

The Papers of The Canadian Masonic Research Association

VOLUME II



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No. 39

CANADIAN MASONIC RESEARCH ASSOCIATION

1957

THE HISTORY OF
THE SUPREME COUNCIL OF THE
ANCIENT AND ACCEPTED SCOTTISH RITE
IN CANADA

PART I

1868 - 1924

BY ILL. BRO. R. V. HARRIS, 33°



Read at the Twentieth meeting of the Association,
at Hamilton, Ontario, May 14, 1957



*The 33° Jewel worn by Wm. J. B. McCord Moore,
the first in Canada,*

History of the Supreme Council of the Ancient and Accepted Scottish Rite in Canada

Part I
1868 - 1924

INTRODUCTORY

It will probably surprise the reader to learn that previously to 1868, the degrees of Knight of the East or Sword, Knight of the East and West, Prince of Jerusalem and Prince Rose Croix were conferred in what is now Canada under Irish and Scottish authority. In the records of several of the Royal Arch Chapters, established in Canada owing their origin and allegiance to the Supreme Grand Chapter of Scotland, there are numerous instances of degrees being conferred which in these later days are conferred in Knight Templar, Scottish Rite and other bodies; including Knight of the East or Sword and Knight of the East and West, now conferred in our Scottish Rite Chapters as the 15th and 16th.

For instance, in the minutes of St. Andrews Royal Arch Chapter No. 55, (Reg. Scot.) now No. 2 (Reg. Nova Scotia) established in 1832, there are frequent references to these two degrees conferred on its members as late as 1850.

Again under a warrant from the Great Priory of Ireland dated October 18th, 1855 to Thomas Bird Harris and others of Hamilton, Canada West, authority was granted the petitioners to confer the first two of the above-named degrees. No evidence has been found that such degrees were actually conferred, and in 1859 the Encampment surrendered its warrant to the Great Priory of Ireland and applied for a new warrant from the Provincial Grand Conclave of "Canada" under the name of Godfrey de Bouillon Encampment, now No. 3.

LINE OF DESCENT

The Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada was established under a patent dated July 15, 1874, from the Supreme Council of England, Wales and the Dependencies of the British Crown.

The Supreme Council of England was established in 1845, under a patent from the Supreme Council for the Northern Masonic Jurisdiction of the United States of America.

This last mentioned Supreme Council was formed in 1813 under a charter from the Supreme Council at Charleston, South Carolina, which had been

organized in 1801, with a Constitution based on the Morin patent of 1761, the Constitutions of 1762 and the Grand Constitutions of 1786.

The several bodies constituting the Supreme Council for Canada in 1874 were all established in the previous six years by Col. W. J. B. McLeod Moore acting under authority from the Supreme Council for England, Wales and the dependencies of the British Crown.

SUPREME COUNCIL OF ENGLAND

It will be of interest to insert here some particulars of the "Supreme Grand Council of the Ancient and Accepted Rite of England and Wales, and Dependencies of the British Crown."

Established in 1845, it consisted in 1868 of the following officers:

Charles John Vigne (Past Provincial Grand Warden of Somerset, Provincial Grand Commander of Dorset)

Sovereign Grand Commander

Henry Charles Vernon (Past Provincial Grand Master and Provincial Grand Commander of Worcestershire)

Lieut. Grand Commander

Capt. Nathaniel George Philips (Provincial Grand Commander of Cambridge and Suffolk, member of Supreme Grand Council of Rites of Ireland)

Grand Treasurer General

Col. Henry Clerk, F.R.S. (Provincial Grand Commander of Kent)

Grand Chancellor

John Glas Sandeman (member of Supreme Council of Rites of Ireland)

Grand Secretary General

Rev. William Henry Wentworth Atkins Bowyer (Past Grand Chaplain of England)

Grand Chaplain

Col. Henry Atkins Bowyer, M.A. (Provincial Grand Master and Provincial Grand Commander of Oxfordshire)

Past Sovereign Grand Commander

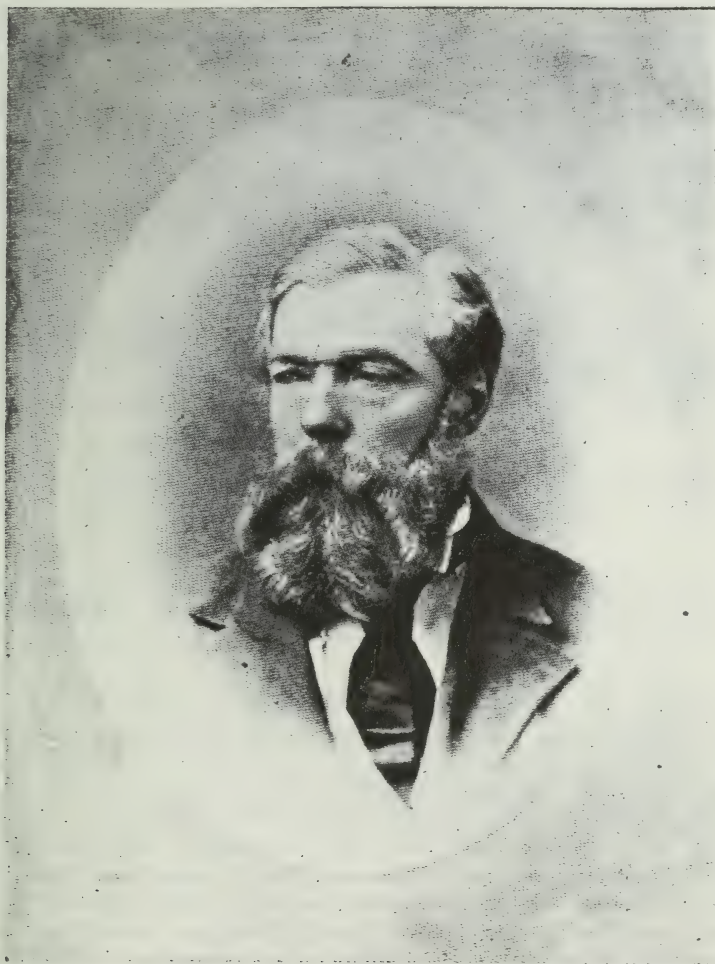
Henry Beaumont Leeson, M.D.

Past Sovereign Grand Commander

The headquarters of the Council were at 33 Golden Square, London, W. and later 23 Belgrave Road, London S.W. The Supreme Council issued warrants for Chapters Rose Croix which conferred all degrees from the 4° to the 18°. The Supreme Grand Council itself conferred the 19° to the 32°. Only present or past M.W. Sovereigns or brethren of three years standing in the 18° degree were eligible to receive the 30°, 31° or 32°. The membership in the 31° and 32° was limited and the degrees were conferred only on invitation by the

Supreme Grand Council and following rather lengthy intervals. There were only 21 members of the 32°, 27 members of the 31° and 123 members of the 30° on the English roll. There were 25 Rose Croix Chapters, including one in Rangoon (Burmah) Constantinople, Bombay, Melbourne (Australia) and in Gibraltar.

There was no provision for conferring any of the degrees, other than the 18°, 30°, 31° and 32° except by obligation.



WILLIAM JAS. B. MCLEOD MOORE 33°
Founder of the Rite in Canada

The first important figure in the history of the Rite in Canada was Col. William J. B. McLeod Moore. Born in Kildare, Ireland in 1810, the eldest son of Captain N. J. Moore of the 74th Regiment, he received his early education in Aberdeen, proceeding at the age of fifteen years to Sandhurst, and at 21 years to an Ensign's commission in the 69th Regiment in which he served for twenty years, in the West Indies, Ireland, Malta, India, Burmah, Bermuda, Gibraltar and Canada.

Entering Craft Masonry at the age of seventeen years, in Glenkindel Lodge No. 333 in Aberdeen, he received the R.A. degree in the same city, and the Knight Templar Order in 1844 in Ireland. While in Malta, 1847 - 51, he revived the Templar Order from its lethargy and carried his enthusiasm with him to Kingston, Canada West, where he resuscitated the dormant Encampment now known as Hugh de Payens Premier Preceptory No. 1. His long and distinguished career as head of the Order in Canada from 1854 until his death in 1890 is one of great courage and leadership.

He received the Scottish Rite degrees in the old Cerneau Council in New York in February 1863 and was nominated by that Council as Deputy for Canada, but excepting the creation of a few 33rds did not act on his commission. In 1863 the Cerneau Council was merged with the Supreme Council of the Northern Masonic Jurisdiction U.S.A., from which the Supreme Council of England itself had derived its origin in 1845 and which accepted and ratified Moore's membership and commission (Proc. S. C. Can. 1929 p. 143).

At this time the Supreme Council of England claimed jurisdiction over Canada as a dependency of the British Crown, and offered to appoint Moore as one of their own Council with authority to introduce the Rite into Canada.

II

Beginnings in Ontario

1867 - 74

In the allocution of Josiah Hayden Drummond, 33° Sovereign Grand Commander of the Supreme Council, 33° for the Northern Masonic Jurisdiction, U.S.A., delivered in Boston, Mass., June 25, 1868, we find;

"In June last (1867) I was applied to through Ill. Alfred Creigh, 33°, for authority to establish bodies of the Rite in Canada. Upon examination of the Constitutions and their practical construction heretofore, I came to the conclusion that that Province is within the jurisdiction of the Supreme Council of England, etc. I learned, also, that that Council claimed the territory. I therefore not only declined, but forbade any participation in any movements looking to the establishment of the Rite there without the consent of the Supreme Council of that jurisdiction, and I advised application to the proper authority. It was finally proposed that Sir W. B. McLeod Moore, 33°, an honorary member of the Supreme Council, (England) should forward to England the proper evidence of his rank, be affiliated with that Supreme Council, and then authorized to establish Bodies of the Rite in the Dominion. This course was determined upon, and by my direction he was furnished with the proper vouchers." (1868 N.J 12-13).

By whom the application through Alfred Creigh was made was not disclosed, but it would seem probable that it was Col. W. J. B. McLeod Moore, for when addressing the Provincial Conclave of Canada, K.T. at Ottawa, on August 14, 1867, Col. McLeod Moore said:

"I consider it proper for me to make known to you that I have been in communication with the illustrious heads of the Ancient and Accepted Scottish Rite, 33°, for the Northern Jurisdiction of the United States, who have now happily and satisfactorily established a union with the New York Council, under Illustrious Grand Commander Josiah H. Drummond. He informs me that as a Grand Commander of the 33°, I can establish a Grand Council in the Dominion."

The minutes of the Supreme Council of England and Wales for October 8, 1867, record the receipt of a letter from Albert Pike, Sovereign Grand Commander Southern Jurisdiction, relating to the establishment of the Scottish Rite in Canada, and a reply indicating their favourable attitude. The correspondence, however is not in the Pike files of the Southern jurisdiction.

Col. W. J. B. McLeod Moore followed up his correspondence and in the minutes of the Supreme Council of England for February 12, 1868, we find a reference to a "certificate" issued to him giving him authority to establish a Consistory of the 32° in Canada, but no additional information.

On April 4th, 1868, however we find that he wrote W. Hyde Pullen, 32°, Secretary ad interim of the Supreme Council for England and Wales enclosing

- (1) his own obligation of allegiance
- (2) an application (undated) for a warrant for a Consistory, Chapter, Council and Lodge of Perfection
- (3) his own recommendation
- (4) letters from Ill. Bros. J. W. Murton and Fred Webber of the Northern and Southern Jurisdictions, recommending the granting of the application.

THE FIRST PETITION

The application reads as follows:

"To the M. P. Sov. Gr. Commander and Members of the Supreme Council 33 .°. for England and Wales and the Dependencies of the British Crown.

The undersigned Masons of the Ancient and Accepted Scottish Rite of Freemasonry being desirous of propagating the principles of the Rite in the Dominion of Canada, Respectfully request your Supreme Council to grant us charters to open and hold a Lodge of Perfection 14th degree, Council of Princes of Jerusalem 16th, Chapter of Rose Croix 18th and Consistory of S.P.R.S. 32nd in the City of Hamilton, Province of Ontario and Dominion aforesaid.

Your Petitioners promise due obedience to your Supreme Council and the Constitutions and Statutes of your august body as well as the ancient constitutions of the "Ancient and Accepted Rite."

W. J. B. McLeod Moore, 33° Northern Jurisdiction of U. States of America, Laprairie, P. of Que.

J. W. Murtion, 32° Southern Jurisdiction U.S. America, Hamilton, Ontario, Canada.

To the Wth & Sth Commanders and Members
of the Supreme Council 33: for England & Wales
and the Dependencies of the British Crown

The Undersigned Masons of the Ancient and Accepted
Scottish Rite of Freemasonry being desirous of propagating the
principles of the Rite in the Dominion of Canada respectfully
request your Supreme Council to grant us ~~leave~~ to open and hold
a Lodge of Perfection 14th degree Council Prince of Jerusalem
Chapters of Rose Croix 18th and Lemnistry of S. V. R. S. 32nd in the City
of Hamilton Province of Ontario and Dominion aforesaid

Your Petitioners promise due obedience to your Supreme
Council and the constitutions & statutes of your august body as
well as the ancient constitution of the Ancient & Accepted Rite

~~W. J. B. McLeod Moore~~ 33: Northern Jurisdiction
U. States of America

~~J. W. Murtion~~ 32: Southern Jurisdiction
U. States of America

Alexander Allan Stevenson, 32: Northern
Jurisdiction, United States of America

Wm. M. Nelson 32
Northern Jurisdiction U.S.A.
St. Lawrence Ontario

Alex. Allan Stevenson 32° Northern Jurisdiction, U. States of America, Montreal, Canada.

Wm. M. Wilson 32°, Northern Jurisdiction, U.S.A., Simcoe, Ontario."

McLeod Moore later forwarded the obligation of allegiance of T. Douglas Harington 32° dated April 9th, 1868, on which date Moore conferred by obligation, the degrees of the Rite upon him up to and including the 32°.

THE FIRST ROSE CROIX CHAPTER

In the Archives of the Supreme Council of England there is also **the original petition** for the formation of a Rose Croix Chapter at London, Ont. signed by Thompson Wilson, 18° of Invicta Chapter, England; Wm. J. B. McLeod Moore and Thomas Douglas Harington. It is dated April 18th, 1868 and reads as follows:

To the Supreme council of Sovereign Grand Inspectors General of the thirty third Degree of the Ancient and Accepted Rite of Free Masonry for England, Wales and dependencies of the British Crown —

Greeting

Your petitioners Knights of the East and West and Perfect Princes Free Masons of H.R.D.M. Knights of the Eagle and Pelican of Rose Croix being anxious to increase their knowledge of Ancient Craft Masonry by the cultivation of the Sub. and Sup. degrees of the Ancient and Accepted Scottish Rite would respectfully solicit your honorable body to grant power to open a chapter of Rose Croix Masons and confer that and all other degrees from the 4th to the 17th inclusive of the A. and A . . Rite under the Title of the **London** Chapter of Sovereign Princes Rose Croix of H.R.D.M. and such other business as may appertain to the Grade, to be held in the city of London, Province of Ontario, Dominion of Canada. We pledging ourselves to conform in all things to the Rules and Regulations for the Government of Chapters of Rose Croix and abiding by the constitutions, and regulations of the Order for England, Wales, and Dependencies of the British Crown. The first M.W.S. to be Thompson Wilson 18°.

Given under our hands at London W.C. this eighteenth day of April 1868.

Thompson Wilson 18° (late of Invicta Chapter Woolwich R. + de H-R-D-M- England)

W. J. B. McL. Moore R. + de H.R.D.M. S.G.I.G. 33°

T. Douglas Harington R. + de H.R.D.M. - S.P.R.S. 32°

As far as we have learned, the members of the A. & A. S. Rite in Canada in 1868 were:

Col. Wm. J. B. McL. Moore, LaPrairie	33°	Northern Juris. U.S.A.
John W. Murton, Hamilton	32°	Southern Juris. U.S.A.
Alexander Allan Stevenson, Montreal	32°	Northern Juris.
Wm. Mercer Wilson, Simcoe	32°	Northern Juris.
Capt. Thompson Wilson, London	18°	Invicta Chapter, London, Eng.
Thomas Douglas Harington, Ottawa	32°	Ottawa, April 9, 1868.
Rev. James D. Gibson	32°	Southern Juris.
Charles A. Birge	32°	Northern Juris.
William Reid	32°	Northern and Southern Juris.
William Edgar	32°	Northern Juris.
Hugh Alex. MacKay	32°	Northern Juris.
Joseph C. Franck	32°	
Thomas Bird Harris, Hamilton	32°	
Richard Ball	32°	
Robert Marshall, Saint John, N.B.	32°	Northern Juris. 1867
Christopher Besant, Saint John	18°	
Colin McKenzie, Saint John	18°	
Douglas G. Smith, Saint John	32°	
Robert Thomas Clinch, Saint John	32°	Northern Juris. 1867
William Henry Thorne, Saint John		

Our Illustrious Most Valiant and Sublime Princes of the Royal Arch, Knights K. & H., Illustrious Princes and knights grand Ineffable and Sublime, Free and Accepted Masters of all degrees Ancient and Modern over the surface of the two Hemispheres, To all, to whom these letters may come, We,

Do hereby grant a dispensation to our Illustrious Brother Colonel W. J. Burg M. L. de la Moore 33^d Degree, our Representative in the dominion of Canada, with full power to open a Consistory of Sublime Princes of the Royal Arch, and issue Warrants for Rose Croix Chapters, Councils of Princes of Jerusalem & grand lodges of Specimen, for which this shall be sufficient Authority until the Warrant granted on the 6th May 1868 is duly prepared and received by the above named Illustrious Brother.

Given under my hand and seal by order of the Supreme Council on the 14th May 1868.

23 Belgrave Road, London W. N. W. W. Phillips 33^d

Grand Secretary Gen^l B. B.

S. G. & Co. England & Wales & N. & S.

Original Dispensation for Scottish Rite bodies in Canada May 14, 1868

THE FIRST DISPENSATION

At a meeting of the Supreme Council for England held May 6th, 1868 it was resolved to grant a warrant in favour of Col. McLeod Moore. Copies of the dispensation issued to Col. McLeod Moore and the letter of instructions which accompanied the dispensation both dated May 14, 1868, both in the handwriting of Capt. N. G. Philips, Grand Secretary General are preserved in the letter book of the Supreme Council for England. These two documents undoubtedly constitute the original authority under which McLeod Moore acted in establishing the Scottish Rite bodies at London, Hamilton and Toronto. This dispensation reads as follows :

"Our Illustrious Most Valiant and Sublime Princes of the Royal Secret, Knights K-H Illustrious Princes and Knights Grand Ineffable and Sublime, Free and Accepted Masons of all degrees, Ancient and Modern, over the surface of the two Hemispheres,

To All, to whom these letters may come, We

Do hereby grant a dispensation to our Illustrious Brother W. J. Bury McLeod Moore, 33rd Degree, Our Representative in the Dominion of Canada, with full power to open a Consistory of Sublime Princes of the Royal Secret, and issue Warrants for Rose Croix Chapters, Councils of Princes of Jerusalem, & Grand Lodges of Perfection, for which this shall be sufficient authority until the warrant granted on the 6th May, 1868, is duly prepared and received by the above named Illustrious Brother.

Given under my hand and seal by order of the S.G.C. on the 14th May, 1868.

23 Belgrave Road, London S.W.

(Sgd) Natl. Geo. Philips, 33°
Grand Secretary Gen'l, H.E., S.G.C.
England and Wales &c.

It is the opinion of the present Grand Secretary General (Col. E. G. Dunn) that McLeod Moore had no other authority than this dispensation until some time in October or November 1868.

The letter of instructions of May 14, 1868, acknowledged receipt of Moore's letter of April 4 and enclosures and contained the following interesting paragraphs :

"An application has been made to us by Capt. Wilson, but as you are now our Representative you have now the power to grant.

"I hope to send you by this mail or next week your Patent as S.G.I.G. 33°, The Rules & Regulations and list of Members, Rituals of the Rose Croix degree & Installation of M.W.S. of Chapter and the 31st & 32nd Degrees. We never work the last in extensia in this country, and find that the ceremony I send you is sufficient. In a short time however I hope to send you a longer ceremony for it.

"We do not at present work the intermediate degrees, but they are given by communication before the 18th degree is conferred, but I believe it is contemplated to work certain of them, and as soon as it is finally settled I will let you know — You have no doubt got a copy of Albert Pike's translation of the Ancient Constitution. It is very similar to ours, and if you act up to the Rules therein laid down you cannot go wrong. The 30° can only be conferred in the presence of 3 Sov. Gd. Insp. Genls. 33°, & the fees for it as well as the Higher Degrees are 10 guineas or the equivalent in the currency of the Country. I should recommend your starting only one Consistory of the 32°. We have only one here and keep it entirely under our own care. Please read the obligation of allegiance over carefully to those who wish to be affiliated, as it prevents their holding any communication with members of the Baldwin Bristol, **or any other body unrecognised by us.**

"This, I may explain, does not allude to their visiting in Blue, Arch or Templar Masonry, but refers only to those degrees that are more particularly under our own charge, like the intermediate degrees, Rose Croix, etc. There are certain degrees which belong to us called Knights of the Sword, or East, East & West, which in Ireland are conferred before the Templar and have also I believe been worked in Canada.

"I think Bro. Starkey of Conduit Street, Regent Street, is about the best man to get clothing, jewel, etc. for High Degrees. I will get him to send you a list of things."

THE RITE BEGINS — MOORE CONSISTORY

McLeod Moore and his associates lost no time in acting on the authority of their dispensation, and proceeded to organize a Consistory on July 10th, 1868, and a Chapter Rose Croix on July 14, 1868.

In the English Archives are the "Minutes of an Assemblage of Sublime Princes of Royal Secret 32° A. & A.R. held in the Hall of St. George's Lodge Y.R.F. (York Rite Freemasonry) in the City of London on Friday the 10th day of July A.D. 1868."

These minutes record that the Supreme Council in England "had ordered the issue of a warrant for a Consistory 32° to be held at Hamilton as soon as it could be prepared, and had in the meantime forwarded a Dispensation giving him full powers to open said Consistory and further to grant warrant to hold Sovereign Rose Croix Chapters etc., etc. in the said Dominion."

He then named the following as the first members of the said Consistory:

W. J. B. McLeod Moore	33°
Thomas D. Harington	32° (absent from meeting)
John W. Murton	32°
Alexander A. Stevenson	32° (absent)
Rev. James D. Gibson	32°
Capt. Thompson Wilson	32°
Charles A. Birge	32°
William Reid	32°
Hugh Alex. MacKay	32°
William Edgar	32°

and dedicated the Consistory under the title of Moore Sovereign Consistory S.P.R.S. 32° to meet at Hamilton.

He then declared himself Commander in Chief and then appointed and installed the following officers:

John W. Murton	1st Lieut. Commander
Thos. D. Harington	2nd Lieut. Commander
Rev. James D. Gibson	Orator and Minister of State
Charles A. Birge	Grand Chancellor
Hugh A. MacKay	Grand Secretary and Keeper of Seal
	Grand Treasurer
William Reid	Grand Engineer and Architect
Capt. Thompson Wilson	Grand Hospitaler
Richard Bull	Grand Master of Cer.
William Edgar	Grand Capt. of Guard
Alex. A. Stevenson	Grand Standard Bearer
J. C. Franck	Member
	Grand Sentinel not appointed.

MOORE CONSISTORY

The next assembly of Moore Consistory was held in Hamilton on December 8, 1868 and was opened in ample form at 8.00 p.m. with J. W. Murton, 33° Acting Commander in Chief presiding and Hugh A. MacKay as Grand Secretary, when the minutes of the London meeting were read and confirmed, and a committee appointed to draft bylaws.

The next assembly was not held till August 10, 1871, at which T. D. Harington 33° read his commission as Representative of the Supreme Council for England and handed over to the Grand Secretary the warrant for the Consistory.

Fees were fixed as follows:

4° - 18° \$40.00; 19° - 30° \$20.00; 31° and 32° \$40.00

Officers were then elected as follows:

T. D. Harington 33°	Commander in Chief
J. W. Murton 33°	1st Lieut. Comm.
Thos. Bird Harris 33°	2nd Lieut. Comm.
Hugh A. MacKay 32°	Grand Chancellor & Secy.
J. K. Kerr 32°	Grand Treasurer

Later meetings were held regularly and much constructive work done, although, pending the arrival of copies of the ritual which were secured by Bro. Murton from Albert Pike, Sovereign Grand Commander of the Southern Jurisdiction, no degrees were exemplified until March 7, 1872 when ten Sovereign Princes were advanced to the 30°. These included John Morison Gibson, Hugh Murray, John J. Mason and John Stevenson of whom we shall later hear much.

Owing to his inability to attend meetings, T. D. Harington later expressed a desire to relinquish his office, and on October 1st, 1873, John W. Murton was elected Commander in Chief. At this meeting and again on January 7th and February 5th, 1874, resolutions were adopted endorsing the proposals for the establishment of a Supreme Council for Canada.

HAMILTON ROSE CROIX CHAPTER

Following the closing of the Consistory at London, on July 14, 1868, Moore opened a Chapter Rose Croix consisting of the same brethren, to be known as "Hamilton Chapter" and granted them authority to open and hold a Chapter Rose Croix and under it a Council of Princes of Jerusalem and Lodge of Perfection, the terms of the warrant to be settled as soon as he could return to LaPrairie, Que.

Moore then installed John W. Murton as first Most Wise Sovereign and delegated to him authority to install the remaining officers.

About a month after its institution in London, Hamilton Chapter held its second assembly on August 6, 1868, when J. W. Murton, William Reid, C. A. Birge, W. Edgar and H. A. MacKay met in the Masonic rooms at Hamilton, when John W. Murton appointed as M.W.S. declared the Chapter open. An election by ballot was held for the remaining officers to hold office until Maundy Thursday, 1869.

On March 25, 1869 a code of bylaws was adopted and the following officers of the Chapter were elected, as follows:

John W. Murton	33°	Most Wise Sovereign
Hugh A. MacKay	32°	High Prelate
William Reid	32°	1st General
Edward Mitchell	18°	2nd General
Richard Brierley	18°	Registrar-Treasurer
William Edgar	32°	Grand Marshal
James Charlton	18°	Raphael
Wm. T. Mundy	18°	Director of Ceremonies
Charles A. Birge	32°	Herald
Charles R. Murray	18°	Captain of the Guard

LONDON CHAPTER ROSE CROIX

Although the minutes in the English Archives make no reference to the formation of a Rose Croix Chapter at London, Ont., it is a matter of record that on the same day and immediately after the institution of the Hamilton Chapter, the officers of that Chapter with John W. Murton presiding, conferred the degrees from the 4th to the 18th on several Master Masons resident in London, and that a Chapter of Rose Croix was then instituted by Moore himself under the name of London Sovereign Chapter Rose Croix with Thompson Wilson as first M.W.S.

Thus were founded the first Consistory and Rose Croix Chapters of the Rite in Canada.

On August 12, 1868 McLeod Moore reported to the Grand Priory, Knights Templar of Canada.

"I have already acted upon my authority and formed a Grand Consistory at Hamilton, and a Rose Croix Chapter as also a Chapter of Rose Croix at London, Ont., and shortly purpose issuing a warrant for one in this city (Montreal)."

WARRANTS ARRIVE

In due course warrants for the London and Hamilton bodies were issued in England and forwarded to the proper officers. That issued to the Hamilton Chapter reads as follows:

UNIVERSI TERRARUM ORBIS ARCHITECTONIS AD GLORIAM
INGENTIS

ORDO A B C H A O

From the East of the Supreme Grand Council of the Sovereign Grand Inspectors General of the 33rd Degree of the Ancient and Accepted Rite of Freemasonry for England and Wales, and the Dependencies of Great Britain under the C. C. of the Zenith, near the B. . B. . answering to 51° 30' N. . Lat. . and 6' W. . Meridian of Greenwich.

To our Illustrious Princes and Knights Grand Ineffable and Sublime, Free and Accepted Masons of all Degrees, Ancient and Modern, over the surface of the Two Hemispheres,

To all to whom these Presents may come:

HEALTH, STABILITY, POWER. .

Know Ye, That we, the Sovereign Grand Inspectors General, lawfully and constitutionally established at our Grand East London in Supreme Council of the 33rd and last degree of the Ancient and Accepted Rite of Freemasonry and duly congregated this 24th day of Tamuz Anno Hebraicis 5628 Anno Lucis 5872 which corresponds to the **14th day of July** Anno Christi 1868 A. Ords 750 and A: M. 554 at our Grand Council Chamber a Sacred Asylum where reign

UNION, CONTENTMENT, WISDOM

Do By These Presents Declare, That we have duly considered and accepted a Petition from the Ills. Bro. John W. Murton and have ordered the same to be deposited in the Archives of our Council, Wherefore Be It Known, That we hereby authorize and empower our trusty and well beloved Bro. John W. Murton, 32°. H. A. MacKay, 32°. Revd. James D. Gibson, 32°. Charles A. Birge, 32°. Wm. Edgar, 32°. Wm. Reid, 32°. to constitute and hold a

SOVEREIGN CHAPTER ROSE CROIX OF HARODIM at Hamilton,
Province of Ontario, Dominion of Canada, under the title of

THE HAMILTON CHAPTER ;

and in conjunction therewith and in subordination thereto to hold a meeting or Lodge in each of the several Ineffable degrees from the Fourth to the Fourteenth inclusive, and to confer therein respectively the degrees thereto belonging, viz :

- 4th — Secret Master.
- 5th — Perfect Master.
- 6th — Intimate Secretary.
- 7th — Provost and Judge.
- 8th — Intendant of the Buildings.
- 9th — Elected Knight of Nine.
- 10th — Illustrious Elected Knight of Fifteen.
- 11th — Sublime Knight Elect.
- 12th — Grand Master Architect.
- 13th — Ancient Master of the Royal Arch.
- 14th — Grand Elect and Perfect Master and Sublime Mason.

Also power and Authority to hold Councils in the 15th and 16th and 17th degrees and to confer therein the degrees thereto belonging, viz. —

- 15th — Knight of the East and of the Sword.
- 16th — Prince of Jerusalem.
- 17th — Knight of the East and of the West.

and finally power and authority to hold a Royal Chapter Rose Croix of H. : R. : D. : M. : , or Knight of the White Eagle and Pelican. Provided always and it is hereby enjoined on pain of expulsion, and forfeiture of the powers hereby conferred :—

That every candidate shall be a Master Mason, duly received and initiated into Masonry. That he shall have taken and signed the obligation of Allegiance to this Supreme Council, and that such obligation of Allegiance, with particulars of residence, profession & c., shall be duly forwarded to the Grand Secretary General of the Sup. Gd. Council.

That the time and place of Meeting of the Lodges and Councils in the several degrees be likewise duly forwarded for Registry to the said Ills. Grd. Secy., and that all Fees for Registry and Certificates be faithfully paid.

That a copy of all By-Laws be similarly forwarded for approval and Registration, and that no By-Laws shall be valid until a copy of the same shall have been so sent for the sanction of the Supreme Grand Council.

That the Ancient Laws and Constitutions of the Order, and the decrees of the Sup. . Gr. . Council be duly practised and enforced, and that any Member or Members offending against the same be expelled, unless upon appeal to the Supreme Council such decision be reversed or altered.

And We Hereby Proclaim such Chapter to be registered under the Title of

THE HAMILTON CHAPTER

of Sovereign Princes Rose Croix of H. : R. : D. : M. :, and we proclaim our Illustrious Br. John W. Murton, to be the Most Wise Sovereign thereof, deputing to him in conjunction with the aforesaid trusty and well-beloved Brethren to establish the same in conformity with the Ancient Laws and Constitutions of the Order.

In Witness whereof We, the undersigned, Sovereigns Grand Inspectors General, Members of the Supreme Council of the 33rd degree for England and Wales and the Dependencies of the British Crown, have hereunto subscribed our Names, and have affixed hereto, the Grand Seal of the Illustrious Order.

HENRY A. BOWYER
Rt. of H.R.D.M., K.H., S.P.R.S.
Sov. Grand Commander, 33°.

H. E. VERNON
Rt. of H.R.D.M., K.H., S.P.R.S.
Grand Treasurer 33°.

NATHL. GEO. PHILIPS
Rt. of H.R.D.M., K.H., S.P.R.S.
Grand Secretary General 33°.

W. J. B. McL. MOORE
Rt. of H.R.D.M., K.H., S.P.R.S.
Sov. Gr. Ins. Gen. 33: Representative of the Su. Gr. Co. for Canada.
Registered in the Archives of the Supreme Gr. Council 33°.

III

Beginnings in New Brunswick 1867 - 74

From the evidence available it is clear that parallel with his efforts to establish the Rite in Ontario, McLeod Moore was co-operating with Robert Marshall of Saint John, New Brunswick to establish similar bodies in that Province. While no record is to be found in the English Archives, it is definitely established from other sources that Robert Marshall received his degrees 4° to 32° in Boston, Mass., in 1867 and that simultaneously with the application to the Supreme Council in England in April 1868, by McLeod Moore and others for the establishment of Scottish Rite bodies in Hamilton and London, Robert Marshall, 32°, Christopher Besant 18°, Colin McKenzie 18°, Douglas G. Smith 32°, W. J. B. McLeod Moore 33°, and Thomas Douglas Harington 32°, petitioned the Supreme Council for a warrant for a Rose Croix Chapter at Saint John, N.B., and that **a warrant dated May 6th, 1868**, was later issued

by the Supreme Council to the petitioners, empowering them, to constitute and hold a Sovereign Chapter Rose Croix of Harodim, at St. John, New Brunswick, Dominion of Canada, under the title of the

MOORE CHAPTER OF SOVEREIGN PRINCES ROSE CROIX,
H.R.D.M.

The warrant was in similar terms as that for the Hamilton Chapter, and named "our illustrious brother ROBERT MARSHALL, 32°, to be the Most Wise Sovereign thereof, deputing to him in conjunction with the aforesaid trusty and well-beloved brethren, to establish the same in conformity with the Ancient Laws and Constitutions of the Order," and was signed by the same officers of the Supreme Council as in the Hamilton warrant.



ROBERT MARSHALL 33°
Founder of the Rite in New Brunswick

Robert Marshall was born at Pictou N.S., April 27, 1832, and five years later removed with his parents to Chatham, N.B., where he was educated in the Grammar School. In 1859 he removed to Saint John on his appointment as accountant with the New Brunswick Railway. In 1866 he commenced an insurance business, representing several of the largest companies as General Agent for the Province. He entered fully into the general life of the city and served on the Boards of many philanthropic and benevolent organizations including the Y.M.C.A., the Protestant Orphanage, St. Andrew's Society and the Board of Fire Underwriters.

In 1874 he contested the City of Saint John for the Provincial Legislature but was unsuccessful. In 1876 he was elected and in a by-election in 1877 was re-elected by acclamation. In the general elections of 1878 he was again elected, and in the following year became a member of the Cabinet without portfolio, continuing until 1882.

He was made a Mason in Union Lodge of Portland No. 780 English Constn. February 16, 1860, later becoming Master of the Lodge. On the formation of the Grand Lodge of New Brunswick in 1867 he took an active part, and was Vice-President of the Board of General Purposes. He served as Deputy Grand Master and in 1878 was elected Grand Master, serving for two years.

Active in all branches of Masonry, he received the degrees of the Rite in Boston in 1867 and in 1870 was created a 33° Mason by the Supreme Council of England and Wales. On the formation of the Supreme Council of Canada in 1874 he was appointed Lieut. Grand Commander as well as Deputy for New Brunswick. He retained these offices until 1880 when he resigned both.

In 1884 he was elected Deputy for Nova Scotia and succeeded in 1885 in forming a Consistory in that Province. In 1895 he was elected Deputy for New Brunswick, filling the office for three years. After a long illness, he died at Saint John on May 26th, 1904.

It would seem probable from other evidence that both warrants were not completed until October 13, 1868, when they were both sent to McLeod Moore and after being signed by him they were sent to T. D. Harington and Robert Marshall respectively. No duplicate original of either warrant was made or kept by the Supreme Council of England. The only copies are found in printed bylaws of the two Chapters still preserved. The original McLeod Moore warrant was probably burned in a fire which destroyed McLeod Moore's home at Laprairie, P.Q. in the early 80's and the original Marshall warrant was undoubtedly burned in the great Saint John fire June 20, 1877. Col. Dunn writes that both these warrants were in the same form as used in England at the present day, that is, as set out in the copy of the Hamilton warrant dated July 14, 1868.

It will be noted that this Charter is dated May 6th, 1868 and refers to the receipt of a Petition from Robert Marshall, Christopher Besant, Colin McKenzie, David G. Smith, W. J. B. McLeod Moore and Thomas Douglas Harington plainly showing concerted action on the part of the two groups of Petitioners, those in Ontario and those in New Brunswick.

KEITH CHAPTER, HALIFAX

Among the first candidates for degrees in Moore Chapter was Joseph Conway Brown of Halifax, who with others received his 18° in April 1870.

Along with two officers in the 78th Highlanders, then stationed in Halifax, (Col. Charles E. Croker-King 18° and Captain George Lecky, 18°) who had both received their degrees in Europa Chapter, at Gibraltar, Brown petitioned Robert Marshall 33°, Inspector-General for New Brunswick and Nova Scotia, for a warrant for a new Chapter in Halifax, to be known as Keith Rose Croix Chapter. The Warrant was issued by the Supreme Council in England on October 11, 1870, and the Chapter organized on January 19, 1871, becoming the second Scottish Rite body in the Maritime Provinces.

THE SUPREME COUNCIL OF SCOTLAND IN NEW BRUNSWICK

It is however clear that the plans of McLeod Moore and Robert Marshall and their associates soon became known outside their circle and it is not surprising to learn that the Supreme Council 33° A. & A.S. Rite for Scotland sitting at Edinburgh on March 14th, 1871 received "an application from certain brethren in St. John, New Brunswick, members of the Royal Order of Scotland, wishing that the higher degrees of the Rite should be duly established in that colony and asking for a dispensation to Brother Robert T. Clinch, a member of the 32° degree to duly obligate the petitioners as 18th and up to and inclusive of the 30th, with a view to their applying for a proper warrant for the working of these degrees."

The petitioners for this warrant were,

Robert Thomson Clinch	32°
Christopher Murray	30°
Benjamin Lester Peters	30°
John Valentine Ellis	30°
Edward Willis	30°
Edwin James Everett	30°
Alexander Rankin	30°

On this occasion J. Whyte Melville, Sov. Grand Commander presided and it was resolved that "a proper dispensation to Bro. Clinch be prepared and sent to him."

At the sitting of the Supreme Council on May 8th, 1871, the draft dispensation was laid before the meeting, approved and signed.

On receipt of this dispensation, Bro. Clinch, obligated the petitioners up to and including the 32° and then prepared a further petition signed by himself and "other members of the Rose Croix Chapter and Consistory of Edinburgh residing in the City of St. John, New Brunswick, for authority to open a Chapter of Princes Rose Croix and a Consistory of K. — H. or 30th degree in that Province."

This petition was placed before the meeting of the Supreme Council on August 9th, 1871, when the issue of a Charter was authorized with precedence as from that date. This petition was signed by Robert Thomson Clinch, John Valentine Ellis, Edward Willis, Edwin James Everett and Alexander Rankin, all 30°.

The Charter or warrant issued August 9th, 1871, was signed by J. Whyte Melville, of Bennoch, 33° Sovereign Grand Commander, Alexander J. Stewart 33° Grand Secretary H.E., and Dr. Samuel Somerville of Ampherlaw, Grand Treasurer.

These two new bodies were constituted and consecrated at Saint John on November 3, 1871.

The by-laws of the new Chapter (known as the New Brunswick Chapter Rose Croix) and of the Council (known as the New Brunswick Council K-H.) were approved by the Supreme Council at its meeting on January 31st, 1872.

RIVALRY

Faced with this invasion of what it regarded as its own exclusive territory, the Supreme Council of England on October 20th, 1871 proposed to its sister Councils of Scotland and Ireland "that an understanding should be established between (them) to the effect that whenever any one of these Councils shall have established the Ancient and Accepted Scottish Rite in any of the Colonies the other two Councils should leave that Colony under the exclusive jurisdiction of the Council that had first established the Rite."

This proposal was discussed at several meetings and on July 4th, 1872, the Supreme Council of Scotland agreed to it with the proviso that such proposal should not apply to the two newly established bodies in New Brunswick.

The Supreme Council for England and Wales thereupon on July 27th, 1872, authorized Robert Marshall 33rd, its representative for New Brunswick and Nova Scotia to open a Consistory, 32nd S.P.R.S. at Saint John and to establish subordinate bodies of the Rite. By virtue of his authority, Bro. Marshall organized and consecrated Harington Sovereign Consistory, at Saint John, on September 12th, 1872 (named after Bro. T. Douglas Harington of Quebec.) with jurisdiction over New Brunswick, Nova Scotia and Prince Edward Island and also a **Grand Council** of the Thirty-third Degree for the Maritime Provinces with authority co-equal with the Consistory and Grand Council established at Hamilton in Ontario. These two Grand Councils at St. John and Hamilton, continued as independent ruling Grand Bodies of the Rite, for the next two years, subordinate only to the Supreme Council of England and Wales.

The petitioners in this instance were:

Robert Marshall	33°
Thomas Douglas Harington	33°
William J. B. McLeod Moore	33°
David G. Smith	32°
James Domville	32°
David Ransom Munro	32°
Hugh Williams Chisholm	32°
William Henry Thorne	32°
J. G. A. LeBlanc	32°
William D. Forster	32°

THE GRAND COUNCIL FOR THE MARITIME PROVINCES

The members of this Grand Council were Robert Marshall 33° appointed Grand Representative for the Provinces of New Brunswick and Nova Scotia by patent from the Supreme Council for England, Wales etc., dated October 9th, 1872, and

James Domville	33°
David Ransom Munro	33°
Alfred D. Goodwin	32°
Registrar of the Grand Council	
Hugh Williams Chisholm	33°

From a rare copy of the "Rules and Regulations for the Government of the Ancient and Accepted Rite in the Maritime Provinces, Dominion of Canada," published in Saint John, N.B., in 1873, we learn that it was "deemed expedient to adopt a system of local government and supervision which will tend to the advancement of the Rite, and at the same time work in harmony with the Consistory in the other portion of the Dominion of Canada, with its Grand East at Hamilton x x x and more directly assimilate with the working and regulations of the Supreme Councils of the Northern and Southern jurisdictions of the United States of America."

This Grand Council had jurisdiction over Harington Sovereign Consistory, Saint John, N.B., Moore Chapter Rose Croix, Saint John; Keith Chapter, Rose Croix, Halifax, N.S.; and other bodies of the Rite which might be established in the Maritime Provinces, always subject to an appeal from any of its decisions to the Ill. Representative of the Supreme Council of England, Wales, etc., in the Maritime Provinces. The representative was given power "to enforce a uniformity in the rituals to be observed in conferring the several grades."

The Grand Council had no authority to grant warrants for new bodies but in such cases made its recommendation to the Supreme Council in England.

Minimum fees for the degrees were fixed as follows:

40° to 18° inclusive	\$40.00
19° to 30° inclusive	\$20.00
31°	\$20.00
32°	\$20.00

Affiliating brethren hailing from bodies under the Supreme Council of England were required to pay a joining fee of ten dollars and from other jurisdictions, twenty dollars.

The Regulations also provided that unless the candidate was a Past M. W. Sovereign a period of twelve months must elapse between the 18° and 30°, also between the 30° and 31° six months, and a similar period between the 31° and 32°. The 32° required the personal approval and presence of at least three Sovereign Grand Inspectors General 33°.

The ritual prescribed for the 4° to the 17° and from the 19° to 29° inclusive was that of the Northern jurisdiction of the United States, while the ceremonies for the 18°, 30°, 31° and 32° were to follow the ritual of the Supreme Council of England, Wales, etc. The 4°, 5°, 14° and 18° were to be conferred in extenso.

These regulations and rules were adopted at the City of Saint John, N.B., on January 8, 1873, by Robert Marshall, James Domville, D. Ransom Munro, and H. W. Chisholm, and confirmed by the Supreme Council in London in April 1873.

IV

Formation of a Supreme Council for Canada 1874

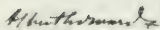
From the constant association and frequent visitations of members of the Rite in the Dominion with brethren in the United States, it seemed desirable that the system in Canada should assimilate as nearly as possible with the bodies of the Rite in the Northern and Southern jurisdictions. One of the difficulties restricting the extension of the Rite in Canada under the English regime was the fact that only the 18th, 30th, 31st, and 32nd degrees were conferred with full ceremonies, and no provision was made for conferring any of the other degrees, which under the American system were regarded as in many respects, as important as the four mentioned. Other difficulties were the high scale of fees and the long intervals required between degrees.

Although some modification was made in respect of fees and intervals between degrees, the heads of the Rite in the Dominion, after mature consideration came to the conclusion that unless the Rite were placed under its own sovereign body, as other branches of the Craft in Canada, it would not command the respect to which through its intrinsic merit it was entitled, and an earnest request was therefore made by the Grand Council at Hamilton to the Supreme Council for authority to establish a Supreme Council for the Dominion of Canada.

The Supreme Council in England thereupon requested the opinion of the various bodies of the Rite in Canada in order to learn whether the desire for independence proceeded from the members of the 33rd Degree only or from the membership generally.

From the minutes of Keith Chapter, Halifax, we learn that in January 1874 a communication was received from the Grand Secy-General in England requesting Keith Chapter to vote on the question of the establishing of the Canadian bodies under a Supreme Council as an independent and sovereign body.

At the February meeting a resolution was passed agreeing to join in the formation of such a body provided **all** Consistories, Chapters and Lodges in Canada, both of the English and Scottish jurisdictions united in the movement. Subsequently the promoters of independence succeeded in securing the cooperation of the Scottish bodies centered at St. John, and thus removed the objection made by Keith Chapter to the contemplated union.



HEALTH, STABILITY, POWER.

Do by these Presents declare

UNION, CONTINENTAL, WINDHAM.

And do hereby Certify and Acknowledge

That Mr. Henderson has been

Thomas Douglas Harrington

[illegible]

Suberrian Grand Inspector General of the Third Third Degree

with all Superior Wills, Testaments, and Instruments appertaining to said Office and official Jurisdiction.

Furthermore,

Journal of the History of the Philosophy of Science

Thomas Douglas Macintyre

[illegible]

THE HEREBY

Spent tonight and tomorrow in the mountains & fields

Thomas Morgan Harmerham

To be the Most. Excellent. Sovereign. Grand. Viceroy. &c. &c.

Therefore

all our respected Masters, Friends, Whigs, Whittier, Sumner, and the Surgeon of the "New Hampshire" to receive and acknowledge they did not wait for Mr. Sumner's Brother, Thomas Douglas Hastings, is all his own "Emerson" signs, medals, and official signatures.

[illegible]

McLachlan

Shadwell, N. York. 55.

Indo

Handwritten signature



11-10-55

THE UNIVERSITY OF CHICAGO

J. M. P. Mouton

1. *Diagnosis*

主 席: 26 日 下午 3 时



Ill. Bros. Robert Marshall, J. K. Kerr, and T. D. Harington, representing the proposed new Supreme Council, offered to reserve three seats for Nova Scotia in the proposed Supreme Council, for Canada, and to give the members of Keith Chapter the opportunity of receiving the 30th, 31st and 32nd degrees, provided Keith Chapter came into the union. Keith Chapter thereupon unanimously agreed to join the movement and the arrangement was later confirmed by the Supreme Council. The vote everywhere proved to be unanimous for separation and the Supreme Council of England immediately issued a Patent to Ill. Bro. T. D. Harington, their representative in the Dominion, the Grand East to be Ottawa, and Ill. Bro. Harington to be Sovereign Grand Commander *ad vitam*.

WARRANT TO THOS. D. HARINGTON

On July 15, 1874 a warrant was issued in London, England appointing Thomas Douglas Harington as Sovereign Grand Inspector General of the 33rd degree and an Honorary member of the Grand and Supreme Council for England, Wales and the Colonies, with power to form, organize and establish a Grand and Supreme Council for the Dominion of Canada and creating him Sovereign Grand Commander *ad vitam*.

This document reads as follows:

Albert Edward

*Grand Patron of A. & A. S. Rite 33°,
Eng. & Wales*

FROM THE EAST of the SUPREME COUNCIL of the Sovereign Grand Inspectors General of the 33rd degree of the Ancient and Accepted Rite of FREEMASONRY for England and Wales and the Dependencies of Great Britain under the C.C. of the Zenith near the B.B. answering to 51° 30' N. Lat. and 6' W. Meridian of Greenwich.

TO Our Illustrious Princes and Knights, Grand Ineffable and Sublime, Free and Accepted Masons of all Degrees, ancient and modern over the surface of the Two Hemispheres.

TO ALL to whom these Presents may Come.

HEALTH, STABILITY, POWER.

KNOW YE That We the Sovereign Grand Inspectors General lawfully and constitutionally established at Our GRAND EAST LONDON in Supreme Council of the 33rd and last degree of the Ancient and Accepted Rite of Freemasonry and duly congregated this first day of Ab, Anno H^m. 5634 Anno Lucis 5878, which corresponds to the 15th day of July Anno Christi 1874 A. Ords. 756 and A.M. 560, at our Grand Council Chamber a Sacred Asylum where reign

UNION, CONTENTMENT, WISDOM,

DO BY THESE PRESENTS DECLARE

And do hereby Certify and Acknowledge

THAT Our Illustrious Brother,

Thomas Douglas Harington

At present residing in Ottawa, in the Dominion of Canada, is Master and Past Master of all Symbolic Lodges, Secret Master, Etc., Sublime Prince of the Royal Secret, and

SOVEREIGN GRAND INSPECTOR GENERAL of the
THIRTY THIRD DEGREE

With all Supreme Rights, Prerogatives, and Immunities, appertaining to that Eminent Degree and OFFICIAL DIGNITY.

WE FURTHERMORE Nominate and appoint our said Illustrious Brother THOMAS DOUGLAS HARINGTON to be an Honorary Member of our Grand and Supreme Council of the Third-third Degree for England, Wales & the Colonies, with full power & Authority to Form, Organize & Establish, agreeably to the Grand Constitutions of Our Illustrious Order, Dated at Berlin in Prussia A.D. 1786, a Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General of the Thirty-third Degree for the Dominion of Canada to hold their Grand East in the City of Ottawa.

WE HEREBY Appoint, Constitute and Acknowledge our said Illustrious Brother

Thomas Douglas Harington

to be the Most Puissant Sovereign Grand Commander, *ad vitam*.

WHEREFORE, We, have deemed it advisable to deliver to him these Credentials, enjoining & commanding all our Aforesaid Illustrious Princes, Knights and Sublime Masons over the Surface of the Two Hemispheres to receive and acknowledge, obey and submit, to our said Most Illustrious Brother THOMAS DOUGLAS HARINGTON in all his aforesaid Eminent Degrees, Qualities and Official Dignities.

IN TESTIMONY WHEREOF, We, the Aforesaid Most Puissant Sovereign Grand Inspectors General, in Supreme Council of the 33rd Degree, duly and legally assembled, have hereunto subscribed our Names and affixed the Grand Seal of our Illustrious Order, at the Date and Place aforesaid.

