REFERENCES:

1. Freemasonry in Manitoba 1864 to 1925 by Wm. Douglas, P.G.M., Manitoba.
2. Freemasonry — Origin and Early History in Canada; obtainable from P. L. Morris, 470 Granville St., Vancouver, B.C.
3. Canadian Masonic Research Ass'n., 1951 (Part 1)
4. Canadian Masonic Research Ass'n., 1955, Nos. 2 and 29.
5. Proceedings Grand Lodge of Alberta, 1962.
6. A Concise History of Freemasonry in Canada, 3rd Edition, Compiled by Osborne Sheppard, Box 165, Hamilton, Ontario.

THE OPEN DOOR

I still find each day too short for all the thoughts I want to think, all the walks I want to take, all the books I want to read, and all the friends I want to see. The longer I live the more my mind dwells upon the beauty and wonder of the world.

One's own door opens upon the wealth of Heaven and earth. Life is a struggle, but not a warfare, is a day's labour, but labour on God's earth, under the sun and stars, with other labourers, where we may think and sing and rejoice as we work.

John Burroughs in the Wisconsin Freeman

This is proof of a well-trained mind, to rejoice in what is good and to grieve at the opposite.

Cicero