H. CLERK 33°

Grand Treasurer

SHADWELL H. CLERKE 33°

Grand Secretary-General

M. COSTA 33°

Grand Captain of Guards

HUGH D. SANDEMAN 33°

Sovereign Grand Inspector

General

ALEX WILLIAM ADAIR 33°

Sovereign Grand Inspector

General

CARNARVON 33°

Sovereign Grand Commander

CHAS. JNO. VIGNE 33°

Past Sovereign Grand

Commander

NATHL. GEO. PHILIPS 33°

Past Sovereign Grand Commander

& Lieut. Grand Commander

J. M. P. MONTAGU 33°

Grand Chancellor

ROBERT HAMILTON 33°

Grand Chaplain



THOMAS DOUGLAS HARINGTON
First Sovereign Grand Commander, 1874

Thomas Douglas Harington was born in Windsor, England on June 7, 1808. His early life was spent in the Royal Navy and that of the East India Company. Coming to Quebec in 1832, he entered the civil service as an extra clerk, and because of his efficiency advanced rapidly, being promoted in 1858 to the position of Deputy Receiver General of the United Provinces of Upper and Lower Canada, and in 1868 to the same office in the Dominion of Canada, retiring in 1878. In the stirring years of 1837-38 he served with the "Queen's Rangers," and rose to the rank of Lieut.-Colonel of Militia.

Initiated in the Duke of Leinster Lodge No. 283 (Irish Reg.) Kingston in 1843, he was Master of St. George's Lodge, Montreal, in 1845. He was Provincial Grand Master of the District Grand Lodge of Quebec and Three Rivers in 1852; Lower Canada (English Const.) 1853; Canada East (Scot. Const.) Deputy Grand Master Grand Lodge of Canada 1860, and had an

equally distinguished record in Royal Arch Masonry, both in Quebec and in Ontario, and in the Cryptic Rite as well. He likewise took an active interest in Knight Templary and the Red Cross of Constantine, in association with his friend Col. W. J. B. McLeod Moore.

Upon the latter's recommendation Harington was created an Inspector General 33° by the Supreme Council of England and Wales in July 14, 1868. On Moore's recommendation also he was appointed Moore's successor as Representative of the Rite in Canada, December 10, 1868.

In later years he received many honours in various branches of Masonry in Canada and the United States.

He continued in office as Sovereign Grand Commander until his death on January 13, 1882 in Prescott, Ontario, where he was laid to rest in the "Blue Church Burying Ground" in nearby Augusta, his grave being marked by a granite stone erected by the Grand Lodge of Canada in Ontario in 1939.

Of him Albert Pike said "He left to his Brethren the heritage of an honored memory."

SUPREME COUNCIL ORGANIZED

In accordance with his Patent, Bro. Thomas Douglas Harington summoned a Convention of Members of the Ancient and Accepted Rite to meet in the Lodge room of the Masonic Temple at Ottawa on October 16, 1874.

On this occasion there were present

Thomas Douglas Harington	33°
Col. W. J. B. McLeod Moore	33°
John Walter Murton	33°
Hugh A. MacKay	33° and
David Ransom Munro	33° and as Visitors
Albert Pike, S.G.I.G.	33°, Sovereign Grand Commander of the Supreme Council of the Southern Juris- diction, U.S.A.
D. B. Tracy, S.G.I.G.	33° representing Josiah H. Drummond, Sovereign Grand Commander of the Supreme Council of the Northern Juris- diction, U.S.A.

After a few introductory remarks, Bro. Harington read his Patent of July 15, 1874 from the Supreme Council of England, Wales etc. authorizing him to establish a Supreme Council for Canada.

He thereupon appointed Robert Marshall 33°, Saint John, N.B. as Lieut. Grand Commander and they (by written assent of the latter who was not present) appointed John W. Murton as the third member of the Council and as Secretary-General.

Bro. Albert Pike then declared the Supreme Council to be duly and constitutionally established by the title of "The Supreme Council of the 33° of the Ancient and Accepted Rite of Freemasonry for the Dominion of Canada" and administered the oath of office to Bro. Harington as a S.G.I.G. and as Sovereign Grand Commander.

The Supreme Council was opened in due form and Bros. Marshall and Murton proclaimed Active members thereof and the latter took the oath of office.

The next step was the appointment of additional Active members. This was done in the manner laid down by the Constitutions of 1786.

Hugh A. MacKay,	Treasurer General
David R. Munro,	Master of Ceremonies
James K. Kerr,	Standard Bearer
James Domville,	Marshal General
Hugh-W. Chisholm,	Captain of the Guard

The following additional members of the Supreme Council were then nominated and elected to receive the 33°. Ill. Bro. Pike conferring the degree and elevating them to the rank of Sovereign Grand Inspector General; John Valentine Ellis, to represent the Consistory held in Saint John under warrant from the Supreme Council of Scotland, in accordance with an agreement between the Supreme Councils of England and Scotland, William Reid of Hamilton to replace Thos. Bird Harris, deceased, William H. Hutton, of Hamilton, Eugene Mortimer Copeland, of Montreal. Bro. Ellis was then duly elected and installed as Chancellor and took the oath of office.

The following brethren were nominated for appointment as Representatives of other Supreme Councils:

Col. Wm. J. B. McLeod Moore, England, Wales etc.

John W. Murton, Southern Jurisdiction, U.S.A.

Hugh A. MacKay, Northern Jurisdiction, U.S.A.

Bros. Albert Pike, (Southern Jurisdiction) Josiah H. Drummond (Northern Jurisdiction) and Dr. Robert Hamilton (England, Wales etc.) were elected Honorary members of the new Council, and its Representatives near their respective jurisdictions.

It was resolved that the number of active members be limited for the present to twenty-one, including the officers, three to be nominated for the Province of Nova Scotia.

A committee was appointed to draft a Constitution for consideration at the next meeting.

All existing warrants granted to subordinate bodies by the Supreme Councils of England and Scotland were confirmed pending the preparation of Canadian warrants.

A design for a seal for the Council was submitted by the Sovereign Grand Commander and adopted.



A warrant was granted for a Consistory 32° to be held at Montreal.

Votes of thanks were unanimously adopted to the Supreme Council of England and Wales etc. for the Patent of Constitution of the Council bearing the signature of Ill. Bro. H.R.H. the Prince of Wales; to Ill. Bros. Pike and Drummond, who were made Honorary members of the Council, "for their kind and valuable assistance in its establishment" and to the Brethren of Ottawa for the use of their lodge room for the occasion.

Such in brief is the record of the establishment of the Supreme Council of Canada on October 16, 1874.

The membership of the new Council set up in 1874 was as follows:—

Thomas Douglas Harington	Sovereign Grand Commander
Robert Marshall	Lieut. Grand Commander
Hugh Alexander MacKay	Treasurer General
John Walter Murton	Secretary General
John Valentine Ellis	Grand Chancellor
David Ransom Munro	Grand Master of Ceremonies
James Domville	Grand Marshal General
James Kirkpatrick Kerr	Grand Standard Bearer
Hugh Williams Chisholm	Grand Captain of the Guard
Col. W. J. B. McLeod Moore	
William Reid	
William Henry Hutton	
Eugene Mortimer Copeland	
Hon. Albert Pike	Sov. Grand Commander, Southern Jurisdiction, U.S.A.
Josiah H. Drummond	Sov. Grand Commander, Northern Jurisdiction, U.S.A.



THE SUPREME COUNCIL OF THE DOMINION OF CANADA AT FORMATION - OTTAWA, ONT. OCTOBER 16 1874

First Supreme Council, 1874

Of the thirteen founders of the Supreme Council, John Walter Murton, John Valentine Ellis and William Henry Hutton later became Sovereign Grand Commanders of the Council, and reference will later be made to them.

CONSTITUENT BODIES

At the time of the formation of the Supreme Council in 1874, the subordinate bodies were

CONSISTORIES

Moore Sovereign Consistory, Hamilton

Disp. May 14, 1868 — organized July 10, 1868, 35 members.

Montreal Sovereign Consistory, Montreal

Disp. October 16, 1874

Harington Sovereign Consistory, Saint John, N.B., 20 members.

Disp. July 26, 1872, organized September 12, 1872.

COUNCIL

New Brunswick Council K.H. 30°, Saint John, 10 members.

Disp. (Scotland) May 8, 1871, constituted November 8, 1871.

ROSE CROIX CHAPTERS

Hamilton Sovereign Chapter, Hamilton, 40 members.

Disp. May 14, 1868, organized July 10, 1868.

London Sovereign Chapter, London, 15 members.

Disp. May 14, 1868, organized July 10, 1868.

McLeod Moore Sovereign Chapter, Maitland, 15 members.

Toronto Sovereign Chapter, Toronto, 12 members.

Hochelaga Sovereign Chapter, Montreal, 16 members.

Moore Sovereign Chapter, Saint John, 35 members.

Disp. (Scotland) August 9, 1871, constituted Nov. 3, 1871.

New Brunswick Sovereign Chapter, Saint John, 23 members.

Keith Sovereign Chapter, Halifax

Warrant October 11, 1870.

LODGES OF PERFECTION

Murton Lodge of Perfection, Hamilton.

A total of less than 200 members.

Sponsored by the great influence of Albert Pike and Josiah H. Drummond, the new Council of Canada was almost immediately recognized by the Supreme Councils of England, Scotland, Ireland, the United States, France, Belgium, Italy, and other jurisdictions, and Representatives exchanged.

V

The Period 1875-1900

The second annual session of the Supreme Council was held at Montreal on October 13, 1875.

The Sovereign Grand Commander reported that the new Council had been recognized by the Supreme Councils of England, Scotland, Ireland, both the Northern and Southern Jurisdictions of the United States, France, Belgium, Italy, Colon for the West Indies, Peru, San Domingo and Switzerland. The returns showed 229 members. A full tableau of Representatives to and from these Councils was submitted.

The draft of a new Constitution was submitted and discussed, the principal features adopted being;

1. That the present Sovereign Grand Commander should serve for life but that his successor should be elected for a three year term.
2. The number of Active members to be limited to twenty-seven.

The Supreme Council to have its See at Montreal instead of Ottawa and to meet there annually on the 2nd Wednesday of October.

At this Session, Bro. Isaac Henry Stearns 32° was nominated and elected to receive the degree of S.G.I.G. and the degree conferred; and Bros. Benjamin Lester Peters and Robert Thomson Clinch of Saint John and Hugh Murray of Hamilton nominated to receive the degree and on their being elected, the Sovereign Grand Commander was requested to call a special meeting at Saint John in July 1876, to confer the degree on Bros. Peters and Clinch. Owing however to the illness of the Sovereign Grand Commander, the prevailing economic depression and the absence from Canada of two Active members, the degrees were not conferred until the regular annual session in 1876.

CONGRESS OF LAUSANNE 1875

The Masonic event of international importance in 1875 was the Congress of Lausanne in September 1875, Canada was not represented. Albert Pike's health prevented him from being present. The three British Supreme Councils were all represented.

This Congress adopted and proclaimed a Declaration of Principles which has since been the cause of much criticism, even unto this present day. The first paragraph of this Declaration affirmed that "Freemasonry proclaims, as it has proclaimed from its origin, the existence of a Creative Principle under the name of the Great Architect of the Universe."

To this statement the Supreme Council of Scotland demurred emphatically as militating against the idea of a personal God, and with this protest, the Supreme Councils of Ireland, Greece and the Northern and Southern Jurisdictions of the United States concurred, with England agreeing with the Congress, as did Belgium, Colon, France, Hungary, Italy, Portugal and Switzerland.

The Canadian Supreme Council in its session in 1876, emphatically disented from the proposed definition, and denounced "any attempt to dethrone the Great Creator, our Father in Heaven, to whom all our altars are erected and all our prayers ascend, and substitute 'a thing' in His place." (1876 p. 31)

The Congress also attempted the revision of the Ancient Constitutions, and other articles proposed for the government of all Councils which would accept them.

One of these proposals was that "a Supreme Council founding a Lodge or Chapter in any Country occupied by another Supreme Council shall be

entitled to jurisdiction over that country x x x until a national Supreme Council shall be there established. To this proposal Scotland, Ireland and the Southern Jurisdiction recorded their determined opposition. The full treaty of alliance is to be found in our Proceedings (1876 p. 48).

The dissenting Supreme Councils immediately organized themselves into another federation. Canada took the view that any such confederation would be a power over all the Councils composing it and thereby lose or impair Canada's independence and sovereignty. (1876 p. 79)

A meeting of the second confederation called the League of Supreme Councils was summoned to meet at Edinburgh but the Supreme Council of England issued a manifesto demanding that Scotland be stricken from the list of recognized Councils (1877 p. 19) Canada thereupon adopted as its definite policy not to join either alliance or confederation and declined to take any action against Scotland (p. 33, 36).

England withdrew from the Treaty of Alliance in 1880 (p. 10, 39). This however was not the end of the matter for on several annual sessions since 1880 there have been echoes and discussions arising out of the Conference.

MAITLAND AND GEORGE C. LONGLEY

At the 3rd meeting of the Supreme Council held at Montreal, October 11, 1876, the principal discussion centered about the Masonic situation in the village of Maitland, Ontario. In this village there were at this time twelve Masonic bodies each with a few members and in most instances duplicating the membership of other bodies, all of them unable to confer with appropriate ceremonies and furnishings and regalia the degrees they were authorized to confer: It was felt that it was absurd to maintain even one Scottish Rite body. The leader in all this Masonic activity was one George C. Longley 32°, who guided the fortunes of McLeod Moore Sovereign Chapter and its Lodge of Perfection.

George Canning Longley was born in Maitland in 1827, and was possessed of considerable means. In 1880 he was appointed collector of Inland Revenue at Prescott and during the last five years of his life resided there.

His Masonic activities and interests were truly amazing particularly in St. James Craft Lodge, and Maitland Royal Arch Chapter which he founded. He was a close friend of Col. McLeod Moore and was active in Gondemar Preceptory, then at Maitland but now at Brockville, Ontario.

A widely read student of Freemasonry he possessed an insatiable desire for degrees, both regular and clandestine. He gathered about him some twenty associates and active workers.

In 1876, McLeod Moore Chapter Rose Croix, Maitland, with a membership of 17, applied to the Supreme Council to permit its members to take their higher degrees in the Consistory at Montreal instead of at Hamilton. This re-

quest was denied by the Supreme Council, as it would encourage a breach of the Provincial jurisdiction.



GEORGE CANNING LONGLEY

In 1877, the Sovereign Grand Commander reported that the two Maitland bodies had surrendered their warrants, due it was alleged to the adverse action of the Supreme Council.

At this same session, Bro. W. J. B. McLeod Moore made a valiant attempt to divide the jurisdiction of the Ontario and Quebec consistories by a line running north through the town of Brockville, so as to put Maitland within the jurisdiction of the Montreal Consistory, but the Supreme Council voted it down, and declared its policy to be strict adherence to Provincial boundaries. (1877 p. 14-15)

The annual Proceedings of the Scottish Rite give a somewhat incomplete picture of the revolt that was undoubtedly inspired by Longley, and directed from the village of Maitland. From copies of the circulars issued by Longley and his associates we learn that this village claimed to be the Grand East of no less than 30 Grand Masonic Rites, conferring 282 degrees. The "Masonic Register" of Maitland dated 1876 offered 61 degrees (including the Craft and

Capitular degrees and the A. & A. Scottish Rite for a total fee of \$144.00 with total annual dues amounting to \$6.50 ! !

Today in the Lodge room of St. James Lodge, now at South Augusta will be seen the original warrants, patents, diplomas and charters of most of the numerous bodies sponsored by Longley.

At the next annual session of the Supreme Council in October 1878 one of the subjects under discussion was the appearance at Maitland, Ontario of the Rites of "Mizraim" and "Memphis" and a third known as the Ancient and Primitive Rite. The propagation of these spurious Rites was the work of Longley and was viewed by the Supreme Council as an act of defiance.

The Sovereign Grand Commander was outspoken in denunciation of "these mischievous Rites."

Efforts were made to establish Chapters of Rose Croix under the Ancient and Primitive Rite, in Toronto and elsewhere in Ontario, invitations being broadcast to the members of the Scottish Rite to visit their meetings. A strongly worded warning was immediately sent by the Sovereign Grand Commander to all bodies of the Scottish Rite, which had the desired effect at least for a while (p. 49).

The propagators of these spurious Rites even questioned the legitimacy of the Supreme Council of Canada itself and appealed to Albert Pike for his opinion on this important question. Pike who had himself assisted in instituting the Council replied to the malcontents in a lucid and convincing statement which was presented to the annual meeting in 1879 (p. 21, 47) but as we shall see, this did not end the attacks from without but it did quiet doubt from within.

The Supreme Council declared these Rites to be "a direct menace to the A. & A. S. Rite" and their introduction by members of our Rite as "a palpable violation of their fealty of allegiance to this Supreme Council, as these systems pretend to confer many of the degrees of this Rite and consequently are rival in their nature" and the propagation of these Rites was calculated to have a pernicious effect, and subjected the author to suspension or expulsion (p. 30-32).

In some incomprehensible way the new Rite obtained the support of leaders in the Grand Lodge and Grand Chapter of "Canada" and even of several outstanding members of the Scottish Rite, and on October 12, 1881, a Sovereign Sanctuary for Canada was organized at London, claiming jurisdiction over eleven Rites or Systems, as well as various side degrees.

Chapters and Sanctuaries of the Ancient and Primitive Rite sprang up everywhere and enlisted the support of many active Masonic leaders. The new Rite was represented by Rose Croix Chapters and other bodies from Windsor to Moncton, N.B. including Hamilton, Toronto, London, Ottawa, Orillia, Brockville, Belleville, Peterboro and Montreal, even to Australia. Among its most ardent supporters were Dr. Robert Ramsay of Orillia, Dr. Oronhyatekha

of London, Daniel Rose of Toronto, J. B. Trayes, publisher of the Craftsman, at Port Hope, E. B. Butterworth of Ottawa, E. H. D. Hall, Peterborough, R. J. Hovenden, Toronto and James Seymour, P.G.M. of St. Catherines, Ontario.

The published proceedings of this order from 1881 to 1885 give to the reader the impression that in that period it would sweep every other Masonic body in the world into its jurisdiction, but one also gets the impression that much of the claims made on its behalf were but "window dressing" and without substance, a house of cards.

CERNEAU RITE

Among the irregular Rites promoted by Longley and his associates was a rival Supreme Council of the Scottish Rite, which appeared on the Canadian scene in 1880. This spurious body was organized in October 1880 at New York and claimed jurisdiction over the whole of the United States and Canada alleging itself to be the successor of a Supreme Council formed by Joseph Cerneau in 1807 which however had merged with the Northern Supreme Council in 1868.

In November 1880, several brethren in Toronto were invited to join the invading body but the warnings sent out by the Sovereign Grand Commander threatening the immediate expulsion of any member who would join the new body had the desired effect in most quarters.

Longley, however, accepted office as Sovereign Grand Commander with John Dumbille of Maitland as Lieut. Grand Commander and R. J. Hovenden of Toronto, as Secretary General of the Cerneau Rite of the Supreme Council for British North America, formed on June 17, 1882, and issued a warrant for Bay of Quinte Consistory at Belleville. They even sought recognition of the regular Supreme Council, a request which was promptly denied by the Acting Sovereign Grand Commander, Wm. H. Hutton who denounced the new body as clandestine.

Following this, a formal charge was laid against the three offenders, who were summoned to answer the charges before a Sovereign Tribunal 31° at Hamilton. On being found guilty, they were forthwith suspended, and later expelled by the Supreme Council at its meeting in October 1882 (p. 17-21, 52).

About the same time, five members of this bogus body were expelled by the Supreme Council of the Northern Jurisdiction meeting in Boston in September 1882.

This clandestine body continued its evil work for some years longer, for we find it recorded in the report of the Deputy for P.E. Island and Newfoundland in 1886, that he had learned that "a member of the spurious rite (which you will observe calls itself the Supreme Council of 33° for the Dominion of Canada and Newfoundland) x x x had asserted that our body had no control beyond the Provinces of the Dominion, and as I understand,

worked up in Newfoundland, (then not a Province of Canada) an anti-confederate feeling against Canada *per se* most inimical to our interests" (1886 p. 21-22).

The release in 1886 of jurisdiction by the Supreme Council of England over Newfoundland to some extent improved the situation.

On February 23rd, 1885, the meteoric career of Longley ended with his death at Prescott, after a long and lingering illness and with his passing disappeared almost overnight the many Orders and Rites which he had sponsored and propagated and peace reigned within the realm of the Scottish Rite in Canada.

A few trinkets, collarettes and decorations remain in Masonic museums to recall the transitory existence of the numerous bogus Rites and monstrosities of the Longley group.

EXTENSION OF THE RITE

Beginning in 1878 we see the inception of the movement to separate Lodges of Perfection from the Rose Croix Chapters, Montreal, Toronto and Saint John being instances reported or prospective.

The members of the Council were urged to make a vigorous effort to establish Lodges of Perfection wherever there was a reasonable prospect of maintaining the ground occupied and the importance was stressed on all occasions of selecting for membership those who had, by their activity and interest in Craft Masonry, demonstrated their zeal and leadership.

NEW BRUNSWICK

In 1876 the Council approved the merger of the New Brunswick and Moore Chapters of Rose Croix under the name of the Harington Chapter and the amalgamation of the New Brunswick Council of K-H, 30° (formerly under Scotland) with the Harington Consistory under the name of the New Brunswick Sovereign Consistory, new warrants being issued to the new bodies.

In the following year, a disastrous fire which ravaged the major portion of Saint John City, on June 20, 1877, completely destroyed the massive stone building on Princess Street, the home of the Masonic bodies, together with all warrants, records and equipment, all without insurance. A new building was later erected on Germain Street, new warrants for the two Scottish Rite bodies were renewed and with characteristic zeal and energy they went to work to recover the lost ground.

NOVA SCOTIA AND PRINCE EDWARD ISLAND

At the Council Meeting held October 11, 1876, the recommendation of Bro. Robert Marshall that special deputies should be appointed for Nova Scotia, was given token effect by appointing Bros. B. L. Peters and Robert

T. Clinch (both of Saint John, N.B.) as Deputies for Nova Scotia and Prince Edward Island, there being no 33rds from either Province.

In the latter province there were no Scottish Rite Masons whatever and in Nova Scotia, Keith Chapter Rose Croix in Halifax was in a state of stagnation, and unrepresented in the Supreme Council, a situation which was the subject of some comment in the Valley of Halifax, which had expected early appointments in accordance with the terms upon which that Valley had agreed to unite with the Supreme Council in 1874.

In 1880, the situation in Nova Scotia was still at low ebb, with only twenty members, Bros. Marshall and Clinch continued as Deputies for these two Provinces until 1883, without however, making any visits to the Valley of Halifax, and the situation deteriorated still further.

In 1883, Marshall again urged the appointment of a special Deputy and in 1884, George T. Smithers 32° was named to promote the Rite in Prince Edward Island and Rev. Dr. Francis Partridge 32° for Nova Scotia. These two leaders urged the establishment of a Consistory in Halifax, and a warrant was issued forthwith.

From this point the situation greatly improved, Smithers and Partridge were made Actives in 1885 at a special session held at Saint John. These appointments gave new impetus to the infant Consistory and stagnant Chapter and saved both from extinction. In the same year the Sovereign Grand Commander W. H. Hutton paid a visit to Halifax, which gave further encouragement, which led to further plans for the extension of the Rite in the two Provinces. Victoria Lodge of Perfection (named in honour of Queen Victoria whose Jubilee occurred in that year) was set up independently of Keith Sovereign Chapter Rose Croix and Lodges of Perfection were also formed at Kentville and Amherst in 1889 and 1890, which however failed to survive more than a few years. In spite of efforts it was not until 1895 that the Rite was introduced into Prince Edward Island largely through the efforts of the Saint John brethren.

THE WESTERN PROVINCES

The entry of the Rite into Manitoba was initiated in 1879, by the presentation of a petition by brethren in Winnipeg for the formation of a Lodge of Perfection (1879 p. 24) and such Lodge and a Chapter Rose Croix were established and in 1880, (1880 p. 7-9, 13, 15-18) warrants for similar bodies in Victoria, B.C. were also authorized and issued.

In the earliest days of the Rite, numerous bodies were organized under the enthusiasm and zeal of a few, particularly in the smaller towns, and even villages, of Canada, but in many such cases the inevitable fate of those who take up a burden which they cannot bear overtook them and they had to surrender their warrants. It was always evident that only persistent effort of the many was necessary to provide the energy to maintain the momentum and permanency of the Rite.

In the first quarter of a century (1875-1900), more than a dozen such bodies were established, which within that period or shortly afterward were obliged to surrender their warrants.

THE SUPREME COUNCIL

During the same period the Supreme Council itself had its difficulties, but in spite of them, it made steady and substantial progress.

In 1887 the number of Active members was increased from 21 to 27, and again in 1897, to 30.

In 1881, the proposal was made to create Honorary members but the proposal was negatived. It passed however the following year, with the limitation that there should be one Honorary for every fifty 18° Masons in each Province. The first Honorary members were created in that year when three brethren from Manitoba were honored with that rank. Very frequently during the next fifteen years, both the Honorary and Active 33rd degrees were conferred on a new member of the Council.

The poor attendance of Active members at annual sessions led to the adoption of a new statute in 1878, providing for the forfeiture of the seat and membership of any member of the Council "whose absence shall extend to three consecutive annual sessions" unless the Supreme Council may see fit to suspend the declaration (1878 p. 27-28).

This however did not accomplish the desired result and in 1884, a further statute was adopted providing for Past Active members to which class the Council could transfer non-attending members, and such action was taken in respect of two Active members in 1887.

The attendance of members of the Council at annual meetings during the early years of its history cannot be said to have been notable. As an example, in 1893, only eight officers and four other Actives were in attendance while the absentees were 10 Actives and three Past Actives.

In 1894, there were present eight officers, six Actives and 11 Honoraries.

In 1898, the total attendance was only 25 of all ranks.

EXECUTIVE SESSIONS

In 1884, the holding of Executive sessions of the Council was authorized confined to Active and Past Active members only, for the transaction of confidential matters (p. 5-6).

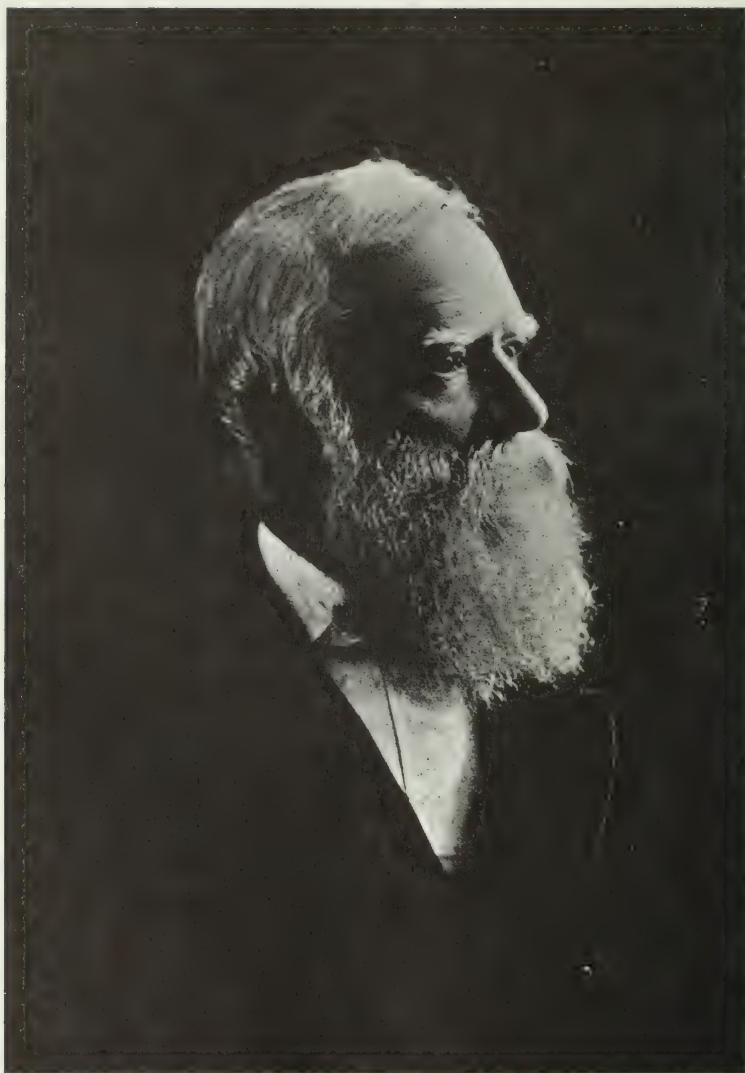
ANNUAL MEETINGS

Annual meetings were held in Montreal in October of each year from 1875 to 1889 excepting in 1885 when the meeting was cancelled owing to the possible risk of contagion due to an epidemic of small-pox in that city. In April of that year, however, a special session was held at Saint John, N.B. to confer the 33° upon several brethren nominated in 1884.



WILLIAM HENRY HUTTON 33°
Sovereign Grand Commander 1882-86

William H. Hutton proved a worthy successor to Thos. D. Harington, seldom missing a meeting of the Council, genial and courteous, he exerted a tremendous influence on its affairs. Bro. Hutton was initiated in St. Paul's Lodge (Eng. Cons.) Montreal and exalted as a R. A. Mason in the Chapter attached to that Lodge. He was identified with the Rite in Montreal from its establishment in 1873, and created a Sovereign Grand Inspector-General at the formation of the Supreme Council in 1874, and rose by eminent ability to the office of Sovereign Grand Commander, which he served with great assiduity from January 13, 1882 to October 21, 1886. After a long and painful illness he passed away on October 9, 1893.



HON. JOHN V. ELLIS
Sovereign Grand Commander 1886-92

Hon. John Valentine Ellis was born in Halifax of Irish parentage, on February 14, 1835. After an education in the public schools, he entered the newspaper business with the *St. John Globe* in 1862, remaining with it as printer, reporter, editor and proprietor. He was prominent in every progressive movement in the community, identifying himself with several charitable and benevolent organizations. In public life he served successively in the Provincial Legislature 1882-90, the House of Commons and the Senate of Canada (1900-13) and was distinguished for his clearness of intellect, independence of views and unfaltering adherence to his convictions.

Initiated in The Lodge of Social and Military Virtues, Montreal (now the Lodge of Antiquity No. 1) in 1856 he subsequently served in no less than six Grand Easts; as Grand Master of New Brunswick (1872-74, 1884-86), as Grand High Priest of the Grand Chapter of New Brunswick (1894-98) as M. P. Grand Master of the Cryptic Grand Council (1892-94) as M. Em. Supreme Grand Master of the Knight Templar Order in Canada (1899-1900), as Provincial Grand Master of the Royal Order of Scotland (1895-1913) and as Sovereign Grand Commander of the Scottish Rite (1886-92) as well as numerous lesser honours and distinctions.

He died July 10, 1913, a man distinguished for his devotion to duty, his profound knowledge of Masonry, his sterling character, his broad culture. (Proc. 1913 p. 63).

Following the adoption of a new Constitution in 1887, permitting the annual sessions to be held outside Montreal, the annual session in 1890 was held at Hamilton, when the members of the Council had the opportunity of witnessing an exemplification of the degrees conferred by the Hamilton bodies, and at the close of the session the Rite in Hamilton entertained the members of the Council at a banquet at which the Grand Master of Masons in Ontario M.W. Bro. J. Ross Robertson and M. Ex. Comp. John James Mason, Grand Z were honored guests.

ELECTION OF OFFICERS

Election of officers were held triennially always in Montreal. T. Douglas Harington who was elected Sovereign Grand Commander in 1874, died on January 13, 1882. Our first Sovereign Grand Commander was ardently devoted to Masonry in all its branches and profoundly versed in Masonic knowledge. After paying due tribute to his great qualities of heart and mind, the Council in October 1882, elected Wm. H. Hutton as his successor and John Valentine Ellis as Lieut. Grand Commander. Wm. H. Hutton continued in office until October 1885 when he was succeeded by John V. Ellis.

At the session of 1887 a handsome P. Sov. Grand Commander's jewel accompanied by an illuminated address bound in Morocco, was presented to Wm. H. Hutton in appreciation of his eminent services from 1882-86 and as evidence of the esteem and fraternal regard in which he was held.

Another presentation made at the same session was to John Walter Murton for his services as Secy-Gen'l from the formation of the Council in 1874 until his retirement from the office in 1886. As a token of their esteem and approval of his services the Council presented a handsome clock and an address beautifully illuminated.



JOHN WALTER MURTON 33°
Sovereign Grand Commander 1892-98

John Walter Murton was born in Hamilton, Ontario in July 1836, and all his life was actively identified with civic and educational interests in that City. He served on the School Board, City Council, License Commission, as Secretary of the Royal Humane Society and as Sheriff of the County.

His long Masonic career began with his initiation in 1857. He served as Master of the Lodge from 1862-64 and later as Senior Grand Warden of his Grand Lodge. He was also active in his Royal Arch Chapter and in Knight Templary. (Provincial Prior 1871) and in the Royal Order of Scotland. He received his Scottish Rite degrees in Louisville (Kentucky) Consistory, in 1863, and was one of the founders of Murton Lodge of Perfection, Hamilton Chapter and Moore Consistory in 1868, and was made an Honorary 33rd in the same year.

He became an Active Member of the Supreme Council in 1874, and was Secretary-General from 1874 to 1885, Lieut. Grand Commander from 1886-92, and Sovereign Grand Commander from October 27, 1892 until his death on October 23, 1898. (1899 p. 128, 172).

He was greatly interested in Masonic studies, ritual, traditions and history. "It may be truly said of Bro. Murton that he took up the work of construction where Bro. Harington laid it down. He did things and today we are practising methods of procedure that he inaugurated" as Secretary-General and Sovereign Grand Commander.



ISAAC HENRY STEARNS 33°
Sovereign Grand Commander 1898-1904

Isaac Henry Stearns the fifth Sovereign Grand Commander, had a long and distinguished career. Born in New Hampshire in 1837, he came at an early age to Montreal, where he entered the employ of his uncle. His public activities included several terms as an Alderman in the City Council and long years of devoted service with several philanthropic institutions.

Initiated in Montreal Kilwinning Lodge, now No. 20 G.R.Q., in 1860 he was active in Masonry until his death 61 years later, serving as Grand Treasurer of the Grand Lodge 1878-1920, excepting in 1889-9 when he served as Grand Master; Grand Z Grand Chapter of Quebec 1880; Past Supreme Grand Master (Hon.) Knights Templar of Canada and high offices in other branches of Masonry.

He received the 4° to 32° in the Valley of Nashua N.H. in 1869 and was a charter member of all the Montreal bodies in 1873. He received his 33° in 1875. He served as Sovereign Grand Commander from 1898 to 1904.

A gentleman of the old school, sound in judgment, cautious in speaking, a wise counsellor, firm in upholding the best traditions. He died February 15, 1921.

John V. Ellis served until October 1892, when high tribute was paid to his leadership and service as Sovereign Grand Commander (1892 p. 37, 40, 41).

His successor was John Walter Murton. He served two terms of three years each, passing away a few days before the annual meeting in Montreal in October 1898, when Isaac H. Stearns, Lieut. Grand Commander was elected to succeed him. Bro. Stearns also served two terms in the office 1898 to 1904.

THE STATUTES

The Constitution was revised at the 1887 session incorporating changes made in the previous thirteen years. The jurisdiction was declared to include Newfoundland although not then part of the Dominion of Canada.

Other changes may be summarized.

- (a) The number of Honorary 33°'s was changed to one for every fifty 14° Masons in each Province instead of 18° Masons.
- (b) The annual meeting was changed to the fourth Wednesday, instead of the third Wednesday in October.
- (c) The degrees required to be conferred in extenso were the 4°, 5°, 9°, 13°, 14°, 15°, 18°, 30°, 31°, & 32°.
- (d) Minimum fees and time intervals were revised.
- (e) The annual meeting was changed from Montreal "to such place as the Council shall determine."

In the same constitution was included a statute defining the duties of Provincial and Special Deputies, first adopted in 1883.

RELATIONS WITH OTHER SUPREME COUNCILS

This topic has always received annual attention and one is able by a perusal of the yearly proceedings to follow the history of all other Supreme Councils, regular and irregular; the passing of Masonic leaders; new projects; division and extension of jurisdiction; changes in their declaration of principals and the exchange of representatives. These and other subjects have been constantly under review.

As early as 1878, an important declaration was made of non-intercourse with the Grand Orient of France "so long as she persists in a declaration of principles withdrawing from her enunciation of belief in the Existence of Almighty God and the immortality of the Soul." (1878 p. 35)

In 1893, a problem arose in respect of English-made members of the Rose Croix resident in Canada. A number of such brethren 18° resident in Halifax while serving in the British military and naval forces stationed there applied to the Consistory there for the higher degrees. There was no regulation or understanding forbidding them from affiliating with the Rose Croix Chapter in Halifax and having done so, applying to the Consistory for its degrees.

The English Supreme Council however had a rule of its own forbidding its members receiving any further degrees outside of its jurisdiction without its sanction. After considerable correspondence, the Sov. Grand Commander issued an edict that in all such cases in future the consent of the English Supreme Council should first be obtained. The withdrawal of British forces from Canada in 1905-10 ended the difficulty.

RITUAL

When the Supreme Council was formed in 1874, it was resolved that pending the adoption of a Constitution the method of conferring degrees should be in accordance with the rules of the Supreme Council of England. (p. 9)

At the next meeting (1875) the Committee on Ritual reported that "they had arranged the work of the degrees of the Lodge of Perfection and now submitted the same for adoption." Later in the session the work for the 4° to the 14° was examined and adopted.

At the next meeting in 1876 the Committee recommended that the 15°, and 17° of the Southern Jurisdiction (with certain emendations) be the authorized work in Canada and that the English 18° be the basis for a new Canadian ritual. This revised ritual was exemplified *in extenso* and unanimously adopted (1876 p. 29, 30, 33). The 30° was exemplified before the Council in 1877 (p. 21, 31) and the 31° and 32° in 1878 (p. 28) and adopted and again in 1883 (p. 25) as the standard work for all Consistories.

In 1879 the Committee consisting of John W. Murton, and Wm. H. Hutton reported that they had completed their revision of the ceremonies for the installation of officers, dedications of halls, the holding of funerals and of Lodges of Sorrow.

This first revision of our ritual was based in large measure on the work of Albert Pike, to whom the committee expressed their indebtedness for his advice in adapting the ceremonies to suit the Canadian system.

In 1884 a committee was also appointed to consider the ceremony of the 33° and to exemplify same at the next session. This same committee also undertook the revision of the ceremonies for Maundy Thursday and Easter Day.

Working rituals for all these ceremonies were printed in 1886, and circulated to the various Lodges, Chapters and Consistories.

A Committee was named in 1886 to consider further revision and in 1888, it recommended a few changes in the 4° - 18°. These changes were exemplified and approved. Further revisions of the Chapter ceremonies were made in the next few years and completed in 1893.

BRUSSELS CONFERENCE 1887

In this connection the Rose Croix Chapters in the Valley of Brussels in 1886 called a conference of Rose Croix Masons for March 1887 to which

they invited all Supreme Councils to send delegates. Reading the reports of this conference it would seem that this conference must have been of tremendous interest to those who attended. The ablest scholars and historians of Scottish Rite Freemasonry in the world not only collected a vast number of the histories and rituals of the degree but presented to the conference valuable papers dealing with the teachings of the numerous versions of the degree.

The Supreme Council of Canada pledged its assistance but unfortunately no Canadian members were able to attend, but the Sov. Grand Commander John V. Ellis contributed a paper on the desirability of uniformity.

INNOVATIONS IN RITUAL

In 1892 it was reported that Keith Chapter in Nova Scotia had introduced certain novelties into the ceremonies of Easter Day by inviting "prominent Masons, who were not members of the Rite to be present and partake in the Mystic Banquet, the ceremonies, signs, etc. being adapted to suit the occasion." At the time this report was passed unnoticed.

In his allocution the following year, the Sov. Grand Commander directed the Council's attention to what he termed as "new ceremonies" and irregular. The Deputy for Nova Scotia (Edward L. Foster) urged that the Chapter be allowed to continue the service as practised, "as it had become an event eagerly looked forward to by every member of the Rite and their friends, and certainly productive of good to the Rite and tending to a higher tone for Masonry in Halifax."

The Special Committee to which the question was referred ruled that it is not permissible for any subordinate body of the Rite to introduce any change in ritual or any alteration of ceremonial observances, "**the Supreme Council alone** being competent to take the initiative in any such matters."

They recommended, however, that Keith Chapter be permitted to carry out the observance for one year to permit the Supreme Council further time for consideration of the request.

In 1894, the Committee on Ritual reported that the admission of non-members of the Rite to the Easter ceremonies was "especially objectionable" even though "nothing in the nature of secret work is displayed."

REUNIONS

For the origin of annual reunions in the various Valleys we must go back to 1879 when we learn that "the Rite in Hamilton intends to hold annual reunions to confer all the degrees from the 4° to the 32° and asks the consent of the Supreme Council (1880, p. 11-14). The request met with warm approval and the first such reunion was held in the spring of 1881, and they have continued since that time.

In 1893, we note that annual reunions in Toronto, Ottawa (since 1890) and Winnipeg were the rule. London had its first reunion in 1895 and since

that time the great majority of Valleys of the Rite have held such reunions each year, the work being of high quality.

OTHER PROJECTS

As early as 1881, the establishment of a Library was proposed and a Committee appointed to report on location, shelving, maintenance and management (1881 p. 13, 48).

Fifteen years later we find a report listing 60 bound books on Freemasonry, along with fairly complete files of the Proceedings of many Grand Lodges, Grand Chapters, etc. Also many gifts from the Northern and Southern Jurisdictions and from individuals such as Albert Pike.

In 1901, the Library Committee reported the purchase of 13 volumes of the Quatuor Coronati Lodge transactions, also, the purchase of the Masonic library of the late Sovereign Grand Commander John W. Murton.

During the next twenty-five years however, we hear little or nothing about the library, but probably it continued to receive accessions from time to time.

TWENTY-FIVE YEARS PROGRESS

In 1899, the situation throughout Canada stood as follows:

	L/P	Members	R.C.C.	Cons.
British Columbia	1	42	1	1
Manitoba	1	210	1	1
New Brunswick	1	70	1	1
Nova Scotia	1	85	1	1
Ontario	7	1133	6	1
Prince Edward Island	1	45	1	—
Quebec	2	130	2	1
	—	—	—	—
	14	1715	13	6

as compared with

1 Lodge of Perfection; 8 Chapters Rose Croix; 1 Council of Kadosh, and 3 Consistories; with a total membership of less than 200 in the Lodges of Perfection in 1874. Of these 13 bodies four had disappeared in the next twenty-five years by merger or surrender of their warrants.

Reviewing the first twenty-five years of progress Isaac H. Stearns, Sovereign Grand Commander in 1899 had this to say:—"This year is the twenty-fifth anniversary of the foundation of our Supreme Council, which was established at Ottawa on the 16th October, 1874, and this becomes our quarter century session. It is an epoch in our history which encourages to retrospection and comparison. It is now over thirty years since the Rite was introduced into the Dominion of Canada.

"Our Supreme Council has proved a marked success, and has been recognized by every legitimate Council in the world; mark the progress which has been made in the last quarter of a century that has elapsed since the fathers of the Rite assembled at Ottawa to establish this body. At that date we had thirteen bodies in the whole Dominion, with a membership of 336. There has been no large increase in the number of subordinate bodies of the Rite, for the policy of our Council has ever been conservative, and it has always endeavored to consolidate weak bodies when practicable, and establish new ones only when and where the interests of the Rite required it. Notwithstanding this, we have now 31 active bodies, with a membership of about 3,000 (in all bodies combined).

"The progress of the Rite has not been limited to an increase of members only; provision has been made in nearly all of the Provinces in the jurisdiction for the meetings of the bodies, suitable buildings have been acquired or constructed, sometimes in connection with other Masonic organizations, and sometimes by Scottish Rite Masons alone, exclusively for Scottish Rite uses, and the rooms and buildings thus prepared, have been arranged, furnished and equipped with everything necessary for the complete and convenient conferring of the degrees of the Rite.

"The membership of many of our bodies is large and select, and in some of the provinces rapidly increasing. Many of the presiding officers are eminent and able craftsmen.

"The finances of the Supreme Council are in a sound and satisfactory condition.

"Recognizing this advance in the condition of the Rite and its present strength and prosperity, and the causes to which it is due, let us not in our felicitations proper to the occasion, forget those distinguished and zealous brethren, who, twenty-five years ago, laboured so faithfully and successfully in establishing this Supreme Council."

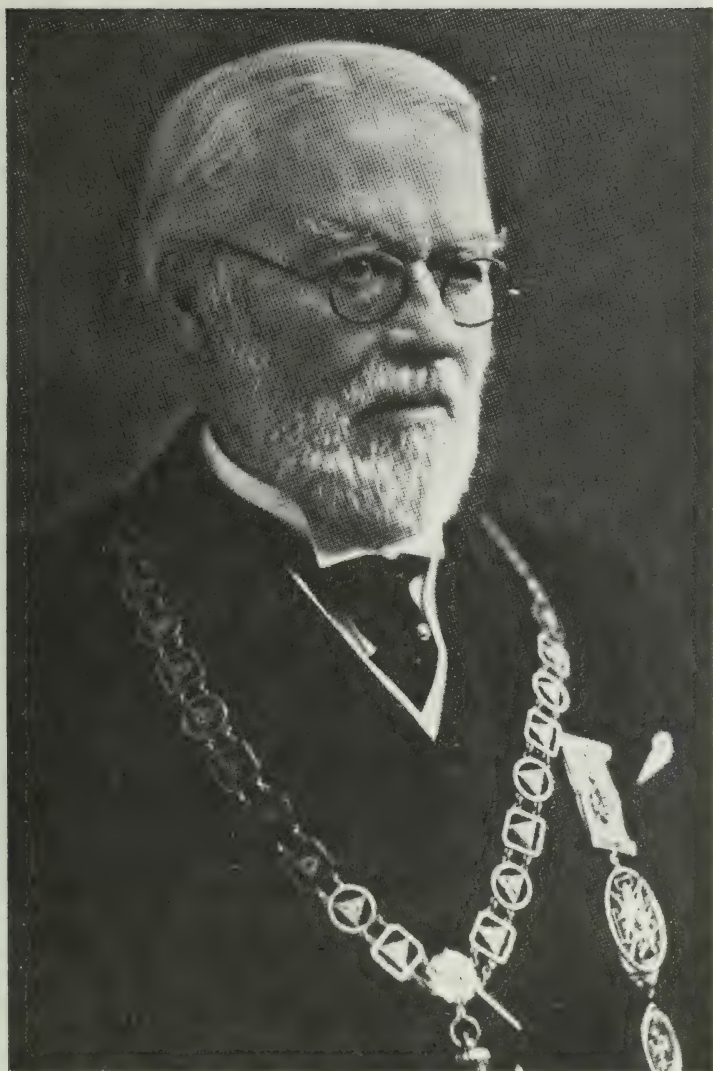
VI

The Period 1900-1925

LEADERS

During the next twenty-five years, five brethren served as Sovereign Grand Commander;

Isaac Henry Stearns	1898 to 1904
Hon. John Morison Gibson	1904 to 1913
Benjamin Allen	1913 to 1919
John Alexander Cameron	1919 to 1922
Sir John M. Gibson	1922 to 1923
John Alexander Cameron	1923 to 1925



SIR JOHN MORRISON GIBSON

Sovereign Grand Commander 1904-13 - 1922-23

Sir John Morison Gibson, K.C.M.G. was born January 1, 1842 in Peel County. Following his early education, in the Schools of Hamilton, he entered the University of Toronto, graduating with many honours in 1863. He was admitted to the Bar of Ontario in 1869, and the degree of LL.B with Gold Medal. He never lost touch with the halls of learning, serving as a valued member of the Board of Education in Hamilton and of the Senate of his Alma Mater.

He was one of the first to join the University Rifles in 1860, and in 1863 enrolled with the Thirteenth Royal Regiment, serving from private to Commanding Officer. In 1918 he was promoted Brigadier General and later a Major General.

He was busy in the industrial life of Ontario, and was a pioneer in the long distance transmission of electric power.

Elected to the Provincial Legislature in 1879, he served for twenty-six years, serving successively in three Cabinet posts, and then for six years as Lieutenant-Governor of Ontario, climaxed by being created a Knight Commander of the Order of St. Michael and St. George. He excelled as a lawyer, as a legislator, as a rifleman, as a financier, as a capitalist, as a man of affairs and as a Mason.

Masonry to him was more than a mere vocation. He was untiring in its service, and a frequent and welcome visitor on all Masonic occasions. He served for two years as Grand Master of Masons in Ontario and three terms of three years each as Sovereign Grand Commander, 1904-13, and when an octogenarian he filled that office for another year during the ill-health of Bro. J. Alex. Cameron.

"His high capacity for leadership, his soundness of judgment, his breadth of outlook combined to make him him a great man and a great Mason. He died June 3, 1929. By his wonderful personality and high position he reflected a lustre on our Order that will never dim."

In 1914, in appreciation of his services, a presentation of silver plate accompanied by an address was made to Sir John Morison Gibson, on his retirement from the office of Sovereign Grand Commander (1914 p. 23).

Throughout this period two brethren held the office of Secretary General, Hugh Murray 1886 to 1904, a period of eighteen years. William H. Ballard succeeded him in 1904, continuing in office until 1934.

William Henry Ballard Dr. Wm. H. Ballard was born in 1845 at Greenwood, Ontario. After attaining high honours in college and university and in the teaching profession, he was made Inspector of Public Schools in Hamilton in 1885, serving until 1925.

He was active in all branches of Masonry, becoming an Active Member of the Supreme Council in 1895 and Secretary-General in 1904, a position he served for 30 years with great devotion and efficiency.

Hugh A. MacKay, who had been Treasurer General from the formation of the Council in 1874 continued to serve until 1913, a period of 39 years, when he was succeeded by Elias T. Malone who continued until 1933.

Hugh A. MacKay for thirty-nine years Treasurer-General, was born in Glasgow, Scotland, April 6, 1840. Coming to Hamilton as a youth, he later established a large wholesale drygoods business in Hamilton and later in Berlin, now Kitchener.

His Masonic Record was a notable one, holding many offices and enjoying many well-earned honours. He was sixty-years a member of the Rite, and declined election as its head on account of advancing years. He died December 29th, 1928, aged 90 years, the oldest 33rd in the world.

Rugged in honesty, outspoken but charitable in judgment, he was an outstanding representative of the Rite.

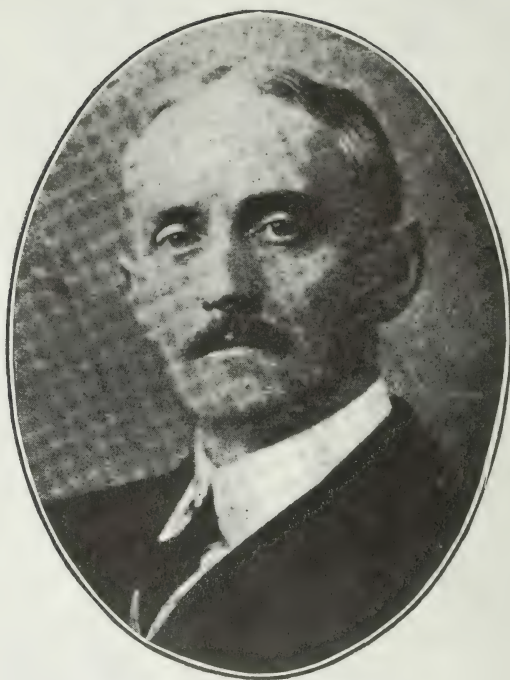


BENJAMIN ALLEN 33°
Sovereign Grand Commander 1913-19

Benjamin Allen was born in County Armagh, Ireland, on December 3rd, 1854, and at an early age was apprenticed to the linen trade. In 1872 he went to Toronto and continued in business there for 42 years, retiring in 1914.

Initiated in Ashlar Lodge, Toronto, November 27, 1883, he became Grand Master in 1904, and was active in all branches of the Craft. He received the degrees of the Rite in 1889-90 and presided over the Toronto bodies in 1892 and 1895, becoming an Honorary 33° in 1894 and an Active in 1896, serving as Sovereign Grand Commander from 1913 to 1919. He held many Masonic offices and received many honours.

His was a strong personality, which made him conspicuously popular wherever he went throughout Canada. He died April 10, 1920, after indifferent health for a considerable period.



JOHN ALEX. CAMERON

Sovereign Grand Commander 1919-22, 1923-25

John Alexander Cameron was born in Huntingdon, Que., April 22, 1870, educated in the Huntingdon Academy and at McGill University. He graduated in Arts in 1890 and in law in 1893. He practised as a Notary Public from graduation until his death in 1931. He was active in Craft Masonry from 1894 and served as Grand Master 1909-10 and Grand First Principal Z 1912-13. He entered the Rite in 1897 and presided successively over the three Montreal bodies between 1904 and 1914. Becoming a member of the Supreme Council in 1909, he was elected Sovereign Grand Commander in 1919 and served five years when ill health obliged him to retire. He again served from 1923-25.

A pleasing feature of the installation of Bro. Cameron in 1919 was the presentation to him of the Grand Decoration worn by T. Douglas Harington and later by Isaac Henry Stearns.

He was especially active in the Royal Order of Scotland, serving as Provincial Grand Master from 1909-31. He commanded the complete respect and confidence of all who knew him. His sense of justice and honour, his mature judgment, his courtesy, his integrity, his devotion and service to his Church, will be long remembered.

"He was an ideal ruler, possessing a keen sensitive and artistic nature; an accomplished linguist; a classical scholar and a cultured gentleman."



HUGH MURRAY
Secretary-General, 1886-1904

Hugh Murray was born in Paisley, Scotland in 1843 and came to Hamilton in 1860. Initiated in Acacia Lodge No. 61 in 1868, he served as Master, First Principal and Presiding Preceptor of the several Hamilton bodies and as presiding officer of the three Scottish Rite bodies and the Royal Order of Scotland. He was Grand Master of Masons in 1884-85, and Grand Secretary of the Grand Lodge 1903-03. In the Rite he became Secretary-General in 1886, serving eighteen years. He died November 28, 1907.

He was identified with education, civic and religious activities. A man of great force of character, but withal calm, and considerate in judgment.

In this period the custom was firmly established of annual intervisitations between the two Masonic Jurisdictions of the U.S.A. and the Canadian Supreme Council. The outstanding Masonic leaders of the Northern Jurisdiction who visited Canada from time to time were William Homan, Henry L. Palmer, Charles T. Gallagher, James I. Buchanan, Leon Abbott and Barton Smith; and from the Southern jurisdiction such distinguished leaders as the Hon. James D. Richardson, Samuel C. Lawrence, John Carson Smith and George O. Tyler, all Sovereign Grand Commanders.

Our leaders invariably made return visits and helped to promote the splendid fellowship which has always distinguished our relations with these jurisdictions.

CONSTITUTION

In 1917 the Sovereign Grand Commander recommended a thorough revision of the Constitution and the assimilation of rulings made from time to time since the last revision thirty years previously. In this the Supreme Council concurred (1917 p. 22, 73, 77) and appointed a strong Committee.

This Committee presented a very comprehensive report at the session of 1919, mostly concerned with minor changes in the wording of the statutes. A proposal to meet on the 4th Wednesday of September instead of the 4th Wednesday in October was negatived; also a proposal to restrict the number of Honorary 33°s to one for every 100 14ths instead of one for every fifty of that degree.

In 1923, the date of the annual session was changed to the first Wednesday of October instead of the fourth Wednesday.

The attendance of Actives at the annual meetings was not always as its responsibility demanded. In 1911, only 16 were present with 13 absentees, with only 14 Honorary members. The place of meeting (Winnipeg) and its distance in those days from Eastern Canada would seem to have been a factor, for at the next session held in Hamilton, there were only seven Actives absent.

The lack of attendance by Honorary Inspectors General also began to give some concern about this time. "An impression seems to exist that unless advanced to the rank of Actives, their presence is a matter of no importance. This is quite wrong. Our deliberations for the most part are open to Honorary members, whose views on matters affecting the Rite generally can and should be set forth by them in the regular conduct of our affairs x x x It is the duty of Honorary members as well as Actives to make a good deal of sacrifice in order to swell the attendance." (Hon. John M. Gibson, Sovereign Grand Commander, 1909 p. 13)

At the 1921 session it was decided that the travelling expenses of all Active and Past Active members of the Council be paid when attending annual sessions (1922 p. 24, 70) also the expenses of Deputies when making official visits.

MEMBERSHIP

At the beginning of this period, membership in the various Valleys progressed more slowly, due it was believed to a conservative emphasis, but the economic situation was probably a factor.

In 1907 the Sovereign Grand Commander stated "The initiates in the Lodges of Perfection two years ago numbered some 250, dropped last year to about 220 but for the present year has exceeded 280. This increase has not been due to sudden accessions in any one particular Valley but has been distributed in fairly equal proportion over all our Bodies in the Dominion."

A very substantial increase in membership was recorded during 1912, in "Perfection" membership, a gain of more than twenty-five percent all along the line; more degrees being presented in full and better attendance at Maundy Thursday and Easter ceremonies.

In 1915 at the end of forty years under the Supreme Council the number of 14° Masons stood at 4,349 or about seven per cent of the Master Masons in Canada.

During the war period 1915-19 the various bodies throughout Canada experienced prosperity and progress greater than during any previous period. Large classes were everywhere the order of the day.

In 1917 the net membership in Lodges of Perfection was reported at 4,951 an increase of 339; Rose Croix Chapters 2,942 an increase of 154; Consistories 1,635 an increase of 103.

THE FIRST WAR

The affairs of the Supreme Councils of the world were dominated by the events of the First World War. Every address reflected the presence of war. The names of numerous members of the Rite and their sons were to be found in the casualty lists. Two sons of Sir John Gibson were killed in action, the son of the Secretary General, W. H. Ballard was also a casualty. Other members of the Supreme Council were represented on the firing line by over thirty sons. Numerous members were active in patriotic societies, or recruiting or relieving the needy and bereaved. Sixteen members of the Rite made the Supreme Sacrifice for King and Country.

RITUAL

In 1917, a Committee was appointed to revise the rituals of the various degrees and ceremonies. A new Committee was appointed in 1919 with A. F. Webster as Chairman, which promptly undertook the very great task and were able to exemplify the revised ritual for the 4th, 14th, 18th and 30th degrees, which were approved and adopted by the Supreme Council and ordered to be distributed to the subordinate bodies concerned.

At the session of 1921, the 5th, 6th, 7th, 8th, 9th, 15th, 19th, 21st, 22nd, and 27th degrees were submitted, approved and adopted.

At the session of 1923, the 12th, 13th, 20th, and 30th degrees as revised by the Committee were approved and adopted.

In 1924 the 32° was revised, and approved for use by all Consistories.

REGALIA

In 1901 the Council adopted chain collars similar to those worn by the officers of the Supreme Council of the Northern Masonic Jurisdiction, but with a difference in the shape of the double-headed Eagle. Sixteen collars with eagles were purchased for immediate use.

In 1907 a ruling was made that the alteration of a 14° ring so as to insert the figures 32° is illegal (1907, p. 63). The change of the collar jewel for the 32° from the Teutonic Cross to a black double-headed eagle was proposed in 1912. After discussion it was resolved that brethren already using the eagle jewel be permitted to continue to wear same, but in 1924 it was ruled that the proper jewel must be worn by all members without exception (1924, p. 18-19, 58-9).

Distinctions were made in the Grand Decoration as worn by Active, Past Active and Honorary members in 1921 (p. 62-65).

INTERNATIONAL CONFERENCE — BRUSSELS

In 1904 a convention of representatives of Supreme Council was summoned by the Sovereign Grand Commander of the Supreme Council of Belgium to meet at Brussels in the spring of 1905, but was postponed because of the



Medallion commemorating Washington Conference 1912

refusal of the three Councils in the British Isles to take part in it, although the two Supreme Councils in the U.S.A. and that of Canada had accepted the invitation. The only answer given by the Supreme Council of England was that "It could not lead to any satisfactory result."

The invitation was renewed in 1906 the conference to open on June 10, 1907. The programme had been abridged apparently to eliminate some subjects to which objection had been taken. The programme dealt with:

- (1) The legitimacy of Supreme Councils
- (2) The defence against irregular organizations and
- (3) The unity of the Rite.

Canada appointed two representatives, the Sovereign Grand Commander (Hon. John M. Gibson) and John V. Ellis. Their attendance was on the distinct understanding that the agreements reached at the Conference should be advisory only (1907 p. 11).

A conference of the six English-speaking Supreme Councils was held in London just previously to the Brussels conference and resulted in a better understanding among them on common problems.

The Brussels conference affirmed the advisability of holding a conference of Supreme Councils every five years although the three British Councils were not represented at Brussels, there were 24 delegates present representing 21 other Supreme Councils. A very full account of the programme will be found in the Proceedings of our Supreme Council for 1907 (p. 49, 139).

WASHINGTON 1912

Another International Conference was planned to meet at Washington in October, 1911, but was postponed to the following year, when it was hoped the new Temple would be fully completed. Again the three British Councils declined the invitation, apparently because of their reluctance to become entangled in discussions with Masonic bodies of Latin countries in Europe and America where Grand Orients control and political policies come frequently under review. As our Sovereign Grand Commander, John Morison Gibson expressed it "The genius of Masonry is not absolutely identical in the nations throughout the world in which the Scottish Rite Masonry is represented." (1911 p. 16)

This Conference also dealt with, or rather discussed, the subject of legitimacy of Supreme Councils, irregular and spurious organizations and the unity of the Rite.

All resolutions adopted were regarded as advisory only until specifically ratified and adopted by any individual Supreme Council.

The principal resolutions of the Conference afterwards accepted by the Canadian Supreme Council were:

(1) recommending arbitration as the most fraternal and practical way of adjusting differences between Supreme Councils.

(2) the desirability of uniformity in signs, tokens, works and arcana or secret work and designating the Supreme Council of Switzerland as the custodian of such information.

(3) that a medal commemorative of the Conference of 1912 be struck to be distributed to participants in the Conference (1913 p. 12).

(4) that the 26 Councils represented at this conference and the three British Councils were all regular and legitimate.

LAUSANNE 1921

At the Washington Conference of 1912 it was decided that the next Conference should be held at Lausanne in 1917, under the auspices of the Supreme Council of Switzerland. The War, however, interfered with the proposal. At the end of the War, Switzerland fixed May 1921 date for the Third International Conference. Our Supreme Council proceeded with great caution in the matter of committing itself to participation in the proposed conference (1920 p. 65) unless in harmony with the action of the three British Councils.

One of the subjects proposed for discussion was the establishment of a permanent Secretariat under the guidance of a Supreme Council to be designated by the Conference. The Canadian Supreme Council felt that this proposal would "subordinate the authority of a Supreme Council to that of all the Councils" and would reduce the initiative and diminish the sovereignty of the Councils" and (1921 p. 23-33), on this ground, the Supreme Council decided not to send delegates to the proposed conference.

The Conference (May 29 - June 3, 1921) was attended by all of the Councils in the world with the exception of Canada and those of the British Isles. The Conference adopted resolutions

(a) declaratory of the right of Supreme Councils to select their members and officers without interference or intervention by Grand Lodges or other Masonic organizations.

(b) recognizing the impossibility of adopting uniform words, signs, batteries, certificates and diplomas.

(c) deciding not to consider the creation of a central office or permanent secretariat.

Other resolutions had to do with the absolute control of Councils over the selection of members, terms of officers, qualifications, and discipline; and notice to all other Councils in amity whenever recognition of another Council may be withdrawn. At its 1923 session the Canadian Supreme Council gave adherence to all but one of these resolutions (1922 p. 29-31; 1922 p. 59).

JUBILEE OF RITE IN CANADA

In 1917 the Sovereign Grand Commander recommended that the jubilee of the founding of the Rite in Canada in 1868 be observed in 1918, and a committee was appointed under the chairmanship of Frederick J. Howell, Deputy for Ontario to promote the commemoration (1917 p. 21, 44, 73, 74). In accordance with plans, a special Session of Supreme Council was held at Hamilton on January 23, 1918, in connection with a special semi-centennial reunion of the Hamilton bodies. On this occasion, 24 Active members of the Council were present, together with four Actives from the Northern Jurisdiction U.S.A. and 24 Honorary members. The 33° Honorary was conferred on seven brethren and two others were crowned as Active members of the Council. Bro. William M. Logan 33° submitted a brief account of the events of July 10, 1868, when the Rite was initiated at London, Ontario, by Col. W. J. B. McLeod Moore, and steps were taken for the establishment of Moore Consistory and Hamilton Rose Croix Chapter at Hamilton. He also outlined the progress made leading to the formation of the Supreme Council in October 1874.

At the meeting of Supreme Council at Toronto on November 20th, 1918 the Sovereign Grand Commander made further reference to the introduction of the Rite into Canada, in his allocation at the opening of the Council.

HISTORY COMMITTEE

The commemoration in 1918 of the jubilee of the foundation of the Rite in 1868, led to the appointment of a committee to compile the history of the Rite in Canada (1918 p. 76) but apart from short sketches nothing was accomplished in later years.

HAMILTON SCOTTISH RITE CATHEDRAL

On May 7, 1923, a special session of the Supreme Council was also held at Hamilton for the purpose of dedicating the new Cathedral erected at a cost of nearly \$400,000.00. The ceremony was conducted by Sir John M. Gibson, Sovereign Grand Commander. Among the visitors present were Amos Pettibone, Past Lieut. Grand Commander, Robert A. Shirreffs, Secretary General and James Isaac Buchanan, Active Member of the Northern Jurisdiction U.S.A.

The last named delivered a most outstanding address, himself a member of an old Hamilton family and well acquainted with the Canadian scene and tradition.

The occasion was followed by a reunion of the Hamilton bodies which continued throughout the week, during which nearly all the degrees from the 4th to the 32nd were exemplified.

A full description of this magnificent Cathedral will be found in our Proceedings for 1923 (p. 37).



Scottish Rite Cathedral, Hamilton, opened 1923

JUBILEE SESSION OF COUNCIL

The meeting at Vancouver in 1924 commemorating the first fifty years of the Supreme Council was the first assembly when a planned excursion train stopping along the way to the place of meeting was a feature of the assembly. The special train left Toronto on September 21 stopping over enroute at Winnipeg, Regina and Edmonton with meetings, dinners, motor drives and entertainments at such stop-overs. The programme for the ladies was especially enjoyable. A side trip was made to Victoria, Seattle and Portland. Such a train excursion has since been a feature of nearly all annual assemblies.

In his allocation the Sovereign Grand Commander J. Alex Cameron, reviewed the events of 1868 when the Rite was introduced into Canada, and those of 1874 when the Council itself was established under T. Douglas Harington, its first Sovereign Grand Commander. Ill. Bro. Cameron referred to the distinguished leaders of the past half century Col. W. J. B. McLeod Moore, John Walter Murton, William Henry Hutton, John Valentine Ellis and others. Only one of the founders had survived to the present day, Hugh Alexander MacKay, and who for the first time in the history of the Council was absent from its annual meeting.

In that fifty years the Council had extended its jurisdiction and influence from the Atlantic with at least one effective working body in each Province, to the Pacific Coast where they were meeting for the first time.

The progress made in the fifty years (1874-1924) was amazing as was indicated by the following statistics.

	1874	1899	1924
Lodges of Perfection	1	14	26
Chapters Rose Croix	8	12	21
Consistories	3	5	8
	—	—	—
	12	31	55

In the twenty-five years that had elapsed some 16 or 18 bodies had disappeared through merger or surrender of their warrants.

MEMBERSHIP

Lodges of Perfection	238	1715	10904
Rose Croix Chapters	157	907	6945
Consistories	81	493	3905

INVESTED FUNDS

Nil	\$12,478	\$105,900
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The above statistics speak for themselves.

No. 40

CANADIAN MASONIC RESEARCH ASSOCIATION



The Correspondence between the
Supreme Grand Chapter of England
and the
Grand Chapter of Canada,
1857 - 1862

by Most Excellent Companion
REGINALD V. CONOVER, O.B.E.,
Grand Historian



21st
Read at the 2nd meeting of the Association, held at
Toronto, Ontario, November 10, 1957

The Correspondence with England, 1857 - 62

By Most Excellent Comp. Reginald V. Conover, O.B.E.

The cordial and fraternal reception of the announcement of the formation of the Grand Lodge of Ancient Free and Accepted Masons in the Province of Canada stimulated the efforts of those Companions who had for such a long period attempted to form a governing body for the Royal Arch late in 1856. M. W. Brother William Mercer Wilson, Grand Master of the Grand Lodge of Canada addressed a circular letter to all Royal Arch Chapters holding warrants attached to lodges affiliated with the Grand Lodge summoning them to send accredited representatives to a convention to be held in the city of Hamilton on the 19th of January, 1857.

The following representatives from duly warranted chapters were present on that date: Ex. Comps. Kivas Tully, Past Z, St. John's Chapter, Toronto; Thomas Duggan, Charles Magill, and John Harris, of the Hiram Chapter, Hamilton; Thomas B. Harris, St. John's Chapter, Hamilton, and Companions W. C. Stephens, Richard Bull and William Mercer Wilson, Grand Master. After prolonged discussion it was resolved to form a Grand Royal Arch Chapter for the Province of Canada. The meeting adjourned to meet again the following day when the following representatives were also present: Ex. Comps. Thomas Francis, Joseph E. Rolphe, and William Daniell, H., of St. John's Chapter, London; Comps. J. R. Holden, H., of St. John's Chapter, Hamilton; and James Riddell, Henry Grist, J. M. Rogerson, Mills Harley and others.

The name chosen for the new Grand Chapter was "THE GRAND CHAPTER OF ROYAL ARCH MASONS OF CANADA." Officers were elected and the constitution of the Supreme Grand Chapter of England was adopted as a guide.

As the Grand Chapters of Royal Arch Masons in the U.S.A. bordering on Canada refused to admit visitors who were in possession of only the Royal Arch degree, it was decided that the Mark Master, Past Master and Most Excellent Master's degree be included in the Canadian system, but that Royal Arch Masons who have taken the Royal Arch degree in any regularly warranted chapter under any other recognized jurisdiction might be admitted as visitors. The degrees of Mark, Past and Most Excellent Master were to be conferred in lodges separately opened under a Chapter regularly warranted by the Grand Chapter of Royal Arch Masons of Canada.

Grand Chapter adjourned to meet on the 2nd of April, 1857. M. E. Comp. Czar Jones, Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Michigan was present according to arrangement and installed and invested M. Ex. Comp. William Mercer Wilson of Simcoe, Grand Z; R. Ex. Comp. A. Bernard, Grand H.; R. Ex. Comp. Thomas Duggan of Hamilton,

Grand J.; R. E. Comp. Thomas Bird Harris of Hamilton, Grand Scribe F., R. E. Comp. William Daniell of London, Grand Scribe N.; Ex. Comp. William Bellhouse of Hamilton, Grand Treasurer and Comp. John Morrison of Hamilton, Grand Janitor. M. E. Comp. Jones declared The Grand Chapter of Royal Arch Masons of Canada duly formed and it was so proclaimed.

ADDRESS

On October 8th, 1857, an especial convocation was held in London to approve an address to be forwarded to all Grand Jurisdictions and all Royal Arch Chapters in Upper and Lower Canada, reading as follows:

To all Most Excellent Grand Chiefs, the Grand Officers and Companions of the Grand Chapters of Royal Arch Masons.

"We, the Grand Principals, Grand Officers, and Companions of the Grand Royal Arch Chapter of Canada, with fraternal regards,

SEND GREETING:

"In accordance with ancient usage, and earnestly desirous of cultivating and cementing those feelings of fraternal union, the practice of which has not only rendered our Order illustrious throughout the world, but has also ensured its permanency and efficiency, the GRAND ROYAL ARCH CHAPTER OF CANADA feel it to be their bounden duty to prepare and forward to the recognised authorities of the Royal Craft, situated without the boundaries of this jurisdiction, a statement of the principal reasons which led to the organization of a controlling power over Royal Arch Masonry in this Province, and at the same time to communicate to them the fact of such organization.

"The absence from our Chapters of that harmony and prosperity, which should ever distinguish the proceedings of Royal Arch Masons, induced many of our more zealous companions to institute a careful inquiry into the causes which had contributed to the apparent decline of the Royal Craft in Canada, and it soon became evident that this was solely to be attributed to the diversity of interests and to the want of uniformity, in work and action, existing among the various Chapters in this Province; these Bodies holding warrants from different Grand Chapters and working under different constitutions, neither assimilated in their views nor feelings; their funds were drained, and their usefulness diminished, by the transmission of the required fees to their Parent Grand Chapters, they were thus left unable to meet the claims made by distressed Companions hailing from the various Chapters of Europe and America.

"In addition to these obstacles it may also be remarked, the system of work authorised by the Grand Chapter of England does not recognize the degrees of Mark Master, Past Master, and Most Excellent Master; and the Chapters in this Province were thus placed in a most embarrassing situation, as the work performed by them in these several degrees was not only contrary to, but inconsistent with, the rules and regulations of that Grand Chapter;



THOMAS DOUGLAS HARRINGTON
Grand Z. Grand Chapter of Canada

while, on the other hand, the Chapters in the United States of America absolutely required that all visitors should have previously received these degrees before they could be admitted.

"Taking these circumstances into consideration, and with a view to obviate the difficulties under which the Royal Craft labored in this Province, a Circular was addressed to the Chapters holding Warrants attached to Lodges affiliating with the Grand Lodge of Canada, requiring them to send duly qualified Representatives to a Convention, to be held at the City of Hamilton, on the 19th day of January, A.D. 1857.

"The Convention having assembled at the time and place appointed and a constitutional number of Chapters being represented by their properly qualified officers, the whole subject was taken into serious consideration and it was unanimously Resolved, — That it was expedient and necessary to establish an independent governing power over Royal Arch Masonry in Canada.

"The Grand Royal Arch Chapter of Canada having thus been formed in accordance with universal usages was then duly established, a constitution requiring that the degrees of Mark Master, Past Master and Most Excellent Master, should be conferred on all candidates previous to their being exalted to the Royal Arch degree, or admitted to membership, was adopted and the following Companions were elected as Grand Officers: — M.E. Companion Wm. Mercer Wilson, Grand 1st Principal, Z.; R.E. Companion Dr. A. Bernard, Grand 2nd Principal, H.; R.E. Companion Dr. Thomas Duggan, Grand 3rd Principal, J.; and Comps., of ability to the other offices of the Grand Chapter.

"The Convention was again summoned to meet at Hamilton on the 2nd day of April, A.D. 1857, upon which occasion the Grand Officers, elect, were regularly installed and proclaimed, in Ancient form, by M.E. Companion Czar Jones, Past Grand High Priest of the State of Michigan.

"The Grand Royal Arch Chapter of Canada having been thus duly formed, and being engaged with yourselves in promulgating the genuine principles of the Royal Craft, and feeling, at the same time, earnestly desirous of cultivating a friendly intercourse with your distinguished body, cordially extend to you the right hand of fellowship and confidently claim from your Grand Chapter a fraternal recognition.

"Signed on behalf of the Grand Royal Arch Chapter of Canada,
(L.S.) Wm. M. Wilson, Z.
Thos. B. Harris,
G.S.E."

The address was approved and forwarded to all chapters attached to lodges in Upper Canada and all known Royal Arch Jurisdictions.

At the special convocation held in Toronto on the 20th of January, 1858, the Committee on Constitution reported, when it was resolved that the presiding officers of Chapters be denominated First, Second and Third Principals and that the designation Zerubbabel, Haggai and Joshua should apply to the First, Second and Third Principals.

REPLIES RECEIVED

On the 16th of February, 1859, the Committee on Fraternal Correspondence reported to the second annual convocation in London, that only one Grand Chapter, Massachusetts, had refused recognition. The official recognition received from New York, Alabama, Connecticut, Vermont, Florida, Illinois, New Jersey, Indiana, Maine, Mississippi, Missouri, Rhode Island, Texas, Delaware and Louisiana had been most cordial and friendly.

IRELAND

The Grand Chapter of Ireland recognized the Grand Chapter of Canada as follows:—

“To the Most Excellent Grand Principals, The Grand Officers and Companions of the Supreme Grand Royal Arch Chapter of Canada,

“We, the Grand Principals, the Grand Officers and Companions of the Supreme Royal Arch Chapter of Ireland, send Greetings,—

“At the Quarterly Convention of the Grand Royal Arch Chapter of Ireland, held in Dublin on the 17th day of February, 1858, a memorial was read from the Supreme Grand Royal Arch Chapter of Canada setting forth, ‘That the Grand Chapter of Royal Arch Masons of Canada had held a Convention at Hamilton, on the 2nd day of April, 1857, and had regularly installed its Grand Officers, and the Grand Chapter of Royal Arch Masons of Canada having been thus duly formed and being engaged in promoting the genuine principles of the Royal Craft, and feeling at the same time earnestly desirous of cultivating a friendly intercourse with the Grand Royal Arch Chapter of Ireland, cordially extend the right hand of fellowship and confidently claim from the Grand Chapter of Ireland, a fraternal recognition.

“It was proposed, seconded, and agreed to, ‘That as the Grand Lodge of Ireland had recognized the Grand Lodge of Canada working in connection with the above designed Grand Royal Arch Chapter of Canada, as an independent Grand Lodge, that the Grand Royal Arch Chapter of Canada be informed that the Grand Royal Arch Chapter of Ireland acknowledges the Grand Royal Arch Chapter of Canada as an independent Grand Chapter of the Royal Arch Masons, and reciprocates the Masonic feelings expressed in the communication; but that it demands for the Chapters in Canada and individual companions who prefer to retain their Masonic connexion with the Grand Royal Arch Chapter of Ireland the free exercise of their existing Masonic rights, and requires that the Royal Arch Warrant of any Chapter whose Blue Warrant has been or is about to be returned to the Grand Lodge of Ireland shall be surrendered to the Grand Royal Arch Chapter of Ireland;

“And the Grand Royal Arch Chapter of Ireland further demands the continuance of its present privileges of issuing on proper memorial Royal Arch

warrants to be attached to any symbolical Lodge, under the jurisdiction of the Grand Lodge of Ireland, (in Canada).

"Signed by order of, and for the Grand Royal Arch Chapter,

"Lucius H. Deering,
"Grand Scribe."

ENGLAND

At an especial Convocation in the City of Kingston on Thursday, 12th day of July, A.D. 1859, the Grand Scribe E. read the following letter which he had received from the Grand Scribe E. of the Supreme Grand Royal Arch Chapter of England in answer to the address which had been forwarded:—

"Freemasons' Hall, London, W.C.,
June 16th, 1859.

"Excellent Companion :

"The address of the Grand Chapter of Royal Arch Masons of Canada to the Supreme Grand Chapter of England was, agreeably to the request contained in your letter of the 22nd March last, laid before the Convocation which was held in May, when it was decided that the matter should be referred to the three Grand Principals, by whom the same has accordingly been taken into consideration.

"I am directed by them to state in answer to the Address, that with every desire to preserve friendly and fraternal intercourse with the Canadian Masons of every degree, they feel that they cannot, consistently with their duty, entertain official relations with a Body which holds, as essential to admission within its pale, the possession of degrees which are not recognized by the Grand Lodge or the Grand Chapter of England.

"I have the honour to be,
"Excellent Companion,
"Fraternally yours,

"WM. GRAY CLARKE,
"G.S.E.

"Thos. B. Harris, Esq.,
"Grand Scribe E.,
"Grand Chapter of Canada,
"Hamilton, C.W."

Grand Chapter, by motion, duly authorized the Grand Principals to correspond with the Supreme Grand Chapter of England on the matters alluded to in the above-mentioned letter, and M.E. Comp. T. D. Harington conducted the correspondence. His first letter read as follows, and was addressed to the Earl of Zetland;

"Toronto, Canada,
"1st Aug., 1859.

"My Lord and M.E. Comp.—

"I have the honor to acknowledge the receipt of a communication, dated the 16th June last, from the Grand Scribe E. of the Supreme Grand Chapter of England to the Grand Scribe E. of the Grand Chapter of Canada, informing him that the Address of the latter to the former Body, on the subject of recognition, &c., had been referred to the three Grand Principals of England; who, 'with every desire to preserve a friendly and fraternal intercourse with the Canadian Masons of every degree, could not consistently with their duty, entertain official relations with a Body, which holds as essential to admission into its pale, the possession of degrees, which are not recognized by the Grand Lodge, or the Grand Chapter of England.'

"At an Especial Convocation of the Grand Chapter of Canada, this communication was laid before the Companions, and elicited from each and all an expression of unfeigned regret, arising not only from their anxiety to be in close communion with the Grand Chapter of England, but from disappointment; for they naturally concluded that as all difficulties connected with the Grand Lodges were happily arranged, the same satisfactory result would be easily matured as regarded the two Grand Chapters. The Companions, however, were impressed with the belief that the Grand Scribe's letter had been written under a misconception, and for the purpose of arriving at a speedy and correct solution, they were pleased to authorise me, as their First Grand Principal, to communicate with your Lordship, and I do earnestly hope that success may attend my efforts, and that at the next meeting of the Grand Chapter of Canada I may be able to announce that there is not one single difficulty existing between the England and Canadian Craft of every degree. I am personally encouraged to address your Lordship by my knowledge of your individual exertions to establish complete harmony.

"To begin, then. The Grand Chapter of Canada cannot comprehend how the introduction of certain intermediate degrees (absolutely necessary on this side of the Atlantic, and without the possession of which no R.A. Masons can enter a Chapter in the United States of America, where our Masonic intercourse is continuous) can cause the Grand Principals of England to decline recognition and the establishment of regular official relations between the two Bodies, inasmuch as England does not repudiate Ireland and Scotland, who sanction and work very nearly the same intermediate degrees that the Grand Chapter of Canada authorizes.

“The Laws of the Grand Chapter of Ireland declare that—‘The degree of Mark Master Mason shall be practised under the jurisdiction and protection of the Grand R.A. Chapter, and by such Lodges only as have R.A. Warrants,’ —and what are called the Exct. and Supreme Exct. degrees form a portion of the R.A. Ceremony.

“The Laws of the Grand Chapter of Scotland are more peremptory still, for they declare that—‘no one shall be exalted to the R.A. Degree until he has received the degrees of Mark Master and Past Master; (both of these being Chair Master’s Degrees) as also the Exct. Master’s degree, (containing in it the three points commonly called in Scotland, the Exct., Super. Exct. and the R.A.)’ Scotland also empowers all Chapters — ‘to grant the degrees of Mark, Past, Exct. and R.A., — as also the Royal Ark Mariner and the Babylonish Pass, which last is commonly but erroneously called the Red Cross, and is composed of three points — Knight of the Sword, Knight of the East, and Knight of the East and West.

“The Chapters of the United States oblige all Companions (English or otherwise) to take the three intermediate degrees before permitting them to be present at the R.A. degree. This is called ‘healing’. I am not able to say whether the Grand Chapter of England holds official intercourse with any of the Grand Chapters of the United States.

“Taking these well known facts into consideration, the Grand Chapter of Canada came to the natural conclusion that the Grand Principals of England, when they directed the Grand Scribe E. to write the words — ‘as essential to admission into its pale,’ — must have been under the impression that before a R.A. Mason hailing under England could enter a Canadian Chapter, the possession of the intermediate degrees was imperative.

“My Lord, If this impression prevails, I assure you it is founded in error, English R.A. Masons can enter our Chapters as freely, and will be received as cordially, as though no such intermediate degrees ever had existence. Should they apply for membership, they would (when accepted) become amenable to our Constitution, and the conferring of the intermediate degrees would follow as a matter of course; but their standing as R.A. Masons would not be affected one iota thereby.

“I do hope I make my meaning plain, — that your Lordship and the other Grand Principals, and, through you, the Supreme Grand Chapter of England, will be satisfied, and that the natural yearning of the Grand Chapter of Canada for your recognition will meet with speedy and complete gratification.

“I send to you, M.E. Companion, the printed proceedings of the Grand Chapter of Canada, which will afford you more information than can be comprised in the compass of a letter, and I would request your special reference to portions thereof at pages 5, 13 and 16, and to our Constitution printed at length with the proceedings. At page 52 your Lordship will find our recognition by the Grand Chapter of Ireland, and the Grand Chapter of Scotland has recently addressed a most gratifying communication to us, a copy of which I transmit.

"In conclusion, I cannot help repeating that I do most earnestly hope and trust, that the objection entertained by the Grand Principals of the Grand Chapter of England will now cease to exist; that our proffered right hand of fellowship, M.E. Companion, will at once and for ever be cordially grasped, as it is heartily extended; and that the hearts of the Canadian Companions (my own included) will speedily be gladdened by the receipt from Old England of a satisfactory communication to that effect in reply to this one.

"With sentiments of sincere esteem for your Lordship personally, believe me ever to remain, my Lord and M.E. Comp.,

"Yours most respectfully and fraternally,

"T. DOUGLAS HARINGTON, G.Z.

"Grand Chapter of Canada.

"The Right Honble.

"The Earl of Zetland,

"M.E., 1st Grand Principal,

"Supreme Grand Chapter of England."

ENGLAND REPLIES

"Freemasons' Hall, London, W.C.,

"7th October, 1859.

"Most Excellent Companion,—

"Referring to your communication addressed to the Most Excellent the First Grand Principal, the Earl of Zetland, relative to the recognition of the Grand Chapter of Canada, by the Supreme Grand Chapter of England, I am commanded by his Lordship to state, that in a matter of so much importance it is essential that the most careful consideration should be given to the case in all its bearings; that at this season of the year his Lordship and the other Grand Principals are away from London, and that one of them is not at this present time in England; and that it is probable they may deem it expedient to refer the matter back to the Grand Chapter before any definite reply is given to your letter.

"In the meantime I am directed to require the favor of your affording some precise information as to the position and privileges of Royal Arch Masons under our Constitution who may visit Chapters holding under the Grand Chapter of Canada, and regarding which some uncertainty exists in this country. I am more especially to ascertain whether an Installed Principal under our Constitution is permitted to enter any one of your Chapters, to be present at the opening, and to remain and witness the whole of your ceremonies from the opening to the closing of the Chapter; or whether, when an exaltation is about to take place, he is not called upon to retire on the ground that degrees, essential to Royal Arch Masonry, as practised in Canada but unknown to him, are to be conferred; and whether he is not kept out of the Chapter until the termination of such intermediate ceremonies, and only re-admitted to witness the closing of the Chapter.

"I have to state in conclusion that, inasmuch as the Grand Lodge of Canada has been fully recognized by the Grand Lodge of England, it is the earnest desire of all parties in this country to maintain the most friendly intercourse with Masons of all grades in Canada; but it is felt desirable that the fullest information should be obtained as to the position of Royal Arch Masons under the English Constitution before any decisive step is taken to establish official relations with the Grand Chapter of Canada.

"Trusting, therefore, to your courtesy to convey the desired information, I have the honor to be,

"Most Excellent Companion,

"Your obedient servant and Brother,

WM. GRAY CLARKE, G.S.E.

"T. Douglas Harington, Esq., Z.

"Grand Chapter of Canada, Toronto."

HARINGTON REPLIES

"Quebec, Canada, 20th Dec., 1859.

"Dear Sir and E. Companion—

"I have to acknowledge your communication of the 7th of October last, and must apoologize for not replying to it sooner; but as you state that the question relative to the complete recognition of the Grand Chapter of Canada will probably be referred back to the Supreme Grand Chapter of England, before a definite decision is arrived at, which I am aware cannot be done before February next, I was desirous of consulting the Grand Scribe E, who was in possession of the previous correspondence, and for this I had plenty of time before me. Circumstances, however, connected with the removal of the Government from Toronto to this city and my own health, which required looking after, prevented my seeing the Grand Scribe, Companion T. B. Harris, at Hamilton, until a fortnight since. Both he and I felt rather at a loss what further information I could furnish, inasmuch as in my former letter to the M.E. the First Grand Principal of England, I distinctly assured him that English Royal Arch Masons could enter and remain in our Chapters as freely as though certain intermediate Degrees, (deemed expedient here) had never existed.

"Will you now be so good as to explain to the M.E., the First Grand Principal, the Earl of Zetland, that those intermediate degrees, (viz: Mark Master, Past Master and Most Excellent Master) although under the control of, are not conferred in Chapter at all. They are preliminary and are worked at separate times, each degree having its distinct opening and closing as a Lodge. The Royal Arch Chapter (par excellence) is opened as in England. Candidates for Exaltation give evidence of their knowledge of the three intermediate degrees, but not Companion visitors. It is only necessary for these last to prove themselves Royal Arch Masons. Therefore any English Royal Arch Mason, whether an installed Principal or not, can enter any one of our Chapters as freely as his own, be present at the opening and remain and witness

the whole ceremony of Exaltation, and assist at the closing of the Chapter. He need not retire there-from for one moment, unless by his own desire made known in the usual manner. You may rely on the correctness of this, and I do earnestly hope that what I have now written will remove all uncertainty and difficulty.

"I can think of nothing further, except to assure you of the anxiety of the Grand Chapter of Canada and myself, as its temporary Head, for the establishment of the most lasting and sincere cordiality between the two Bodies.

"I hope I shall hear from you very soon, and would request you to address me here. Your last letter went to Toronto in the first instance. Wishing you the old English compliments of the season—a Merry Xmas and Happy New Year, believe me, dear Sir, and Ex. Companion,

"Yours very fraternally,

"T. DOUGLAS HARINGTON, G.Z.

"Grand Chapter of Canada.

"Excellent Companion,

"Wm. Gray Clarke, Esq.,

"Grand Scribe E., &c., &c., &c.,"

SCOTLAND

The Grand Z was also able to report:—"Our recognition by the Supreme Grand Chapter of Scotland and I am happy to report is complete as the following very gratifying communication will prove to you:—

"Edinburgh, 30th June, 1859.

"To the Most Excellent the Grand Principals, Office Bearers, and Companions of the Supreme Grand Royal Arch Chapter of Canada—

"GREETING:

"We, the Chairman of Committee and Scribe E. of the Supreme Grand Royal Arch Chapter of Scotland, as authorized by the minutes of meeting held on Wednesday, 15th inst., beg leave to acknowledge receipt of an Address then laid before this Chapter from the Supreme Grand Chapter of Canada, wherein, after detailing the grounds on which it was considered necessary to institute a controlling power in that Province over Royal Arch Masonry and the happy accomplishment of their object, they proffer the right hand of fellowship and desire fraternal recognition.

"We are, at the same time, commanded to express the gratification which it affords this Grand Chapter to be favored with a communication so much in unison with that spirit which it is fitting and becoming to the head of Royal Arch Masonry in one country to evince towards that of another, tending as its is thought, in no small degree, not only to the prosperity of the Bodies under separate control, but to the advancement of the Order in general. We have further the satisfaction of expressing the delight which it gives the Grand Chapter to accept of the fellowship tendered them in the Address now under

acknowledgement, and also the pleasure, which, by the mutual recognition of each other, it is anticipated will follow their efforts in co-operating with the Supreme Grand Chapter of Canada in any measure calculated to enhance the dignity or promote the usefulness of the two Grand Bodies.

"In the name and by the appointment of the Supreme Grand Royal Arch Chapter of Scotland, and the Seal of the same, caused to be affixed this thirteenth day of June, A.D., 1859, A.L., 5863.

(signed)

"P. Cowan, Chairman of Committee.
"Wm. Gaynor, Grand Scribe E."

REPLY FROM ENGLAND

Following the annual Convocation of the Grand Chapter in 1859, a letter was received by the M.E. Grand Z., from which it will be seen that a full and fraternal recognition had been made by England and that the most harmonious feelings existed between the two Grand Chapters.

"Freemasons' Hall, London, W.C.
"February 10, 1860.

"Most Excellent Companion—

"I have the honor to inform you that your letter of the 20th December last, received the 10th ultimo, has been duly submitted to the consideration of the three Grand Principals of the Supreme Grand Chapter of England.

"They are gratified to find that no obstacle now interposes to prevent official relations being established between the Supreme Grand Chapter of England, and the Grand Chapter of Canada, and relying on your assurance that Royal Arch Masons under the Constitution of the Grand Chapter of England, whether installed Principals or not, can enter any of the Chapters under the jurisdiction of the Grand Chapter of Canada, be present at the opening, and remain and witness the whole ceremony of exaltation, and assist at the closing, and that they need not retire for one moment, unless at their own desire, although they are not in possession of those intermediate degrees of Mark, Past Master and Most Excellent, which are deemed essential to be taken by all candidates for exaltation in Canada, previous to admission to the degree of the Holy Royal Arch. I am instructed to state that in the name and on behalf of the Supreme Grand Chapter of England, they—the Grand Principals—fully recognize the Grand Chapter of Canada, reserving, however, to all Chapters now in Canada, who are still holding charters under the Grand Chapter of England, as also to all English Royal Arch Masons, all their rights, titles and privileges, as fully and freely as though the Grand Chapter of Canada had not been formed.

"I have the honor to be,
"Most Excellent Companion,

"Your Faithful Servant and Brother,

"WM. GRAY CLARKE,
"G.S.E.

"T. Douglas Harington, Esq.,
"Grand Z. Grand Chapter of Canada,
"Quebec."

AN ENGLISH CHAPTER AT OTTAWA

The pleasure and gratification of the companions resulting from this recognition of the Supreme Grand Chapter of England was tempered by the receipt of news via a report published in the London Freemasons' Magazine, which recorded that a number of brethren of English obedience, at Ottawa, Upper Canada, under Craft warrant No. 835 E.R. had determined to have a chapter attached to their lodge and ignoring the Grand Chapter of Canada, had sent their memorial to the Grand Chapter of England. The first intimation of these unusual actions was made known to the Canadian Companions through the medium of the Freemason's Magazine of 4th of August, 1860, which reported as follows:

"The Quarterly Convocation of Grand Chapter, was holden on Wednesday last, the first instant, (August.)

"The M.E.Z. stated that the first business to be brought before the companions was the question of granting a Warrant for a R.A. Chapter, to be attached to the Dalhousie Lodge (No. 835) at Ottawa, Canada West. That lodge had always remained firm in its allegiance to the Grand Lodge of England, but a question had arisen how far the Grand Chapter of England could grant Warrants for new Chapters in Canada, without infringing on the rights of the Grand Chapter of Canada. The question has been referred to the Grand Principals for consideration, and they had arrived at the conclusion, that, looking at the position of Dalhousie Lodge, it would be no infringement of the rights of the Grand Chapter of Canada, to grant the Warrant for a new Chapter, as prayed.

"It was moved and seconded, that the prayer of the petition be granted.

"Before, however, the motion was put, it was suggested that it would be better to place upon record the motives for granting the Petition, and so to frame the resolution, as to avoid giving offence to the Grand Chapter of Canada, which suggestion was concurred in by the mover, and the resolution, carried unanimously, was as follows:

"That the Charter for the Chapter prayed for to be attached to the Dalhousie Lodge (No. 835) at Ottawa, be granted, the Supreme Grand Chapter being of opinion that the granting of such Charter is necessary to complete the degrees of Freemasonry, and is therefore part of the privileges of a Craft Lodge, which privileges it has stipulated and been agreed to be secured to all Lodges, holding under the Grand Lodge of England in Canada."

GRAND CHAPTER, 1861

M.E. Comp. Harington, in his address, to the Fourth Annual Convocation, 1861, dealt with this matter, and commented on the action of England in the following terms:

"The Grand Chapter will thus perceive that the right is claimed to attach a Chapter to every Lodge in Canada, now acknowledging the authority of the

Grand Lodge of England, although this Grand Chapter has been fully recognized as having jurisdiction throughout the Province, and the only condition the Supreme Grand Chapter of England affixed to its complete recognition, on the 10th of February, 1860, was — ‘a reservation in favor of all Chapters, now in Canada, who are still holding Charters under it, as also of all English R.A. Masons, of all their rights, titles, and privileges, as fully and freely as though the Grand Chapter of Canada had not been formed.’

“The laws of the Supreme Grand Chapter of England — Private Chapters, Art. 1 — declare, ‘that every Chapter shall be attached to some warranted Lodge’, &c. — and No. 2 — ‘that no Lodge can form or hold a Chapter, unless’, &c. — by which, and the fact of certain officers of the Grand Lodge of England being ex-officio officers of the Supreme Grand Chapter, and also that No. 2, of the English Articles of Union, of 1813, specifies that ‘pure ancient Masonry consists of three degrees, and no more, viz: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, (including the Supreme Order of the Holy Royal Arch.)’ — the connection between Grand Chapter and Grand Lodge is, I imagine, preserved, as the Constitution of the Grand Lodge of England, is altogether silent on the subject.

“This peculiarity of the Constitutions of England, so different to our own, and that of other Grand Bodies, must be borne in mind, although there seems to be an inconsistency in a Grand Chapter granting a Charter for a Chapter, because it is ‘part of the privileges of a Craft Lodge’. The privilege is certainly not looked upon as a right, because, if it were so considered, every Lodge would have its Chapter as a matter of course, whereas the Supreme Grand Chapter of England sometimes refuses the prayer for one, and even where the Charter is granted, the members of the Craft Lodge, to which it is attached, do not possess the privilege of being exalted in it, without undergoing the ordeal of proposal, ballot, &c. so that it is really distinct and independent.

“I cannot help feeling sorry that the Supreme Grand Chapter of England acceded to the present application, for the act is one liable to create doubt, to say the least of it, and the members of Dalhousie Lodge could apply to the English Chapters, at present in existence in Canada ‘for the completion of their degrees,’ as defined by England.

“You will understand on what ground the claim is based, by a perusal of the Resolution, and I recommend the matter to your serious consideration, as one calculated to create misunderstanding with a friendly Body, unless set at rest by the position of such proposed new Chapters being defined, and the Supreme Grand Chapter of England advised of your action in the premises without loss of time. It is almost needless to state that the Charter, thus reported to be granted, has not received any recognition from me, the Grand Chapter being the legitimate authority to decide as to its merits, and the solution of the question requires calm, and, at the same time, friendly discussion and deliberation.”

The address of the Grand Z. was, as customary, referred to a committee who endorsed the action of the Grand Z. and said:

"Your Committee notice with regret that the Supreme Grand Chapter of England has granted a Warrant for the establishment of a Royal Arch Chapter at the City of Ottawa, and that, although — before the same was submitted to that Grand Chapter — a question had very naturally arisen how far such action could be taken without infringing on the rights of this Grand Chapter. It is the opinion of your Committee, that the Supreme Grand Chapter of England — before committing itself to such a policy — should not have referred the same to the three Grand Principals, and should not have decided such a question without first ascertaining the views of your Grand Body; nay, more, your Committee consider that the Supreme Grand Chapter of England should have deemed it proper and fraternal to advise this Grand Chapter of the steps proposed to be taken, with the reasons therefore and the law applicable thereto, so that this Grand Chapter would have obtained, by official communication, what is now laid before it in the form of an extract from a semi-official Masonic magazine.

"It also appears that, before the motion for granting the Warrant was adopted, some motives were placed upon record; but no motive can annul a contract entered into between two Supreme Bodies, as set forth in the official letter of the Grand Scribe E. of the Supreme Grand Chapter of England, to the M.E.Z. of this Grand Chapter, dated the 10th February, 1860, in the following words: 'I am instructed to state that, in the name and on behalf of the Supreme Grand Chapter of England, they, the Grand Principals, fully recognize the Grand Chapter of Canada; reserving, however, to all Chapters *now* in Canada, who are still holding Charters under the Grand Chapter of England have stipulated for such further rights, as by their showing they now lay claim to; first, upon the assumption that it is the privilege of a Craft Lodge to demand, as of right, a Charter from the Supreme Grand Chapter, under the same jurisdiction as the Grand Lodge from which its Charter is derived, and which assumption cannot certainly be sustained, or the prerogative of the Supreme Grand Chapter, to grant or refuse Warrants, would at once fall to the ground; but second, upon a treaty entered into between the Grand Lodge of England and the Grand Lodge of Canada, that the privileges appertaining to subordinate Lodges working under Warrants from the Grand Lodge of England, in Canada, should be secured.

"Your committee hold that a Craft lodge cannot claim any privileges, but those given in its Charter, which certainly contains nothing about the right of receiving or conferring the Royal Arch degree; and even that, did such privilege exist, the action of the Grand Lodge of Canada could have no effect upon this Grand Chapter, which holds its existence of itself alone, has been so recognized by the Supreme Grand Chapter of England as totally distinct from that of the Grand Lodge, and without any reference being made thereto.

"Your Committee is pleased to learn that the M.E.Z. of this Grand Chapter has given no countenance to this new Chapter, so unjustly erected within its jurisdiction by the Grand Chapter of England; and, however unpleasant the task, it feels it to be a bounden duty, for the preservation of the rights of this

Grand Body in its fullest integrity, to recommend that this Grand Chapter do not recognize the issue of a Chapter Warrant by the G.C. of E. to Dalhousie Lodge, No. 835, E.R., as regular or constitutional; and that the subordinate Chapters under this jurisdiction be required neither to hold communication nor give countenance to any Companions hailing from the said Chapter; and that the action taken by this Grand Chapter in this matter, be communicated by the Grand Scribe E. to the Supreme Grand Chapter of England, in such terms as the Grand Z. may suggest."

REPLY BY CANADA

The Correspondence with the Supreme G.C. of England, referred to in the M.E.Z.'s Address follows:

"GRAND CHAPTER OF CANADA,

"Office of the Grand Scribe E.,

"Hamilton, 13th June, 1861.

"R.E. Companions and Dear Sir,

"I have the honor herewith to transmit a copy of Proceedings of the Grand Chapter of Canada, at the Annual Convocation held at Belleville, on the 20th of February last, and by the command of the M.E.Z., I am, in accordance with the instructions of the Grand Chapter, to communicate through you, R.E. Sir, to the Supreme Grand Chapter of England, the consideration at that Convocation of the action of the Supreme Grand Chapter of England, in issuing a Chapter Warrant to the 'Dalhousie' Lodge, No. 835, on the registry of the United Grand Lodge of England, at Ottawa, C.W.

"The subject was introduced in the M.E.Z.'s address, as a matter of grave importance, involving a principle which he conceived to be irreconcilable with the terms of your letter of the 10th February, 1860, by which the constitutional position of the Grand Chapter of Canada was recognized by the Supreme Grand Chapter of England, in the following words: 'I am instructed to state that in the name and on behalf of the Supreme Grand Chapter of England, they, the Grand Principals, fully recognize the Grand Chapter of Canada, reserving, however, to all Chapters now in Canada, who are still holding charters under the Supreme Grand Chapter of England, all their rights and privileges.'

"The M.E.Z. further felt that if the issuing of a Warrant by the Supreme Grand Chapter of England, for a new Chapter in Canada, was passed over or assented to by the Grand Chapter of Canada, it would establish a precedent that would not fail to endanger the friendly understanding now happily existing between the two Grand Chapters.

"The Grand Chapter concurred in the view entertained on the subject by the M.E.Z., and painful as they felt the task to be, they nevertheless considered it their imperative duty at once, kindly, but firmly, to remonstrate with the Supreme Grand Chapter of England, on the irregularity of the course pursued in the issuing of this Warrant, and the consequent infringement on the privileges of the Supreme Grand Chapter of Canada, also to urge the

reconsideration of the subject, feeling confidently assured that further reflection must result in an order for the immediate withdrawal of the Warrant.

"I have the honor to remain,
"R.A. Companion and Dear Sir,
"Yours faithfully and fraternally,

"THOS. B. HARRIS,
"Grand Scribe E.

"R.E. Companion,
"Wm. Gray Clarke, Esq.,
"Grand Scribe E., England."

"Freemasons' Hall, London,
"12th Nov., 1861.

ENGLAND'S REPLY

"Excellent Companion and Dear Sir,

"I have already communicated to you that at the stated meeting of the Supreme Grand Chapter of England, held in the month of August last, your letter dated the 13th of June, 1861, was read and the matter therein alluded to, namely, the granting of a Charter by the Supreme Grand Chapter for a Royal Arch Chapter to be attached to the 'Dalhousie' Lodge, No. 835, at Ottawa, Canada West, was remitted back to the Committee of General Purposes, with directions to examine the correspondence that had passed between the Grand Master of the Grand Lodge of England, and the Grand Master of the Grand Lodge of Canada, and also between the Supreme Grand Chapter of England and the Grand Chapter of Canada, and having reference to the reservation of the rights and privileges of such Lodges and Chapters, and such Craft and Royal Arch Masons in Canada, who have preferred to maintain their allegiance to the Masonic authorities in this country from whom they severally emanated, rather than place themselves under the Grand Lodge or the Grand Chapter of Canada, and to report thereon to the Supreme Grand Chapter, in November.

"And I have now the honor to inform you that at the Quarterly Convocation of Grand Chapter, holden at Freemasons' Hall, on Wednesday last, the sixth instant, the Committee made their report, of which I enclose you two copies, and that the said report having been read it was unanimously resolved 'That that portion of the report embodying the opinion of the Committee on the matter of the issue between this Grand Chapter, and the Grand Chapter of Canada, be approved and adopted,' and it was further resolved that this discussion of the Supreme Grand Chapter be communicated to you for the information of the Grand Chapter of Canada.

"I have the honor to subscribe myself,
"Your very faithful Servant and Brother,

"WM. GRAY CLARKE,
"G. Scribe E. of the Supreme G. Chapter of England."

"E. Comp. Thos. Bird Harris,
"Grand Scribe E. of the Grand Chapter of Canada,
"Hamilton, C.W."

Extract from the Report of the Committee of General Purposes, referred to in the foregoing letter.

"The Committee beg also to report that, in pursuance of a resolution passed at the last Quarterly Convocation of the Grand Chapter, having reference to an objection raised by the Grand Chapter of Canada, against the recent grant of a Royal Arch Charter for a Chapter to be attached to the 'Dalhousie' Lodge, No. 835, at Ottawa, Canada West, on the alleged grounds that the establishing of such Chapter was in contravention of the terms on which the Grand Chapter of Canada had been recognized by the Supreme Grand Chapter, they have carefully examined all the correspondence that has passed between the Grand Masters and Grand Lodges of England and of Canada, and also between the respective authorities on behalf of the Grand Chapters of the two countries; and they beg to call the attention of Grand Chapter to the fact that, in the letter of the Grand Secretary, of the 16th of December, 1858, written by command of the M.W. Grand Master, the rights and privileges of all Lodges and individual Masons holding under the Grand Lodge of England, were especially reserved, in the following words; 'As, however, there are some few Lodges in Canada West who have signified their desire to retain their attachment to, and immediate connection with, the Grand Lodge of England, from whom they received the Warrants, the Grand Lodge and the Grand Master feel that they are not at liberty to withdraw their protection from such Lodges against their will, and therefore claim for them, from the Grand Lodge of Canada, recognition of their present position, with all their Masonic privileges, and those of their members respectively. The M.W. Grand Master feels that this is simply an act of justice, and based on the same principle as that enunciated in your communication.' And these rights and privileges were acknowledged by the Grand Master of Canada (Brother Wm. M. Wilson) in a letter, dated the 9th February, 1859, addressed to the M.W. Grand Master, the Earl of Zetland, in the following words: 'I have ever held and frequently expressed the opinion, that any subordinate Lodge, preferring to continue under their English Warrants, had a perfect and undoubted right to do so; and were entitled, not only to a recognition from us, but to all their Masonic privileges.' The Committee also find in the letter of the Grand Scribe E., dated the 10th of February, 1860, announcing the recognition of the Grand Chapter of Canada by the Supreme Grand Chapter, the following words, viz: 'I am instructed to state that, in the name and on behalf of the Supreme Grand Chapter of England, they, the Grand Principals, fully recognize the Grand Chapter of Canada; reserving, however, to all Chapters now in Canada, who are still holding Charters under the Grand Chapter of England, as also to all English Royal Arch Masons, all their rights, titles and privileges, as fully and freely as though the Grand Chapter of Canada had not been formed.'

"It will therefore be seen that in every instance have the rights and privileges of Lodges, and of the members of those Lodges, been fully reserved; and the Committee are of opinion that the great privilege of every Mason initiated under the Constitution of the Grand Lodge of England, is that of taking all his degrees in full under that Constitution; and it is 'declared and

pronounced' — in accordance with the arrangements entered into under the Act of Union, in 1813, that — 'pure Ancient Masonry consists of three degrees and no more, viz: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.'

"It has always been held by the Grand Chapter, that the Brethren of every Lodge have the inalienable right of seeking to have a Royal Arch Chapter attached to the Lodge, in order to enable them to complete their degrees, if they wish to do so, and in case of there not being sufficient Royal Arch Chapters in the neighbourhood.

"The Committee, therefore, feel that under the arrangement entered into between the Grand Lodge and Grand Chapter of England, and the Grand Lodge and Grand Chapter of Canada, they have not only the right, but are bound to afford to all Lodges and Masons, in Canada, holding under the Grand Lodge of England, the means of completing, under the English Constitution, their degrees, if they do not already possess them, by attaching a Chapter to each Lodge. But it is perfectly clear that, inasmuch as the Grand Master of England has pledged himself not to grant any new Warrants for Lodges in Canada, the power of the Grand Chapter of England is limited to those Lodges already existing in Canada; and no new Chapter can be granted, excepting in connection with a Lodge existing prior to the recognition of the Grand Lodge of Canada by the Grand Lodge of England, at the Quarterly Communication holden on the 1st December, 1858."

"GRAND CHAPTER OF CANADA,
"OFFICE OF THE GRAND SCRIBE E.

"Hamilton, 28th January, 1862.

CANADA REPLIES

"Wm. Gray Clarke, Esq.,

"Grand Scribe E.

"Dear Sir and R.E. Companion,

"By command of the M.E.Z., I have the pleasure to acknowledge the receipt of your favor of the 12th November last, conveying the information that the complaint of the Grand Chapter of Canada, in the matter of the issuing of a Royal Arch Warrant to certain Royal Arch Masons, and to be attached to 'Dalhousie' Lodge, No. 835, E.R., at the city of Ottawa, had been re-submitted to the Grand Chapter of England, at its Quarterly Convocation holden on the 6th of the same month, when the General Committee had presented their Report, two copies of which I have received and for which you will please accept my thanks, and that so much thereof as referred to the Grand Chapter of Canada was unanimously received and adopted.

"The M.E.Z. regrets that the Supreme Grand Chapter of England has come to the conclusion to support this irregularly formed Chapter; it seems to him it can be mentioned in no milder language, for upon careful examination of Report he can find no sufficient law or authority expressed as a justification for the course pursued

"The M.E.Z. is prepared to admit and to adopt every word uttered by his predecessor of the Grand Chapter, as contained in the Report of your Committee, and even still more, to see, so far as it is in his power, that the conditions of recognition are maintained towards all English Royal Arch Masons in their fullest integrity, but he is sorry to observe the same feeling with regard to the rights and privileges of the Grand Chapter of Canada is not entertained in the Grand Chapter of England.

"The M.E.Z. further desires merely to call the attention of the Supreme Grand Chapter of England to that which appears most inconsistent in the Report of the General Committee, upon which in his opinion, the present difficulty rests. It is stated in the Report that the Grand Chapter of Canada was recognized in the following words: 'I am instructed to state that, in the name and on behalf of the Supreme Grand Chapter of England, they, the Grand Principals, fully recognize the Grand Chapter of Canada, reserving, however, to all Chapters *now* in Canada, who are still holding Charters under the Grand Chapter of England, as also to all English Royal Arch Masons, all their rights, titles, and privileges, as fully and freely as though the Grand Chapter of Canada had not been formed.'

"It is contended, therefore, that whatever act the Grand Chapter of England might have done, and however inconsistent that act might have been before the recognition of a supreme governing power in Canada, the act of establishing a Chapter subsequent to such recognition, within the jurisdiction of that Supreme power, is a clear violation of the rights and privileges of that Grand Chapter. The reservation made by the Grand Chapter of England is restricted to the Chapters now in Canada and still holding Charters under England, (i.e., 10th February, 1860) no mention is made of any future new Chapters to be formed.

"The following case is perfectly analogous: That, if a Master Mason is debarred by the recognition of the Grand Lodge of Canada by the United Grand Lodge of England from assisting in the formation of a new Lodge, under the Grand Lodge of England, so a Royal Arch Mason is, in a like manner, debarred from assisting in the formation of a new Chapter under that jurisdiction. It seems at present unnecessary to consider the fallacy of the argument advanced by the Committee, that because under the Act of the Union, in 1813, it is held that, 'pure Ancient Masonry consists of three degrees and no more, viz: those of the Entered Apprentice, the Fellow Craft, the Master Mason, including the Holy Royal Arch, therefore a Mason initiated under the Grand Lodge of England can insist on being allowed to complete his degrees under the same, or even that admitting that he could so insist on being exalted under the Grand Chapter of England, it would give him the right, instead of appealing to a Chapter already established under that jurisdiction, which right cannot be denied and seems the only right reserved, to choose that a Chapter must perforce be attached to the very Lodge in which he has been made for the especial accommodation of those made therein, and which right, if admitted by the Supreme Grand Chapter of England, apparently deprives them of the power of refusing a Warrant for a Chapter to any Lodge requiring, nay, demanding the same.

"As above said, it seems at present unnecessary to discuss these points, but it is as well to remind the Supreme Grand Chapter of England that the Supreme Grand Chapter of Canada is an independent body, and will, without considering any action between the Grand Lodges of England and Canada, insist upon the terms of recognition of this Grand Chapter alone, as hereinbefore set forth, quite willing to abide by those terms, namely: giving to all Chapters established in Canada, under the jurisdiction of the Grand Chapter of England, on the 10th day of February, 1860, all their rights, titles, and privileges, the same as to all Royal Arch Masons, holding under that jurisdiction. Had the Supreme Grand Chapter of England considered it expedient and necessary to reserve the right to attach a Chapter to every Lodge in Canada, working under the Grand Lodge of England, then at the time of recognition, and then only, was the proper time to claim such right when it remained open for the Grand Chapter of Canada to accept or refuse a recognition upon such terms.

"The M.E.Z. further directs me to say that your letter will be submitted to the consideration of the Grand Chapter at the next Annual Convocation, to be holden during the present month of February, but that he has no doubt of the foregoing opinions being fully endorsed, and he can therefore offer no reasonable expectation for the least change in relation to the position of the said Chapter at Ottawa. In conclusion, I am to express the hope, seeing that the Grand Chapter cannot consistently recognize the regularity of this Chapter at Ottawa, and as, unfortunately, but one resource will be left open; to declare the said Chapter clandestine; that the Grand Chapter of England, will, after careful review of all the circumstances, consent to withdraw the Warrant, and, by so doing, perpetuate the friendly relations between the two Grand Bodies, so happily in existence.

"I have the honor to remain,

"Dear Sir and R.E. Companion,

"Your faithful Servant and Companion,

"THOS. B. HARRIS,

"G.S.E., Grand Chapter of Canada.

Thus ends the correspondence with England. There is no reference later to either of these very important problems in the Proceedings of the Grand Chapter of Canada. The Supreme Grand Chapter of England did not grant any warrants for new chapters to be holden within the jurisdictions of the Grand Chapter of Canada. Either the protest of the Grand Chapter of Canada was effective or the surrender of lodge warrants under the English Constitution and their subsequent affiliation with the Grand Lodge of Canada, removed this controversial question for all time.

About this time St. John's Chapter, Toronto, Scottish Register, (old No. 4) sent a petition to the Grand Chapter of Scotland for a new Chapter to be held in Whitby. The Grand Chapter of Scotland refused the petition.

Subsequently the Grand Lodge of Mark Master Masons of England and Wales granted warrants to Mark Lodges in the Province of Quebec. This action created a controversy in Royal Craft circles that continued for many years.

No. 42

CANADIAN MASONIC RESEARCH ASSOCIATION



THE HONOURABLE JONATHAN BELCHER
CHIEF JUSTICE OF NOVA SCOTIA

1754 - 1776

PROVINCIAL GRAND MASTER
OF NOVA SCOTIA

1760 - 1776

by

THE HON. MR. JUSTICE JOHN DOULL



Read at the Twenty-Second Meeting of the Association,
held at Halifax, N.S., March 28, 1958.

Honourable Jonathan Belcher

CHIEF JUSTICE OF NOVA SCOTIA, 1754-1776

PROVINCIAL GRAND MASTER, 1760-1776

by

THE HONOURABLE MR. JUSTICE JOHN DOULL

Grand Historian, Grand Lodge of Nova Scotia

Four years ago the Supreme Court of Nova Scotia celebrated the two hundredth anniversary of its establishment in 1754, five years before Quebec fell. At the opening of the Spring Term for Criminal Trials at Halifax on May 4, 1954, the opening address to the Grand Jury made reference to the inauguration of Nova Scotia's first Chief Justice, the Honourable Jonathan Belcher, and the Halifax Chronicle-Herald published the address with a photographic reproduction of the portrait of the Chief Justice which hangs in the western Supreme Court room.

A more elaborate celebration took place at Sydney at the opening of the Court in that City on June 15, 1954. On that occasion the presiding judge, who is the writer of the present article, led a procession from the Isle Royale Hotel to the Sydney Court House, somewhat in the manner of the procession which took place in Halifax two hundred years before at the first opening of the Court by the Chief Justice. The procession in 1754 may have been in some respects more imposing, but the Sydney procession came from a more modern hotel than the Pontiac Inn, and it was made up of one Supreme Court Justice, one very distinguished retired Justice, one County Court judge, and a large number of barristers; it consisted of a greater judicial and legal array than could have been gathered in all Canada in 1754.

The Anniversary was also marked by the Nova Scotia Barristers Society at its Annual Meeting at Celtic Lodge, Ingonish, on June 19th, on which occasion I had the honour of delivering an address on the life of the first Chief Justice. This address, with a few changes, was afterwards read to the Nova Scotia Historical Society on the 21st day of November, 1954.

The present paper deals with Belcher in his capacity of Provincial Grand Master of Nova Scotia, but a recital of the principal events of his public life is called for, if only to show the high character and outstanding achievements of this early Grand Master of the Craft. He was the successor of Erasmus James Philipps, whose name is still revered in our Lodges.

Jonathan Belcher is rightly styled the first Chief Justice of Nova Scotia, and the date of his inauguration is referred to as the establishment of the Supreme Court. Some inquiring person may well ask how some semblance of law and order was maintained in the Province before that date. There were inhabitants in various parts of the Province, particularly in Annapolis, and there had been in Halifax inhabitants since the landing of Cornwallis, in 1749.

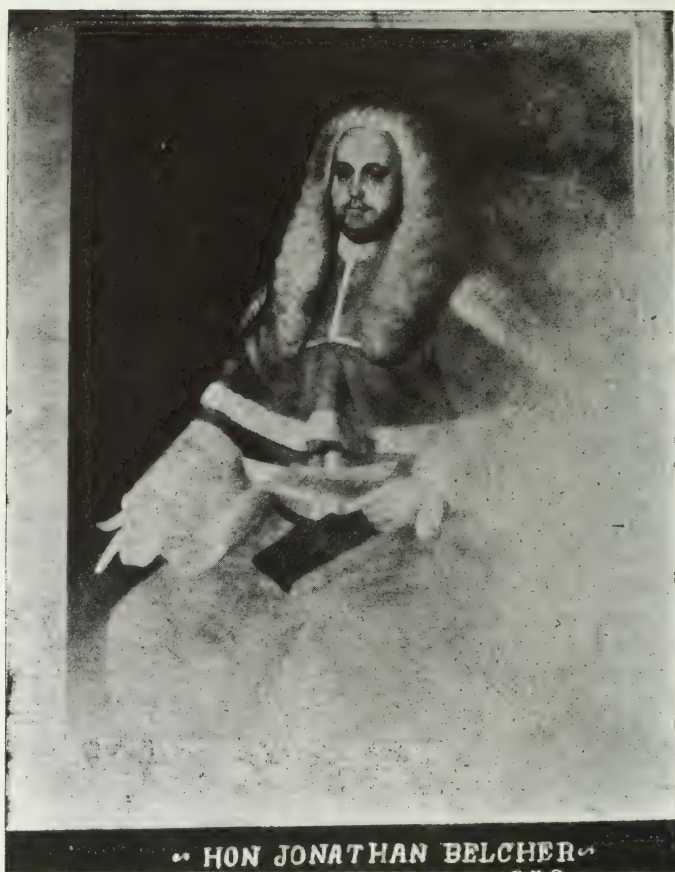
The answer to this question is that under the commissions given to the governors there was authority to the Governor and his Council to establish courts. The Governors and their Councils did establish courts which consisted of themselves. They were seldom lawyers, but appear to have had legal forms and to have acted as judicially as could be expected.

From 1721 a court of this kind functioned at Annapolis, which before the founding of Halifax was the seat of government. It was composed of the Governor and his Council and sat four times a year, on the first Monday of February, May, August and November. The Council also issued Commissions of the Peace to hear civil causes, the judgments of such Commissions to be reported to the Governor for confirmation (See *Calnek-Savary History of Annapolis*, page 69.)

One of the Annapolis judgments is described in Murdock's History. The language may sound somewhat unfamiliar but lacks nothing in that careful precision which should mark judicial pronouncements. Lt. Governor Armstrong made a complaint against his servant, Robert Nichols, for an assault committed upon the Lt.-Governor at Canso a year before. Nichols was found guilty and was sentenced in the following terms:

"You, Robert Nichols, being found guilty of the crime wherewith thou art charged by the Honourable Lawrence Armstrong, Lieutenant-Governor and Commander-in-Chief of H. M. Province of Nova Scotia, the punishment therefor inflicted on thee is to sit upon a gallows three days, half an hour a day with a rope about thy neck and a paper on your head where on shall be wrote in capital letters 'Audacious Villain' and afterwards thou art to be whipped at a cart tail from the prison to the uppermost house on the Cape and from thence back again to the prison house, receiving each hundred paces five stripes upon your bare back with a cat o'nine tails, and then thou art to be turned over for a soldier."

In 1732, in a civil suit at Annapolis, we find a man by the name of Ross practising as a lawyer. (*Murdock, Vol. 1, page 487.*) This was probably the first instance of legal practice in Nova Scotia. Lescarbot, one of the French officials, was a lawyer but was not a practitioner in Nova Scotia.



CHIEF JUSTICE OF NOVA SCOTIA, 1754-76
Provincial Grand Master, 1760-76

Halifax also had its court, established under the Commission of Cornwallis. This court consisted of the Governor and his Council. In the Commission of Cornwallis there was the following authority:

"And we do by these presents give and grant unto you the said Edward Cornwallis full power and authority with advice and consent of our said Council to erect, constitute and establish such and so many Courts of Judicature and public Justice within our said Province and Dominion as you and they shall think fit and necessary for the hearing and determining all causes as well Criminal as Civil according to Law and Equity and for awarding of Execution thereupon with all reasonable and necessary powers, Authorities fees and Privileges belonging thereunto as also to appoint and Commissionate fit persons in the several parts of your Government to administer the oaths mentioned.

And we do hereby authorize and Impower you to constitute and appoint Judges, etc. in cases requisite, Commissioners of Oyer and Terminer, Justices of the Peace and other necessary officers and ministers in our said Province for the better administration of Justice and putting the Laws in execution and to administer or cause to be administered unto them such oath or oaths as are usually given for the due execution and performance of offices and places and for the clearing of truth in Judicial Causes."

This Court did not hesitate to deal with most serious crimes and it was not long after the arrival of Cornwallis that it was required to do so. In a letter to the Duke of Bedford on the 11th day of September, 1749, the Governor reports as follows:

"A general Court was held the 31st of August in one of the store-houses for the trial of one Peter Cartcel for murder; the Saturday before, he stabbed the Boatswain's mate of "Beaufort," who died on the spot and wounded two men that endeavoured to seize him. I enclose an account of the trial having endeavoured to keep as near to the English Custom as possible."

This trial is described and discussed by Sir Joseph Chisholm in an article in the Canadian Bar Review, (Vol. XVIII at page 365,) under the title 'Our First Trial for Murder.' It was the first trial for murder conducted more or less in accordance with English Common Law, held within what is now the Dominion of Canada. In the opinion of Sir Joseph Chisholm it lacked a good deal as reviewed by a modern view of fairness.

The indictment followed an ancient form, now obsolete —

"that Peter Cartcel of sd. town of Halifax, settler, not having the fear of God before his eyes, but moved and seduced by the Instigation of the Devil on the twenty-sixth day of August and in the twenty-third year of the reign of sd. Lord the King about five of the clock in the afternoon of the same day at Halifax afforsd. with Force and Arms in and upon one Abraham Goodsides, mariner in the Peace of God and of the Lord our King then and there being, made an assault and most traytorously, feloniously and voluntarily and of malice forethought, struck and wounded the said Abraham Goodsides at Halifax afforsd. with a knife the value of twopence, which the said Peter Cartcel then and there had and held in his hand and feloniously and of his malice forethought gave the sd. Abraham Goodsides one mortal wound with the knife afforsd. and upon the left side under

lays of the Depth of four inches and of the Breadth of one inch, of which mortal wound the sd. Abraham Goodsidcs instantly dyed, and so the said jurors and on their oath say that the said Peter Cartcel the day and year afforsd. the said Abraham Goodsidcs in manner and form afforsd. of malice afforsd. of forethought malice most tray-torously and voluntarily killed and murdered against the Peace, Crown and Dignity of our Sovereign the King and contrary to the statute in that case made and provided. In witness whereof the sd. jurors have hereunto sett their hands this thirty-first day of August in the Year of our Lord one thousand seven hundred and forty-nine."

The accused was convicted and hanged on the following day. The trial and punishment were commended by the home authorities, but such summary punishment in a capital case seems unnecessarily harsh and does not conform to our modern views of propriety.

The Council also took upon itself the powers of a Divorce Court and granted at least one divorce at a time when no civil court in England had such a power. This action was disapproved by the Home Authorities.

On the appointment of Belcher this General Court ceased and the Supreme Court took its place.

APPOINTMENT OF BELCHER

I return now to the appointment of Jonathan Belcher as Chief Justice on October 14, 1754, under authority of His Majesty's Mandamus of July 1, 1754. This Mandamus was in the following words:

"George R.

Trusty and well-beloved we greet you well. Whereas we have taken into our Royal Consideration the Integrity and Ability of our Trusty and well beloved Jonathan Belcher, Esquire; we have thought fit hereby to require and authorize you forthwith to cause Letters Patent to pass under Our Seal of that our Province of Nova Scotia or Acadia for constituting and appointing the said Jonathan Belcher, Esquire, our Chief Justice of and in our said Province. To have, hold and execute and enjoy the said office unto him the said Jonathan Belcher for and during our pleasure, and his Residence within our said Province, together with all and singular the Rights, Profits and Emoluments unto the said Place belonging in the most full and ample manner, together with full power and authority to hold the Supreme Courts of Judicature at such Places and Times as the same may and ought to be held within our said Province. And for so doing this shall be your warrant; and so we bid you farewell.

Given at our Court at Kensington this First day of July 1754 in the 28th year of our Reign.

By His Majesty's Command

(Sgd.) T. Robinson."

It will be noted that the tenure of office of Belcher, as of all judges of that period, was "during pleasure." Judges of the higher courts are now appointed "during good behaviour" and those appointed under the authority of the British North America Act are removable only by a joint address of the Senate and House of Commons.

In those days all appointments lapsed on the death of the Sovereign. A similar mandamus was issued on April 14, 1761, following the accession of George III. This was signed by William Pitt, the great Earl of Chatham.

The following is a quotation from Murdock's History describing the opening of Belcher's first court:

"On Monday, 14 Oct. 'r., Jonathan Belcher, the newly appointed Chief Justice of the province, was (by H. M. mandamus) sworn in as a member of the council; after which, the council adjourned to the court house, where, after proclamation made for silence, the king's commission, appointing Charles Lawrence, lieutenant governor, was read in public. He was sworn in, and took the chair. The council addressed him in congratulation, and he made a suitable reply. A commission by letters patent for the chief justice was prepared, and on the 21 October, (monday), it was read in council, and the chief justice took the usual oaths and oath of office. On the first day of Michaelmas term, chief justice Belcher walked in a procession from the governor's house to the Pontac, a tavern. He was accompanied by the lieutenant governor, Lawrence, the members of the council, and the gentlemen of the bar in their robes. They were preceded by the provost marshal, the judge's tipstaff, and other civil officers. At the long room of the Pontac, an elegant breakfast was provided. The chief justice in his scarlet robe was there received and complimented in the 'politest manner' by a great number of gentlemen and ladies and officers of the army. Breakfast being over, they proceeded, with the commission carried before them, to the church, (St. Paul's) where the reverend Mr. Breynton preached from this text: 'I am one of them that are peaceable and faithful in Israel'. A suitable anthem was sung. After this they proceeded to the court house, handsomely fitted up for the occasion. The chief justice took his seat under a canopy, with the lieutenant governor on his right hand. The clerk of the crown then presented the commission to Mr. Belcher, which he returned. Proclamation for silence was made. Belcher gave some directions for the conduct of practitioners. The grand jury were sworn, and the chief justice delivered his charge to them."

There is a fine painting of Chief Justice Belcher, being a copy of a painting by the artist John Singleton Copley, in the Supreme Court room at Halifax. From this portrait we see that the judges of that day were robed in the same manner as the judges of the King's Bench in England. They also wore the full bottom wigs still worn there. Chief Justice Townshend, who wrote on the subject, says that he was unable to ascertain when judges and barristers in Nova Scotia ceased to wear wigs. He says, however, that in conversation with Senator Dickey, who began to practice in 1834, the Senator told him that at that date judges still wore wigs but barristers did not do so: (*Townshend 19 C.L.T. 144*).

There were some lawyers in Nova Scotia before Belcher's arrival, but his coming opened a new day both by his superior qualifications and the use which he made of them. We turn to the story of his life up to the time of his arrival in Nova Scotia.

EARLY LIFE AND FAMILY

Jonathan Belcher was born in an atmosphere of public administration. He was the second son of the Honourable Jonathan Belcher of Boston, Massachusetts, who was successively Governor of Massachusetts and New Jersey. The mother of Jonathan, Jr. was Mary Partridge, daughter of Lieutenant Governor Partridge of New Hampshire. Jonathan Jr. had the best education of his day. Born in Boston July 23, 1710, he graduated from Harvard College in 1728. Following his studies at Harvard, he went to London to study law at the Middle Temple. In January, 1733, while still at the Temple, the degree of Master of Arts was conferred on him by Cambridge University and shortly after this date he went to Ireland to practice his profession. He remained in Ireland for twenty years, during which he gained experience as an advocate and showed a vigorous mind and a determined character.

In the Halifax Gazette of June 8, 1754, will be found a despatch from Boston, quoting a letter received from London dated March 19th announcing that

"Jonathan Belcher Esq., son of His Excellency Governor Belcher, is appointed Chief Justice of Nova Scotia, with a salary of Five Hundred Pounds Sterling per annum, and is expected here (Boston) from Ireland to embark for that place."

Belcher's education at Harvard and in England and his considerable experience in the practice of the common law in Ireland mark him as well fitted for the position to which he was appointed, and in preparation and experience the equal of any of his distinguished successors. Nor did his term on the bench detract from his early promise. He was a man of strong character and at times came into collision with Governor Lawrence, who was also a man of determination. Nevertheless, he must have been of invaluable assistance to the government and the decisions of the Council were influenced beneficially by his opinions.

The new Chief Justice returned to Boston in 1756 and was married in King's Chapel, Boston, on April 8th of that year to Abigail, daughter of Jeremiah Allen and Abigail (Waldo) Allen, who was a sister of Jeremiah Allen, for some years Sheriff of Suffolk County, Massachusetts. Mrs. Belcher was born in 1727 and died October 9, 1771. She was buried in St. Paul's burying ground. Copies are extant of a sermon preached in St. Matthew's Church on October 20, 1771, by the Rev. John Secombe, M.A., Congregational Minister of Chester, N.S.

"A sermon occasioned by the death of the Honourable Abigail Belcher, late consort of Jonathan Belcher, Esq., late Lieutenant Governor and Commander in Chief and His Majesty's present Chief Justice of his Province of Nova Scotia."

This sermon was printed in Boston with an epistle by the elder Rev. Mather Byles D.D.

Five of the children of the Chief Justice died in infancy. The oldest daughter born in 1760, married Timothy Jennison, M.D., a physician of Cambridge, Massachusetts. Andrew, born 1763, was a merchant of Halifax. He married Mary Anne, daughter of Frederick William and Susanna (Ingraham) Geyer, whose mansion on Summer Street, Boston, was long a social centre of that city. Andrew became the Honourable Andrew Belcher when appointed a member of the Council of Nova Scotia on June 16, 1801. He had eleven children, of whom Sid Edward Belcher, K.C.B., Rear Admiral, R.N., was distinguished for his nautical surveys on the coast of Africa and in the Arctic seas. Other of these children were Rev. Andrew Herbert Belcher and Eleanor, who married the Rev. Wm. Cogswell and later Major John Claude Barmeter of the British Army.

The Belcher residence was on Argyle Street, north of the Methodist Chapel, and was afterwards owned by Rev. William Black. The building was removed some fifty or sixty years ago to make room for some shops and a market building. Belcher also owned a farm at Windsor, known as "Belvidere Farm."

LIEUTENANT GOVERNOR

On the death of Governor Lawrence in October, 1760, Belcher, as President of the Council, became for a short time Administrator of the Government. On the 21st of November, 1760, he was formally sworn in as Lieutenant Governor, the Governor at that time being Henry Ellis, formerly Governor of Georgia, who for some reason did not come to the Province. Belcher held the office of Lieutenant Governor until September 26, 1762, when Colonel the Honourable Montague Wilmot assumed the office.

This year (1958) marks the Two Hundredth Anniversary of the calling of the first representative Assembly of Nova Scotia, which met at Halifax on October 2, 1758. This, the first representative Assembly in any part of what is now Canada, owed its establishment to the legal knowledge and firmness of character of the Chief Justice.

The Commission of Cornwallis in 1749 authorized the summoning of "general assemblys of the freeholders and planters within your government according to the usage of the rest of Our Colonies and plantations in America." The Governor was reluctant to carry out this part of his instructions, for the sparse and scattered character of the settlement did not easily lend itself to the selection of representatives. The first Governors were quite content to hold all the powers of government in their own hands. Belcher, however, gave his opinion that the Governor and his Council had no right to levy taxes without the consent of a general assembly. This view was opposed by Governor Lawrence and other members of his Council, but it was finally agreed to refer the matter to the Home authorities. These authorities upheld Belcher's opinion and directions were given to summon an assembly. Belcher undertook the task and prepared

the necessary scheme. This was the first great political achievement. It, no doubt, had an effect in holding Nova Scotia in its allegiance to the Crown, when the greater number of the American colonies formed another union a few years later.

Belcher's hand is plainly visible in the early legislation. As a member of the Council, all legislation came before him and he, no doubt, supervised the enactments. These early Acts were all of a sound, necessary and useful character. It was a great advantage to the Province that its first legislation should have passed under the hands of such an experienced and well trained lawyer. Moreover, Belcher arranged and revised the laws in 1767 and published them with copious notes. Reference is made to this work in the consolidation of Nova Scotia Statutes published by R. J. Uniacke in 1805 under the title "Statutes at Large."

FIRST LEGISLATURE

The first Assembly which met in 1758 consisted of 19 members. They met in the Court House and were sworn into office. The Governor, his Council and the Assembly constituted the Legislature of the Province. From that time the constitution of the courts of Nova Scotia may be found in the statutes. Reference may be made to Uniacke's "Statutes at Large."

One of the early Acts passed by the Assembly was 32 George II Ch. 27, "An Act for Confirming the Past Proceedings of Courts of Judicature and for regulating the further proceedings of the same." It was enacted.

"That His Majesty's Supreme Court, Court of Assize and General Gaol Delivery shall be held and kept at the usual times and places (that is to say) on the last Tuesday in the month of October and on the last Tuesday in the month of April in every year in the town of Halifax and that a Court of General Sessions of the Peace be held quarterly as usual, in every year in, as usual, in the said town, that is to say, on the first Tuesday in the months of December, March, June and September and that the Inferior Court of Common Pleas be held as usual on the first Tuesday in the said months of December, March, June and September."

Until 1763 there was only one "judge of the Supreme Court." In that year the Assembly represented to the Council the advisability of appointing two additional judges. The Assembly expressed their reasons as follows:

"As it is conceived that His Majesty's subjects ought not to rest satisfied with the judgment of one person only, and further that so important a court should not consist of one man, however capable and upright."

In the following year two assistant judges were appointed in the persons of Honourable John Collier and Honourable Charles Morris.

Collier was a retired army officer about whom little is known. He was not a lawyer. Morris was a land surveyor and not a lawyer but he was afterwards Chief Justice. In comparison with the Chief Justice, these two assistants judges were greatly inferior in legal education and training and for some years it was required that all the judges be present when the Court sat. An Act of 1774 (14 & 15 Geo. III, Ch. 6) provided that two of the judges should be sufficient. Apparently the Chief Justice was required to be one of them. These early Acts and regulations were largely the work of the Chief Justice who not unnaturally doubted the ability of the other judges to decide matters without his supervision.

MASONIC SERVICES

To turn from Belcher's public life to his Masonic service, we find no record of when or where he was made a Mason. The first mention we have of him in a Masonic capacity is as the successor in 1760 of Erasmus James Philipps, as Provincial Grand Master, an honour which must have been conferred by election in the Provincial Grand Lodge in 1760. This distinction he held until his death in 1776. His name is mentioned as P.G.M. (Provincial Grand Master) and member of Lodge No. 1 (the Provincial Grand Lodge) in the list of subscribers to the first edition of Calcott's "Disquisitions on Masonry" published in 1769. It is probable that he was also a member of the First lodge founded by Cornwallis in 1750 and later a member of its successor, No. 4, to which all the petitioners for the Grand Lodge belonged (now represented by St. Andrew's Lodge No. 1) Belcher's father, the Governor of Massachusetts, writing in 1741, stated that he had been made a Mason thirty-seven years before, that is, in 1704. His son Andrew, the eldest brother of the Chief Justice, was made a Mason in Boston prior to 1733 and was D.G.M. for Henry Price, Provincial Grand Master, and a charter member. As the Chief Justice lived in Ireland for some twenty years from the time when he was about twenty-four years of age, it is probable that he was made a Mason in that country.

During his term of office as Grand Master, there were five subordinate lodges on the roll of the Grand Lodge, Nos. 2, 3, and 4 (originally forming the First Lodge) and Nos. 5 and 6 held in the 59th and 64th Regiments.

His portrait was painted by the noted American artist John Singleton Copley (1737-1816) and a copy of it hangs in the Court of Appeal, Law Courts, Halifax.

HIS CHARACTER

Those who have written of the first Chief Justice have been unanimous in attributing to him the high qualities of head and heart which make a great judge and administrator Sir Charles Townshend writes:

"A man of strong will, of pure and elevated character, who devoted himself to the land of his adoption with zeal and energy. To his great learning and his determination we are largely, perhaps chiefly, indebted for our constitutional rights and for the law and order which have prevailed in Nova Scotia from the first."

He was indeed a man of strong will. If he had not been such, there would have been no representative Assembly in Nova Scotia in 1758. The Governor did not wish an Assembly. It was argued that it was impossible to constitute such a body. Yet the Chief Justice carried the matter to the London authorities who directed that an Assembly be called. The difficulties were solved, no doubt largely through his efforts.

Belcher died March 29, 1776, at Halifax and is buried in a tomb under St. Paul's Church.

Nova Scotia this year celebrates the two hundredth anniversary of the establishment of a representative assembly. It was a weak thing at first but the marvel is that it came to life at all, under all the circumstances of time and place. That it did come then and there was largely owing to the ability and strong will of Belcher, whose memory should not be forgotten in the changes that have occurred.

And we as Masons may drop a sprig of acacia, mentally if not physically; upon the grave of our second Grand Master, as a token that we have not forgotten his achievements.

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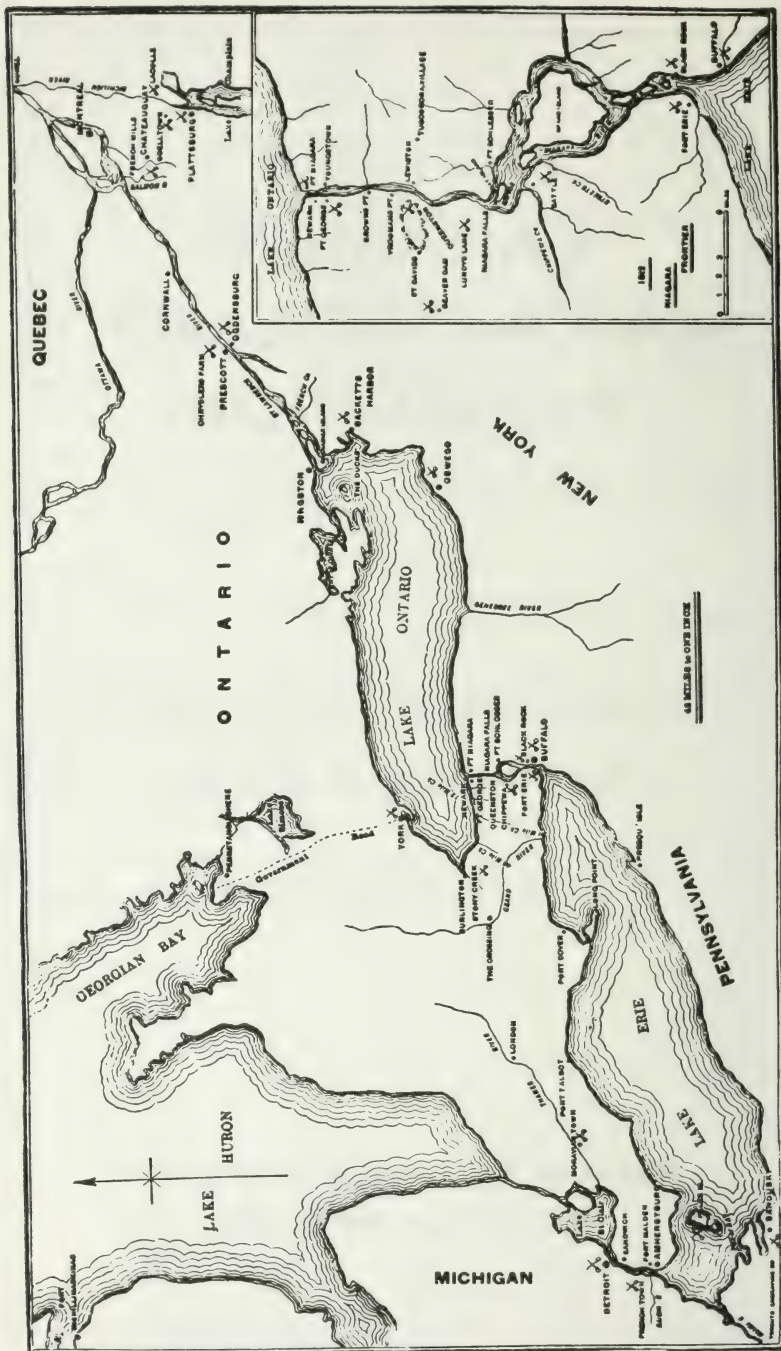


FREEMASONRY IN OLD CANADA
AND THE WAR OF 1812-15

BY W. BRO. JOHN E. TAYLOR



Read at the 23rd meeting of the Association
held at Toronto May 13, 1958



(BATTLE GROUNDS MARKED WITH CROSSED SWORDS.)

Freemasonry in Old Canada and the 1812 War

by John E. Taylor

Canada is still a vast country as far as distances by road are concerned, and in the days following the capture of Quebec when outposts were few and far between, distances must have appeared almost insurmountable. The distance, on the attached map¹ as the crow flies, between Montreal and Fort Michillimackinac is about 700 miles; Mackinaw, as the latter place is known to-day, was the most westerly military station. Voyageurs had travelled as far west as Sault Ste. Marie where a Jesuit mission had been established as early as 1761, but it was no more than a trading post. The purpose of the map is to denote the places where the various battles of the 1812 war were fought, but it also serves another purpose and one of far more importance to this paper. It gives the name of every large settlement through which travellers would have to pass and where shelter was to be found, where supplies and news were to be picked up, and where the settlers established the first Masonic lodges in the country then known as Canada. The area thus known was captured in 1759 and under the Quebec Act the boundaries were extended westward to the Mississippi and southward to the Ohio. In 1791 the country was divided into Upper and Lower Canada, and this Act went into effect on December 26th, 1791. Travel was of necessity by water as the land was densely forested and made progress by foot difficult, and the early settlers who sought to make a living off the country were necessarily of a hardy and resourceful character. Those who travelled in search of furs covered great distances often under circumstances of incredible hardship.

EARLY FREEMASONRY

The same hardy pioneers carried the banner of Freemasonry across the North American continent, a lodge warranted by the Provincial Grand Lodge of Quebec being opened at Fort Michillimackinac as early as 1782. This Grand Lodge derived its authority from the Grand Lodge of England ("Moderns").

It warranted the following lodges in Upper Canada:—

No. 11 St. John's Lodge of Friendship, Niagara (amalgamated with No. 19)	1780
No. 14 St. James Lodge, Cataraqui (lapsed 1787)	May 12, 1781
No. 15 St. John's Lodge, Mackinaw	1782
No. 19 St. John's Lodge, Niagara	1787
No. 21 Union Lodge, Cornwall (in existence in 1799)	1790

There was also Rawdon Lodge which derived its warrant direct from London in 1792.

¹ Map copied from 'Ten Years of Upper Canada in Peace and War' 1805-15 M. Edgar, published in 1890 and with the permission of the Publisher, William Briggs.

THE GRAND LODGE OF ENGLAND "ANCIENTS"

In that year William Jarvis was appointed Provincial Grand Master of Upper Canada by the Athol Grand Lodge of England, but the first notice of a meeting of this Provincial Grand Lodge at Newark is dated July 1795. In the course of its career, which ceased to be active after 1804, this Grand Lodge worked, with the following lodges which it constituted:—

	No.	Date of Warrant	Date of Constitution	Name	Location
	1	1794	April 6, 1796	Provincial Grand Master's Lodge	Newark
#	2	1794	Nov. 20, 1795	St. John's Lodge of Friendship	Niagara (1800) Queenston
	3		1793	Queen's Rangers 1st. American Regiment	York
	4		April 6, 1796	Lodge of Philanthropy	Newark
	5		Oct. 30, 1792	Royal Edward or Prince Edward	New Johnston Edwardsburg
#	6	1794	Nov. 20, 1795		Kingston
	7		1797	St. James' Lodge	Bay of Quinte Fredericksburg
	8		1797	Harmony	York
	9		1797	Bertie (Continuation of Lodge No. 5, 1794)	
#	10		Nov. 20, 1795	Barton	Fort Erie Ancaster
	11		Feb. 12, 1798		Barton Mohawk Castle Burford (1802)
#	12	1797	1798	Lodge of Friendship	Stamford
#	13	1799	June 11, 1804	Leeds	Elizabethtown New Johnston
#	14		1799	Howard	Southwold
	15		Nov. 20, 1799		Grimsby
	16	May 24 1800	June 20, 1801	St. John's Royal Arch Royal Arch	York
	17	1801	Mar. 10, 1801 Mar. 10, 1802		Thurlow
	18		1801	Adonhiram	Amherstburg
#	19		Oct. 4, 1801	St. John's	Haldimand

Copies of Minute Books existing.

This brings the list up to 1804, and at this time Lodge No. 3 had returned its warrant. After this date any subsequent lodge warrants were granted by the Schismatic Grand Lodge at Newark which was active from 1803 to the conciliation by Simon McGillivray in 1822.

No mention has been made of Zion Lodge, Detroit. Zion Lodge only enters the purview of this paper because Detroit was the scene of the first battle of the war in 1812. Copies of the first five minute books of Zion Lodge are in the library of the Grand Lodge of Canada in the Province of Ontario at Toronto. The United States governor of Michigan was a Past Master of this

Lodge, and there will be a reference to both Zion Lodge and to General Hull farther on in this paper when the military aspect is touched on.

Rawdon Lodge is also only referred to briefly: it was numbered 498 in the Grand Registry of England, and functioned from May 1793 to 1800, as is evidenced from a record in which extracts only of this lodge are quoted. In May 1800, the Prince's or Modern's warrant was surrendered and the Lodge became known as Royal Arch Lodge No. 16. The extracts continue erratically up to 1819, and are chiefly of note as providing evidence of the working of the Royal Arch as early as 1811.

Zion Lodge, Detroit, ought to be the subject of a separate paper. A 'Second Lodge at Detroit in Canada' apparently was warranted in 1778 by New York. Both lodges seem to have passed out of existence by 1790. It is also very difficult to trace the early history of the present oldest lodge in the Ontario jurisdiction, Niagara No. 2, Niagara-on-the-Lake, but the existence of a copy of the Minute Book of St. John's Lodge of Friendship, No. 2 which met at Queenston and at St. Davids from 1795 to 1819, suggests the formation of at least one other St. John's Lodge of which there is no trace. There are names of visitors in the minutes of St. John's Lodge of Friendship giving St. John's as their mother lodge. This is the picture of civilian Freemasonry up to the year 1812, "with the Provincial Grand Lodge of Lower Canada with its Grand East in the City of Quebec," theinoperative but authentic Grand Lodge with its seat at York and a very active but schismatic Grand Lodge operating at Newark, now Niagara-on-the-Lake, the seat of the legal Grand Lodge before it was moved to York.

THE COMING WAR

To this domestic picture there should be added the role the North American continent was destined to play in the international game between England and France, Pitt and Napoleon. It has long since been a boast of North America that the border between Canada and the United States of America has enjoyed an unbroken period of peace for one hundred and forty odd years. The first of two occasions when there were hostilities culminated in the 1812 war which began with the capture of Detroit in August 1812 and ended with the Battle of Plattsburg in September 1814. This brief but bitter contest had its origin primarily in the restrictions placed on the United States by the principal opponents in the Napoleonic wars, Great Britain and France. As has been well said by William Wood in 'The War with the United States':—"International disputes that end in war are not so generally questions of opposing rights and wrongs. They may quite as well be questions of opposing rights. But, when there are rights on both sides, it is usually found that the side which takes the initiative is moved by its national desires as well as its claim or right." In the Napoleonic wars the Emperor was fighting for the conquest of Europe, the British for life and liberty. The United States was a nation of eight million people. The population of Upper Canada against whom the Americans were to vent their wrath was less than one hundred

thousand. Napoleon's Berlin Edict was aimed against all British trade while the British Orders-In-Council were directed against any trade between Napoleon and his allies, unless the merchandise passed through British ports. Since England held control of the seas it was inevitable that the ire of the Americans should be vented against the British who were seizing more ships for infringements of Orders-in-Council than the French were able to do in enforcing their edict. The British were also vigorously enforcing their Right of Search under which all neutral merchant vessels wherever found at sea were stopped and examined for the presence of deserters from the Royal Navy. Under ordinary circumstances this question might have been settled over a conference table, but with two great nations at each other's throats such a procedure was impossible. Added to these there was a strong anti-British feeling in America, a feeling which found expression in a desire to capture Canada. The Jefferson government in power at this time was definitely anti-British, but also at the same time it was in favour of supporting a free trade always providing that the Government did not have to keep too many ships at sea to do so. Jefferson and his Democrats were also handicapped by being strongly political and thus had many political opponents. The U.S. President carefully avoided anything to do with armies, navies, and as mentioned above, the merchant marine. The anti-British feeling fostered and grew, and the spark which probably set off the blaze was the old desire initiated as far back as 1689 when the French owned Canada, to oust all foreign powers from North America. Madison, the new U.S. President, declared war against Great Britain in 1812, fired by all the causes real or imaginary, and he was convinced that American arms could not fail against such a small country as Canada with so small a population.

Madison had badly misjudged the temper of the Canadian people, and particularly that of the United Empire Loyalists who had given up during the years 1775 to 1783 all they had owned in the U.S.A. in order to live and work under the British flag.

THE BRITISH FORCES

The advent of war forced the British Government to practically create an army in North America because at the outbreak there was only the fourth Battalion of the Royal Artillery and six regiments of line in Canadian military stations. The following extract from 'The War with the United States' by William Wood accurately describes the military situation. "The British Army, like the Navy, had to maintain an exacting world wide service, besides large contingents in the field, on resources which had been severely strained by twenty years of war. It was represented in Canada by only a little over four thousand effective men when the War began. Re-inforcements at first came slowly and in small numbers. In 1813 some foreign corps in British pay, like the Wattville and Meuron Regiments came out. But in 1814 more than sixteen thousand men, mostly Peninsular veterans, arrived. Altogether, including every man present in any part of Canada during the whole war, there were over twenty-five thousand British regulars. In addition to these there were

the troops invading the United States at Washington and Baltimore, with the re-inforcements that joined them for the attack on New Orleans — in all nearly nine thousand men. The grand total within the theatre of war was therefore about thirty-four thousand.

The Canadian Regulars The Canadian Regulars were about four thousand strong. Another two thousand took the place of men who were lost to the service, making the total six thousand, from first to last. There were six corps raised for permanent service: The Royal Newfoundland Regiment, the New Brunswick Regiment, the Canadian Fencibles, the Royal Veterans, the Canadian Voltigeurs and the Glengarry Light Infantry. The Glengarries were mostly Highland Roman Catholics who had settled Glengarry county on the Ottawa where Ontario marches on Quebec. The Voltigeurs were French-Canadians under a French-Canadian officer in the Imperial army. In the other corps there were many United Empire Loyalists from the different provinces, including a good stiffening of old soldiers and their sons. The sixteen thousand Peninsular Veterans consisted of one cavalry unit and eighteen infantry battalions, and at the end of the conflict in 1815, eighteen British and Foreign battalions had returned to duty in England and elsewhere.

MASONIC LODGES

It was not unusual for one or more Masonic lodges to accompany their regiments into the field, and the following regiments appear to have had active lodges attached to them during this period. (Completed from R. F. Gould, Vol. 3, p. 396)

<i>Regiment</i>	<i>Lodge No.</i>	
4th Bn. Artillery	213 (A)	1781-
1st Regiment	x 289 S.R.	1808-1852
5th do	x 86 I.R.	1738-1815
8th do	255 (E)	1755-1813
13th do	661 I.R.	1787-1819
16th do	293 I.R.	1758-1817
27th do	528 I.R.	1787-1815
39th do	290 I.R.	1758-1813
49th do	354 I.R.	1760-1849
58th do	466 I.R.	1769-1817
76th do	248 (A)	1788-1828
89th do	863 I.R.	1798-1818
90th do	8 Gib.	1803-
100th do	3 Gib.	1804-

Several regiments must have had members of the Craft within their ranks, as their lodges appear to have been inoperative in 1812. These were the 3rd. 9th and 70th. regiments. And the 6th. foot, 57th., 82nd. regiments are not shown as being actively operating insofar as Freemasonry was concerned. It is more than probable that the method of breaking up the regiments into detachments to engage them to the best strategical advantage would not be very conducive to the meeting of lodges as a whole.

Further, as all men were in the army, the complete cessation of the civilian lodges in Upper Canada is most marked. The minutes of Lodge No. 13 County of Leeds extant to this day indicate that there were no meetings between March 1812 and January 1817. The Barton Lodge No. 10 held no meetings from 1810 to 1814. Stamford Lodge No. 12 met up to July 23rd, 1812, and the next entry is a set of by-laws dated June 15th, 1815. Hiram Lodge No. 21 P.R. records minutes to July 23rd, 1812, and July 22nd, 1813, when the Lodge continued to meet regularly, but in none of these Lodges mentioned is the war given as the cause of their ceasing to meet.

Union Lodge No. 15 P.R. Grimsby, a town in the centre of the theatre of war held no meetings between September 26, 1812, and April 11th, 1816. The following story relates to their Lodge chest.

The meeting of the lodge, on 26th September, 1812, was the last that was held during the three years' war. The "lodge was closed in perfect harmony at nine o'clock" and did not re-open until the 11th April, 1816, when it met at the house of Bro. Samuel Kitchen. It was resolved to continue to meet at Bro. Kitchen's, and also that "a number of notes, remaining in the hands of the Treasurer, against some of the brethren deceased, shall be destroyed." The house was on lot 3 of concession 2 of Grimsby.

During the war of 1812, the jewels, warrants and the books were hidden in a log house owned by Bro. Kitchen, which stood on the east side of the lot. The keeping place was an old wooden trunk or box, and every few months Mrs. Kitchen, who was a great admirer of the Craft, examined her charge, saw that the jewels were kept polished and that the other valuables were in good condition. She often told the story of the hiding of the jewels to Mrs. Forbes, her daughter, now the wife of R. W. Bro. Forbes, of Grimsby, who still has the trunk. (Robertson, Vol. 1, p. 753)

Barton Lodge ceased to operate in 1910, but the following story is of interest.

"On the morning of the memorable day on which the battle of Stoney Creek was fought, the small British army, consisting of three or four regiments of regulars and some Canadian militia, was drawn up near Brother Land's house, hourly expecting an attack from the much larger force of Americans approaching from the direction of the frontier. The fences and other obstacles had been removed to facilitate the movements of the troops, and the inhabitants had evacuated their houses, expecting to find them on their return either in ashes or riddled by shot and shell. Before quitting their home, the wife and young sons of Brother Land (he being at his post in the line of defense) carried the jewels, records and valuables of the lodge, together with some of their own household treasures to the garden and there buried them, planting a flower above them to mark the spot. The exact place where the flower stood was pointed out to the writer in 1862 by Stephen Land, son of Brother Ephraim Land. The enemy, not making such rapid

progress as had been expected, was surprised during the ensuing night at Stoney Creek and thoroughly routed. The next day the members of Brother Land's family returned to their homes and to their great joy found their treasures undisturbed." (Barton Lodge, 100 years, p. 104.5)

The Kingston Gazette, the only newspaper published in the Province during the war years, carried the two following extracts:—

Dec. 12th. "Notice is hereby given to all masonic societies that Elijah Ketchum a member of St. John's lodge Haldimand (U.C.) is suspended that Lodge until he can clear an obligation against him of having behaved in a very disrespectful manner towards a worthy family in their Province."

By Order of the W.M. of St. John's Lodge

John Peters Secretary

Haldimand 20th Aug. 1812.

The lapse of time between the date of issue and the date of printing is curiously long, and the following notice shows that the members tried to maintain their social activities in spite of war.

"The Brethren of Lodge No. 6 Ancient York Masons, propose dining together at the Kingston Hotel on Monday the 28th. instant. Any brother wishing to favour them with his company will please signify the same to Mr. Walker on or before the 25th instant. By order of the W.M."

Alex. Oliphant Petrie, Sect'y Kingston 17th Dec. 1812.

(Early Freemasonry in Canada, by J. J. Talman)

The Minutes of Zion Lodge No. 10 Detroit show the following items in: 1812 July 6th. North Western Army under General Hull reached Detroit yesterday.

Sept. 9th. Detroit in possession of his Britannic Majesty.

Sept. 12th. Lodge closed and jewels stored to September 1813.

General Hull who surrendered Detroit to General Brock had paid many visits to Zion Lodge from 1807 on. Zion Lodge had been ruled by the Grand Lodge of New York since 1807, and by this Grand Lodge's laws the charter had been forfeited for failure to meet in one year.

ST. JOHN'S LODGE OF FRIENDSHIP No. 2

The most interesting record of meetings is taken from the Minute Book of St. John's Lodge of Friendship No. 2 Queenston. This lodge met at irregular intervals during the winter months of 1813 when there was a cessation of fighting and is the only minute book which not only comments that no regular meetings were held because of war, but on January 17th, 1815, held a Lodge of Emergency to Initiate pass and raise a number of gentlemen from the Marine Artillery. A painting of the lodge room of Lodge No. 2 Niagara Township at St. Davids used during the period 1802-1822 hangs in the office of the Masonic Temple 888 Yonge St., Toronto.

June 26th, 1812, Lodge called from labour to refreshment at 10 o'clock. Lodge called from refreshment to labour at 11 o'clock and closed in good harmony.

St. Davids, 22nd Sept. 1812.

Regular Lodge night St. John's Lodge met at Bro. Brown's Tavern. Lodge opened in the Master's degree when the following brethren were present at 8 o'clock.

Rt. W. Bro. C. Danby	Master
Bro. M. Carron	S.W.
Bro. J. Lutz	J.W.P.T.
Bro. A. Stevens	Secty.

Read the Minutes of last Lodge night which were unanimously confirmed.

The lodge not being opened the last two regular nights was owing to the declaration of War and want of members.

Lodge closed in good harmony at 9 o'clock.

St. Davids, February 5th, 1813.

Regular Lodge night of St. John's Lodge of Friendship No. 2 opened in the entered apprentice degree at 8 o'clock when the following brethren were present.

Bro. C. Danby	W. Master
Bro. S. Carron	S. Warden
Bro. R. Smith	J. Warden
Bro. Smith	Junior Deacon
B. Solomon	Quick No. 12

Proceeded to pass Bro. Forsythe to the degree of a Fellow Craft. Called from labour to refreshment at 9 o'clock. Called from refreshment to labour at 12 o'clock when Bro. Forsythe paid three dollars for being passed to the degree of a Fellow Craft which was paid into the hands of the Worshipful Master Brother Danby the secretary having the minutes of last lodge night with him they could not be confirmed from Bro. Danby the lodge could not meet before this time for war the lodge closed in good harmony July 9th, 1813.

Regular lodge night St. John's Lodge No. 2 opened in the Master's degree at 8 o'clock when the following brethren was present:

Bro. Danby, W. Master
Bro. Mathew Carron, Senior Warden
Bro. J. P. Clement Jr., ditto P.T.
Bro. Lutz, Sect. P.T. No. 12

Read the minutes of last Lodge night which was unanimously confirmed the reason why the Lodge did not meet since the 5th February. St. Davids was the headquarters for the troops. The lodge closed in good harmony.

These are the minutes covering the regular meetings of Lodge No. 2 which were held whenever possible during the war, with Christopher Danby in the chair. R.W. Brother Danby was one of the enthusiastic Masons who had previously been a leading figure with Jarvis in 1792, having been a member of Lodge No. 4 Ancients, from 1788-1792. This Lodge is now No. 7 G.R.E. England; he had been Grand Senior Warden in 1796 and 1797 of the Provincial Grand Lodge of Upper Canada. In the irregular Grand Lodge Danby continued to be active and was Provincial Deputy Grand Master from 1803 to 1819. He joined St. John's Lodge of Friendship in 1799 and was Worshipful Master in 1800. The next recorded meeting of Lodge No. 2 was held when the war was over and reports an emergent meeting held in the middle of winter to confer degrees on some soldiers before they departed from Canada.

January 17th, 1815, Lodge of Emergency at Bro. Quick's St. Davids called by R.W.D.G. Christopher Danby at the request of Bro. Slater of Lodge No. 4 Upper Canada and Brother Crosley No. 230 Past Master and Brother Patterson of Lodge No. 243 past master both of the English Establishment praying the Deputy Grand Master to exert his authority and grant a dispensation for the enter the following gentlemen of the Marine Artillery into the three degrees of Ancient York Masonry Vis. Samuel Hutton, Sargeant Edward Applegarth ditto Hugh Fraser, Cap. Wm. Lee, Sargeant Applegarth, William J. Frankling drummer in ditto. George Hamilton of the Royal Artillery when the following brethren were present:

Rt. Worshipful C. Danby W. Master
Bro. Barnes Senior Warden
Bro. C. J. Crysler Jr. ditto
Bro. Josiah Brown S.D. No. 4 P.T.
Bro. B. Maconagh J.D. P.T. No. 12
Bro. Colony Secty P.T.
Bro. Master Treasurer No. 4 P.T.
Bro. Wolverston No. 15 P.M.
Bro. Johnston No. 123 Irish Establishment
Bro. McMarney 605 I ditto P.M.
Bro. McDonnell 562 I ditto P.M.
Bro. Burney No. 651 I ditto P.M.
Bro. Brisland 553 I ditto P.M.
Bro. McBurney 651 I ditto P.M.
Bro. Behervy 316 I ditto P.M.
Bro. Crossley 230 English ditto P.M.
Bro. Patterson 243 English ditto P.M.
Bro. Quick No. 12

Lodge entered at 12 o'clock and proceeded to enter the above petitioners Samuel Hutton Edward Applegarth &c. Lodge called from labour to refreshment at 4 o'clock. Called from refreshment at 5 o'clock when the above brethren paid their initiation fees into the hands of the Deputy Grand Master. The Lodge closed in good harmony.

From a later Minute the names of the initiated brethren were William Hutton, William Frankling, William Lee, George Hamilton, Edward Applegarth and Hugh Fraser.

Disbursements by the Deputy Grand Master

Jan. '78 Bros. Slater ditto Patterson and Crossley applied for a dispensation for the gentlemen of the Royal Marine Artillery to 2 qts. of spirits	16.00
Lining for Aprons and tape for strongs	2.
17th to Spirits	1.12.0
18th to ditto	16.00
24th to ditto	1.12.0
Feb. 18	
to ribbon and sealing wax and seal for certificates	16.0
To paid Bro. Freckleek for tying	16.0
To a quart of spirits	16.0
Paid Bro. Quick for candles and the use of room for seven nights	3.10.0
For a bottle of ink	4.0
Paid the register fee to the Grand Lodge when the Brethren of the Royal Marine Artillery withdrew with certificates.	5.12.0

This is one of the most interesting and complete minutes which has been extracted from any of the minute books of old lodges existing in the Grand Lodge Library in Toronto. The Grand Lodge of Ireland instituted a search for the Irish brethren named in the minute in the hope that some direct lead to a warrant in some British Regiment might show, but the search was unsuccessful.

The prosecution of the war is no part of this paper, and it is unfortunate that it has not been possible to trace any activities of the regimental lodges which must have accompanied the regiments to Canada, but it may be of interest to list the battles which were fought in the campaigns to show the wide dispersion of the troops along the frontier, a distance of six hundred miles. It will be noted that eleven of the twenty-five naval and military battles were fought in the vital and prosperous Niagara district.

<i>Date</i>	<i>Battle</i>	<i>Won By</i>
1812 July 17	Michilimackinac	British
Aug. 16	Detroit	do
Oct. 13	Queenston	do
1813 Jan. 22	Frenchtown	do
do	Ogdensburg	do
Apr. 27	York	Americans
May 27	Fort George	do
29	Sackett's Harbour	do (Naval)
June 6	Stoney Creek	British
24	Beaver's Dam	do
Aug. 2	Fort Stephenson	Americans
Sept. 10	Lake Erie	do (Naval)
Oct. 5	The Thames	do
26	Chateaugay	British
Nov. 11	Chrystler's Farm	do
Dec. 19	Fort Niagara	do
30	Black Rock	do
1814 Mar. 30	Lacolle	do
May 6	Oswego	do
July 3	Fort Erie	Americans
5	Chippawa	do
25	Lundy's Lane	British
Aug. 4	Michilimackinac	do
15	Fort Erie	Americans
Sept. 11	Plattsburg	do

The most famous and decisive battle of all these was the Battle of Queenston Heights at which Major-General Brock was killed, and the list of mourners included the name of Dr. Kerr of the Militia; Dr. Kerr was initiated in St. Andrew's Lodge No. 6 P.G.L. of Quebec on December 12th, 1776, as appears from Bro. Milborne's paper on "The Masonic Lodge in the 78th Regiment." He subsequently became a member of Barry Lodge No. 17 P.G.L. Quebec, prior to his move to Newark where he was with the Indian Department of Upper Canada. He became prominent in the Provincial Grand Lodge and ultimately became Deputy Provincial Grand Master of the schismatic Grand Lodge of Newark which appeared there up to 1817.

A copy of the Order of the Day, October 16th is preserved giving the arrangement for the Funeral of Major-General Brock and of his A.D.C. Lt. Col. McDonell. Brother Robert Addison, Rector of St. Marks Church, Newark conducted the funeral service. Bro. Addison was Grand Chaplain of the Provincial Grand Lodge of Upper Canada from 1798, being the first Chaplain, and was subsequently and at the same time grand Chaplain of the Irregular Grand Lodge from 1810 to 1822. (Annals of Niagara by Kirby). In most cases it is impossible to single out outstanding Masons who were also good soldiers, but one exception is that of Lieutenant James Fitzgibbon, adjutant of the 49th. Brock's old regiment. He was in quarters at Decew House near St. Catharines when he was brought information of enemy troop movements by Laura Secord, the wife of a wounded soldier, James Secord, a captain in the 2nd Bn. Lincoln Militia and a member of St. John's Lodge of Friendship, and as a result, he was able to post his troops near a place called Beaver's Dam where he inflicted a defeat on the Americans.

The following is a note on his military career :—

"Lieut. Fitzgibbon, Adjutant of the 49th., enlisted as a private soldier in 1798, and was soon promoted to sergeant: served in Holland, was drafted as a marine on board Nelson's squadron, fought at the Battle of Copenhagen, won his commission on merit. After the Battle of Stoney Creek, he obtained permission to organize an independent company of picked men, to act as rangers or scouts in order to harass the enemy in advance of the army. Lieutenant Fitzgibbon distinguished himself at Fort George, Stoney Creek, Fort Erie and especially at Beaver's Dam. After the war ended he became Colonel of the 1st. Regiment of Toronto Militia and Assistant Adjutant-General of the Militia of Upper Canada. He ended his long career in England as a Military Knight of Windsor". (Ten Years of Peace and War in Upper Canada, by M. Edgar).

John Ross Robertson's History has a very complete chapter — No. XIII in volume II on this brother, with a copy of a painting of Colonel Fitzgibbon in the uniform of a Military Knight. It is stated in this chapter that Fitzgibbon was a member of Lodge No. 12 Stamford, but a careful examination of a copy of a minute book of this lodge covering the whole of the war period fails to show his name either as a member or as a visitor. He had been made a mason in lodge No. 40, A.Y.M., Quebec in 1803 and on the re-organization of the Upper Canada Lodges in 1822 was appointed Deputy Provincial Grand Master by Simon McGillivray. It is impossible to say when if ever he ruled a lodge but there was a lodge in the 49th Regiment, and it is quite possible that here he became Worshipful Master. The fortunes of war favoured the Americans as their military potential, quoted earlier in this paper, was a large, albeit untrained army chosen from a population of eight millions, whereas the population of Canada in 1812 was 400,000, of which about one quarter lived in Upper Canada. However, a great number of those serving in the Canadian forces were old soldiers, Veterans of the Peninsula War, who had taken up land in Upper Canada and they were stiffened by a British garrison drawn from the regular army. These were strongly re-inforced in 1814 by the arrival of sixteen thousand experienced troops, mostly peninsular veterans. The Canadians won the day in that the invading forces were repulsed and failed in their objective; the conquest of Canada. The American Navy won the only two naval battles, but the American forces were left victor on the field in only eight of the twenty-three engagements, and the most decisive of these were the first three at Mackinaw, Detroit and Queenston, at each of which the initiative was taken by the British troops and the weaknesses of the opponent exposed. The failure of the British troops lay not in the fighting ability of the army in the field, but in the failure of the General Staff to exploit the advantages won in the field, and the war might have ended sooner than it did if the advice of General Brock had been accepted by Sir George Prevost, Commander-in-chief at Montreal. He was finally recalled to England to explain his actions, but died before the enquiry into his conduct could be held. The Treaty of Ghent in 1814 ended the hostilities and never again has there been a threat of war on the North American Continent.

There are recorded anecdotes of chance meetings between masons opposing each other in the heat of battle and of this being the means of saving life. The best known one is the story of the Marencourt⁹ Cup, and besides the account given by Gould, it is well covered in A.Q.C. Vol. 16, p. 171, and also in Vol. 17, p. 17. It concerns the capture of the schooner *United Sisters*, of Poole by *Le Furet*, a French privateer under the command of Captain Louis Marencourt, who also captured during the same day the Irish sloop *Three Friends*. All the captains were masons, and crews, ships and cargoes were released, who in exchange were to liberate Bro. J. Gautier of *La Confiance* who had been captured earlier during this year 1812 by the British.

In the same book the following story is told of the capture of Fort George in 1812.

"The following is given on the authority of an American captain of infantry, who took part in the capture of Fort George during the 1812 war. (Actual date 27th May 1813). The British troops were informed that orders had been issued to the American soldiers to give no quarter. This had probably been done for the purpose of inducing them to fight with greater desperation and to prevent desertion. After Captain Arrowsmith's Company had landed and formed, he led them to the charge. The British troops retired as the Americans advanced, leaving a young wounded officer in the line of Arrowsmith's Company. As they approached he arose on one leg (the other was broken) and attempted to get out of the way, believing they would bayonet him if he did not. Unable to accomplish his purpose he fell, but turning to them as he sat on the ground, he gave the soul-thrilling appeal to a Mason. Captain Arrowsmith described his feelings at that moment as the most extra-ordinary he had ever experienced. I felt, he said, as if the hairs of my head stood upright and held off my hat. But he instantly called to the wounded man, "Don't be afraid, my brave fellow, you shan't be hurt". Soon after he saw a surgeon, and informed him that a friend of his, with a red coat, lay wounded in the rear near a certain bush, and requested his attention to him, a wish that was immediately complied with. Arrowsmith, who was wounded in the head during the same battle, was shortly afterwards laid by the side of his friend with the red coat, where they had time to cultivate an intimate friendship, which lasted for many years".

I have attempted to give a picture of civilian Freemasonry from its inception in Upper Canada to the beginning of the 1812 war, with its many facets according to the many Grand and Provincial Grand Lodges which bore jurisdiction over the constituent lodges, but have unfortunately not been able to obtain more than a glimpse of military Freemasonry as practised by the numerous regimental lodges attached to the regiments on duty. Owing to the concentration of the fighting in the Niagara Peninsula a group of seven regiments were formed which were officered and manned by Masons and other patriots alike, settlers in that area, and these were the units.

Niagara Light Dragoons

1st. Lincoln Artillery (John Powell's Company)

1st, 2nd, 3rd, 4th, and 5th Regiments of Lincoln Militia.

A list of militia officers of the war compared with the names of the members and visitors of St. John Lodge of Friendship No. 2 Queenston shows a wide field of venture for the early settlers who became the backbone of the population of the future Province of Ontario.

⁹Gould's Military History, p. 67.

APPENDIX 'A'

List of Commissions held by Members of St. John's Lodge
 taken from 'Officers of the British Forces in Canada' by L. Homfray Irving
 — Honorary Librarian, Royal Canadian Military Institute.

<i>Page</i>	<i>Name</i>	<i>Regiment or Appointment, Rank and Address</i>
178	Clement Joseph Sr. or	2nd Bn. Terrebonne Div. Capt. Terrebonne
179	Clement Joseph Jr.	2nd Bn. Terrebonne Div. Ensign Terrebonne
32	Clench Ralfe	Asse. Q.M.G. 13/3/13 Capt. Niagara resigned 24/8/13
72		1st Regt. Lincoln Militia Col. (Ensign 8th Foot; Lieut. Butler's Rangers, '77; at Sandusky 1782 (Despatches) Lt. Col. 2nd. West Riding Reg't. Lincoln 1803; District Judge at Niagara. M.L.A. 1801, 05, 13. P. of W. 27/5/13 detained at Burlington U.S. (Mon- treal Herald 18/12/13) at Queenston (Des- patches)
258)	Bradt Andrew	5th Reg't. Lincoln Militia Lt. Col. Military
82)		Pension Board, Gore District 24/5/16: once Captain Butler's Rangers; died at 15 Mile Creek Louth Twp. 12/11/1830 aged 75.
77	Campbell Robert	2nd Reg't. Lincoln Militia Captain, Flank Coy. (At Queenston, despatches Frenchman's Creek)
76	Secord David	2nd Bn. Lincoln Militia Major (Formerly of Butler's Rangers. Wounded at Oriskany; member of Assembly for 20 years; Commanded Reg't. at Chippawa after Col. Dickson was wounded).
72	Secord James	1st Bn. Lincoln Militia Captain At Queenston, wounded.
77	Copper James	2nd Reg't. Lincoln Militia Lieut. Capt. Flank Coy. 25/6/12
77	Bowman Abraham	2nd Reg't. Lincoln Militia Lieut. 26/6/12 (wounded at Chippawa).
864)	Phelps	2nd Reg't. Lincoln Militia resigned 1812
36)		Militia Command, Flank Coys between Fort Erie and Queenston.
76)	Clark Thomas The Hon.	2nd Reg't. Lincoln Militia Lieut. Col.
258)		(At Stoney Creek, Beavers Dam and Black Rock, Wounded (Despatches) Col. 1818 Senior Member Militia Pensions Niagara Dist.
72	Adams George	1st. Reg't. Lincoln Militia Lieut. 6/5/12 Flank Coy. (Born at Londonderry, Ireland 1771. Wounded at Fort George, Prisoner Oct. 1813, Paroled 22/12/13 died Aug. 1844.
265	Bowman Peter	5th Reg't. Lincoln Militia Cap't. Bn. Coy.
76	Thompson David	2nd do do do Lieut. 11/3/14 (Had been a sergeant in Rowe's; wounded at Lundy's Lane)
79	Powell William	3rd. Reg't. Lincoln Militia Cap't. 25/1/13 (Flank Coy. At Queenston, Despatches)

46	Crysler John	1st. Reg't. Dundas Militia Cap't. 28/1/13 Bn. Coy. (Lt. Dundas Militia 1803. Medal & Clasp Chrystler's Farm. Col. 1st, Dundas, April 1837.
79	Park Shubal	3rd Reg't. Lincoln Militia Lieut. 5/1/13 (a land Surveyor)
40	Swayze Isaac	Troop, Provincial Royal Cap't. Artillery Drivers (Born in New Jersey, 1751, M.L.A. for Lincoln for 20 years. Had been pilot of the New York Army during the American War 1776-83. (U.C. Crown Lands) at Queenston, Despatches. Died near Niagara, March 24th, 1828, aged 77.
265	Smith John	5th Reg't. Lincoln Militia Cap't. Bn. Coy.
76	Rorback Andrew	2nd. Reg't. Lincoln Militia Cap't. A native of New Jersey, promoted Captain vice Hamilton. Afterwards Lt. Col. 2nd. Lincoln. Died in Stamford Twp. 17/8/43
77	Burch John	2nd. Reg't. Lincoln Militia Lieut. Capt. 10/3/14 (Promoted Capt. Vice Macklem absent.)
120	Connolly John	1st. Select Embodied Ensign 25/5/14 Militia Lower Canada cancelled 22/8/14
247	Beach Wm.	Gentlemen Volunteers 104th. designed 11/3/14

APPENDIX 'B'

List of Commissions held by Masons listed as visitors to St. John's Lodge of Friendship No. 2

210) 259)	Kerr Robert	Indian Dept. Upper Canada Surgeon 27/3/1788 Medical Examiner, Niagara (Arrived at Quebec 13th. Sept. 1776, as Hospital's Mate. Served on Burgoyne's Expedition of 1777 (prisoner) also under Clinton; went to Halifax N.S. 1778, surgeon Royal Regiment of New York (Sir John Johnson's) 1779-24/6/1784; Surgeon to the Loyalists 24/10/1784; surgeon Indian Dept. 27/4/1788. Married a daughter of Sir William Johnson 1st. Bart. by Molly Brant. Died at Albany N.Y. March 25, aged 60.
264	Phelps Elijah	Appears to be the same as B. Phelps once a member, see above.
82	Davis	5th. Reg'. Lincoln Militia Lieut. 2/1/09 Flank Coy.
33)	Street Samuel	Acting Paymaster Mar.-April 14
79)		3rd. Reg't. Lincoln Militia Capt. 2/1/09
79	Powell William	Former member 1798
79	Weishuhn Henry	3rd. Reg't. Lincoln Militia Ensign 25/1/13 (Had been sergeant in Warren's Coy.)
70	Clow Duncan	Niagara Light Dragoons Q.M. 24/10/12 (former member, not listed above)
79	Trout Henry	3rd. Reg't. Lincoln Militia Adjutant Lieut. 25/1/13
82	Lottridge John	5th. Reg't. Lincoln Militia Cap't. Bn. Coy. (Died on service 29/11/12 formerly in Indian Department.

66	Rose Hugh	2nd. Reg't. York Fencibles Ensign 10/5/11
96)		Michigan Fencibles Capt. 5th, S.E.M. 25/1/14
		Bvt. Major 15/4/14
114)	McKay William	Corps of Canadian Voyageurs do 2/10/12
131)		(Was appointed to 5th, S.E.M. 16/3/13 and
209)		from that Corps to the command of the Mich-
		igan Fencibles 25/1/14)
		5th. Bn. S.E.M. Capt. late Voyageurs 16/3/13
		Deputy Supt. Indian Dept. Upper Canada with
		rank of Lieut. Col. at Mackinac 25/12/14
240	Morris John (Craig)	3rd S.E.M. Q.M.S.
288	Slater William Tindal	U.C. Militia Pressmaster, Midland District

Sources of Information and Quotations

Ten Years of Upper Canada in Peace and War 1805-15	M. Edgar
The History of Freemasonry in Canada	John Ross Robertson
The War with the United States	William Wood
A Library of Freemasonry Vol. III	R. F. Gould
Early Freemasonry in Ontario	J. J. Talman
Minute Book Zion Lodge No. 10 Detroit	
Minute Book St. John's Lodge of Friendship No. 2	
Military Lodges	Gould
Paper - Masonic Lodge in the 78th Regiment Milborne	
Officers of the British Forces in Canada	L. Homfray Irving
Annals of Niagara	Kirby

No. 45

CANADIAN MASONIC RESEARCH ASSOCIATION

1058



THE GREAT WILLIAM MORGAN MYSTERY

By M. W. Bro. R. V. Harris



Read at the 23rd meeting of the Association
at Toronto, Ontario, May 13, 1958.

The Great William Morgan Mystery

by R. V. Harris

For a hundred and twenty-five years the Masonic world has wondered where and when William Morgan of anti-Masonic notoriety, was made a Mason, if at all. The records of scores of lodges in Canada and the United States have been searched without result, and still the question has not been answered to everyone's satisfaction.

The facts relating to his whole life are a mystery, his age, his place of birth, his service in the War of 1812, his later wanderings, his supposed Masonic membership and his part in his own disappearance.

HIS BIRTH AND EARLY LIFE

An examination of numerous histories reveals the fact that there are two stories about Morgan's origin and early life. Frederick Writtlesey, as Chairman of the Committee on the abduction and murder of William Morgan at the U. S. anti-Masonic Convention, Philadelphia, September 11, 1830, said that Morgan was born on August 7, 1774, in Culpepper Co. Virginia. This is the earliest definite statement on the subject. This statement was apparently based on one made by E. S. Ferguson of Ohio, said to have been a grand nephew of Morgan, to Robert Morris, the Masonic writer, about 75 years after the event. He may have merely repeated what he had heard and not spoken from knowledge of original sources.

Exhaustive search has also been made in official Virginia State records for corroboration as to his age at the time of marriage — the Clerk's office of the Hustings Court, Richmond; the State Bureau of Vital Statistics, the two oldest Methodist Churches in Richmond, and the records of Culpepper and Wytheville Counties — but the record of the marriage cannot be found. A further difficulty arises from the fact that in 1819, the supposed period of the marriage, Virginia people were not required by law to register their marriages and were often careless about it. We have not even been able to ascertain the sources from which information has been obtained by various writers respecting Morgan's marriage.

His wife was Lucinda Pendleton, daughter of Rev. Joseph Pendleton, a Methodist Minister, of Washington County, Virginia. No record of the marriage, reputed to have taken place in October 1819, has been found in the records of Petersburg, Dinwiddie, Washington, Caroline, New Kent, Louisa, Culpepper, Spottsylvania and Wytheville Counties. The question in issue is not the fact of a marriage but the age of Morgan at the time of the marriage, if such fact could be found in authentic official records.

Morris, in his life of Eli Bruce, published in 1861, stated that Morgan was "about fifty years" of age in 1826, which if true would corroborate the year of his birth as 1774, but there are others who say that it was 'about 1775 or 1776."

Long after the anti-Masonic excitement had died away, Rob Morris of Kentucky wrote his book "William Morgan, or Political anti-Masonry," published by Robert Macoy in 1883, now long since out of print. After three pages on the question of Morgan's character, Morris says: "Upon the whole I incline to the belief that Morgan was not a Virginian, or even American by birth, but rather English, and this was the belief of Whitney, Cheseboro, Follett, Ebenezer Mix and others who knew him personally."

For his biography of Morgan, Morris interviewed more than a hundred persons who knew Morgan personally, including cousins of Morgan, and it seems reasonable to assume that this belief, though not a finding, respecting Morgan's birth, is entitled to some respect.

Morris apparently was not influenced by anti-Masonic motives or patriotic impulses when he wrote:

"If I were sitting as a judge, I would not believe on oath Samuel D. Greene or David C. Miller, or Lester Beardslee or George W. Harris, who gave evidence before the Writtlesey Commission." The net result is that the mass of evidence, circumstantial and otherwise, satisfactory and unsatisfactory, discloses two theories as to his place of birth, either England or Virginia.

ANOTHER ? WILLIAM MORGAN ?

About twenty-five years ago some evidence was discovered in the archives of the Grand Lodge of Nova Scotia which would seem to support Morris' theory. These archives contain thousands of documents, charters, minute books, returns, correspondence and certificates; the records of the history of scores of lodges warranted in the Maritime Provinces and outside its borders, during the period 1750 to 1866, when the present Grand Lodge of Nova Scotia was formed.

Among the lodges established by the Provincial Grand Lodge of Nova Scotia was one known as Eastern Star Lodge No. 37 warranted August 29, 1814, at St. Andrew's, New Brunswick, at the mouth of the St. Croix River, and about a mile from the State of Maine.

The first petition for the Lodge was dated February 4th, 1812, but the proposal was opposed by Orphan's Friend Lodge No. 34 at St. Stephen's, to which the principal petitioners belonged, and for this reason and because of the outbreak of the War of 1812 it was deemed advisable to defer action. The second petition made in 1814, however, was successful, and the Lodge was constituted on November 22, 1814. The members were most enthusiastic; during the first year they erected "a handsome Masonic building costing between £500 and £600"; and later a R.A. Chapter was organized under the Lodge warrant. On June 30, 1829, the Lodge lost everything; building, furniture, books, and regalia, by fire. They struggled on, loaded with debt, until 1833, when the prevailing anti-Masonic excitement generated by the disappearance of William Morgan, penetrated the little community, and the Lodge ceased work.

In the records of Eastern Star Lodge No. 37, St. Andrew's, N.B. we find the record of initiation in 1815 of a William Morgan, described as a "branch pilot," meaning a district or local area pilot, initiated October 23, 1815, passed on the same date (a not unusual occurrence) and raised November — 1815. Could this be the notorious William Morgan whose disclosure of the Masonic ritual precipitated disastrous anti-Masonic agitation which all but wrecked the Order in Canada and the United States in the period 1825 to 1835? Who was the William Morgan initiated in Eastern Star Lodge No. 37 in 1815? What other facts can be ascertained respecting this William Morgan?

In the records of the War of 1812-15, in the public Archives at Ottawa, we found a list of (13) Seamen engaged at the Quartermaster General's Office, Quebec, *for Service on the Lakes in Canada*, between the 6th and 8th December, 1813:

No.	Time of Entry	Name	Place & Country where born	Age at time of entry	Quality
x	x x	x x	x x x x	x x	x x
6	Dec. 7th	William Morgan	Melford, Suffolk	32	able
x	x x x x	x x	x x	x	x x

Remarks: Served as Volunteers on Lake Champlain this last Summer, and are now engaged for general service."

A second reference to him in the Archives was also found in a

"List of persons proposed to be retained in the Hospital as Nurses, Laborers, &c. partly unserviceable and others whom it will not be advisable to *return to their ships* during the severity of the season.

Kingston

Hospital William Morgan Marine Unfit for service.

This list of names is signed by "Tho. Lewis, Surgeon," and on the reverse side is the following memorandum:

"St. Lawrence" Kingston

29th December, 1814.

"Whereas you have represented to me that the necessary number of nurses and Labourers cannot be hired for the naval hospital at this place and it appears by the accompanying list that there are several persons in the hospital whom it will not be advisable to return to their ships during the winter months and others unfit for service; It is my direction that you retain these persons in the hospital to do duty as nurses and labourers until the opening of the navigation.

To the Surgeon & Agent
of the Naval Hospital,
Kingston.

J. Yeo
Commodore & Commr.-in-Chief."

Kingston Naval Hospital was, of course, at the present city of Kingston on Lake Ontario, from which point it is clear "Wm. Morgan, Marine," proceeded or drifted to St. Andrew's N.B. where he was licensed as a branch pilot. His initiation into Masonry on October 23, 1815, followed. His name disappears from the returns to Grand Lodge for 1816, and it would seem probable that he had left St. Andrew's as there is no report of his suspension or expulsion from the Lodge.

MORGAN'S OWN CLAIMS

It is submitted that these meagre data throw new light on Morgan's own claim to have served in the War of 1812; to have some claim to the title of Captain, not in the army, as has been supposed by most writers, but as a courtesy title sometimes given pilots; and to the statement of contemporaries that he had been made a Mason "*In Canada or some foreign country.*" Morgan, too, was undoubtedly of a roving disposition, and the facts discovered seem to corroborate this trait of his character, and there may be some ground for suspecting that "his habit of visiting the grog shops," to which Morris makes reference, was acquired in his sailor days afloat and ashore.

It certainly establishes service in the War of 1812, not in the American Army as the anti-Masons who desired to eulogize him asserted, but in the British Forces. Unfortunately after an exhaustive search in the Canadian Archives, the lists of the crews serving on the British ships on the Lakes during the War, have not been discovered, but that Morgan served is beyond question. The only difficulty arises in respect of the age given, 32. If that age in 1813, then he must have been born in 1781, or about five years later than some writers allege, though on this point Robert Morris makes no finding.

When the story of the discovery of the records of Eastern Star Lodge was announced in the New York Masonic Outlook for September 1932, it was ably criticised, by David McGregor, Grand Historian, New Jersey, pointing out that the chief difficulties in accepting the new information had to do with age, trade and time of initiation.

Very little, if any of the evidence relating to Morgan's age or place of birth, as alleged by his admirers, would be receivable in evidence in any Court of law in Canada or the United States today, were such facts in dispute. It is all hearsay, in most instances, statements made many years after the furor created by Morgan's disappearance, and all with few exceptions from witnesses who had the motive of glorifying Morgan as a benefactor of society, or claiming him as patriotic citizen of the United States. Scores of investigators have merely repeated the statements of previous investigators, and it is today almost

impossible to separate truth from falsehood. Is it likely that if he had served with the enemies of the United States in the War of 1812, he would claim that distinction? Obviously his better course was to claim to be a patriot and tell some circumstantial and plausible story which would cover up his tracks, and the facts set out above do support that theory.

HIS TRADE OR OCCUPATION

As to Morgan's trade or occupation, we are confronted with a variety of trades and occupations. It is claimed that he served as an apprentice in stone-cutting with one Joseph Day, a cousin, at Hap Hazard Mills, Madison County, Virginia, and also in 1795 near Lexington, Kentucky, returning afterwards to Virginia where he was employed on the Orange County Court House, later removing to Richmond, Virginia, about 1796. From that date until 1820, 24 years later, there is a complete absence of supported facts, except that Morgan himself is said to have claimed that he had served in the War of 1812-15 as "a private soldier," and again as "a Captain in a militia regiment and that he was present at the Battle of New Orleans, January 8th, 1815," but none of these statements are supported by records of any kind whatsoever, including the records of the United States War Department. If he served, it was not on the side of the U.S.A.

He next turned up at York in Upper Canada, in 1820, and the late John Ross Robertson (Vol. II p. 121) gives the principal facts relating to his connection with that Province. He writes: "He came to Canada about 1820 - 21, and resided for a few weeks in Toronto, then York, and afterwards secured employment on the Humberstone farm on Yonge Street, the main roadway leading from the North to the city, five miles from town near what was known as 'the old covered toll gate.' He left this employment and for a short time worked in the Doel Brewery on the Northeast corner of Bay and Adelaide Streets, after which he returned to the United States, about 1822. Bro. Humberstone, of Yonge Street, a member of York Lodge No. 156, a highly esteemed citizen, states that his father knew Morgan and employed him on his farm, and that old neighbours of the period well remembered the man's face and figure, and often, after the events of 1826, recounted the fact that "Morgan had worked on Yonge Street."

Several historians record that Morgan "invested his savings in a brewery, and even though he was generous in sampling his own wares, bid fair to make for himself quite a competence." A fire occurred, however, and his modest fortune was swept away (Knight. *The Strange Disappearance of William Morgan*, p. 32). Another writer states that "Morgan had a capital of about \$3,000 when he reached York. Practically all of this was invested in a brewery. A house was rented in a locality now known as Richmond Hill and the couple (Morgan and his wife) settled down to a life of more or less contentment." These statements seem to have been based on evidence given by David C. Miller, a most unreliable witness, before the Writtlesey Committee in 1830 at the height of the Anti-Masonic excitement.

Investigation shows that the Doel Brewery at York was not built until 1827, which of course precludes Morgan having had any connection with it, but it has also been established that a certain Dr. Doyell, who came from the United States, carried on a private brewery between 1816 and 1825. Another theory not supported, is that Morgan may have worked as a stone mason in the erection of some of the early breweries in York.

Robertson says that Morgan's name cannot be found in the records of any lodge in York, either as a visitor or member, between 1817 and 1822. He was not known as a Mason when he lived on Yonge Street where in early days the farmers were nearly all Masons.

There is no genuine portrait of Morgan in existence. Those who remembered him said he was about five feet six inches tall, squarely built and of dark complexion. His appearance was not unprepossessing, but his general manner did not inspire confidence, and he was inclined to drink even to excess.

TO NEW YORK STATE

In any event, it seems fairly well established that about 1822 or 1823 Morgan left York and went to Rochester, New York, where he found employment as a stone mason. There he met one David C. Miller, a printer from Batavia, N.Y., in a tap-room. In a drunken stupor Morgan confided to Miller that he was a Master Mason; Miller replied that he had been initiated in a Lodge at Albany, but had gone no further, and had been rejected by the lodge at Batavia. No record has ever been found of his initiation.

Morgan's own statement in his alleged application for a copyright of his book on August 14, 1826 (a month before his disappearance) that he had "devoted thirty years to the subject" bears on its face the marks of a prevaricator. This takes us back to 1796, when he was an itinerant stone mason in Lexington, Kentucky, and a man who in 1823 had been unable to gain admission to a Craft lodge.

Morgan and Miller became boon companions and the entire Morgan family removed shortly afterwards to Batavia where Morgan again plied the trade of stone cutter, but his small earnings all went for whisky and rum. Here he visited Olive Branch Lodge No. 39 at LeRoy, six miles from Batavia, being sponsored by a man who had given him some work. He eventually petitioned Western Star R. A. Chapter at LeRoy and received that degree on May 31st, 1825. When a petition was prepared for a new R. A. Chapter at Batavia, William Morgan's name was left out, because of his dissolute habits and tendency to talk about Freemasonry in the village tap-room.

THE CONSPIRACY

This infuriated Morgan, and he and Miller (also denied advancement in Freemasonry) conspired "to get even with those damned Masons," by compiling an exposition of the Masonic ritual and printing it. Miller set the type and advertised that the little volume would shortly be published and sold to

all purchasers. English exposes of Freemasonry, such as Samuel Pritchard's, and "J. & B." had been reprinted in New York and Boston without doing any damage, and in some way or other Morgan obtained a copy of one of these books and copied it word for word. Although Miller discovered Morgan's fraud and repudiated his agreement, he continued nevertheless to rush the printing of the book compiled by Morgan.

MORGAN'S ARREST

At this juncture, while Miller still lacked the final pages of the book, the Masons of the town deputed John Whitney, Master of a Lodge at Rochester, to interview Morgan, then in gaol on a minor charge; Morgan confessed his duplicity, as well as his poverty, and his desire to get away from Miller. It is said that he denied on this occasion that he had ever been a Mason, a statement which is not surprising in the face of the vicious attacks on him, and the jeopardy he was in at the moment.

As a result of carefully prepared plans made by the Masons in Rochester, Batavia and elsewhere, a warrant was issued, charging Morgan with a debt of \$2.00, and he was haled before a Justice and later lodged in a debtor's cell. All this was undoubtedly with the full approval of Morgan himself. While in gaol a party of Masons, headed by the Master of Rochester Lodge called, paid Morgan's debt, and drove with him over 100 miles in broad daylight to Lewiston, near Niagara Falls, where he was handed over to the ferryman to convey him across the river to Canada on a convenient occasion. While awaiting the ferryman, he was placed in the powder magazine at Fort Niagara, where he remained for five days. His gaoler on the third day summoned his "captors" back. They agreed to give him \$500.00 if he would leave the U.S.A. and live in Canada. That night he was landed on the Canadian shore and handed over to some Canadian Masons, and disappeared. Morgan himself is said to have cooperated most willingly in the plans to deport him to Canada.

Back in Batavia, Miller capitalized on what had occurred. Mrs. Morgan blamed the Masons for her husband's disappearance, and her statement was used to help on the sale of the book.

Wild stories were started that Morgan had been "murdered" or "pushed over Niagara Falls" by the Masons, and other fantastic rumors circulated. Although Morgan had been traced to Hamilton, Toronto and Port Hope where he had embarked on a boat for Boston, the frenzied crowd in Batavia demanded the arrest of everybody concerned in the kidnapping. Several proclamations were issued denouncing the 'outrage', and offering rewards for information leading to the conviction of anyone for Morgan's murder, or for the discovery of his body. The Niagara river was dragged and its shores patrolled, but no trace of the missing Morgan was found. Three-fourths of the population around the Falls seemed to be looking for the corpse, which to this day has never been washed ashore.

In February 1827 the following official proclamation appeared in the Upper Canada Gazette :

£50 REWARD

His Excellency the Lieut. Governor having received a communication from His Excellency the Governor of the State of New York, by which it appears that William Morgan, who some years ago exercised the calling of a Brewer in this place, and who has subsequently resided at Canandaigua, in the State of New York, was some time in the last year conveyed by force from that place and is supposed to be forcibly detained under false pretences in some part of this province, any person who may be able to afford information respecting the said William Morgan shall, upon communicating the same to the Private Secretary of his Excellency the Lieutenant Governor, receive the reward above offered.

Government House
31st January, 1827.

Upper Canada Gazette,
York, Upper Canada, Saturday (February) 3, 1827.

This official document would seem to be some corroboration on several points in dispute.

Robertson quotes statements made by various persons who claimed to have had a part in Morgan's deportation or alleged death, but adds that "the evidence is all of a most contradictory character. More than one person had a hand in deporting him, and the fact that their narrations are conflicting leads many to the belief that none of them are reliable."

Miller continued to grow rich from the sale of Morgan's book, which cost him five to eight cents a copy to print and sold for \$1.00. His newspaper was sold all over the country. Anti-Masonic newspapers sprang up like mushrooms overnight — 130 of them. The wildest, most fantastic stories were circulated everywhere about Morgan's abduction, the manner of his "murder," the sufferings of his family and the wickedness of all Freemasons. The Masonic pastors of churches were obliged by their people to choose between their Freemasonry and their livelihood. It actually became a hazard for a Master Mason to serve on a jury; or to attend a Masonic meeting.

MORGAN'S LATER LIFE

Meanwhile Morgan had reached Boston and had kept in touch with Miller and apparently received a share of the money that was coming Miller's way, provided of course that he did not come to life again! Whenever an unknown body was found it was Morgan's. When anyone died from unknown causes the Masons were blamed.

There is said to be some ground for believing that Morgan left Boston on the ship "America" (Capt. Samuel Waterman) in 1826 for Smyrna, Asia Minor, where he placed himself under the protection of the British Consul. He was afterwards seen in Smyrna by several American visitors, who talked with him, and later made statements and affidavits respecting him. About 1840 he left Smyrna for Hobart, Tasmania, where he is believed to have died a natural death.

The excitement in Batavia and Niagara was overshadowed by the politicians, particularly those who had their eyes on the White House, some of whom were William H. Seward (late Lincoln's Secretary of State - 1828-32) ; Martin Van Buren, (later President) ; Governor DeWitt Clinton (the foremost Mason of the period) ; John Quincy Adams, (President 1825-29) ; Thaddeus Stevens, and William Wirt of Maryland (also a Mason). Newspapers everywhere denounced the Masons, and Masons everywhere recanted and condemned the Craft.

One example may be mentioned ; Thurlow Weed, an unscrupulous candidate for political honors, was soon on hand when a body was taken from the Niagara River on October 7, 1827 (thirteen months after Morgan's disappearance) to view the corpse. A coroner's jury had decided that it bore no resemblance to Morgan, and the body was buried in the potter's field, but Weed demanded that it be disinterred. Mrs. Morgan was called, and she said that the clothes bore no resemblance to Morgan's, but Weed was not satisfied. "The Masons had, of course, changed his clothes." A second jury was empanelled, and Weed, Miller and others swore it was Morgan's body, and the jury so found it. On this occasion someone suggested that perhaps Weed might be mistaken. Weed replied "It's a good enough Morgan until after the election" — a remark that soon became famous. The news of the discovery of the body spread everywhere, and the anti-Masons were jubilant.

About this time however, the wife of Timothy Munro, of Newcastle, Upper Canada was seeking news of her husband, who had recently disappeared, and having heard of the first verdict went to the scene to learn what she could. She got there after the second inquest had been held. At her insistence the body was again exhumed, and this time identified by her and others beyond all doubt as Munro's and the jury so found, and it was turned over to his family and buried !

POLITICAL EFFECTS

The year 1828 was a disastrous one for the Craft in New York. Anti-Masonry became a national issue. The Legislature received a score of memorials demanding the extermination of Freemasonry. In that year the first general anti-Masonic Convention was held at LeRoy, N.Y., attended by delegates from the Western Counties of the State. In August, Solomon Southwick of Albany was nominated for Governor, and received surprisingly large support. In 1829 Albert N. Tracy was elected Senator of the 8th District by a majority of about eight thousand votes, and in the State election the anti-Masonic party carried fifteen counties and polled over 67,000 votes.

John Quincy Adams, the sixth President of the United States, played a leading part against Freemasonry. He wrote and published a series of letters abusive of Freemasonry which appeared in many public journals in 1831-33, later published in book form in 1847.

In 1829 he was opposed by Andrew Jackson, a Freemason and Grand Master of his State, and was defeated. Jackson remained in office until 1837.

The next year, a Convention was held at Utica in August, when 48 counties were represented. The anti-Masonic candidate for Governor, though defeated, received over 120,000 votes, which was increased to over 156,000 votes two years later when he was again defeated.

In 1833 the anti-Masonic vote was estimated to be about 350,000. In Vermont the party carried the State in favor of its Presidential candidate. The party however virtually collapsed after 1833, and Masonry began to regain its lost ground.

MASONIC EFFECTS

From Maine to Illinois and from Upper Canada to Louisiana, the anti-Masonic fever raged. Hundreds of lodges became dormant, others ceased work altogether. In New York State the membership decreased from 20,000 in 1826 to 3,000 in 1836. In Vermont, not a single lodge was left on the roll, and the Grand Lodge suspended activity until 1845. In New Jersey all but six lodges gave up the ghost. The Grand Lodge of Maine did not meet for several years.

In Canada, lodges were everywhere affected, in both Upper and Lower Canada. In Nova Scotia and New Brunswick only four or five lodges kept the light burning. The total membership of St. Andrew's Lodge, Halifax, dwindled to eleven, and that was as much as the other two lodges had together outside of the Digby Lodge. Freemasonry was all but dead everywhere in what we now call Canada.

The anti-Masonic movement did permanent damage to the Craft, particularly in the United States, and resulted in many books being published attacking the Order. The Lutheran Church Synod excommunicated Masonic members who refused to forswear Freemasonry. In 1882 a huge monument was erected in Batavia on which the inscription appears that "Morgan was murdered by the Masons." This was erected by the National Christian Association.

RECOVERY

Eventually Freemasonry emerged from this fiery persecution stronger and sounder than it was before. Men of high standing who could never be accused of murder or treason identified themselves with the Order. The public saw through the hollow sham of self-seeking politicians and put their trust in honest men of unflinching fidelity, who could not be bought or sold.

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**Freemasonry at the Two Sieges
of Louisbourg
1745 and 1758**

**By R. V. Harris
with the assistance of
James R. Case and A. J. B. Milborne**

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INTRODUCTORY

Louisbourg in Cape Breton is classic with the warring policies of two rival empires; with the struggles of mighty armies and great armadas, of drama on a huge stage of stirring events that settled the fortunes of this Continent.

The period 1730 to 1760 was undoubtedly one of the most dramatic in American Masonic history and because the researches have hitherto been difficult, fragmentary and tentative, much must still remain to be done to settle doubts that present themselves. This paper is only a beginning.

THE TREATY OF UTRECHT

The reader will remember that by the Treaty of Utrecht in 1713, the mainland of Nova Scotia was ceded to the British Crown. The 12th and 13th articles of the Treaty stated "that all Nova Scotia or Acadie—the Island of Newfoundland with the adjacent islands—including the town and fortress of Placentia—shall from this time forth belong of right to Great Britain. But the Island of Cape Breton, shall hereafter belong of right to the King of France, who shall have the right to fortify any places there"

By this concession, Cape Breton, jutting far out into the Atlantic, was to remain a French outpost guarding the approaches to French Canada and the Gulf and River St. Lawrence.

Cape Breton became Isle Royale; for nearly fifty years to be a French possession of strategic and economic importance. Havre à l'Anglais, English Harbour, formerly the

resort of English fishermen who annually crossed the Atlantic and made it the base of their operations on the Grand Banks and the place where they salted and dried their catch, became the mighty French fortress of Louisbourg.

In the same way, Spanish fishermen had used Baye des Espagnois, now Sydney Harbour, and the French fishermen Baie Ste. Anne. To these ports came five to six hundred vessels every summer. Thus the immediate effect of the Treaty of 1713 was to exclude the English fishermen from participation in their former rights and privileges, and at the same time the New England fishermen who came in even greater numbers to these prolific fishing grounds.

LOUISBOURG

Following the signing of the Treaty, the French at once took possession of Cape Breton, removed 180 fishermen and their families from Placentia in Newfoundland to Havre à l'Anglais, now Louisbourg, and took steps to fortify it. Philippe Pastour de Costabelle from Placentia became its first governor under the new regime.

For the next twenty-five years or more, the French expended vast sums of money, on huge walls and ramparts surrounding the city, rendering it one of the greatest military strongholds in the world. The natural position of the fortress strengthened by all the arts and devices of military science made it, in the opinion of military strategists of the day, well-nigh impregnable and justified its title of "The Dunkirk of America".

Louisbourg became more than a fishery protection enterprise; it was an outpost of the greatest military power of the age, the metropolis of the Western world; the pivot and key of the growing colonial power of France and as such a menace to the struggling colonies to the southward. One or the other must eventually yield. There could be no co-existence.

During the period of construction a very considerable commerce developed with New England and elsewhere. To feed the great army of builders and to transport the vast supplies of building materials, was no small task, and supplies were imported from French Canada, the Island of St. John (now Prince Edward Island), the French West Indies, and from Boston and New England.

Ironically enough much of the material—timber and bricks—were sold at good prices to the French builders by the New Englanders who later in 1745 formed the expedition to exterminate the French as a menace to the commerce and welfare of the colonies.

CANSO

As a partial alternative, the English and the New England fishermen were obliged to make Canso on the north east point of the mainland their base of operations. A company of Philipps (40th) Regiment at Annapolis Royal was transferred to this base to occupy and fortify it on a small scale, so that the New Englanders might be protected in their prosecution of their fisheries.

The French also laid claim to Canso in the interest of the fish supply to their growing city on Isle Royale, and carried on their fishery there under guard.

The first clash took place in 1718 when the English made an attack on the French. In 1720 the Indians attacked the settlers, killing several, and the French completed the

pillage of the place with a loss to the English of £20,000. Capt. John Henshaw, formerly of Boston, a principal merchant of Canso, thereupon seized several French settlers and took them to Annapolis in his sloop.

In 1723 there were 49 English families there, making it the largest settlement in the country. They were chiefly engaged in the fisheries and were reported to be in prosperous condition. (Calnek, p. 73). That year there were 197 vessels at Canso. (Murdoch, ii, p. 424).

Captain John Bradstreet, an officer of the garrison at Canso, writing to the Board of Trade in England in 1725, said he was familiar with Louisbourg and had found there so many vessels from New England and Nova Scotia, that two sheep could be bought there for the price of one at Canso. (McLennan, p. 56).

In June 1728, Governor Richard Philipps arrived at Canso in H.M.S. "ROSE" and remained there until October 1729. He found 250 vessels and from 1,500 to 2,000 men, employed in catching and loading fish. In 1730, Philipps writes "Canso, which is the envy and rival of Cape Breton (the French headquarters) in the fisheries, will be the first attacked in case of war with France." Philipps repeatedly urged its increased protection, and in one letter proposed to make it the capital of the Province.

Besides New Englanders and Frenchmen who fished with this point as their base, West of England people also came every spring for purposes of fishing "with many ships".

In 1734 William Shirreff, secretary of the Council at Annapolis Royal, reported that Canso lay "naked and defenceless" against the French, "without so much as barracks to lodge the four companies of Colonel Philipps' regiment stationed there for its defence, or store-houses, except hasty slight erections put up from time to time by the commanders, assisted by the fishermen." If the place were taken by the French, Mr. Shirreff says, "The loss would affect not only Nova Scotia but New England, New York, and other plantations, for British subjects resort thither from all parts. As it is the only place in the province that can be said to have been frequented all along by British subjects, its loss would very much affect the traders, and strengthen the French and enable them to do more damage along the coast with their privateers."

Many of the men identified with the early history of Canso between 1720 and 1745, such as the officers of the little garrison, Hibbert Newton the Collector of Customs, and other inhabitants, as well as many of the New England traders and captains were undoubtedly Masons, and it is very possible that visits were made by them to Masonic Lodges in Boston.

COMMERCIAL INTERCOURSE

Intercourse between Annapolis Royal and Canso was constant during these early years; and Boston was the commercial and social metropolis of both the Annapolis and Canso people. In Boston a great part of the population had been born, to Boston markets the traders regularly shipped the products they bought from the French, and from Boston came all the manufactured goods except the coarsest clothing that the families of the place used in their homes. Even the officers of the garrison varied the monotony of their dull life in this remote place by excursions to Boston for social intercourse with people who lived in a larger world.

The ledgers of Peter Faneuil, merchant of Boston, contain many entries of transac-

tions with merchants of Louisbourg. Hibbert Newton, the Collector of Customs at Canso, wrote in 1728 that eighteen vessels in that port laden with lumber, bricks, livestock, sail cloth, rum, wine, molasses, &c., had cleared for Newfoundland, their Masters having no intention of going farther than Louisbourg where they sold their cargoes and often their vessels as well. (McLennan p. 76).

PETER FANEUIL was of Huguenot descent, the eldest son of Benjamin Faneuil and Ann Bureau, who settled in New Rochelle, N. Y., in 1699. Peter was born in 1701. He and his brother, Benjamin, were adopted by their uncle Andrew. Peter later inherited his uncle's vast wealth and lived in sumptuous style. He not only built Faneuil Hall as a gift to the city, but gave generously to numerous charities. He died in 1742 leaving his great estate to his two nephews, Peter and Benjamin, both of whom were Masons (I Mass. 261, 426).

Peter Faneuil's agent in Louisbourg in 1738 was one Morel (McLennan p. 78).

CAPT. ROBERT COMYNS

Among the New England traders to Louisbourg we find Capt. Robert Comyns, or Cummins, and it is significant that in the register of the Grand Lodge of England for 1737, we find his appointment by the Earl of Darnley, G. M., as "Provincial Grand Master for Cape Breton and ye Town of Louisburg." The entry is repeated under the date 1738, with the words "excepting such places where a Provincial Grand Master is already appointed," possibly referring to the recent appointment of Major Philipps. As there were probably no Masonic Lodges among the French in Cape Breton at this time, the appointment must have been for the benefit of the hundreds of New Englanders who frequented both Louisbourg and Canso.

Captain Comyns would seem to have been the Master of a trading vessel sailing between Boston and Nova Scotia ports, possibly one of the numerous traders in the employ of Peter Faneuil.

ANNAPOLIS LODGE

Also in 1738, we find that a Lodge was established in the garrison at Annapolis Royal by Major Erasmus James Philipps, of Col. Richard Philipps' Foot (later known as the 40th Regiment).

Erasmus James Philipps had been made a Mason in the First Lodge, Boston, on November 14, 1737, in the presence of William Shirreff, already a Mason and a resident of Annapolis Royal since 1716. The record (Mass. Proc. I, p. 7) reads that "Mr. (Henry) Price granted a Deputation at ye Petition of *sundry Brethren* at Annapolis in Nova Scotia to hold a Lodge there." The Lodge which was virtually a regimental Lodge received a warrant No. 42 from the "Ancients" in 1755.

Erasmus James Philipps, a nephew of Col. Richard Philipps, was a member of the Council of the Province at Annapolis Royal, and was named in 1737 as a commissioner along with Dr. William Skene and Major Otto Hamilton to define the boundaries between Massachusetts and Rhode Island and for this purpose was in Boston from August 1737 to June 1738. He was appointed Provincial Grand Master for Nova Scotia in March 1738. He visited the First Lodge, Boston, on April 11 and May 9, 1739.

He married Ann the daughter of John and Ann Dyson of Annapolis Royal in 1740, and Elizabeth, one of their four children, became the wife of Capt. Horatio Gates of Revolutionary War fame.

Philipps also issued a dispensation for the First Lodge at Halifax in 1749-50. He represented Annapolis Royal in the Legislature in 1759-60, and died at Halifax in 1760.

KING GEORGE'S WAR 1744-48

On March 15, 1744, War was declared by France against Great Britain, a swift sailing vessel being dispatched immediately to inform Duchambon the French Governor at Louisbourg. On May 13th, he in turn sent DuVivier with several vessels and about 351 men to attack Canso.

They embarked on the Schooner "La Succes" a privateer, 94 men, commanded by Louis Doloboratz, with fourteen boats as transports.

On May 24th the garrison of 120 men with no other defence except a blockhouse, realized that resistance would be futile, and capitulated on condition that troops and inhabitants should be conveyed to England or Annapolis within a year, and their private property spared and taken to Louisbourg in Capt. John Bradstreet's schooner.

DuVivier undertook to use his best efforts to have the women and children sent at once to Boston or Annapolis. The town and blockhouse were burned, and the inhabitants transported to Louisbourg, where they remained until the autumn when at their own request, they were sent to Boston. The officers captured on this occasion were Capt. Patrick Heron, Lieut. Thomas Prendergast, Christopher Aldridge, Jr., Samuel Cottnam and George Scott, and Ensigns George Ryall, J. Elliott and John Bradstreet, all of Philipps (40th) Regiment at Annapolis.

The sequel to the capture of Canso is of considerable Masonic interest. After the capture of Canso, Doloboratz proceeded along the coast of New England in search of enemy commerce. In course of time he encountered Capt. Edward Tyng (who married a daughter of Capt. Cyprian Southak) in the "Prince of Orange" the first Man-of-War of Massachusetts. After a spirited running-fight from 9 o'clock in the morning until two o'clock the following morning, Tyng overhauled the Frenchman, compelling him to lower his colours, and brought him into Boston as a prize of war. (McLennan p. 124)

Doloboratz, while in Boston, was allowed considerable liberty, and on October 10th, 1744, was proposed as a candidate for Masonry in the First Lodge.

Bro. Price "acquainted the Lodge that he (Doloboratz) was a gentleman, who, being a prisoner of war, was thereby reduced, but as he might be serviceable (when at Home) to any Bro. who Providence might cast in his way, it was desir'd he might be excus'd the expence of his making, provided each Bro. would contribute his cloathing, which the Rt. Worsh'l Mas'r was pleas'd to put to vote when it was carried in affirmative & by dispensation from the Rt. W. Mas'r & Wardn, upon acct. of his leaving the Province very soon, he was ballotted in, introduced & made a Mason in due form. Bro. P. Pelham (moved) that the Sec'r grant Bro. Doloboratz a letter of recommendation."

NEW ENGLAND ARMS FOR ATTACK

The prisoners of war from Canso lost no time on arriving in Boston in convincing the

New Englanders of the possibility of, as well as the necessity for, reducing Louisbourg, and plans were set on foot for a great expedition against the city.

The project was not new for such an expedition had been proposed by William Vaughan. John Bradstreet, Judge Auchmuty, Governor Clark of New York and many other prominent New Englanders had urged for over twenty years the reduction of Louisbourg as a menace to the peace of the Colony. The arrival of the Canso prisoners was all that was needed to settle the much-debated question.

The serious interruptions of the fisheries, the devastation of privateers, the raid on Canso, and an attack on Annapolis the same year, aroused the most intense feeling against France throughout the New England colonies, where the accounts brought by traders and others had already excited considerable alarm. It was believed that Louisbourg would be made the base of operations against the British colonies in America in the coming war.

The New Englanders under Governor William Shirley at once adopted the bold course of making an effort to reduce the great stronghold, described as "the Dunkirk of America".

"Every motive was appealed to, as is always the case when the success of a policy depends on the support of an independent people. The expedition, to the fanatic, was directed against Romanism; to the timorous was a preventive of invasion; to the greedy, a chance for plunder; and to all an object for the self-sacrifice of every patriotic Briton." (McLennan p. 134)

Shirley's activity was prodigious, and in a short time he secured the co-operation of the Home government, and of those of New Hampshire, Connecticut and Rhode Island.

The government of New York provided £5,000; New Jersey £2,000 and Pennsylvania £4,000.

The British government supported the project by sending a strong Naval squadron under Commodore Peter Warren, then cruising in the West Indies.

WILLIAM SHIRLEY, Governor of Massachusetts, though not a Mason, should be especially mentioned here because of the leading part he played in the great expedition against Louisbourg. On his appointment in 1741 as the successor of the Hon. Jonathan Belcher, a Freemason of considerable distinction, the First Lodge, Boston, appointed a committee to wait upon him "to congratulate him on his advancement to the government of the Province."

The address said that "as it has been the Custom for men in the most exalted Station (of Governor) to have had the Door of our Society's Constitution always opened to them (when desired) we think it our Duty to acquaint your Excellency of that Custom, and assure you, that we shall cheerfully attend your Excellency's Pleasure therein." This frank and un-Masonic invitation was never accepted.

Shirley was born in Preston, England, in 1693, and migrated to Boston in 1732 where he practised as an attorney, and occupied several subordinate official positions.

As Governor 1741-45, his policies were progressive and based on the fundamental view that there was not room enough on the continent for colonies of both France and England. He was undismayed by responsibility and by his persuasive leadership, clear thinking and exhaustive writing, achieved his objectives.

He served again as Governor in 1753 and as Major General and Commander in Chief of forces in North America in 1755. He retired in 1756, and was later appointed Governor of the Bahamas in 1759. He died in Roxbury, Massachusetts, March 24, 1771. (Portrait Foote ii p. 79)

THE ATTACKING FORCES

A force of some 4,300 men was raised in Massachusetts, Rhode Island, New Hampshire and Connecticut, and placed under the command of Col. William Pepperell; the enterprise to be undertaken in co-operation with a British squadron under Commodore Peter Warren.

COL. WILLIAM PEPPERELL was born in June 1696 at Kittery in Maine. In early life he engaged in ship-building, and was also associated with his brother-in-law, William Tyler, a merchant in Boston. In 1727 he was appointed a member of the Council of the Province of Massachusetts, of which body he continued a member for thirty-two years, being President for 18 years. In 1723, he married Mary Hirst, of a family of distinction in Boston. In 1730 he was appointed Chief Justice of the Court of Common Pleas, continuing in that office until his death in 1759. He resided most of his time in Boston and rapidly became a man of great influence and wealth.

His sword is on display in the Massachusetts Historical Society.

Although no record has been found of his Masonic membership, it is a fact that many of his closest friends and associates were members of the Craft.

COMMODORE PETER WARREN was born in County Meath in Ireland about 1700 and was commissioned a Captain in the Navy in 1727. He commanded the "Leopard" in 1734 and the "Squirrel" in 1741; promoted Commodore in 1744 on the Coast of America and in the West Indies. He married Susan, daughter of Lieut.-Governor James Delancy of New York and purchased extensive tracts of land on the Mohawk River and farther west. In 1734, he invited his nephew, William Johnson, then in Ireland, to take charge of his estates. He lived for a time in Greenwich Village, N. Y. (Harper's Mag. Aug. 1893).

He greatly distinguished himself in a sea fight off Cape Finisterre in 1747 and was made a baronet for his services. He died in England in 1752.

NAVAL SQUADRON

The Naval forces under Commodore Warren consisted of:

"Superbe"	60 guns	Captain Richard Tedderman (flagship)
"Eltham"	40 guns	Captain Philip Durell
"Launceston"	40 guns	Captain W. Calmady
"Mermaid"	40 guns	Captain James Douglass
"Chester"	50 guns	
"Hector"	40 guns	Captain Cornwall
"Princess Mary"	60 guns	Captain Edwards
"Canterbury"	60 guns	
"Sunderland"	60 guns	
"Lark"	40 guns	

The Colonial Naval forces included:

FROM MASSACHUSETTS

"Massachusetts"	24 guns	Captain Edward Tyng
"Molineux"	16 guns	Captain Jonathan Snelling
"Prince of Orange"	14 guns	Captain JOSEPH SMYTHURST
"Shirley"	24 guns	Captain John Rous
"Caesar"	14 guns	Captain George Griffith
"Bien Aime"	30 guns	Captain Gatham or Gayton
"Defense"	12 guns	
"Benetta"		Captain Moses Bennett

with ninety transports all under Captain Tyng as Commodore.

Captain Joseph Smythurst, of the "Prince of Orange" was made a Mason in the First Lodge, Boston, December 22, 1742.

Captain Jonathan Snelling was not a Mason at the time of the first siege. He was made a Mason in St. Andrew's Lodge, Boston, between 1757 and 1763 (Mass. Proc. I, p. 447), and was active in that Lodge (W.M. 1771) and in the Grand Lodge.

Other ships belonging to the Colonial forces, employed in the expedition were:

CONNECTICUT

"Defence"	Captain John Prentis
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NEW HAMPSHIRE

"Abigail"	Captain Edward Brooks
	Lieutenant Zachariah Forss
	later - Captain John Fernald

RHODE ISLAND

"Tartar" (sloop)	14 guns & 12 swivels
	Captain Fones

THE MILITARY FORCES

Massachusetts contributed 3,250 men, exclusive of officers. Of this Army, upwards of 1,000 came from Pepperrell's native county - York, now known as the State of Maine.

New Hampshire contributed	500 Men
Connecticut	516 men
Rhode Island	150 men

A full list of the officers of the various regiments and of the staff of the expedition is given in Appendix A to this paper. Those in italics (underlined) were Masons before leaving for Louisbourg. For the most part this Army was composed of artisans, fishermen, farmers and labourers of all classes, led by very few officers with any military experience, the whole expedition under the command of a merchant and a lawyer, pitted against the greatest army of its time, and one of the strongest fortresses in the world.

OF THE GENERAL OFFICERS AND STAFF of the expedition, the following are known to have been made Freemasons before the siege of 1745:

JOHN OSBORNE, Chairman of the Committee of War, was made a Mason in the First Lodge, Boston, on January 14, 1735/36. He was elected Junior Warden in the same year and Junior Grand Warden in 1737 (1 Mass. 393, 398, 470). He was the partner of Thomas Oxnard, Provincial Grand Master for North America 1743/44 to 1754, as well as his father-in-law. He held many public offices in Boston.

ROBERT GLOVER, Adjutant General appointed March 10, 1744, affiliated with the First Lodge, Boston, January 23, 1745, and was apparently made in another Lodge. He was raised in Masters Lodge, March 22, 1745.

DR. EDWARD ELLIS, Surgeon General, made a Mason in the First Lodge, November 9, 1743; raised in the Masters Lodge, December 7, 1744 (Johnson, p. 276, 295)

He married October 18, 1756, at Newport, R. I., Abigail, dau. of Job & Mary (Little) Otis and widow of Andrew Haliburton. (Ancestor of Thos. Chandler Haliburton) of the First Lodge, Boston, 1733 (Mass. 1, p. 3, 398, 401), made before 1733.

Others who served at the first siege of 1745 or in the garrison following the capture of the city were the following:

THOMAS KILBY, Agent of Massachusetts in London in 1743 and Commissary of the King's Stores in the siege, was made in the First Lodge, Boston, some time between its founding in 1733 and the year 1738. He was present at the Feast of St. John the Evangelist in Boston, December 27, 1743.

On March 6, 1743/44, he was appointed Senior Grand Warden by Thomas Oxnard, Grand Master, and on December 26, 1744, was chosen as Master of St. John's Lodge.

He died at Louisbourg, August 23, 1746.

SAMUEL CURWEN was a graduate of Harvard and later became a merchant in Salem, Mass. He served as a Captain in the expedition against Louisbourg in 1745. He was made a Mason in St. John's Lodge, Boston, on November 13, 1734. During the Revolutionary period he compiled a journal of loyalist activities which is a valuable source of information.

COLONEL JOHN BRADSTEET of the York County Regiment was credited by Pepperrell as the first projector of the expedition against Louisbourg, although that honour has also been ascribed to Col. William Vaughan and to Robert Auchmuty, Judge advocate of the Admiralty Court in New England.

He was at Annapolis Royal as early as 1720 at which time he is referred to as "a volunteer in the garrison" (Akins p. 25). He was sent to Minas to observe the conduct of the Acadians. He was sent with letters to the Governor of Louisbourg in 1725 and frequently visited that city.

He became a Lieutenant in Philipps (40th) Regiment in 1735, in which there was later a Masonic Lodge. He was undoubtedly made a Mason in that Lodge between 1738 and 1745.

He was frequently at Canso and at Louisbourg.

After the siege, he was made Governor of Placentia in Newfoundland. In 1755 he was Adjutant General under Governor William Shirley of Massachusetts. He took part in the

attack on Ticonderoga in 1758, and a few months later led the attack on Fort Frontenac (Kingston, Ont.). He led a relief expedition to Detroit during the investment of that place by Pontiac, and two years later was made a Major General. He died at New York in 1774.

“No person behaved with more zeal, activity and judgment at Louisbourg.”

Colonel 1762; Major General 1772

Died September 25, 1774

(Burpee-, says at Detroit (Wisconsin Hist. Soc.—also that he was born at Horbling, England) in 1711, which seems absurd when taken in connection with his services in 1720).

(3) In the 2nd York County Regiment known also as the 3rd Massachusetts, commanded by Col. Jeremiah Moulton, we find the following:

CAPTAIN PETER PRESCOTT of the York Co. Regt., was made a Mason in the First Lodge, Boston, November 9th, 1733, and rejoined June 27, 1739. He was present in Grand Lodge, March 6, and at the Feast of St. John, December 27, in 1743.

CAPTAIN SAMUEL RHODES also of the same Regiment, was made in the same Lodge on January 27, 1742. (Mass. I, 399)

(4) In Col. Willard's 4th Massachusetts Regiment we find the following:

ENSIGN JOHN WEBSTER made a Mason in the First Lodge, Boston, April 3, 1740 (Mass. I, p. 399). There was also an Ensign John Webster in Col. Richmond's Connecticut Regiment.

(5) In Col. Robert Hale's (Essex County) Regiment, known also as the 5th Massachusetts Regiment, we find at this time of departure from Boston, the following:

CAPTAIN BENJAMIN IVES made in the First Lodge, Boston, August 10, 1743. He later came to Halifax with Cornwallis in 1749 (Mass. I, 399)

(9) In the New Hampshire Regiment, commanded by Colonel Samuel Moore, we find the following:

CAPTAIN JOSEPH SHERBURNE was made a Mason in St. John's Lodge in 1739. Served as Captain from June 6, 1744 to June 30, 1746.

CAPTAIN JOHN TUFTON MASON made in St. John's Lodge, March 5, 1740, served as Captain from February 13, 1744 to July 31, 1746. In the Army List for 1759, we find Major John Tufton Mason an officer in a Company of Marines.

CAPTAIN HENRY SHERBURNE the Treasurer and Charter Member of St. John's Lodge at Portsmouth, N. H., founded in February 1739. Captain, February 13, 1744 to June 28, 1746.

LIEUT. NATHANIEL FELLOWS, S. W., of the same Lodge in 1739, served in the Regiment from June 20, 1744 to September 30, 1746.

ENSIGN THOMAS NEWMARCH also a Charter Member of the same Lodge in 1739, served as Ensign February 13, 1745 to September 30, 1746.

ENSIGN JOHN LOGGIN, Secretary of the Lodge in 1739, served from July 16, 1744 to June 17, 1746.

ADJUTANT JOHN EYRE made in St. John's No. 1, June 24, 1740, served from February 13, 1744 to November 10, 1746.

There is a tradition that WILLIAM WENTWORTH made in St. John's Lodge, April 13, 1740, served with the expedition. If so, it was not as an officer in this regiment.

(10) LIEUT. THOMAS CAMPLING of the Train of Artillery at Louisbourg was made a Mason in the First Lodge, Boston, on October 13, 1742.

LIEUT. JOSEPH HOLBROOK, also of the Train of Artillery affiliated with the First Lodge, Boston, on January 11, 1744. He was present at the installation of Thomas Oxnard as Provincial Grand Master in 1743.

CAPTAIN ABRAHAM RELLER of St. John's Lodge, Portsmouth, served in the Train of Artillery at Louisbourg. He affiliated with St. John's Lodge, Boston, on January 11, 1744, along with Lieut. Joseph Holbrook (see above).

THE SIEGE BEGINS

It is, of course, extremely unlikely that there was any Masonic activity among the attacking forces after leaving New England in March 1745 and their arrival at Louisbourg. The exigencies of military service would hardly permit that. Certainly no trace of any activity has been found, during the next few months.

Arriving at Canso, the troops were landed and drilled and a junction made with the Naval squadron under Warren. Here, too, a blockhouse was erected in which eight guns were mounted. Just before re-embarkation on April 29th, a grand review by General Pepperrell took place on Canso Hill.

CHEVALIER DE LA BOULARDERIE

The attacking forces arrived at Louisbourg on April 30th and made a landing some miles from the city at a cove in Gabarus Bay, south of the city. The French made an attempt to prevent the landing by sending a small detachment under the command of one Anthony de la Boularderie, the son of Chevalier Louis Simon de St. Aubin le poupet, grantee of Boularderie Island, in the Bras D'Or Lakes, Cape Breton.

This enterprising Frenchman, Chevalier de la Boularderie, had served in the Navy and distinguished himself in the successful defence of Port Royal in 1707. In 1732 he was connected with a commercial venture for the settlement of Cape Breton lands, he himself receiving a grant on the island which now bears his name. He died in 1738.

The Chevalier's son was very comfortable on the New World estate which he inherited from his father, where he had in his employ 25 persons and he had "a very handsome house, barn, stable, dairy, dovecote and oven, wind and water mills, 25 cows and other livestock"; later, he had "150 barrels of fine wheat and vegetables as in Europe, a large orchard and garden."

Born in 1705 at Annapolis Royal he had served as a Lieutenant in the Regiment de Richelieu. Boularderie had taken part in the Canso expedition of May, 1744, and on

hearing of the proposed attack on Louisbourg, had come from his estate at Petit Bras D'Or and had offered his services to Governor Duchambon. The French party, which was hopelessly outnumbered ten to one, lost seven killed, and after exchanging a few shots turned and fled, leaving behind them several prisoners, including Boularderie, and several wounded, all of whom were later taken to Boston.

The sequel to this little sortie by the French is to be found in the minute book of the First (St. John's) Lodge, Boston. In Boston, Boularderie and his comrades were allowed considerable liberty, and made a good impression on the authorities and people.

On August 14th, 1745, Anthony de la Boularderie and Peter Philip Charles St. Paul were made Masons in St. John's Lodge. The record reads:

"Wednesday, August 14th, 1745, being Lodge night, Bro. Price propos'd Mr. P. P. S. Paul an Bro. Audibert propos'd Mr. Anton. D Laboulerdree as Candidates & desired the Brethren to proceed to Ballot which they did and it pass'd in the affirmative, and by Reason the Candidates were but sojourners they were Introduced and after the usual ceremonies were made Masons in due Form."

Bro. Boularderie was subsequently sent to France with a certificate that he "behaved himself as a gentleman, with the approbation of the government and has also been of the greatest service to the other prisoners who have been brought here." This certificate was signed and sealed, Sept. 12th, 1745, by various distinguished citizens, among whom were members of the Governor's Council, including Joshua Winslow, and Benjamin Pemberton, its Secretary, (made a Mason May 22, 1734).

"We certify that M. de la Boularderie during his residence in this city behaved himself as a gentleman, with the approbation of the government and has also been of the greatest service to the French prisoners who have been brought here.

"Given under our seals at Boston this 12th Sept. 1745 A.D.

"Benj. Pollard, High Sheriff

N. Frankland, Counsellor

Joshua Winslow

Thomas Hancock

Thomas Gunters

Endicott Cooke

John Turner

Benj. Pemberton -

Clerk of Sup. Council, &c."

THE SIEGE AND SURRENDER

After a defence of six weeks, the great fortress surrendered on June 17, 1745, to the New Englanders and the British Squadron, one of the most notable successes of the wars between Britain and France in America. That the inexperienced militia of the American colonies, at that time neither rich nor populous, should undertake the hazardous enterprise, even though supported by naval forces, of attacking a redoubtable fortress believed by military strategists to be impregnable and of opposing the regular troops of the greatest power of the age, all appear little short of a miracle.

The taking of Louisbourg by the "pitchfork army" of Yankees in 1745 was celebrated vociferously in the New World. It was noted with equal rejoicing in old London. Though the French garrison had marched out on June 17, it was not until July 23 that information of the event reached the British capital. The Tower and Park guns were fired in honour of the victory, homes and public offices were illuminated, and in the evening bonfires and ringing bells testified to the general satisfaction.

New England held a series of Thanksgiving services, and there was everywhere great rejoicing over the great military achievement of the colonial forces, rashly undertaken but Providentially successful.

General Pepperrell was created a baronet. Commodore Warren was promoted to Admiral and made a baronet in 1747.

The British Parliament reimbursed the Colonies at least in part by donating upwards of £250,000, a not inconsiderable sum in those days, towards the cost of the expedition.

In 1895, the New England Society of Colonial Wars erected a magnificent polished granite shaft to the memory of not only the New England dead who fell in the first siege, but also to commemorate the service and sacrifice of the British and French participants in both the first and second siege (1758).

The close connection of New England with this epoch-marking event is echoed in the lines written by Emilie Poulsson:

"The essence of Boston, now grown
Somewhat rare,
Still lends its aroma to Louisburg
Square."

THE ST. LOUIS BELL

Although a digression, it will be of interest here to refer to a bell known as the "Saint Louis". This, and two others, were the royal gift in 1735 of Louis XV of France to the fortress named in his honour, and were on arrival blessed, dedicated and named Saint Louis, Saint Antoine Marie and Saint John, and were hung in the Citadel known as the King's Bastion.

The Saint Louis, the largest, weighed 2,600 pounds or about 500 pounds more than the Liberty Bell. On the fall of the fortress, Pepperrell presented the bell to the Queen's Chapel, now St. John's Church, Portsmouth, New Hampshire. In 1806 the church was destroyed by fire and the bell had to be recast by Paul Revere. After nearly a century of ringing it cracked in 1905, and had to be recast, 300 pounds being added, with a new inscription. On July 29, 1933, the bell was rung in a good-will broadcast from St. John's Church to the people of Canada and was clearly heard by the people of Louisbourg.

The Memorial History of Boston (vol. II) records that a cross taken from a Chapel in Louisbourg is now above the entrance of Harvard College Library in Boston.

PRIVATEERING

Throughout the period of conflict, the New England colonies were active in fitting out privateers which greatly interfered with the French ships of commerce proceeding to Canada, Cape Breton and the West Indies. In 1745, no less than 113 privateers were authorized by the colonial governments. Among their captains we find numerous Freemasons.

CAPT. SAMUEL WATERHOUSE of the "Hawk", who was made a Mason in St. John's Lodge, Boston, Sept. 10th, 1740, by dispensation on account of his being obliged to leave the province soon, was reprimanded by the Council of the Province of Massachusetts, Aug. 18th, 1744, for "not vigorously attacking a French privateer of much lesser force". Having promised "to manage his affairs for the future more agreeably to the honour of his commission" his commission was continued on trial. This rebuke on the chances of war, led the following week to his sending three prizes of war to Boston.

THE OCCUPATION

Warren was appointed Governor and he and Pepperrell remained at Louisbourg until the Spring of 1746. The sick were sent home, also those who had urgent business. In October 1745 the garrison was nominally 2,000 men about one-third of whom were on the sick list. No less than 890 Provincials died between December and April 1746.

The danger of an attempt by the French to recapture the fortress was the cause of much concern, and to reinforce the weakened garrison, the Home authorities gave immediate orders for the dispatch of three regiments from Gibraltar, namely, Fuller's (29th), a portion of Frampton's (30th) and Warburton's (45th) Regiments, and a detachment of the Royal Artillery. It was nearly a year before these regiments arrived at Louisbourg, May 24, 1746, after being detained for some weeks by weather conditions in the Leeward Islands and from December to April at Hampton Roads, Virginia, under convoy by Commodore Charles Knowles.

D'ANVILLE'S EXPEDITION

When the news of the capture of Louisbourg reached France, plans were immediately made for its recapture. The command of the huge armada (nearly half her naval strength) collected for the purpose was given to De Roye de la Rochefoucauld, Duc d'Anville. The expedition consisted of 11 ships of the line, 20 frigates and 34 other vessels, mostly transports, and left France on June 22, 1746, having as its objective the recapture of Louisbourg and Annapolis Royal, the burning of Boston and the ravaging of the New England coast and the West Indies.

From the outset the fleet was plagued by violent storms and ship wrecks, mutiny and discontent, fire and even lightning, and periods of calm. Disease claimed over 1,200. Sable Island claimed several transports with all on board.

D'Anville sailed into the safe haven of Halifax Harbour and Bedford Basin with only two ships of the line and four transports, where he died several days later. D'Estourelle arrived a few days afterward with more ships, and proposed a return to France, a suggestion which met opposition and shortly afterwards he, too, died, from self-inflicted wounds. When the seven remaining ships of the line left Halifax on October 24 under the command of de la Jonquiere, the Governor of Canada, five of them were floating hospitals. An attack on Annapolis Royal and a foray on Boston had to be abandoned and the battered squadron headed for France.

A reference to the great anxiety felt at this time by the people of Boston, who were standing to arms in hastily organized units, is reflected in the minutes of the First or St. John's Lodge where we read:

“Wednesday, Sep’r 24th, 1746, being Lodge Night, a number of Brethren met but by reason of an allarm of a French Fleet, the Lodge was not open’d, all business adjourned to next Lodge Night.”

The following year a further attempt was made but was caught by Sir Peter Warren and Admiral George Anson off Cape Finisterre on May 3, 1747, and annihilated, and Louisbourg and New England were saved from further attack.

GRAND PRE

The Louisbourg expedition was not the only enterprise undertaken by the New Englanders. In spite of their own efforts to defend themselves against threatened attack, Governor Shirley dispatched a force of 500 men under Capt. Charles Morris, to Minas, in December 1746, where they were quartered among the people of Grand Pre. The plan was to wait until spring, when a further 500 men would arrive, and an attack could be made on the French at Chignecto or Beaubassin. Col. Arthur Noble and Col. John Gorham, both of whom had served at Louisbourg, were the leaders of the expedition, and associated with them in a civil capacity were Major Erasmus J. Philipps and Edward How. The French under Louis Coulon de Villiers, to whom in 1754, Lieut. George Washington surrendered at Fort Necessity, fell on the sleeping settlement at 3:30 a.m., in a blinding snowstorm on February 11, 1747. The sentinels were killed, and the New England soldiers surprised in their beds. Col. Arthur Noble was slain fighting in his shirt, also his brother, Ensign Francis Noble and three other officers, Lieuts. Lochmere, Jones and Pickering, along with 70 men; the wounded and prisoners numbered 100 more, including Capt. Doane, Lieut. Gerrish, Ensign Thos. Newton and Edward How. The French losses were small. The fight which has been described as one of the bloodiest and most stubbornly contested in the wars between the French and English in America, continued until 11 a.m., when the New Englanders, through lack of ammunition, were obliged to surrender. The French who were apparently outnumbered by their opponents, agreed to allow the honours of war to those not already prisoners.

THE GARRISON 1745-48

In the meantime, the Home government authorized the formation of two new regiments to be known as Shirley’s (50th) and Pepperrell’s (51st), each to consist of 1,000 men and to be part of the regular British Army, regarded as a very high honour, especially for Colonial troops.

A very considerable number of officers and men who had served during the siege, re-enlisted in the new Regiments and recruiting was undertaken in the New England Provinces, and in Nova Scotia, St. John’s (now Prince Edward) Island and Newfoundland.

That there was Masonic Activity in Louisbourg during the three years between the capture of the city and its cession back to France is an unsettled question. We do know that there was much traffic, military and mercantile, between Louisbourg and Boston and other ports.

That there may have been some activity may be inferred from the re-appointment of Captain Robert Comins as Provincial Grand Master “for Cape Breton and ye Town of Louisbourg” by Lord Cranstown, Grand Master of England. On January 14, 1746, we

find Comins affiliating with the First Lodge in Boston, and in 1749 we find a further renewal of his appointment by Lord Byron, Grand Master of England.

On the other hand the Military units at Louisbourg in the period 1745-48, did not, it would seem, have any Chartered Lodges with them. These units were:

Shirley's 50th. Regt.	517 men
Pepperrell's 51st Regt.	417 men

both formed in December 1745.

And after June 1st, 1746, the above with the following:

Fuller's (29th) Regt.	613
Frampton's (30th)	300
Warburton's (45th)	613
Artillery	64

Rangers (1 Company)

In these several units there was a considerable number of Freemasons. During the occupation, we also find a significant number of members of these corps admitted to Lodges in Massachusetts, Connecticut and New Hampshire.

In Shirley's (50th) Regiment broken up in 1748, there were

- (1) Col. John Bradstreet, already mentioned
- (2) Captain Joseph Goldthwaite, transferred from the 1st Massachusetts Regiment.

In Pepperrell's (51st) Regiment we find several men of Masonic interest:

CAPTAIN CADWALLADER BLAYNEY of Pepperrell's Regiment was a man of considerable distinction, both as a soldier and a Mason.

Born, May 2, 1720, the son of Cadwallader, 7th Baron Blayney in the peerage of Ireland, of Blayney Castle, Co. Monaghan. The family was an ancient Welsh family which claimed descent from Cadwallader, a younger son of a Prince of Wales. The family had been seated in Ireland since the reign of Elizabeth.

Following the cashiering of Lieut. Col. Ryan, Major Mercer being absent in London, Pepperrell placed the regiment under the command of his senior Captain.

He was promoted Major on February 25, 1747, and appointed to Shirley's Regiment.

His next promotion was to the Coldstream Guards, June 26, 1753, Brevet Colonel 1761; Colonel of the 38th Regiment 1766; Major-General 1765.

He succeeded to the family title in 1761 as 9th Baron Blayney, was promoted Major General in 1765 and later Lieut. General and Commander in Chief, in Munster, which post he held until his death December 13, 1782.

He was married December 20, 1767 to Elizabeth Eloise, daughter of Thomas Tipping of Beaulieu, Co. Louth. There were four children of the marriage

- (1) Cadwallader, -Davis, 10th Baron
- (2) Andrew Thomas, 11th Baron: Col. 89th Foot and Lieut.-General, Grand Senior Warden of the Grand Lodge of Ulster, 1809

(3) Sophia, married 1788, John Armstrong

(4) Mary

The peerage became extinct in 1874. Lord Blayney was initiated into Masonry when young, but no record has been found of the Lodge in which the event took place.

He served as first Master of the ("Moderns") New Lodge, Horn Tavern, Westminster, No. 313, April 4, 1764, now Royal Alpha No. 16.

He was elected Grand Master of the Moderns in 1764, continuing in office for two years. In 1766, he was exalted as a Royal Arch Mason and immediately founded the first Grand Chapter.

He was elected Grand Master of Ireland on May 6, 1768, but resigned June 24 of the same year.

According to Parsons, biographer of Pepperrell, Blayney on September 15, 1747 was "a man of some distinction at home, and a favorite" of the Colonel. One of his letters to Pepperrell written 18 Aug. 1746, contains the following: "I beg you will be so good as to remember your promise . . . that I may go to New England this winter, as I long greatly to see it; and could I have the pleasure of attending you to Old England, as I hear you are going, it would give me great pleasure, as I am intimately acquainted with several persons at court, whom you will be obliged to see, as Lords in waiting to his Majesty, and the Duke of Richmond who is a personal friend, and I am sure will esteem it a particular favor." In reply Pepperrell says "Before I go to England I shall endeavor to see you, and should be pleased to have you travel with me, and to serve you at all times." The above would lead us to think that Blayney had not previously been in New England and he may have reached Louisbourg directly from England. We have not run across his name as a visitor in Boston, either in the press or in Masonic records.

Blayney was in command of the regiment when Pepperrell left for Boston that autumn and until Mercer returned from England some months later, having being promoted to Lieutenant-Colonel. Some months later Blayney was gazetted Major in Shirley's regiment, the 50th. Thus he can be said to have "served with distinction" in America although he was probably not "promoted to be a captain for bravery at Louisbourg."

LIEUT. ROBERT MACKINNON was made a Mason in the First Lodge, Boston, on October 13, 1746, when home from St. Kitts, on recruiting duty in Philadelphia. One of his name was Colonel of the 35th Foot about 1770.

NATHAN WHITING - born 1724, graduated at Yale at the head of his class; served as Ensign in Wooster's Company in Wolcott's Connecticut Regiment in the Siege of 1745; transferring in December to the 51st Regiment and serving until July 1, 1746.

He served as Colonel in the campaigns against the French and Indians 1755-60 including the attack on Montreal.

He was a Charter member and first Junior Warden of Hiram Lodge No. 1 in 1750, and was present at the dinner in Boston on January 31, 1758 in honour of the Earl of Loudoun, late Grand Master of England. Whiting was W.M., in 1765. He was a customs official at New Haven and died in 1771.

(His portrait is in the Connecticut Hist. Society at Hartford and in the Louisbourg Museum).

CAPTAIN JONATHAN PRESCOTT, under surgeon to the Surgeon General, was made a Mason in the First Lodge, Boston on January 14, 1746/47. Born May 24, 1725, married 1st Mary Vassall March 10, 1747, dau. Hon. William Vassall; 2nd Ann Blackden. He settled in Nova Scotia after the siege.

CAPTAIN ESTES HATCH - On the same occasion Captain Estes Hatch and six others were made (I. Mass. p. 440); "upon considerations of their speedy departure, it was agreed to proceed to ballot for the above candidates when all passing unanimously in the affirmative, made Masons in due form."

Previously to the siege he commanded a Troop of Horse in Boston. In 1759, he was promoted to Brigadier-General.

He was a prominent citizen of Boston. He resided at Dorchester on an extensive estate comprising 60 acres. He married Mary, dau. of Rev. Benjamin Rolfe, November 9, 1716.

He died in 1759.

LIEUT. BEAMSLEY PERKINS GLAZIER of Pepperrell's Regiment had a long and active military career. Born in England in 1722 and came to America while young, and was a carpenter by trade.

In February 1744 he was commissioned an Ensign in the 5th Massachusetts or Essex County Regiment. Promoted Captain 1745. He was the leader of forty volunteers who attacked and captured the Island battery at Louisbourg.

Made a Mason in the First Lodge, Boston, January 14, 1747. We find him a visitor to St. Patrick's Lodge, Johnstown, N. Y., September 6, 1770.

On March 8, 1757, joined the 60th Royal American Regiment and commanded a Company in the 4th Battalion.

On December 14, 1764, he, along with Captain Thomas Falconer and others, was granted 20,000 acres along St. John River in New Brunswick near the present Maugerville. He visited Halifax in 1764-65 and New York 1766 to promote the organization of a settlement under the auspices of the "St. John River Society". In July 1766, the sloop "Peggy and Molly" sailed from Newburyport, calling at Portsmouth, where she took on Col. Glazier and his baggage and five millwrights bound for the St. John River. In August 1767 he was recalled to his Regiment. (N.B. Hist. Soc. Coll. No. 6, 1905, p. 343)

The list of the proprietors included Rev. Dr. John Ogilvie, William Spry, William Sheriff, William Johnson, Philip J. Livingstone, Isaac Wilkins, Daniel Claus, Samuel Hollandt, Guy Johnson, Frederick Haldimand, Jr., and Charles Morris, Jr. Glazier disposed of his rights to Major (later General) John Coffin in October 1767.

In the War of Independence, Glazier served at Pensacola and elsewhere, and was promoted Lieut. Colonel of the 4th Battalion. At the Peace in 1783, the 3rd and 4th Battalions were disbanded.

Col. Glazier afterwards sailed for England and is said to have died on the voyage. One of his Executors was John Charles Lucena, of Albion Place, Surrey, England.

CAPTAIN JOSHUA LORING was born in Boston in 1716 and went to sea in 1737. In 1744 he was Master of a brigantine privateer and while cruising near Louisbourg was taken by two French Men-of-War. He was the confidential messenger of Governor Shirley to the Admiralty in London, March, 1745, seeking assistance from the British Navy for the attack on Louisbourg. (McLennan p. 143). He arrived in London, March 16, 1745, performed his duty and left for home the same day. In 1752 he purchased an estate in Roxbury. In 1757 he was commissioned Captain in the British Navy, was Commodore of the Naval forces on Lakes Champlain and Ontario and at the close of the war returned to Roxbury. In the Revolution he sided with the Loyalists and at the evacuation of Boston went to England where he died in 1781.

His two twin sons, Joshua, Jr., and Benjamin, at the close of the War, went to England and to Nova Scotia. Another son, Commodore John Loring, had a very distinguished career in the British Navy.

Captain Joshua Loring was an active Mason and attended the St. John's Day dinner, December 27th, 1753 (Mass. I, p. 28) and was a Charter member of Massachusetts Lodge in 1770, its first Secretary and its Master in 1772 (Mass. I, 228, 236).

CAPTAIN HENRY SHERBURNE transferred from Moore's New Hampshire Regiment and previously mentioned.

CAPTAIN JOHN TUFTON MASON also from Moore's New Hampshire Regiment and previously mentioned.

ENSIGN JOHN LOGGIN transferred from the New Hampshire Regiment and noted previously.

JOHN EYRE formerly Adjutant of the New Hampshire Regiment.

CAPTAIN JOSEPH SHERBURNE who had served in Col. Samuel Moore's New Hampshire Regiment during the siege was made a Mason in the First Lodge, Boston, November 12, 1746.

LIEUT. JEREMIAH WHEELWRIGHT of the same regiment was made a Mason in St. John's Lodge, Portsmouth, N. H., on November 3, 1748.

LIEUT. THOMAS NEWTON formerly of Waldo's Regiment was made a Mason in St. John's Lodge, Boston, on January 13, 1748. He served at Grand Pre in 1746-47, and removed to Halifax in 1749.

LIEUT. BENJAMIN STANSBURY was made in the First Lodge, February 11, 1747 (I Mass. p. 400).

COL. SAMUEL MOORE who may have remained at Louisbourg after the siege, was made a Mason in St. John's Lodge, No. 1, Portsmouth, January 15, 1748.

DAVID WOOSTER was born near Stratford, Conn., March 2nd, 1710-11. After graduation from Yale in 1738, he served as a Lieutenant of the Connecticut Colony sloop "Defense" cruising between Cape Hatteras, Virginia, and Cape Cod, Mass., protecting fishermen and traders against the depredations of Spanish raiders and privateers in "the War of Jenkin's Ear". In May 1742 he was promoted to the command of the "Defense".

In the Louisbourg expedition he served as a Captain, commanding a company in the Connecticut contingent, becoming senior Captain at the end of the siege.

He was one of an escort of twenty who accompanied the prisoners to France, being assigned to the flag-ship "Launceston" which transported the officers and their families, leaving on July 4th, 1745, in a convoy of eleven ships.

This ship proceeded to London where he and his brother officers were feted and honoured in recognition of the great achievement of the colonial troops in the capture of Louisbourg. He was also appointed in December 1745 a Captain in Pepperrell's new Regiment. It would seem probable that while in London (September to November 9, 1745) he was made a Freemason.

On his return to Connecticut he was employed on recruiting service in that State and in December 1745 married a daughter of the President of Yale, Mary Clap, then 15 years of age, his own age being thirty-five.

Wooster was on duty with his Regiment at Louisbourg from April 1747 to February 1749 and on the cession of that city back to France in 1748, he returned to New Haven in July 1749.

On August 12th, 1750, the Grand Lodge at Boston "At Ye Petition of sundry Brothers (including Whiting) at Newhaven in Connecticut" the charter for the present-day Hiram Lodge, No. 1 was granted, naming David Wooster as first Master. Among his associates were Nathan Whiting and Joseph Goldthwaite, brother officers at the first siege of Louisbourg, at Louisbourg during the period 1747 to 1749.

In 1755 he was made a Colonel in the Provincial Army and served in the Campaign of 1755-63 against the French including Quebec in 1759.

He took a leading part in the Revolutionary War, and succeeded to the command of Montgomery's Army at Quebec, after the death of the latter. He was later appointed Major-General in the Connecticut militia and fell mortally wounded while leading an attack at Ridgefield, near Norwalk. A memorial bearing the Square and Compasses stands over the spot where he fell April 27, 1777, while harrying the rear guard of the British troops that had raided Danbury and New Haven. He died May 2, 1777, at Danbury.

Bro. James R. Case writes "We read on his monument in Danbury that "...Impressed, while a stranger in a foreign land, with the necessity of some tie that should unite all mankind in a Universal Brotherhood, he returned to his native country, and procured from the Provincial Grand Lodge of Massachusetts, a charter, and first introduced into Connecticut, that Light which has warmed the widow's heart and illumined the orphan's pathway."

"From that it has been assumed that he was made a Mason in London where he sojourned during September and October 1745, and that he may have been made in St.

James Lodge in London by Lord Cranston, Grand Master. Another claim was that he was made in a Lodge at Dover."

CAPT. SAMUEL GARDNER of Pepperrell's 51st Regiment was sent on recruiting duty in Massachusetts in 1746. One of this name appears as an active member of Massachusetts Lodge in 1758.

JOSEPH GOLDTHWAITE was born in Boston in 1706, joined the Artillery Company in 1730, promoted sergeant in 1738, Captain (March 20, 1745) and Adjutant 1745 in the 1st Massachusetts (York Co.) Regiment.

A merchant and goldsmith in Boston, he was, along with David Wooster, a founder in August 1750 of Hiram Lodge No. 1, New Haven, Conn.

He was a landowner in New Haven in 1751-54. As a Major he served in the French and Indian Wars. He was present at a St. John's Day Banquet June 24, 1757 and on several later occasions (Mass. I, p. 50).

He retired in 1773 to Weston in Western Massachusetts. He died March 1, 1780 (Stark p. 356) in New York City.

His son Joseph served in the 2nd siege of Louisbourg in 1758, listed as on half pay with Pepperrell's Foot at Fort Philip, Minorca in 1759.

JEHOSAPHAT STARR of Middletown, Conn. A member of the Louisbourg garrison in 1747, was in 1754 referred to as "an old and experienced Mason," of more than "seven years of age".

NATHAN PAYSON Ensign in Col. Willard's 4th Mass. Regiment was given a Military and Masonic funeral when he died as a Colonel at Hartford, Conn.

WILLIAM TYLER, closely identified with the expedition, was a merchant of Boston, who married Pepperrell's sister Jane. Tyler was made a Mason in the First Lodge, Boston, on February 11, 1750. S. W. 1st Lodge, 1752; S. W. Massachusetts Lodge 1771-2 (I Mass. p. 20 &c)

CAPTAIN BENJAMIN IVES of Col. Hall's Essex County Regiment was made a Mason in the First Lodge, Boston, August 10, 1745. He later came to Halifax with the Hon. Edward Cornwallis in June 1749.

Mention should also be made of LIEUT. COL. RICHARD GRIDLEY of the Train of Artillery, who was made, or admitted, a Mason in the First Lodge, Boston, January 22, 1745/46, and was its Master in 1757, 1763 and 1764.

He was a famous engineer and artilleryman of Colonial and Revolutionary times, having planned fortifications upon Governor's Island and Castle Island in Boston Harbour, at Gloucester, the Kennebec River and at Halifax. He was entrusted by Pepperrell with the engineering works for the reduction of Louisbourg, erecting all the batteries required and winning his first military laurels. In 1755, he entered the Regular Army as Lieut. Colonel and Chief Engineer.

In 1756 he joined the Crown Point Expedition and planned the fortifications around

Lake George. He took part in the second siege of Louisbourg, 1758, and commanded the Provincial Artillery at the siege of Quebec, 1759. It was Gridley's corps that dragged up to the Plains of Abraham the only two field pieces used in the Battle on the British side. For his distinguished services he was given the Magdalen Islands, and half-pay as a British officer. For several years he resided on the islands, but in 1762 removed to Boston, and established an iron-smelting business at Sharon.

On the outbreak of the Revolution, he joined the patriot army. He laid out the defences on Breed's Hill, which were the chief artillery support in the Battle of Bunker Hill, 1775. In the same year he was promoted Major-General in the American Army. He died at Canton, Mass., in June 1796, aged 86 years.

Gridley also served as Master in the Masters' Lodge, 1756, 1763 and 1764. He was J. G. Warden in 1760, and S. G. Warden in 1763 and 1764. From 1768 to 1787 he was Deputy Grand Master of the Grand Lodge. On numerous occasions we find him constituting Lodges under special commissions.

MAJOR THOMAS GARDINER of the Artillery was made a Mason in St. John's Lodge, Portsmouth, N. H., on August 31, 1748.

COL. JOHN GORHAM a native of New England, was sent to Annapolis with a detachment of Rangers in 1745. He was Lieut.-Colonel of his father's regiment in the expedition against Louisbourg, and on the death of his father at Louisbourg, was promoted Colonel. He commanded the Boston troops at Grand Pre with Colonel Noble. He later commanded a company of Indian rangers raised in New England for service in Acadia and came with them from Annapolis to Chebucto (Halifax) in 1749, and was probably a member of Cornwallis' first Council July 31st, 1749. He was wounded in action at St. Croix, near Windsor, in 1751, and on recovery went to England for compensation. He died in London in December 1751 (Akins, p. 163). His brother, Joseph, had a very notable military career and was made a Mason in the First Lodge, Boston, on January 10, 1749/50 (Mass. Proc. I, p. 400).

MATTHEW THORNTON - The statement has frequently been made that Matthew Thornton, one of the signers of the Declaration of Independence served at Louisbourg in 1745 as a surgeon in the New Hampshire Regiment, and that he was made a Mason in the "Louisbourg Lodge" attached to the 28th Regiment of Foot. (Dr. G. P. Brown in *Masonic Craftsman*, May 1933, p. 246). After an exhaustive search of the original muster rolls, we have been unable to discover his name. The 28th Regiment was not at the siege of 1745, but at the second siege of 1758. His name does not, however, occur in the list of Masons made in that Lodge returned to St. John's Grand Lodge, Boston, following the siege of 1758. It is also claimed that he was a Mason at Louisbourg in January 1746, and a 32° Mason by Baron Von Steuben at Valley Forge in 1778! His name is not among the membership lists of St. John's Lodge, Portsmouth, nor as a visitor.

In the *Masonic Messenger*, for November 1937, p. 6, Dr. Gilbert Patten Brown made the further statement:

"At Louisbourg there was a Masonic Lodge working with the Royal forces. It had been chartered by the Grand Lodge of England and was known in the language of the army as the "Louisbourg Lodge". General William Pepperrell was its Worshipful

Master during the Siege of Louisbourg. Here General Samuel Waldo, Col. David Dunbar, Capt. James Yates, Capt. Esek Hopkins, Col. David Wooster, Col. Jedediah Preble, Dr. Matthew Thornton and other New England patriots of note were made Masons in 'due, ancient and ample form'."

Thus far no evidence has been found to support the claim that Pepperrell or Waldo or Dunbar or Yates or Hopkins were ever made Masons. The Louisbourg Lodge was warranted by Jeremy Gridley in the 28th Regiment of Foot in 1758, and none of the above served at Louisbourg in that siege, nor were associated with that particular Lodge (I Mass. 59, 60).

The evidence will show that there were two men of the same name.

The first Matthew Thornton was born in Ireland before 1714, the son of James Thornton, and came to Worcester, Mass., when he was three or four years old. In 1740 the family removed to Londonderry, N. H. The son studied medicine in Massachusetts, and in 1745 was appointed under-sergeant in Col. Sylvester Richardson's (Richmond's?) Regiment, and went to Louisbourg.

On his return in 1746, he practised medicine at Londonderry and served as a Colonel of Militia.

He represented Londonderry in the 2nd, 3rd and 4th Provincial congresses of New Hampshire and was elected its President in 1775 and served in the 5th Congress, and when that body resolved itself into a State Legislature, he became Speaker. Shortly afterward he became a member of the Upper House.

In 1779 he removed to Exeter and in 1780 to Merrimac where in 1784 he obtained the exclusive right to operate a ferry, still known as Thornton's Ferry.

He died in 1803, while on a visit to his daughter at Newburyport, Mass.

There is no record or evidence of his Masonic membership, although the late W. L. Boyden says: "Traditional and other evidence establishes that he was a Mason." (Mass. Doctors of Colonial Times, Amer. Lodge of Research, vol. 2, p. 97).

The *second* Matthew Thornton was the son of another James Thornton, and was born in New Hampshire in December 1746, and resided at Thornton, where he was active in local affairs and was a Captain of the Militia.

While Col. Thornton represented Londonderry in the 3rd Provincial Congress, Capt. Thornton sat in the same Convention, as representative for Holderness and Thornton. He was also a member of the 4th N. H. Congress and was appointed to assist in raising volunteers "to guard the Western frontier".

At the Battle of Bennington, August 1777, he appeared among the British, apparently a willing prisoner. He was arrested by N. H. authorities and detained for two years, and then tried and acquitted. The evidence showed that he had gone to look over some land which he had bought or wished to buy, and had been surprised and taken prisoner by the British, and compelled to drive one of their ammunition wagons. His neighbours finding him thus employed supposed he had been secretly in sympathy with the enemy. Even his trial and acquittal did not allay suspicion. To avoid further taunts and trouble he secretly made his way by sea to St. Andrew's in New Brunswick where he joined the Penobscot

Association and later received a grant of lands on the St. Croix River (in the old parish of St. Stephen). There the story got abroad that he was one of the signers of the Declaration. He died in 1824, broken in health, and was buried by his Lodge. His grave is not marked.

Among his effects still preserved are a large pewter dish with the family coat-of-arms, and a Masonic device which is said to have helped him in his flight.

In the records of the General Congress at Philadelphia in 1776, which adopted the Declaration of Independence, mention is made of "The Hon. Matthew Thornton, Esq., a delegate from New Hampshire." Though not present when the Declaration was adopted and not even a member of the Congress until four months later, he was allowed to add his signature.

(The above is a summary of an article in *Acadiensis*, St. John, N. B., vol. 1, p. 131, by James Vroom, P. G. Master, New Brunswick, a most painstaking research authority).

(A comparison of about a dozen signatures of the two men, with the signature to the Declaration leaves, the question in some doubt, with the weight in favour of the Colonel).

ESEK HOPKINS born in Scituate, Rhode Island, in 1718, married Desiré Burroughs in 1741, and became head of a considerable merchant fleet. Said to have been a Captain in the Royal Navy at the time of the first Siege.

Hopkins' name appears in a list of 61 inhabitants of Rhode Island who in 1759 recommended that the Masonic Lodge at Newport should be authorized by the Legislature to raise money by a lottery (Mass. I, 467). Hopkins was appointed a Brigadier-General of land forces at the outbreak of the Revolution but soon afterwards was appointed to command the first Continental Fleet December 4, 1775, and on April 6, 1776, met and defeated the British man-of-war GLASGOW.

FULLER'S (29TH) REGIMENT left Gibraltar in October 1745, but did not arrive at Louisbourg until May 1746 where it remained until 1749 when it was transferred to the new settlement of Halifax. In 1748, Col. Fuller was succeeded by Col. Peregrine T. Hopson, three Companies of Frampton's (30th) Regiment being incorporated with it.

At this time Fuller's (29th) Regiment had no Masonic Lodge attached to it. An Irish warrant, No. 322, was issued to it on May 3rd, 1759, and is still in use, the Lodge being known as Lodge Glittering Star. The Regiment was later in Nova Scotia from 1765 to 1769 when it was transferred to Boston, where Lodge No. 322 participated in the conferring of the Royal Arch and Knight Templar degrees on a number of candidates on August 28, 1769, and also in the formation in December of the same year, of the Massachusetts Grand Lodge, and the installation of Joseph Warren as Grand Master (Grand Lodge of Ireland, vol. II, p. 327; I Mass. p. 226).

The minutes of the earlier occasion are the earliest known minutes of the conferring of the K. T. degree.

The Regiment returned to England in 1773 but later served in Canada from 1776 to 1787; and has since served with great distinction in all parts of the world. Its Lodge "Glittering Star" will next year celebrate its 200th anniversary.

The Regiment is now known as the 1st Battalion of the Worcestershire Regiment.

JONATHAN FULLER "was ballotted in and being a transient person was introduc'd and in due form made a Mason" on October 25, 1748 in the First Lodge, Boston, and raised in the Master's Lodge on July 7, 1749 (Shepard p. 50; Johnson 349, 357).

FRAMPTON'S (30TH) REGIMENT now the 1st Battalion of the East Lancashire Regiment, was raised in 1694 as a marine regiment, and served as such until 1713. It was one of the regiments which defended Gibraltar against the Spaniards in 1727-28.

On May 30th, 1738, when the unit was known as Col. Harward's Regiment of Foot, a warrant No. 85 was granted to the brethren in the Regiment by the Grand Lodge of Ireland.

In 1745, 300 men of the Regiment were sent to Louisbourg, arriving in May 1746, where they remained until incorporation with Fuller's 29th; meanwhile the remaining portion of the Regiment had again become marines, serving in that capacity in Admiral Anson's action off Cape Finisterre against the French under de Jonquiere on May 3, 1747.

It would seem most likely that the Lodge warrant went back to Canterbury in England, the Regiment's headquarters and the centre of recruiting activities.

The 30th served during the Seven Years' War in descents on the French coast of Cherbourg, St. Malo and Belle Isle.

The minute book of the Lodge from November 1757 to 1760 is in the Library of the Grand Lodge of Iowa, recording meetings held in that period at Reading, at Canterbury and at Hilsey Barracks in England. How the minute book reached Iowa is somewhat of a mystery.

The 30th (and its Lodge) served in one campaign in the Carolinas in 1781 and then was transferred to Jamaica. The Lodge can be traced to 1823.

A second Irish warrant No. 535 was issued in 1776. While the Regiment was stationed on Long Island, N. Y., in 1783, it issued certificates to one Isaac Reed as a Royal Arch Super Excellent Mason, and as a Knight of the Red Cross (Hist. of G. L. Ireland vol. II, pp. 293, 325).

WARBURTON'S (45TH) REGIMENT

While there was not at this time a Masonic Lodge in Warburton's Regiment, there was undoubtedly a number of Freemasons among the officers.

CAPTAIN ALEXANDER MURRAY was the son of Sir William Murray of Black barony in Scotland. He was appointed an Ensign in 1739, and Captain in Warburton's Regiment in 1743. On the occasion of the formation of the Second Lodge in Halifax in March 1751 he acted as D. G. M.

From 1754-5, he commanded at Fort Edward, now Windsor, and was in charge of the expulsion of the Acadians at that point. He took part in the second siege of Louisbourg in 1758, and as Lieut. Colonel commanded the grenadier companies of the 22nd, 40th and 45th Regiments at the siege of Quebec in 1759. He was an intimate friend of Wolfe, who was god-father to his son, James Wolfe Murray. The boy became a Scottish Judge.

He commanded the 48th Regiment at Martinique under Rodney and died there in 1762.

CHARLES LAWRENCE entered Montagu's (11th) Regiment in 1727, and was sent to America in 1729 where he saw much service against the Indians on the borders of New York, Virginia and Massachusetts. From 1733 to 1737 he served in the West Indies. In 1738 he was a Military attache at the War Office in London doing confidential work and carrying dispatches, often at great risk.

In 1741 he was appointed Captain-Lieutenant in Houghton's (54th) Regiment and in 1742 Captain. He served in the Flanders Campaign and was wounded at Fontenoy.

In 1746 he was promoted Major and appointed to Hopson's (45th) Regiment in Garrison at Louisbourg. He accompanied Hopson to Halifax in 1749 and was sworn in as a member of the Council by Cornwallis, the Governor. He was appointed Lieut. Colonel of the 40th Regiment in 1750.

After notable service at Chignecto in connection with the attack on Fort Beausejour, and the erection of Fort Lawrence, he was returned to Halifax to assist Governor Hopson.

In 1753, he founded Lunenburg and on Hopson returning to England in 1754 acted as Lieutenant-Governor becoming Governor in 1756. In 1755 he ordered the expulsion of the recalcitrant Acadians and in the same year was active in promoting the expedition which captured Fort Beausejour.

Leaving Monckton in charge of the government, he went to Louisbourg as Colonel of the 3rd Battalion of the 60th Royal Americans, and one of Amherst's Brigadier-Generals. In May he summoned the first Legislative Assembly of the Province, which he convened on October 2, 1758.

He contracted pneumonia and died on October 19, 1760. His hatchment hangs in St. Paul's Church, Halifax.

He was Master of the First Lodge in Halifax 1752-60, and visited Boston in January 1757 when he was present at the dinner in honour of the Earl of Loudoun. In the same year he was a petitioner for the Provincial Grand Lodge, warrant No. 65 (Ancients) issued December 27, 1757.

NOVA SCOTIA RECORDS

Among the records of Freemasonry in Halifax and Nova Scotia 1749-58, we find a considerable number of brethren who had served at Louisbourg and who later affiliated with the earliest lodges in the new capital, or were petitioners for new Lodges in 1757. While not conclusive evidence of Masonic activity at Louisbourg in the period 1745 to 1749, we list a number of these brethren whose names are found in the Halifax records.

GEORGE GERRISH Lieutenant in the York County Regiment in 1745 came to Halifax and became prominent in the new Town. He was a member of the Lodge No. 1 (Moderns) in 1770 and is listed in Calcott's list of subscribers 1769 as a Past Warden and Second Lieutenant in the Independent Company in the Navy Yard 1773. He was probably a brother of Benjamin and Joseph Gerrish, also prominent settlers at the time from New England.

JOHN FINNEY Ensign in Col. Richmond's Connecticut Regiment 1745, is listed as a P.M. of Lodge No. 2, Halifax, in Calcott's List 1769. He was W.M. of Lodge No. 1 (Moderns) in 1770; Captain of Halifax Town Regiment, Militia, 1773. (N.S. Hist. 287, 302).

JONATHAN HOAR a native of Massachusetts, born 1719. Ensign in Moulton's Regiment at Louisbourg 1745. Major under Winslow at Beausejour 1755.

Petitioner in 1757 for warrant for Grand Lodge of Nova Scotia (Ancients). Present with Governor Charles Lawrence at banquet January 31, 1757, in honour of the Earl of Loudoun, late Grand Master of England. Removed to Annapolis Royal 1759, and represented County in Provincial Assembly 1759-70. He was also present at St. John's Day dinner at Ballard's, Boston, on December 27, 1760. He served as a Judge of the Court of Common Pleas from 1762 until his death in 1771 (Mass. I, p. 50, 406; Calnek).

JOHN HUSTON

Captain in Col. Willard's (Worcester Co.) 4th Massachusetts Regiment joined St. John's Lodge, Boston, November 22, 1749 (I Mass. p. 400). He served with the Massachusetts forces at Beausejour 1755, and left the army to become a trader at Fort Lawrence. He was elected a member of the Legislature in 1759, and died at Canard, King's Co., N.S., aged 85 years. (N.S. Hist. Coll. XX p. 39).

JOSHUA MAUGER was an English merchant and army contractor at Louisbourg during the occupation period and came to Halifax in 1749.

He was a practitioner in 1757 for the Provincial Grand Lodge Warrant.

He returned to England in 1761, where he became the Agent for the Province, and was elected to the British House of Commons in 1762.

THE PEACE OF AIX-LA-CHAPPELLE

In 1748, the British government agreed to end the conflict, in which it had gained much by its military operations. Amid demonstrations of disappointment, particularly in New England, the great fortress of Louisbourg was handed back to France in exchange for Madras in far-away India. The Treaty of Aix-la-Chapelle, signed on October 18, 1748, by Austria, the Netherlands, France and Britain, among other terms, ceded Isle Royale to France.

This action, on the part of Britain, caused wide-spread dissatisfaction, and undoubtedly sewed the seeds of resentment in the American colonies and prepared the way for the approaching struggle for independence.

On June 30th, 1749, the fortress was handed over to the new French Governor des Herbiers, by Col. Peregrine T. Hopson, and Shirley's and Pepperrell's Regiments were transferred to New England and disbanded. Hopson's 29th and Warburton's 45th Regiments were transferred to the new settlement of Halifax where they were employed in clearing the site of the new capital. In 1750, the 29th was transferred to Ireland and its place taken by Lascelles' 47th Foot.

THE NEXT TEN YEARS 1748-58

Following the cession of Louisbourg the commercial importance of Louisbourg quickly revived. Its harbour was crowded with the ships of England and of New England and the trading that went on in the manufactured goods of France, the products of the West Indies, and of New England, including the growing coastal fisheries of Nova Scotia,

was enormous. Over 2,000 fishing vessels, manned by over 15,000 men were reported as engaged in this industry in 1757.

On the other hand, the proposal to found the city of Halifax in 1749 inspired a series of plots and conspiracies against the peace of the English settlements in Nova Scotia, evidenced by the refusal everywhere by the French inhabitants to take the oath of allegiance and the constant attacks on settlers by Indians led by French priests.

In the period 1748-53, 500 peaceful English settlers were murdered in this internecine war inspired by the French at Louisbourg, a circumstance which inevitably led to the stern measure of deportation of the French Acadians in 1755, to Louisiana, carried out on the advice of Shirley by Lieut.-Governor Lawrence and the capture of Fort Beausejour and other French strong points by New England forces.

Moreover it was not long before the French in Canada began their intrusion into the Ohio Valley as far down as the site of the present city of Pittsburgh. Lieut. George Washington, then aged 21 years, was sent in December 1753 by Governor Robert Dinwiddie of Virginia to the French Commandant with a demand for the latter's withdrawal but altogether without success.

The tension increased rapidly as a series of forts was built on the uncertain frontier but the French poured in their troops and demolished the half-finished redoubts. Washington hastily threw up Fort Necessity but after serious losses on both sides, was obliged to surrender the fort and retire on July 4th, 1754, an event which however only spurred the Colonies to united effort to drive French power forever from the continent.

Eventually two British regiments, the 44th and the 48th under Major-General Braddock, were sent to the assistance of the colonial forces, arriving at Hampton, Virginia, in January 1755. At the end of March a Council of War was held at Alexandria attended by the Governors of Massachusetts (Shirley), Virginia (Dinwiddie), New York (Delancey) and other colonies.

The plan of campaign agreed upon was to attack the French at four points.

The first force led by Braddock was to move against Fort Duquesne, the modern Pittsburgh.

The second force, under Col. William Johnson, included Shirley's and Pepperrell's quickly re-established Regiments, was to proceed against Niagara.

The third expedition was against Crown Point; while the fourth body, under Col. Robert Monckton, was to attack Fort Beausejour in Nova Scotia, the only one successful in attaining its objective.

The disastrous defeat of Braddock in June 1755 made all concerned realize the inadequacy of the plans, which entirely left out the key positions of Louisbourg and Quebec.

The climax came when the French Court at Versailles invited privateers to prey upon the maritime trade of New England, with bounties from the Royal Treasury to all ship owners and crew, for guns, cargos and prisoners taken. Fortunately at this juncture the elder William Pitt came into power in England and he determined on greater and bolder measures which included the capture of both Louisbourg and Quebec and the conquest of

all French colonies in America and India, and on May 18, 1756, England, after several years of open hostility, formally declared war.

The story of Masonic activities in this interval of nearly ten years has been covered at least in part by Bro. Robert W. Reid in his article on Freemasonry in the Champlain Valley (Amer. Lodge of Research, vol. 3) and we need make no further reference here to this period except to point out that it was in this interval that the new Grand Lodge of the "Ancients" was formed in London 1751, a Grand Lodge allied with the Irish and Scottish Grand Lodges, and which had a very considerable share in the propagation, particularly through military Lodges, of Masonry in North America in the period 1755 to 1785.

EARL OF LOUDOUN'S EXPEDITION

On February 17, 1756, the Right Hon. John Campbell, Fourth Earl of Loudoun, was appointed to take command of affairs in North America, superseding Governor William Shirley, as Commander-in-Chief of the British forces.

Born in 1705, he entered the army in 1727 with a commission in the Scots Greys, and succeeded to the title in 1731. In 1745 he raised a regiment of Highlanders and participated in suppressing the Rebellion in Scotland in that year, being Adjutant General of Northern forces.

His military career was not distinguished by efficiency, and even his courage and integrity have been questioned. An American wit said of him that he was like King George on signposts — "always on horseback but never advancing."

In February 1756 he was appointed to take command of the Army in America. In the fall he summoned the governors of the British American colonies to meet him in New York.

Lord Loudoun was Grand Master of the Grand Lodge of England from April 15, 1736 to May 3, 1739. During his term of office he issued a commission appointing John Hammerton as Provincial Grand Master for South Carolina on April 15, 1736 (Johnson p. 152) and to Robert Tomlinson as Provincial Grand Master for New England on December 7, 1736.

On January 31, 1757, he was present at a banquet at Concert Hall, Boston, to celebrate the Feast of St. John the Evangelist. On this occasion, the Grand Master Jeremy Gridley presided, and among those present was His Excellency Charles Lawrence, Governor of Halifax, and a long list of distinguished members of the Fraternity including Richard Gridley, Abraham Savage, Jonathan Hoar, Joshua Winslow, Nathan Whitting, Oliver Noyes and others, who had served in the expeditions to Nova Scotia in 1745-46 (Mass. I, p. 49-50).

Previously to this meeting, Captain Harry Charteris and three other officers of the Earl's staff were made Masons at sight by Jeremy Gridley, at one of the most notable meetings held in the early days of the Order in America (Johnson p. 336).

While in Boston plans were outlined for a great attack on Louisbourg. In June 1757 the Earl of Loudoun, with transports from New York, arrived at Halifax with 6,000 men and a month later, Admiral Horborne arrived from England with 5,000 more with a large naval squadron and 6,200 men.

The Regiments comprising the expedition were:

- 1st Royals (Sinclair's) with Lodge No. 11 (Irish) 1732 and Lodge No. 74 (Irish)
- 15th (Amherst's) with Lodge No. 245 (Irish)
- 17th (Forbes's) with Lodge No. 136 (Irish)
- 27th (Blakeley's) with Lodge No. 24 (Irish)
- 28th (Bragg's) with Lodge No. 35 (Irish)
- 40th (Hopson's) with Lodge No. 42 (Ancients)
- 42nd (Black Watch) with Lodge No. 195 (Irish)
- 43rd (Kennedy's) with a Lodge working under dispensation from Lodge No. 136 in the 17th Regiment
- 45th (Warburton's)
- 46th (Murray's) with Lodge No. 227 (Irish)
- 47th (Lascelles') with Lodge No. 192 (Irish)
- 55th (Perry's) with a Lodge holding the first Scottish Military warrant
- 60th (Royal Americans) 1st & 2nd Battalions
- 77th (Montgomerie's)
- 78th (Fraser's) Highlanders

with the necessary complement of Engineers, Artillery and Rangers.

This great army was encamped in Halifax and vicinity during the summer of 1757, and it is said that they were chiefly employed in planting cabbages on the slopes of the citadel, and this seems to have been the chief result of the expedition. When Loudoun learned of 6,000 troops at Louisbourg, 1,300 Indians and a squadron possibly superior to his, he decided without further inquiry to abandon the undertaking, and sailed away to New York (Aug. 16th) with part of his troops, leaving in the Province the 28th, 40th, 43rd, 45th, 46th, 47th and 60th Royal Americans.

Of the seven regiments remaining in Halifax, there were active Masonic Lodges in four of them; namely

- 40th (Hopson's) with Lodge No. 42 (Ancients)
- 43rd (Kennedy's) with a Lodge under dispensation from Lodge No. 136 in the 17th Foot.
- 46th (Murray's) with Lodge No. 227 (Irish)
- 47th (Lascelles') with Lodge No. 192 (Irish)

Reference to the 40th and 47th Regiments, which served in the siege of Louisbourg in the following year each with its Lodge, will be made later. A few notes on the 43rd and 46th Regiments and their Lodges should be made here.

THE 43RD (MURRAY'S) FOOT which had wintered at Annapolis Royal had in its ranks a Lodge working under dispensation from Lodge No. 136 (Irish) in the 17th Foot with which Regiment the 43rd Foot had been brigaded at Minorca from March to May 1747, but more probably when they were together in Halifax in the summer of 1757.

Capt. John Knox in his "Journal of the Campaigns in North America" says under date July 12, 1758 —

“The detachment here (Annapolis Royal) is daily at exercise, nevertheless our time passes away very heavily and when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemasons’ Lodge where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time.”

There is in existence today a certificate granted by “Lodge No. 136” to one Pardon Sanders, an artificer in the Ordinance, who had resided at Annapolis since 1750, dated April 30, 1758. This certificate is signed by Joseph Westover, Master, William Whitcome and Miles Prentis, Wardens, and James Rutherford, Secretary.

CAPTAIN JOHN KNOX was the son of John Knox, merchant of Sligo, Ireland. He served as a volunteer in the war which ended in 1748, and for gallant conduct at Val was made an Ensign in the 48th Regiment in May 1749, being promoted to a Lieutenancy in 1751 and a Captaincy in January 1761. He probably became a Mason in the Lodge in the 48th Regiment. He was not at Louisbourg in 1758, but served with his Regiment at Quebec in 1759 and at Montreal in 1760.

PARDON SANDERS was of Cornish birth sent out to take the place of Thomas Sampson who had died leaving a widow. Sanders, who married the widow, was long a leading man in the community. His descendants in Annapolis County are numerous.

Joseph Westover, William Whitcome, Miles Prentis and James Rutherford were all members of the 43rd Regiment.

MURRAY’S (46TH) REGIMENT had with it in Halifax, Lodge No. 227. The Regiment raised in 1741 as Price’s (57th) Foot, becoming the 46th in 1748, commanded by the Hon. Thomas Murray. While in Ireland on March 4, 1752, a warrant was issued to it under the name of “The Lodge of Social and Military Virtues.”

The Regiment was in Halifax from August 1757 to May 1758.

The historian of the corps records that the Lodge, while in Nova Scotia, was “very active, doing good and effective work, while associated with the brethren throughout the Province”.

Neither the 43rd nor 46th served at Louisbourg but both saw service at Quebec and Montreal.

It was undoubtedly through the influence and instigation of these Lodges that warrants for a Provincial Grand Lodge of Nova Scotia and two subordinate Lodges were sought and obtained from the Grand Lodge of the “Ancients” all dated December 27, 1757.

The leader in this movement was undoubtedly Major Erasmus James Philipps of the 40th Regiment appointed by Henry Price of Boston in 1738, and now appointed Provincial grand Master by the “Ancients”.

The members of the two “Modern” Lodges in Halifax made a wholesale transfer to Ancient allegiance, an event which exerted a tremendous and definite influence on Masonic affairs for the next sixty years.

PROVINCIAL GRAND LODGE OF NOVA SCOTIA

Among the petitioners in 1757 for the Warrant for a Provincial Grand Lodge were the following, all of whom served at Louisbourg in 1758:

MAJOR ERASMUS JAMES PHILIPPS of the 40th Regiment and Provincial Grand Master, under Henry Price, and now named as the first Provincial Grand Master appointed overseas by the Ancients.

MAJOR ALEXANDER MURRAY of the 45th Regiment in garrison at Louisbourg from 1746-48, now named as Deputy Provincial Grand Master by the "Ancients".

HIS EXCELLENCY CHARLES LAWRENCE Governor of Nova Scotia, also of the 45th Regiment and a Brigadier General in the second siege of Louisbourg in 1758.

COL. JONATHAN HOAR who had served at Louisbourg in 1745, and who settled in Halifax before 1752.

CAPT. JOSEPH GORHAM was made a Mason in the First Lodge, Boston, on January 10, 1749/50. He was a brother of Col. John Gorham who commanded the Rangers at the first siege of Louisbourg in 1745.

He was Major in 1760, and Lieut. Colonel in 1771.

He was a member of the Council of the Province of Nova Scotia 1766-79, and Governor of Placentia in Newfoundland 1770, 1780.

COL. OTTO HAMILTON who had served in the 40th Regiment at Annapolis and had been present as a visitor when Philipps was initiated in the First Lodge, Boston, in 1737.

As we shall later see, the advent of the Royal Arch degree, and probably of the Knight Templar degree in Nova Scotia, dates from this invasion of 1757.

THE SECOND SIEGE OF LOUISBOURG, 1758

Notwithstanding the failure of Loudoun and Holborne in 1757, plans were immediately made on a much greater scale, with a view to wresting not only Louisbourg, but all of Canada from the French by the capture of Quebec, Ticonderoga, Fort Duquesne and Montreal.

Major-General Jeffry Amherst was appointed to replace Loudoun as leader of the Louisbourg expedition and under him as Brigadiers, were Edward Whitmore, Charles Lawrence and James Wolfe.

A powerful fleet under Admiral Boscawen assembled at Halifax in May 1758 to which rendezvous the transports brought over 13,000 men.

The Armada which sailed from Halifax on May 28, 1758, comprised 140 sail (including 23 ships of the line and 18 frigates and fire ships manned by about 16,000 men). Against these the French had ten ships of the line.

Eighteen of the English captains had served as recently as 1757 in American waters, among them

Rt. Hon. Lord Colville, the first Mason made in Halifax in July 1750, commanding the "Northumberland" 70 guns;

Captain John Rous commanding the "Sutherland" 50 guns;

Commodore Philip Durell, in command of the "Princess Amelia" 80 guns.

ALEXANDER LORD COLVILLE

Baron Colville in the peerage of Scotland, was born in 1710 and entered the British Navy at an early age. He was the first initiate in the First Lodge at Halifax July 19, 1750, receiving his first degree at the hands of Col. Edward Cornwallis, its first Master, and the founder of Halifax, along with "a number of Navy Gentlemen" belonging to the "Success". He was "raised" and voted a member of the First Lodge, Boston, on October 24, 1750. He succeeded Henry Price as Master of the Second Lodge, in December 1750, continuing as W. M., until St. John's Day, June 24, 1752.

At that time he appears as Deputy Grand Master of North America and summoned the Brethren to attend him at the Grey Hound Tavern in Roxbury, where he held a Grand Lodge, and the Day was celebrated as usual.

At a meeting of freeholders of Boston, held at Faneuil Hall, May 12, 1752, he was publicly thanked for his services during the past three years. He left for England a few months later.

He presented the Second Lodge with a copy of Field's Bible, printed at Cambridge 1683, which is still in possession of the First Lodge.

At Louisbourg he commanded the Northumberland 70 guns, and also served in the attack on Quebec in 1759, and in the recapture of Newfoundland in 1762, for which he was promoted to Rear-Admiral. He became Vice Admiral in 1770 in which year he died May 21, 1770.

He served at Halifax from July 1762 until 1768 as Commander in Chief in North America. (Hist. St. Andrew's Lodge, Halifax, 1920, p. 15; Shepard p. 65)

DR. THOMAS ALLEN Surgeon of the "Success" was initiated in the First Lodge, Halifax, along with JAMES THOMPSON and Lord Colville, on July 19, 1750, and were passed as Fellow Crafts on August 22, 1750, in the First Lodge, Boston; and as Masters in the Masters Lodge, Nov. 2, 1750. (I Mass. p. 402; Shepard p. 65).

THOMAS DUNCKERLEY probably the most famous English Mason of the 18th Century served on the "Vanguard" from October 1st, 1757, to March 26, 1761, as a gunner at the sieges of Louisbourg in 1758 and Quebec in 1759. It is said that his marksmanship was so effective that Admiral Boscawen rewarded him by appointing him "teacher of the Mathematics" in addition to his duties as gunner.

Initiated in 1754 at the Three Tuns Lodge, No. 31, Portsmouth, England, while serving at Quebec he established a Lodge in the "Vanguard", January 16, 1760, the first Naval Lodge ever formed. In the same year he installed Col. Simon Fraser of the 78th Regiment as Provincial Grand Master of "Canada".

He served as Provincial Grand Master of Hampshire 1767, and at different times of

six other Provinces. In the Royal Arch, he collaborated with Lord Blaney in forming the Charter of Compact 1766, was a Provincial Grand Superintendent over 18 different counties, and did more than any other Mason of his time to extend R.A. Masonry.

In 1791 he became the first Grand Master of the Knights Templar of England. He died in 1795.

MILITARY LODGES AT LOUISBOURG

All but five of the Regiments engaged in the memorable siege of Louisbourg are known to have had lodges attached to them at the time of the siege, and there is abundant evidence of Masonic activity there at least during the occupation from 1756 to 1760.

The attacking forcé consisted of:

Major General Jeffrey Amherst, Commander in Chief

Brigadier General Edward Whitmore

Brigadier General Charles Lawrence

Brigadier General James Wolfe

Train of Artillery, Col. George Williamson

Chief Engineer, Col. John Henry Bastido

Rangers, Lt. Col. George Scott

1st Royals (2nd Battalion) with Lodge No. 74 (Irish 1737)

15th (Amherst's) Foot, with Lodge No. 245 (Irish 1754)

17th (Forbes) Foot, with Lodge No. 136 (Irish 1748)

22nd (Whitmore's) Foot, with Lodge No. 251 (Irish 1754)

28th (Bragg's) Foot, with Lodge No. 35 (Irish 1734)

and a Lodge under dispensation from Boston, Nov. 13, 1758

35th (Otway's) Foot, with Lodge No. 205 (Irish 1749)

40th (Hopson's) Foot, with Lodge No. 42 (Ancients, 1755)

45th (Warburton's) Foot

47th (Lascelles') Foot with Lodge No. 192 (Irish 1748)

48th (Webb's) Foot, with Lodge No. 218 (Irish 1750)

58th (Anstruther's) Foot

60th (Monckton's) Foot, 2nd Battalion

60th (Lawrence's) Foot, 3rd Battalion

78th (Frazer's) Foot, 2nd Battalion

Train of Artillery

Rangers

Engineers

Royal Marine Corps (Boscawen's)

Carpenters (Messerve's)

All together, army and fleet, there were over 32,000 men employed in the great attack.

MAJOR-GENERAL JEFFREY AMHERST, its Colonel at the time of the siege of Louisbourg, was born at Riverhead, Kent, in 1717. He was commissioned as an Ensign in the Guards in 1731, and in 1742 fought in the Flanders campaign. He was appointed A.D.C. to the Duke of Cumberland in 1747, and was appointed to command against Louisbourg and after its capture succeeded Abercrombie as Commander in Chief in America. He captured

Ticonderoga and Crown Point in 1759 and Montreal in 1760, which was followed by the capitulation of Canada. In the following year he received the thanks of Parliament and was created a Knight of the Bath.

In 1762-63 he failed to quell the Indian uprising under Pontiac and returned to England. His next post was Governor of Virginia and Colonel of the 60th Regiment, but in 1768, he quarrelled with the King and resigned these appointments. Reconciliation followed and the King appointed him Colonel of the 3rd and 60th Regiments, and in 1770 Governor of Guernsey.

In 1772, he was Lieut.-General of Ordnance and acting Commander-in-Chief. His subsequent career may be summarized as follows: Baron Amherst 1776, General 1778, Commander in Chief 1793, Field Marshal 1796.

He died at Montreal House in Kent in 1797.

JAMES WOLFE — Perhaps the most distinguished name at Louisbourg was that of James Wolfe.

When the Hon. Edward Cornwallis, Lieut. Colonel of the 20th Regiment left the Regiment in 1749 to become Governor of Nova Scotia (where his great zeal for Freemasonry made itself felt), he was succeeded by Major James Wolfe as Lieut. Colonel.

In December 1748, a warrant had been issued by the Grand Lodge of Ireland to erect a Masonic Lodge in the Regiment No. 63, with Colonel Lord George Sackville as Master, Lieut. Col. Cornwallis and Captain Milburne as Wardens.

Although there is no record of his initiation, it is generally believed that Wolfe was made a Mason in Lodge No. 63, 20th Foot, during the Mastership of Lord George Sackville (Grand Lodge of Ireland, Lepper & Crossle, vol. 1, p. 183). Lord Sackville was Grand Master of Ireland in 1751 and 1752 during the time of service of Wolfe in the 20th Regiment.

In 1756 the Regiment was augmented by a second battalion which two years later became the 67th Foot with James Wolfe as Colonel.

His portrait was painted in the latter part of 1758, probably at Bath where he went to rest after the siege of Louisbourg. The original is in the New Brunswick Museum, Saint John.

HON. JAMES MURRAY was the fifth son of the 4th Lord Elibank, and was born in 1721. In 1740 he was appointed a Lieutenant in the 15th Foot serving in the West Indies, Flanders and Brittany, attaining the rank of Captain. At Louisbourg he was Lieut. Colonel of the 15th Regiment, and commanded a brigade. At Quebec he directed the left wing of the army at the Battle of the Plains. After the surrender of Quebec he was left in command and defended the city against the French in 1760. Governor of Quebec in 1760, and of Canada 1763-66.

Lieut. General 1772; Governor of Minorca in 1774 and General in 1783.

He died in 1794.

While residing in England in 1774, he wrote the Duke of Leinster, Past Grand Master of Ireland, and waited upon him "to explain certain matters for the good of the Ancient

Craft, etc. Thereupon the Grand Lodge gave its thanks to Hon. Bro. Colonel James Murray." (G. L. Ireland I, 205).

When and where he became a member of the Craft is not known, but it would seem probable that it was while on service with the 15th Regiment from 1740 to 1766, possibly at Louisbourg or at Quebec.

THE ATTACK BEGINS

A landing in force was made on June 8th at the same point as in 1745, and a siege began which lasted until July 27th, forty-nine days later, when the French Commander, Drucour, capitulated.

The French garrison was sent to England and other inhabitants to France and thus ended one of the most decisive sieges in the history of North America. The rejoicings were widespread both in England and in the American colonies.

The victory was followed up by the sending of expeditions under Lord Rollo of the 22nd Regiment to St. John's Island (now Prince Edward Island) and to Gaspé under General James Wolfe.

FREEMASONRY IN THE 1ST ROYAL SCOTS (2ND BATTALION)

The 1st Foot, known as St. Clair's, or the Royals, was formed in 1633 and since 1812 has been known as the Royal Scots, the senior regiment of infantry in the British Army. Because of its age and seniority it has been nicknamed "Pontius Pilate's Body Guard."

It was in this Regiment that the first military lodge was established, No. 11 (Irish) November 7, 1732 (Gould & HUGHAN, vol. iv, p. 200; Gould's Military Lodges, p. 36).

On October 26, 1737, a second Lodge was warranted in the Second Battalion by the Grand Lodge of Ireland, by Marcus, Viscount Tyrone, Grand Master. The first officers were James Nelson, Master, Thomas Brew, S.W., and Thomas Swingle, J.W. The records of the Grand Lodge show no further registrations until 1783.

Among the officers of the Battalion at this time was LIEUT. ROBERT MACKINNON or MacKinen, who had served in Pepperrell's Regiment from September 19, 1745, in the garrison at Louisbourg 1745-48, becoming a Mason in the First Lodge, Boston, on October 12, 1746.

After the siege, the 1st Royals went into winter quarters near Albany, New York, and while there Lodge No. 74 accepted into its membership a large number of influential citizens "Scholars and gentlemen". On its departure in April, 1759, for New Jersey, the Lodge granted an exact copy of its warrant to these local brethren in Albany under which they were to work until a regular warrant could be obtained. This copy was endorsed by John Steadman, Secretary, Anias Sutherland, Master, Charles Calder, S. W., and Thomas Parker, J. W., and certified that Richard Cartright, Henry Bostwick and William Ferguson had been installed "as Assistant Master and Wardens of our body... until they, by our assistance can procure a separate warrant for themselves from the Grand Lodge in Ireland." (Hist. of F'm'y in N. Y. Ossian Lang, p. 41) & (McClenachan vol. i, p. 153)

It is said that on taking up duty in Albany, the regiment "brought with them, and kept up, a large and valuable library of rare books," which they left to the city when the

battalion was ordered away. Some of these volumes are still preserved in the library of the Albany Female Academy.

The new Lodge continued to work under the copied warrant until February 21, 1765, when it was granted a charter as Union Lodge No. 1 by Geo. Harison, Provincial Grand Master. The original warrant is now in the Archives of the Grand Lodge of Nova Scotia.

Both McClenachan (vol. 1, p. 134) and Lang (p. 42) say that it was confirmed by Sir John Johnson, Grand Master, on July 30, 1773, and that under it the Lodge continued to work until the close of the War of Independence. The warrant itself does not show any endorsement but it has on it the statement "I was the last Master of this Lodge. C. C. Yates." According to McClenachan (p. 159), Yates objected to giving up the warrant for a new one in 1797. After much discussion the Lodge agreed to surrender all old warrants and receive a new one entitled "Mount Vernon No. 3". C. C. Yates was elected Master December 16, 1806.

Probably the most distinguished member of the American off-shoot of Lodge No. 74, was Morgan Lewis, son of Francis Lewis, one of the signers of the Declaration of Independence. Initiated in Union Lodge No. 1, in 1776, he was Colonel and Chief of Staff to General Horatio Gates. Later he was appointed Quarter-Master-General for the Northern Department, escorted General Washington on his inauguration as President of the United States, and rose to be Governor and State Senator of New York. He retired from the Army with the rank of Major-General. In 1830, Morgan Lewis was elected Grand Master of Masons in New York. He died in 1844.

On leaving Albany in June 1759, the Second Battalion took part in the siege of Ticonderoga in July of that year and garrisoned Crown Point after its surrender. There is record of the making of twelve officers of the Regiment, in a Lodge presided over by Abraham Savage, under a dispensation dated in 1758, granted by Jeremy Gridley, Provincial Grand Master "to Congregate all Free and Accepted Masons in the Present Expedition against Canada at Lake George or elsewhere in our district into one or more Lodges." (I Mass. 63, 77).

In the "List of those who were made Masons", on this occasion we find the names of
Captain David Allen or Alleyne
Lieut. John Knox
Lieut. Patrick West
Lieut. Dudley Ashe

all of whom were officers in the Regiment during its service at the Siege of Louisbourg.

It may well be that this Military Lodge at this period, when it entered the jurisdiction of another Grand Lodge, took a local warrant and number. There are considerable numbers of such instances in Nova Scotia, Quebec and India.

In September 1760, Lodge No. 74 was present at the capitulation of Montreal. It continued to work until 1801, but seems to have been revived in 1808 while the Regiment was in India (Gould's Military Lodges, p. 125-26).

The Regiment has served in every part of the world, and at times there have been other Masonic Lodges attached to it. One, No. 316 (Eng. Cons.) is still active and prosperous. (G. L. Ireland, vol. ii, p. 292; Freemasonry in the Royal Scots, T.R. Henderson).

AMHERST'S (15TH) FOOT AND LODGE NO. 245 (IRISH)

The 15th Foot, known in 1758 as Amherst's, and now known as the East Riding Yorkshire Regiment, is the junior among the old foot regiments dating their existence from the year 1685. It remained in Scotland until 1693 and afterwards was for a time in Flanders with William III until after the Peace of Ryswick, when it went to Ireland.

In 1701, the regiment, then Col. Emmanuel Howe's, went to Holland with Marlborough and took a distinguished part in his campaigns. It was one of five British regiments which turned the tide of the war at the Battle of Blenheim. It remained in garrison at Dunkirk until 1715, when it went to Scotland.

In 1740 the regiment formed part of the force sent against Carthagera in South America. After terrible losses, the regiment was withdrawn to Jamaica, and from there it returned home in 1742.

From 1749 to 1755 it served in Ireland. While there a warrant, No. 245, was granted to the brethren in the Regiment by the Grand Lodge of Ireland, April 10th, 1754.

In 1755 the regiment was for a brief time in Flanders, but was recalled and stationed in the south of England where a French attack was looked for. Afterwards it served in the blundering expedition against L'Orient. At the commencement of the Seven Years' War it was employed in the Rochefort expedition.

At the time of the attack on Louisbourg, the Colonel of the 15th Foot was General Amherst, and its Lieut.-Colonel the Hon. James Murray commanding 850 men.

The grenadier company formed part of the centre division under James Wolfe, and the remainder, part of the left division under Charles Lawrence. In the landing on June 8th, the regiment suffered the loss of several officers and men killed and wounded.

After the siege the regiment wintered at Halifax, proceeding in 1759 to take part in the siege of Quebec, where it spent the winter of 1759-60, and where there is considerable evidence of the Lodge's activity. (Robertson's Hist. vol. i, p. 162-7). There is indeed some ground for believing that the lodge on arriving at Quebec, did as Lodge No. 74, in the 1st Royals had done at Albany, that is, accepted as members residents of Quebec who continued the Lodge after the departure of the Regiment under the name of Merchants' Lodge, No. 1, in which Lodge, John Hancock, the first signer of the Declaration of Independence was made a Mason.

In 1760 the regiment was part of the garrison defending Quebec and later participated in the attack on Montreal. In 1761 the regiment proceeded to Staten Island, thence to Barbados and the West Indies. In 1763 it again embarked for New York, proceeding to Albany, Lake Champlain, Montreal and the Upper Lakes. In 1768 it embarked for England. After service there and in Ireland, it embarked in 1776 for Cape Fear, North Carolina, thence to Staten Island for service in the operations around New York.

The Regiment was again in Halifax from 1816 to 1821, but it would seem that the old Lodge had ceased its activities, as we find several of the officers joining various Halifax lodges.

It again served in Canada in the Rebellion of 1837.

The records of the Grand Lodge of Ireland contain no registrations or other details of the Lodge's activities.

FORBE'S (17TH) REGIMENT AND LODGE 136 (IRISH)

One of the most interesting of all Regiments of the British Army, from a Masonic viewpoint, is the 17th Leicestershire Regiment.

This Regiment was raised in 1688 and saw its first active service under William III in the Flanders campaigns, where it suffered heavy losses at Landen and at the siege of Namur.

After service in Marlborough's campaigns, in Portugal and in Scotland, it served in Minorca from 1723-48, and while there the Masons in the Regiment, then known as Wynyard's Regiment, were granted a warrant, No. 136, dated June 24th, 1748, by the Grand Lodge of Ireland.

From 1751 until 1757 the Regiment was in Ireland, with Colonel Richbell as commanding officer and Lieut.-Col. William Congreave as second in command.

In passing, it may be noted that at least seven of the original settlers of Halifax in 1749 were ex-privates from "Wynyard's" or "Richbell's Foot".

On the outbreak of the Seven Year's War in 1756, the Regiment embarked from Cork on May 5, 1757 for Nova Scotia and formed part of the Expedition of the Earl of Loudoun in 1757. After the abandonment of that enterprise the regiment wintered in New York returning in the spring to Halifax to join the main force under Amherst and Wolfe, against Louisbourg.

At Louisbourg the Regiment was composed of 660 men and was under the command of Brig. Gen. John Forbes. For its services on this occasion the Regiment bears upon its colours the name "Louisbourg".

Although it did not participate in the capture of Quebec in the following year, it would seem probable that its association with Wolfe at Louisbourg may have been the reason for the officers of the Regiment, even to this present day, wearing in his memory a black silk thread or worm running through their gold lace, and for the further fact that "Wolfe's Dirge" a lament in memory of Wolfe is played by the band on parade as the officers' call.

After the capture of Louisbourg the 17th was sent in August by way of Boston to winter quarters at Philadelphia, where the members of the Lodge are said to have fraternized with the Masons of that city.

In the spring of 1759, the Regiment took part in the Crown Point expedition, and later in the advance on Montreal, being present when that place capitulated in September 1760. Under Lord Rollo the Regiment proceeded to New York and Staten Island, and from there in October to Barbados, participating in the capture of Martinique and later of Havana, 1762, returning to the Great Lakes region for duty more or less of a police-nature. In July 1767 the Regiment returned to England.

UNITY LODGE NO. 169 (SCOT.)

While in England, brethren in the Regiment applied to the Grand Lodge of Scotland for a new warrant to replace the former Irish warrant lost "through the many hazardous enterprises in which they had been engaged in the Service of their King and Country." A

warrant dated November 12, 1771, for Unity Lodge, No. 168 (in some lists No. 169) was issued. When the 17th Regiment embarked for Boston in the fall of 1775 they took with them their new warrant. They landed in New York in time to take part in the Battle of Long Island in August 1776 and in the occupation of New York in September, the Battle of White Plains, October 28, and the reduction of Fort Washington on November 16th.

In the Battle of Princeton in January 1777, the Regiment was obliged to retire to Trenton, leaving their baggage behind including the warrant of Unity Lodge No. 169 which later passed into the hands of Union Lodge No. 5, Middletown, Delaware. (Warrant in Sachse, *Old Lodges of Pennsylvania*, vol. 1, p. 361)

At the end of the war the Regiment was stationed at Shelburne, Nova Scotia, for several years (1783-86), where its Lodge conferred the Royal Arch, Red Cross and Knight Templar degrees.

Freemasonry in the 17th Regiment has been the subject of many articles probably the fullest that by Julius Sachse in his *Pennsylvania Lodges*, although much new information has been discovered since its publication in 1912. With this later and most interesting period following 1758 we are not for the moment concerned.

Among the members of the Craft serving in this Regiment at Louisbourg in 1758 are the following:

RICHARD MONTGOMERY born in Ireland in 1736, was appointed Ensign in the 17th Regiment September 21st, 1756, and served at the siege of Louisbourg as a Lieutenant and in the later operations at Ticonderoga and Crown Point in 1759 at Montreal and in 1760 in the West Indies. He was made adjutant May 15, 1760, and continued with the Regiment until April 1772, when he retired from the British Army.

Returning to America, he purchased a fine estate at King's Bridge or Rhinebeck on the banks of the Hudson River, and married Janet the daughter of the Hon. Robert R. Livingstone, Grand Master of New York 1784-1801. Morgan Lewis, Grand Master 1830-44 was a brother-in-law.

At the outbreak of the Revolution he offered his services and was appointed a Brigadier-General in the American forces. He was second in command under Schuyler in the expedition sent against Canada in 1775, and participated in the capture of Chambly, St. John and Montreal. Promoted Major-General he joined Benedict Arnold in the siege of Quebec. In an assault at daybreak on the Lower Town on December 31st, 1775, he fell mortally wounded. Carleton, the British Commander at Quebec, a former brother-in-arms as well as a brother Mason, gave Montgomery honourable burial within the walls of the city, and in 1818, his remains were reinterred in St. Paul's Churchyard, New York City.

He was probably made a Mason in Lodge No. 136 (Irish) in the 17th Regiment in which he served for sixteen years. (*Connecticut Square & Compasses*, June 1958, p. 12)

ALEXANDER ABERDOUR, Secretary, is listed as a corporal in the Regiment at Ticonderoga May 1760. He served until the day of the embarkation of the Regiment at Cork for Boston, September 23rd, 1775.

LIEUT. RICHARD AYLMEYER, Adjutant of the 17th Regiment, who gave "ample recommendation" to the petition of the Brethren, was a surgeon's mate in the Regiment in 1756;

promoted Ensign 1759; Lieutenant 1762; Adjutant 1768; Capt.-Lieut. 1772, 2nd Capt. 1772. He served at Louisbourg 1758, Crown Point and Montreal 1759-60, and Martinique 1762.

WHITMORE'S (22ND) REGIMENT AND LODGE NO. 251 (IRISH)

The 22nd Regiment, now known as the Cheshire Regiment, was raised in 1689. Early in the eighteenth century it saw service in the West Indies. At the time of its transfer to Ireland in 1749, it was commanded by Major-General O'Farrell. Among the original settlers of Halifax in that year were several disbanded soldiers of O'Farrell's Foot. In 1751, Col. Edward Whitmore (1691-1761) formerly of the 36th Regiment, was appointed to command, and for some years the Regiment was known as Whitmore's.

During its sojourn in Ireland, the Masonic brethren in the Regiment applied for and obtained an Irish warrant No. 251 (November 26, 1754) under which it worked at Louisbourg. This warrant was "lost in the Mississippi" about the year 1764, when the regiment was ambushed by Indians at Roche d'Avon, and practically exterminated (G.L. of Ireland, ii, p. 295).

In 1756, the Regiment was transferred to Nova Scotia to form part of the Earl of Loudoun's expedition against Louisbourg. On the abandonment of that effort in 1757, the Regiment wintered in New York.

In May, 1758, it formed part of the attacking forces in the second siege of Louisbourg under Amherst and Wolfe, being brigaded under General Edward Whitmore, with Col. Andrew, Lord Rollo, as Lieut.-Colonel in command. The regiment was then composed of 910 men of all ranks. After the capture of that fortress in June 1758, Whitmore was appointed Governor and the 22nd formed part of the garrison.

LIEUT.-COL. ANDREW, 5TH LORD ROLLO born in 1703 at Duncrub, Perthshire, Scotland, was a man of character and ability and a keen and enthusiastic Mason. Although only twenty-five years of age when he was first elected Master of the ancient Masonic Lodge at Scoon and Perth No. 3 (Scot.) his influence was immediately felt. He served on three separate occasions, 1728-29, 1730-31, and 1734-35. On the death of his wife in 1743, he turned his attention to the Army, wherein his success was marked and his promotion rapid.

He served with gallantry at the Battle of Dettingen, 1743, when he was promoted Captain; Major in 1750; Lt. Colonel of the 22nd in 1758. After the capture of Louisbourg he was sent with 500 men to take possession of the Island of St. John (now Prince Edward Island) and was engaged in that operation for three months.

In the spring of 1760 he joined Murray in the advance on Montreal. In 1761 he surprised and captured the French island of Dominica in the West Indies, and shared in the siege of Martinique which surrendered in February 1762. He acted as Brigadier-General at Havana under Lord Albemarle for several months, but was obliged to return home to recover his health. He died at Leicester, England, June 2nd, 1765, and is buried in St. Margaret's Churchyard. (Masonic Papers, I, by John T. Thorp, p. 31.)

His only son, Lieut. the Hon. John Rollo served in the Regiment at Louisbourg and was killed in action in the attack on Martinique four years later.

In the expedition sent to St. John's Island, he was accompanied by Lieut. William Spry of the Engineers, also a member of the Craft.

Having settled a garrison on the Island, the remainder of the detachment returned to Louisbourg. It is a tradition that the Brethren of Lord Rollo's detachment held Masonic meetings during their stay on St. John's Island. Rollo Bay, on the northeast shore of the Island, is named after him.

In the list of officers of the Regiment, while at Louisbourg, we find the names of
Captain Christopher French
Lieutenant Robert Briscoe
Lieutenant Edward Brereton
Ensign Edward Brabazon
Ensign Burton Smith

all members of Moriah Lodge No. 132 (Scot.) constituted March 7th, 1767 in Wedderburn's (22nd) Regiment of Foot in 1770, when French was listed as Master, Brabazon as S.W., and the other three as members.

It is significant that Bro. Edward Brereton, on behalf of the Ancients Grand Lodge, constituted "the Super Excellent Royal Arch Lodge No. 52" in General Stuart's (37th) Regiment of Foot at Dundee, warranted in 1756. (Hughan's Origin of English Rite, p. 111)

BRAGG'S (28TH) REGIMENT AND LODGE NO. 35 (IRISH)

The 28th Regiment was raised in 1694, and is now known as the Gloucestershire Regiment. At the time of the siege of Louisbourg it was commanded by Col. Philip Bragg.

Following the Loudoun expedition, in 1757, it was stationed at Fort Cumberland for the winter, returning to Halifax in 1758 to participate in the siege of Louisbourg. At that time it comprised 650 men.

In 1759 it participated in the siege of Quebec, and later helped in the defence of the city and took part in the attack on Montreal in 1760.

In 1734, a warrant No. 35, was granted to brethren in the Regiment by the Grand Lodge of Ireland, but there is no record in the Register of the date of issue or the first officers or members of the Lodge. It seems to have continued until 1801.

CAPTAIN THOMAS AUGUSTUS SPAN, of the 28th Regiment was a son of Richard Span of a well-known County Langford family (from which Lord Plunkett, Archbishop of Dublin was descended) and was gazetted Captain August 28, 1753.

At Quebec he was appointed Deputy Provincial Grand Master by Lieut. John Price Guinnett, the first Provincial Grand Master at Quebec, November 28, 1759, and continued in that office during the term of Col. Simon Fraser, whom he succeeded as Provincial Grand Master on November 24, 1760. In 1762 he served at Havana in the 95th Regiment as Major. He died about 1768.

OTWAY'S (35TH) REGIMENT AND LODGE NO. 205 (IRISH)

Otway's (35th) Regiment, now known as the Royal Sussex Regiment, was raised in Belfast in 1701, and first saw service in the West Indies. It was known for some years as General Blakeney's Foot and later as Lieut. General Chas. Otway's.

At the commencement of the Seven Years' War the 35th was sent to Nova Scotia under General Hopson and had some sharp work with the French and Indians on the frontier in 1756-7. The Regiment did not form part of Lord Loudoun's expedition against Louisbourg in 1757, and during the winter of 1757-58, the Regiment was stationed in New York.

At Louisbourg the Regiment, 566 men, was under the command of Lieut. General Chas. Otway. After the fall of the city, the Regiment wintered at Annapolis Royal (5 companies) St. John River (3 companies) and Fort Edward, Windsor, (2 companies).

In 1759 the Regiment served with Wolfe at Quebec, where on the Plains of Abraham, led by its gallant Colonel Henry Fletcher, in combat with the Grenadiers of the famous French Regiment of Royal Roussillon, it won the tall white feather, which was a distinguishing mark afterwards and is now among its regimental honours.

The regiment was with Murray at the defence of Quebec and at the capture of Montreal in 1760, completing the conquest of the Canadas. It was at the capture of Martinique and of Havana in 1762, after which it was some time in Florida.

When trouble threatened in the American colonies the 35th crossed the Atlantic again. It took part in the stern fight at Bunker Hill on the 17th June, 1775, and later took part in the operations about New York, participating in the battles of Long Island, Brandywine, Germantown, and other early battles. In 1778 it was sent to the West Indies, where it remained until the end of the War.

LODGE No. 205

While in Ireland in 1749, the brethren in the Regiment were granted a warrant, No. 205, by the Grand Lodge of Ireland, February 7th, 1749.

Among the petitioners to the Grand Lodge of "Ancients" of England on January 10, 1758, for a local warrant was Charles Burnes, a soldier in Otway's Regiment then in winter quarters at Philadelphia, a former member of Lodge No. 2, London (instituted July 17, 1751) then meeting at the King's Head, Hewitt's Court, Strand. The warrant for the new Lodge was issued as No. 69 on June 7, 1758, Local No. 1, later No. 2.

While the 35th was quartered at Quebec during the winter of 1759-60, its Lodge was active with other military lodges. It was assigned No. 8 on the Provincial Roll of 1760.

About 1769, the Lodge became located permanently at Moy, County Tyrone (See G. L. of Ireland I, 340, 344).

During 1779, the Regiment was at Mount Fortune, St. Lucia, Windward Islands, when a new warrant was obtained from the Grand Lodge of the Southern District of North America, under Scotland, located at Pensacola, Province of East Florida. The brethren of the Lodge, as was then the custom, conferred both the R. A and K. T. degrees under their Craft Lodge warrant. A Templar certificate issued at this time is to be found in the Grand Lodge Archives, Philadelphia.

The banner of the old Army Lodge, left at Moy, clearly depicts the emblems of the various degrees from the E. A. to the Royal Arch and Knight Templar, showing that the Lodge in the 35th (as did other Irish Lodges of that day), conferred under their Craft warrant all the degrees of Masonry with which they had any acquaintance.

HOPSON'S (40TH) FOOT AND LODGE NO. 42 (ANCIENTS)

This Regiment had been organized at Annapolis Royal in 1717. In 1737, Ensign Erasmus James Philipps was made a Mason in the First Lodge, Boston, and in June 1738, he formed at Annapolis the first Lodge on Canadian soil. The Regiment at that time constituted the great majority of the population, and the record shows that it was virtually a military Lodge attached to the 40th Regiment.

The Regiment continued in the garrison at Annapolis until 1752, when it was moved to Halifax where it had its headquarters for the next five or six years, with detachments at several outposts. In June 1755, it formed part of the force under Lieut. Col. Robert Monckton at the siege and capture of Fort Beausejour, and in August and September assisted in the removal of the Acadians residing between Windsor and Annapolis.

It was during this period that the Lodge applied for and obtained a warrant No. 42, dated November 19, 1753, from the Grand Lodge of the Ancients, replacing the warrant issued in 1738 to Major Erasmus James Philipps, representing Henry Price of Boston. This proceeding was a transfer of allegiance from the "Modern" Grand Lodge in Boston to Ancient principles, and must have had the full approval of Erasmus James Philipps, its founder.

Two years later on December 27, 1757, Philipps, himself, accepted appointment by the "Ancients" as their Provincial Grand Master and continued so until his death in 1760.

These changes were no doubt due to the overwhelming predominance of Irish and Scottish warrants in the many military Lodges in the regiments stationed in the Province, including the very active Lodge No. 192 (Irish) in the 47th Regiment, and the Lodge at Annapolis under dispensation from Lodge No. 136, in the 17th Regiment.

There cannot be any doubt that the Lodge in the 40th Foot was an active factor in the spread of Freemasonry in Nova Scotia from 1738 until 1758. In this period it must have included most of the officers in the Regiment, a closely-knit organization constituting the governing authority, both military and civil, in the Province, virtually an outpost of New England.

DR. WILLIAM SKENE was born in Aberdeen on June 14, 1676, and came to Annapolis Royal in 1715 in one of the Independent Companies stationed there. When the 40th was organized in 1717 he became the Surgeon. He was a member of the Council in 1720 and of the first Court of Justice in 1727, a Commissioner in 1737, along with William Sherriff, Major Otto Hamilton and Major Erasmus James Philipps to settle the boundaries between Massachusetts and New Hampshire. He was present on November 14, 1737, in the First Lodge, Boston, when Philipps was initiated, and on several occasions later. Following the siege, he went to Boston and died there in the summer of 1758, aged 72 years. He is described as "a gentleman of learning and read in the civil law".

THOMAS WALKER, Lieutenant in 40th Regiment, commissioned June 30, 1755. Barrack Master at Annapolis, native of Cumberland, England, married Margaret, daughter of John and Alice Dyson, and brother-in-law of Erasmus James Philipps, and Joseph Winniett. He died in Boston, June 1775, aged 52.

ALEXANDER WINNIETT, born 1733, died unmarried. 2nd Lieut. 1755, 1st Lieut. 1761. Son of William Winniett of 1710 expedition.

GEORGE COTTNAM, Ensign, in the 40th, August 12, 1741, Lieutenant September 5, 1746, served through the siege of 1758 and in the 40th during the period of occupation 1758-60, taking his discharge and settling down in the city as a magistrate. We find his name among the subscribers to Calcott's Disquisitions in 1769.

WARBURTON'S 45TH REGIMENT

It will be remembered that Warburton's Regiment served in the garrison at Louisbourg in the period following its capture in 1745; also that reference was made to Captain Alexander Murray who later acted as Deputy Grand Master on the institution of the Second Lodge in Halifax in 1751.

At the second siege, he was one of the first to dash ashore leading his men in the landing at Gabarus Bay.

The 45th (Warburton's) Regiment formed part of the garrison there during the next two years, during which time, its two grenadier companies served at Quebec, under Lt.-Col. Alex. Murray. The Regiment also took part in the capture of St. John's, Newfoundland, in 1762. On its return to Ireland in 1766, a warrant for a Masonic Lodge, No. 445, was issued by the Grand Lodge of Ireland, the Lodge continuing until 1773. The Regiment was again in America during part of the Revolution, 1776-78 and is now known as the 1st Nottinghamshire (Sherwood Foresters). (Army Lists; Akins, p. 208, 340)

ENSIGN CHARLES SHERIFF of the 45th Regiment stated in letters written in 1785 that he was made a Mason at Louisbourg in 1758 (A.Q.C. XLI, p. 123) but does not mention the Lodge. He may have been initiated in the Lodge formed in the 28th Regiment in November 1758, or in the Lodge of some other regiment following the siege.

In 1765 Sheriff was the first Master of a Lodge known as No. 1, held in Jersey, warranted by the "Moderns" as No. 349, by Thomas Dobree, Provincial Grand Master, appointed in 1753, for the Channel Islands.

The Lodge, though "Modern" in its origin practised according to "Ancient" procedures and ritual and "will adhere to none other". As to the Lodge in which he was initiated, he says, "Except in one Lodge in America our Wt. was from the Grand Lodge in Scotland; all the others I was in held by Wt. from the Grand Lodge of England; the last I belonged to was in E. Florida and in the Gd. Lodge there I presided in every capacity, in '78 the Duke of Atholl was Gd. Mr. & Wm. Dickey, Esq. was D.G. Mr. & transmitted to me at St. Augustine a Warrant for the 14th Reg.t in these Lodges I worked as I ever did."

By Patent, dated in 1776, from Major Augustine Prevost of the 60th Royal Americans then at St. Augustine, East Florida, Sheriff was created a Deputy Grand Inspector General, 25 degrees.

Sheriff also possessed other degrees including the Red Cross of Constantine.

On May 6, 1788, Sheriff, as Deputy Grand Inspector General Prince of the Royal Secret issued a warrant addressed to James Heseltine, Grand Treasurer of the Grand Lodge of London, and others to form a Lodge of Perfection in London. The warrant was accepted by James Heseltine but was never acted upon.

ENSIGN WINCKWORTH TONGE, SR., served at Fort Beausejour in 1755, and at Louisbourg 1758, and laid out some of the siege batteries at Louisbourg. Elected a member of the Legislative Assembly of Nova Scotia. He resided at Windsor, Nova Scotia, and was the father of William Cottnam Tonge, an eloquent statesman of his day.

LASCELLES' (47TH) REGIMENT AND LODGE NO. 192 (IRISH)

This distinguished regiment (now the Loyal North Lancashire Reg't), was originally raised by Col. John Mordaunt in 1741, Col. Peregrine Lascelles succeeding to the command in 1743. Two years later the corps, then called the 48th, saw its first service in the Jacobite Rebellion in Scotland, and was badly cut up at Prestonpans.

While quartered in Ireland, the Grand Lodge of Ireland warranted a Masonic Lodge in its ranks, No. 192 (Mar. 1st, 1748/49) which continued active until 1823. Its members exerted a marked influence on the Craft in Nova Scotia, and later at Quebec.

On its transfer to Nova Scotia under Lieut.-Col. Charles Lawrence in 1750, the regiment together with 300 men of Warburton's (45th) marched to Minas, (Grand Pre), and embarked for Chignecto, and erected a fort on the south side of the Missiquash River, which they called Fort Lawrence. During the next few years, detachments of the 40th, 45th, and 47th, along with companies of Gorham's Rangers and various independent companies, were employed in garrisoning various places in Nova Scotia.

The Regiment formed part of the Loudoun Expedition of 1757, and wintered at Halifax under General Hopson at the second siege of Louisbourg in 1758; its casualties were nine killed and thirty wounded. After the siege, the 47th wintered in East Jersey, proceeding with the expedition against Quebec in the spring of 1759. After the siege it wintered in Quebec, and in 1760 took part in the capture of Montreal.

Returning to Quebec it remained in garrison until 1763 when it returned to Ireland. The 47th bore the nickname of "Wolfe's Own" for some years, probably because it served under him at Louisbourg and was much used and favourably noticed by him.

The 47th remained in Ireland until 1773, when it was sent to America and was quartered in Boston, where it participated in the Battles of Lexington and Bunker's Hill. After the evacuation of Boston in 1776, the Regiment was sent to Halifax, and thence to Quebec where it formed part of Gen. Burgoyne's expedition which ended in the capitulation at Saratoga in October 1777.

In the Transactions of the Lodge of Research No. C. C. Ireland (1922, p. 18), will be found a copy of a Masonic certificate issued by Lodge No. 10 (the local number of the Lodge while at Quebec) "held by the officers in His Majesty's 47th Regiment of Foot" to "JOHN WEBB, Ensign in the aforesaid Regiment" dated at Charlebourg (near Quebec) September 3rd, 1763. This certificate is signed by "T. Turner, Master; Jas. Stevenson, S. Warden; and Jno. Blakely, J. Warden, and William Paxton, Secretary."

JOHN WEBB was commissioned as Ensign in the 47th Foot, April 15th, 1759. On June 5th, 1771, he was transferred as a Lieutenant to the 28th Foot.

THOMAS TURNER is named along with WILLIAM ARLOM as petitioners for the charter No. 192 (Irish) issued to brethren in the 47th Regiment on March 1, 1748-49 when the

Regiment was in Ireland. They were again petitioners for warrant No. 67 (Ancients) (No. 3, Halifax) when the Regiment was in Halifax in 1757, the warrant being dated December 27, 1757.

Another certificate issued to Lieut. James Leslie of the 15th Regiment, at Quebec on April 12, 1761, is depicted in J. Ross Robertson's History. It, too, is signed by Thomas Turner, as Master of Select Lodge No. 1 from which it would appear that he was Master of three Lodges between 1757 and 1763.

At a meeting of the Quatuor Coronati Lodge, London, held October 5, 1923, the Secretary exhibited a silver gilt jewel (A.Q.C. XXXVI, p. 269) with Craft and R.A. emblems engraved on it, and the name Thomas Turner No. 192" but no date.

The records of Lodge No. 192 show that Thomas Turner, William Arlom, John Stephenson (James Stevenson?) William Paxton, and four others were "admitted" that is registered on December 27, 1761. These were the first registrations in the Grand Lodge books after the issue of the warrant on March 1, 1748/49.

Turner joined the Regiment at Halifax in 1758 and was appointed Ensign May 14, 1760 and adjutant in 1762.

He became Master of Lodge No. 192 on December 27, 1762. Two years previously (on December 27, 1760) he was elected Deputy Grand Master of the Provincial Grand Lodge at Quebec and Grand Master in June 1763.

Other members of Lodge No. 192, who served in the 47th Regiment at Louisbourg were

CAPTAIN THOMAS SMELT appointed Captain March 20, 1758.

JAMES STEVENSON appointed Lieutenant March 21, 1758.

HENRY MARR appointed Ensign in July 1755 and Lieutenant March 20, 1758.

MILBURN WEST was the son of Thomas West of Cranalagh, Co. Longford, Ireland. He was originally an Ensign in Shirley's 50th Regiment, which was re-organized in 1754. He was appointed Ensign in the 47th Regiment in November 1756 and on January 31st, 1759, he was gazetted a Lieutenant in the same Regiment. On December 27, 1761, while serving with the same Regiment at Quebec, he was elected Provincial Grand Master continuing in office until June 24, 1763.

Where he was made a Mason has not been learned.

He died at Bath, England in 1812.

His son, Francis Ralph West, Lieut. Col. 33rd Reg't was A.D.C. to Wellington in several of the Peninsular Campaigns.

LIEUT. WILLIAM AUGUSTUS GORDON, Adjutant of the 47th May 1, 1745; Quarter-Master July 30, 1751; Ensign of the 40th April 24, 1755 (Army List 1752), Lieut. 40th July 2, 1755.

Fought at Minorca in 1756 and served with distinction at Louisbourg in 1758, at Quebec 1759 and Havana 1762. Half pay as Capt. Lieut. 1763-64, appointed to 11th Foot 1767; Captain 1770, Retired 1776.

Grandfather of General Gordon of Khartoum.

WILLIAM PAXTON a Sergeant in the 47th was Secretary of the Provincial Grand Lodge of Quebec 1759-62 when he returned to England with his Regiment.

WILLIAM SHIRREFF born in Annapolis Royal in 1732, was the son of William Shirreff mentioned as present at the initiation of Erasmus James Philipps of the 40th Regiment in the First Lodge, Boston, on November 14, 1737, and was himself appointed an Ensign in the 40th Regiment in January 1751 and was present at a meeting of the Grand Lodge in Boston on October 28, 1763 (Mass. I, p. 88).

WILLIAM EDWARD SEYMOUR joined the 47th Regiment as an Ensign in July 1753, when he was only 17 years of age, becoming Adjutant in four years later. He was evidently initiated about this time for we find him a petitioner for the warrant for the Provincial Grand Lodge in 1757.

WEBB'S (48TH) FOOT AND LODGE NO. 218 (IRISH)

This Regiment was originally formed in 1740 and fought at Colloden in 1745 and in the Flanders Campaign of 1747-48. The Regiment landed at Alexandria in Virginia in March 1755 and served in the unfortunate expedition against Fort Duquesne where Braddock fell in 1755, and then wintered in Philadelphia and Albany (1755-56). It did not take part in Loudoun's venture against Louisbourg in 1757, but during the winter of 1757-58 was quartered in New York under his command and was then moved to Nova Scotia for the siege of Louisbourg, when it consisted of 932 men.

Its history in brief following Louisbourg is as follows:

1758-59 (winter) - In cantonments in Connecticut.

1759 - Took part in capture of Quebec in July, August and September and wintered there 1759-60.

1760 - In the expedition against Montreal.

1762 - Attack on Martinique under Lord Rollo.

1763 - Returned home to England.

1775-78 - American Revolution.

1778 - To West Indies where it remained until the end of War, when it was again sent home.

1794-96 - Again in French West Indies, including capture of Saint Lucia, Martinique and Guadeloupe.

LODGE NO. 218

This Lodge was warranted by the Grand Lodge of Ireland on December 27, 1750, when the Regiment was in Ireland after the Flanders Campaign.

Following the winter of 1755-56 in Philadelphia, it moved on to Virginia and Halifax, leaving behind three "Sargants" of the Regiment who visited Lodge No. 2, Philadelphia, on April 11, 1758, for at this time the Regiment was in New York on its way to Nova Scotia as part of the expedition against Louisbourg in Cape Breton.

In 1946, William J. Paterson, the Librarian of the Pennsylvania Historical Society, discovered in the Archives of that Society two certificates issued by the Royal Arch and King Solomon Lodge to William McKee, one dated June 30, 1758 (Proc. Penn. 1946,

p. 170-71) and the other June 3rd, 1759, each signed by John Davan, Master, John Marshall and Thomas Hiett, Wardens, and Jas. Ferguson, Secretary.

The seal on the first certificate bears the No. 218, identifying it with the Lodge of that number in the 48th Regiment. The seal on the second certificate bears the name of the Lodge but not a number. These facts are significant and would, it seems, indicate that the Regiment, while in New York for the winter of 1757-58 had done what Lodge No. 74 in the 2nd Battalion of the 1st Royal Regiment did at Albany in April 1759, issued a dispensation to other brethren remaining in New York. Another instance is the dispensation issued by Lodge No. 136 in the 17th Regiment to brethren in the 43rd Regiment at Minorca or Halifax.

Among the records of the Kirkwall Kilwinning Lodge No. 38 of Kirkwall, Scotland, already mentioned is a similar certificate issued to one Robert Bryson as a Master Mason, dated May 29, 1759, and signed by the same Master and Wardens with John Thompson as Secretary. A minute of the Grand Lodge of Scotland in 1759 mentions a visitor from this Lodge. (Am. L.R. V. p. 322; Jones, p. 49).

All this would seem to indicate that there is some connection between Lodge No. 218 and the present day Independent Royal Arch Lodge No. 2 of New York.

It may well be that George Harison took over Lodge No. 218 or recognized an endorsed copy of that warrant, and issued a new warrant dated December 15, 1760 (see McClenaghan I, p. 206-7).

The names of "John Davan, M. Trinity Lodge and of the Ineffable of the Supr. Degrees, P.J.G.P., S.W., &c" and "W. Mr. John Marshall, S.W. Trinity Lodge" appear in the "List of Subscribers in the Province of New York" for Wellins Calcott's "Candid Disquisition" published in 1769. Started a leather business in Elizabethtown (now Elizabeth) N. J., and was present in 1787 and 1788 at the first meeting of the Grand Lodge of New Jersey. His name also appears as a Chapter member of two early Lodges in that State.

The name of THOMAS HIETT appears on an address to Admiral and General Howe, October 16, 1776. He was a Charter member of Solomon's Lodge No. 212 (Ancients) November 1, 1780, and first S.W. The warrant was captured and a new warrant issued (Amer. Lodge of Research IV, p. 547, 551). The Lodge was constituted at the Royal Exchange, New York, March 1, 1782, and later (1788) St. Patrick's Lodge and still later No. 5, New York.

A distinguished member of Lodge No. 218 was Major ROBERT ROSS who entered the Army at an early age and was commissioned as a Captain (September 4, 1754) in the 48th Foot, serving in his Regiment both at Louisbourg in 1758 and at Quebec in 1759, and assisting in the establishment of the Provincial Grand Lodge of Quebec. Upon his return home, he retired with the rank of Lieut.-Colonel and entered politics as M. P. for Carlingford, 1769-76, and for Newry 1776-99, a Privy Councillor and Commissioner of the Revenue in Ireland. In 1786, he was Grand Secretary of the Grand Lodge of Ireland, Junior Grand Warden in 1787 and 1788; and Senior Grand Warden 1789 (G.L. Ireland, Lepper Crossle, p. 219).

He was co-owner with two brothers of the Rostrevor Estate in Co. Down, and upon his death, unmarried, on February 24, 1799, the property passed to his nephew, General

Robert Ross, captor of Washington in 1814, who fell at Baltimore, September 12, 1814, buried at Halifax, Nova Scotia. (Hist. G.L. Ireland, vol. 1, p. 219).

CAPT. BARRY ST. LEGER later served at the siege of Quebec, took part in the War of the Revolution including the Battle of Oriskany in 1777. In 1781, his forces occupied Crown Point. In 1782 he commanded the garrison at Quebec, as Brigadier-General, becoming Commander in Chief of the troops in Canada in 1785.

Barry Lodge No. 17 (Prov. Reg.) in the 34th Regiment at Quebec, warranted in 1783, (No. 466, Eng. Cons.) was named after him.

JOSEPH DUNKERLEY was a Sergeant-Major in the 48th Regiment, and his name appears imbedded on the outside cover of a Masonic Pocket Companion in the Library of the Grand Lodge of Pennsylvania. In the list of members of the Lodge registered in the Grand Lodge of Ireland he was reported as a member of the Lodge on May 24, 1784. A Joseph Dunkerley was Deputy P.G.M. of the P.G.L. of Jamaica and P.G.M. 1801-07 (Amer. Lodge Res. III, p. 140, 141).

Also present at the siege of Louisbourg were

45th Regiment (previously mentioned)

58th Regiment (Anstruther's)

60th Regiment, 1st and 2nd Battalions

Royal Mariners

Fraser's 78th Highlanders

Rangers (Gorham's)

While there were no Lodges in any of these units, we find on the muster rolls several very distinguished members of the Craft.

Anstruther's (58th) Regiment, late the Rutlandshire Regiment, and now the 2nd Battalion of the Northamptonshire Regiment, wintered at Halifax during the winter of 1758-59, and in the spring moved on to the siege of Quebec. While there a dispensation was issued to the Masonic brethren in its ranks, later No. 2 on the Provincial roll on which it remained until 1762. In 1769, it received an Irish warrant No. 466, which continued until 1817.

THE 60TH REGIMENT (Royal Americans) was raised in 1756 and originally consisted of four battalions recruited to served in the American Colonies. The first Commander in Chief was the Earl of Loudoun.

At the time of its organization there were no Masonic Lodges in its ranks although it contained several very distinguished Masons, and following the siege of Quebec we find a Lodge attached to each battalion.

The Commanding Officer of this Regiment at Louisbourg was COL. JOHN YOUNG who held office as Deputy Grand Master of the Grand Lodge of Scotland from 1736. In 1757 he received a patent appointing him Provincial Grand Master over all Scottish Lodges in America.

At Louisbourg Col. Robert Monckton commanded the 2nd Battalion and Col. Charles Lawrence the 3rd. At Quebec in 1760 there were two Lodges attached to these two Battalions, No. 3 (Prov. Roll) in the 2nd Battalion and No. 5 (P.R.) in the 3rd Battalion.

John Young was born near Perth in Scotland about 1715. On leaving school he was apprenticed to a merchant in Perth, but shortly afterward joined the Army, obtaining a commission as Ensign and later promotion to Lieutenant. In 1736 he held a Captain's Commission. In that year he was elected Deputy Grand Master of the Grand Lodge of Scotland, continuing in office for the next 16 years, retiring November 30, 1752. He was a member of the Kilwinning Scots Arms Lodge established February 14, 1729. On October 4, 1745, he was promoted Major, serving in the Duke of Bolton's Foot raised to quell the rebellion of the Young Pretender.

On December 25, 1755, he was appointed to the newly organized Loyal American Provincials, or 62nd Foot, recruited largely in Pennsylvania and New York and embodying the whole of De Grange's Rangers, which from 1741-48 had seen active service in America. On the roll of the 62nd, his name appears as the senior of four Majors in the Army List of 1756. On August 28, 1756 he was in New York.

In 1757 the 62nd Regiment became the 60th Royal Americans. On April 26th, 1757, Young was promoted to Lieut.-Colonel of the 1st Battalion.

In June 1757 he was in New York City when he advertised for his lost pocketbook.

In this same year, the Battalion was engaged in the operations around Fort William Henry, and he was among those who escaped massacre at the hands of the Indians following the surrender of the Fort in July negotiated by Col. Young with Montcalm. (See Knox's Journal, vol. II, p. 227)

On November 14, 1757, he was appointed by the Grand Master of Scotland, Sholto Lord Aberdour, as Provincial Grand Master over all Scottish Lodges in America and the West Indies. At this time the Scottish Lodges in this territory were:

- (1) St. Andrew's Lodge, No. 81, Boston, warranted November 30, 1756; the warrant for which arrived in Boston, September 4, 1760.
- (2) Lodge No. 82, Blandford, Virginia, 1756.
- (3) The Lodge at Fredericksburg, Virginia, which had been working at least since 1753 and which was warranted July 21, 1758.
- (4) Royal Arch King Solomon Lodge, No. 2, New York. The earliest evidence of this Lodge is a certificate dated May 20, 1759, but the Lodge may have been in existence a year or two earlier.

On January 26, 1758, Young was promoted to the rank of full colonel.

At the siege of Quebec in September 1759, Col. Young is mentioned in Wolfe's final orders of attack when the Royal Americans formed part of the corps of reserves.

On November 12, 1759, he was appointed by General Murray as Chief Judge, with civil and criminal jurisdiction over the inhabitants of Quebec.

At the Battle of Ste. Foye, April 28, 1760, Col. Young commanding the 3rd Battalion, 60th Regiment was taken prisoner. On March 20, 1761, Young was transferred to the command of the 46th Regiment, serving in Martinique, Grenada, St. Lucia, St. Vincent and Havana, Cuba. Young's name disappears from the Army List in 1763.

Capt. John Knox in his "Campaigns in North America" says of him that he was "a man of great merit, an incomparable officer, of sound judgment, long experience and was universally esteemed."

MAJOR AUGUSTINE PREVOST, born 1723, served as Cornet in the Horse Guards at Fontenoy in 1745. After service for some years in the Dutch army, he was appointed Major in the newly organized Royal Americans, 1756. He served in the 3rd Battalion in Loudoun's expedition and wintered at Dartmouth and Halifax, October 1757 to April 1758, and in the second siege of Louisbourg and at Quebec. He succeeded Col. John Young as commanding officer, and served in the West Indies in 1762. On the disbandment of the Battalion in 1763, he was appointed to command the 1st Battalion.

During the American War of Independence he served in East Florida, Georgia and Carolina. He died in England in 1786.

LIEUT. JOHN CHRISTIE received his commission as Ensign on August 28, 1758 in the 1st Battalion. In 1764 he was named as Master of Lodge No. 1 at Detroit, warranted by the Provincial Grand Lodge of New York (Ancients).

Freemasonry in the 78th Regiment, Fraser's Highlanders, has been fully recorded by Bro. A. J. B. Milborne of Montreal (A.Q.C. LXV p. 19; C.M.R.A. 1952, Part 1), and it is unnecessary to make reference to its interesting story except in respect of the siege of Louisbourg.

At Louisbourg there was no Lodge in the Regiment and not until October 20, 1760, when a warrant was issued by Col. Simon Fraser, presiding as Grand Master of Masons in Quebec. He had been elected to that office on June 24, 1760 by the various Lodges in the garrison and installed by Thomas Dunckerley, then in Quebec.

THE 78TH FRASER HIGHLANDERS

COL. SIMON FRASER commander of the 78TH FOOT, was the son of Lord Lovat, beheaded on Tower Hill, for his part in the Scottish rising of 1745. He himself had also participated in the affair, but had been pardoned. When the 78th Regiment was raised in 1757, he joined it with 700 of his own clan, and the Regiment became known as Fraser's Highlanders. The Regiment embarked for Halifax in the same year to take part in the Loudoun expedition. After serving at Louisbourg in 1758 the Regiment proceeded to the siege of Quebec in 1759, after which the Regiment formed part of the garrison of that city.

In June, 1760, Col. Fraser was elected Provincial Grand Master by the Quebec Lodges and was installed by the celebrated Thos. Dunckerley of the "Vanguard", when he was succeeded by Captain Augustus Span of the 28th Regiment. The 78th was disbanded at the end of the War. (Gould, Mil. Lodges, p. 108)

Another Masonic member of the Regiment was the Chaplain REV. ROBERT MACPHERSON believed to have been made a Mason in Scotland. In 1761 he appears as a member of Select Lodge, Quebec.

While serving at Quebec, a Lodge was established in the Regiment (No. 6 P.R.) in October 1760 with Alex. Leith, Master; James Thompson, S.W., and Alex. Ferguson, J.W.

JAMES THOMPSON, born at Tain in Scotland, was made a Mason there. He served as Sergeant in the 78th Regiment at Louisbourg where his cousin, Captain Andrew Baillie, was killed by his side. At Quebec he was placed in charge of the wounded. He was for at least twelve years Grand Secretary of the Provincial Grand Lodge of Quebec. He was also a Charter member of St. Andrew's Lodge, Quebec.

From 1761 to 1772 he was Clerk of Works and from 1772 to 1828 Overseer of Works. He participated in the laying of the cornerstone of the Wolfe and Montcalm monument in 1827, as the only survivor of the armies of 1759. He died in 1830, aged 97 years.

ENGINEERS

CAPT. ADAM WILLIAMSON of the Engineers was the son of General George Williamson (1704-81) who commanded the Artillery at Louisbourg. After Louisbourg Adam Williamson served in the 40th Regiment from 1760 to 1770. In a petition signed by him in 1771 he stated that he had served in North America and the West Indies since 1755 from the defeat of Braddock to the capture of Havana, and had been twice wounded; first at Monongahela and later at Quebec. In 1771 he was appointed Major in the 61st Regiment then in Minorca. In 1793 he was promoted Lieut.-Colonel of the 18th Royal Irish, was made a Knight of the Bath and appointed Governor of Jamaica. In 1797 he was promoted Colonel of the 72nd Highlanders. He was Provincial Grand Master for Jamaica under the Grand Lodge of England (Moderns) from 1793-8. He died in Jamaica October 21st, 1798.

CAPT. LIEUT. WILLIAM SPRY of the Engineers who participated in the expedition to St. John's Island served in the Expedition against Quebec in 1759. He was again at Louisbourg in 1760, and superintended the demolition of the city. Spryfield near Halifax was named after him.

RICHARD GRIDLEY of the Engineers had served in the first siege of 1745 and reference has already been made to him. Following that event he entered the regular army and served in the Crown Point expedition as a Lieut.-Colonel of Infantry and Chief Engineer.

Following the second siege of Louisbourg he served with General Wolfe at Quebec in 1759.

He served in the Revolutionary War as a Major General in the American Army. His Masonic career was one of great distinction. (Johnson 303).

It was Gridley who as Grand Master on November 13, 1758, while at Louisbourg, issued a warrant to Edward Huntingford and others for Lodge No. 1, Boston, in the 28th Regiment.

GREGORY TOWNSEND who served in Wolfe's Army at the second siege, was for some years "Commissary of Stores in the Island of Cape Breton and later Assistant Commissary General of the Forces in the Province of Nova Scotia." He is buried in St. Paul's Cemetery, Halifax, having died in that city on October 23, 1798, aged 67 years.

The Townsend family at Louisbourg descended from him and has in its possession a glass flask upon which are moulded various Masonic emblems including an arch with keystone, sun and moon, which it is said belonged to Gregory Townsend.

ARMY OF OCCUPATION

In August 1758, the 22nd, 28th, 40th and 45th Regiments were assigned to garrison duty under General Edward Whitmore as Governor.

The Grenadier Companies of the 22nd, 40th and 45th Regiments, however, were organized and trained as a separate unit of 241 men under Lieut. Col. Alexander Murray of the 45th and placed in the 3rd Brigade for the attack on Quebec. In the attack on Montmorenci, the grenadiers lost 80 officers and men killed and wounded. In the Battle of the Plains they were on the right of the line, and were led by General Wolfe. Following the Battle, the grenadier companies were returned to their several units.

In the garrison there were the following Masonic Lodges:

Whitmore's 22nd Regiment with Lodge No. 251 (Irish)

Bragg's 28th Regiment with Lodge No. 35 (Irish)

Hopson's 40th Regiment with Lodge No. 42 (Ancients)

Tradition says that these Lodges were active during the next two years and during the same period three more Lodges were formed all under New England auspices.

No. 1 in the 28th Regiment, November 13, 1758

No. 2 formed between November 1758 and 1760, possibly in the 45th or the Rangers, of which there is no record

No. 3 in the Royal Artillery

LODGE NO. 1 (BOSTON)

In the minutes of St. John's Grand Lodge, Boston, under date April 13th, 1759, we find it recorded that Bro. Richard Gridley, who was at the time J.G.W. of the Grand Lodge, "at the Request of a Worthy Bror. at Louisburgh, had granted a Deputation to a Number of Brothers to Hold a Lodge in His Majesty's Twenty Eighth Regiment of Foot at Louisburgh, and he presented the Grand Lodge with a copy of the Deputation" (Mass. p. 59)

(Seal) "To the Right Worshipfull & Loving Brethren of the Ancient & Honorable Society of Free & Accepted Masons Regularly Congregated—

Congregated—

Know Ye that the Right Worshipfull Jeremy Gridley Esqr. Grand Master of all Such places in North America where no other Grand Master is appointed, By His Commission to me Granted to Congregate all Free & Accepted Masons anywhere within his district and Form them into one or more Lodges as I shall think fit and to appoint Wardens and all other officers to a Lodge appertaining. Have by Virtue thereof Congregated & Formed a Lodge in His Majesty's Twenty Eighth Regiment of Foot, & Constituted Our Right Worshipfull Brother Edward Huntingford Master to Hold a Lodge in said Regiment in North America with Power to appoint Wardens & all other officers to a Lodge appertaining hereby Giving to such Lodge all the Privileges and Authority of Stated Lodges & enjoin them to conform themselves to the Constitutions & ancient Customs of Masonry, & from Time to Time to transmit the names of the Members & all Persons that shall be made Masons in such Lodge with their Charity for the Relief of Indigent Brothers to the Grand Secretary at Boston.

Given under my hand & Seal at Louisburgh this 13th of November 1758 and of Masonry 5758.

Richard Gridley, G. M."

Accompanying the copy of the Deputation is a list of officers and members as follows:

Edward Huntingford, Mas.	John Prosser	Thomas Jones
John Sunderland, S. W.	Henry McQuade	Walter Tate
Wm. Mulholland, J. W.	John Hinds	Thos. Brooks
John Broadbelt, Secty.	David Blakly	John Walsh
Michael Walsh	Patt McMannus	Edward Bready
John Bready	Wm. Phillips	James Fariter
Joseph Williams	Geo. Williams	Adam Tate
John Little	Dav. Henderson	

The John Prosser mentioned in this list came to Halifax in 1749, with Cornwallis; he had been a private in Irwin's Reg't, and re-enlisted in the 28th in 1757. (Akins, p. 547)

The Louisbourg Lodge is referred to in the Minutes of the St. John's Grand Lodge until April 1767, nearly always as "not represented" but it is unlikely that the Lodge, if active during this period, was in touch with the Grand Lodge in Boston.

EDWARD HUNTINGFORD is mentioned as the Commanding Officer of the Regiment at Louisbourg by Graham in his History of Freemasonry in Quebec (1892) followed by Gould in his Military Lodges (1899) and by others. This seems to be an error for a more recent search in the Regimental records indicates that he was a private in Captain Thomas Span's Company, and in the muster of April 25, to October 1760, he is shown as having died April 28, in that year. During the period 1759 to 1773, the 28th Regiment was under the command of General George Townshend. (per A. J. B. Milborne)

LOUISBOURG (LOUISBURGH) GRENADIERS

This corps was organized in the garrison at Louisbourg about May 1st, 1759 before being transferred to the next scene of action at Quebec in 1759. In its origin it consisted of the grenadier companies of the 1st (Royal) Regiment, the 17th, 22nd and 40th Regiments. This corps was augmented at Quebec by the grenadier companies of the 45th and 56th Regiments. All of these six Regiments except the 56th had at the time Irish Lodges.

In the History of the Grand Lodge of Ireland, vol. 2, p. 305, reference is made to a warrant in this Corps. This may have been No. 2 dispensation issued by Jeremy Gridley (see below) in 1759.

THE ROYAL ARTILLERY AND LODGE No. 3

The artillery at the siege of Louisbourg in 1758 consisted of 267 men under the command of Colonel George Williamson, a member of the Craft. (Mass. Proc. vol. i, p. 58)

This company of artillery under Colonel Williamson moved on in 1759 to the siege of Quebec where the number of men in Wolfe's return of June 5, 1759 shows 21 officers and 309 men.

In the Massachusetts Proceedings 1916, p. 24, we find the copy of a certificate granted to Benj. Frothingham, May 5, 1760, by Lodge No. 3 held in the Royal Artillery at Louisbourg, reading as follows:

“In the East a Place of Light, where Reigns Silence and Peace.

We the Master, Wardens and Secretary of Lodge No. 3 Held in his Majesty’s Royal Artillery at Louisbourg, Adorn’d with all their honours and Assembled in due form, do hereby certifie declare and Attest, to all men Enlightened, Spread over the face of the Earth, that the Bearer hereof Mr. Benjⁿ Frothingham, has been Accepted of in this Lodge as a Regular made Master Mason, and he may be safely Admitted and Rec^d into any Society of Free and Accepted Masons, to whom this Greeting may come. Given under our hands and Seal at Louisbourg this 5th day of May in the Year of Masonry 5760 and Salvation 1760.

Tho^s Keating, M.M.

Wm. Stuartson) Wardens
Jn^o Davis)

Edw^d Mitchell
Sec^y

The No. 3 would seem to indicate that it was the third Lodge established at Louisbourg by Jeremy Gridley, the first being the Lodge in the 28th Regiment and the second a Lodge formed apparently between November 13, 1758 and May 5th, 1760.

In the minutes of St. Andrew’s Lodge, Boston, for 1763, we find the name of Benj. Frothingham “made in the Lodge at Louisburgh”. Later we find him an influential member of King Solomon’s Lodge, Charlestown, Mass., organized in 1783, and of the Grand Lodge.

Excerpt from “Proceedings of the Grand Lodge of Massachusetts – 1883”

“The first Junior Warden was Benjamin Frothingham, whose zeal, energy and skilful command in the war of the Revolution had gained the affections of his fellow-soldiers, and won the applause of the great Commander-in-Chief.

He was a cabinet-maker, and after the war rebuilt his house and shop, in which for a quarter of a century he lived and wrought, enjoying the full respect and confidence of all who knew him.

His name has been a word of love and honor in this enterprising town and city always, not only by the virtues of private life and the integrities of public trusts, but for the genius that could nobly tell the story of municipal growth and paint the varied incidents of a siege.”

A J.W.’s jewel presented to him by his Lodge is in the Grand Lodge Museum in Boston.

ISAAC DE COSTER OR DA COSTA

Another Louisbourg Mason was Isaac De Coster named as first Master of St. Andrew’s Lodge, Boston, in a petition forwarded to the Grand Lodge of Scotland in 1752, and signed by him and others. (1 Mass. p. 440-43)

From correspondence in the hands of the writer of this paper, it would seem clear that De Coster was made a Mason in the Lodge at Annapolis Royal about 1738 when he was an employee there of the Board of Ordnance.

He was in Boston in April 1756 and in London in December of that year. He served in the Loudoun expedition of 1757, and in the siege of 1758, and later became a member of Lodge No. 2, (Ancients) in Halifax in 1756-60. His correspondence with his Boston friends is very enlightening as well as amusing. The Scottish warrant was granted on November 30, 1756.

On the fall of Louisbourg, Brigadier Whitmore was appointed Governor and left in charge with the 32nd, 28th, 40th, and 45th Foot and one company of RANGERS. During the winter of 1758-59, the 35th was distributed between Annapolis (5 companies) St. John River (3 companies) and Windsor (2 companies) and the 15th, 58th and 60th (3rd and 4th Battalions) were in Halifax. General Amherst with the rest of the army sailed to Boston to reinforce Abercromby at Lake George.

On May 18, 1759, the fleet for the attack on Quebec began to assemble at Louisbourg, and conveyed thither the 15th, 28th, 35th, 43rd, 47th, 48th, 58th, 2nd and 3rd Battalions of the 60th and the 78th along with the Louisbourg Grenadiers, Rangers and Royal Artillery.

On February 9th, 1760, the British government ordered the demolition of the fortress of Louisbourg. The work began immediately on receipt of orders by General Whitmore, commanding officer, on May 25th, 1760. In the next four months the fortifications were mined and blown up, every glacis levelled, the ditches filled up, the citadel, west gate and curtain destroyed. Barracks accommodation for only 300 men was left and the balance of the garrison transferred to Halifax.

The garrison at this time was Warburton's (45th) Regiment, which included a number of prominent Freemasons, to whom reference has already been made, though no Masonic Lodge was warranted until 1766.

The interesting ruins still in existence afford abundant evidence of the great strength of this fortification.

The now deserted site of Louisbourg, with its dramatic and tragic history, its wealth of romantic traditions and its haunting charm, exerts a subtle yet powerful influence upon the mind of the visitor. Historically, it is one of the most interesting places on the North American continent.

For the Masonic historian it is of special interest because of the great Masonic leaders who assembled here and promoted at least the social side of the Fraternity.

Today the Louisbourg of our story is beginning to emerge from the pile of ruins left by the British in 1760. Excavation and restoration is going on and will continue until the whole area has taken on much of its former character, in so far as streets and moats, sites of buildings of importance, such as the governor's residence, the great hospital, barracks, the Chapel, the principal bastions, gates and earthworks are concerned.

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The Story of
The Elgin Lodge
and
Other Scottish Lodges in
The Province of Quebec

by

V. W. BRO. FRED M. DRISCOLL

Read at the 25th Meeting of the Association held at
Montreal, P.Q., February 20, 1959

The Story of The Elgin Lodge and Other Scottish Lodges in the Province of Quebec

by V. W. Bro. F. M. Driscoll, P.G.O. (Que.)

The Grand Lodge of Quebec was formed in 1869 — one hundred and ten years after Freemasonry was established in this Province. During that period, the Grand Lodge of Scotland had set up a Provincial Grand Lodge of Canada East (or Lower Canada). There were a number of lodges warranted by the Grand Lodge of Scotland which were held in British regiments serving in Lower Canada, concerning whose activities little is known.

Military Lodges

One of such lodges was Fort St. George Lodge No. 100, held in the 31st Regiment (The East Surrey Regiment). This Lodge was warranted May 23, 1760. It became dormant in 1852. This Regiment also held another Scottish warrant for St. George Lodge No. 108. This latter lodge appears on the list of lodges under the Provincial Grand Lodge of Lower Canada from 1780 to 1788, without a number. It was finally erased in 1816. In 1787, when the Regiment was stationed at St. John's, Lower Canada, a certificate was issued to William Bell, who was leaving the Regiment. The certificate was signed by James Blonchard, W.M.; Peter Donker, S.W., and Hugh Rankin, J.W. In the absence of the secretary, who was on duty, Peter Donker signed for him.

Another Scottish warrant was held in the 4th Regiment (King's own Royal Regiment). This Regiment was in the City of Quebec in 1796. This Lodge was named United Lodge No. 147 and the warrant was dated February 6, 1769. It lasted forty years, being erased in 1809.

Royal Thistle Lodge No. 289, whose warrant was dated February 1, 1808, was held in the First Regiment (Royal Scots). This regiment was in the City of Quebec in 1814. One of its members, J. Rylands, became a member of Merchant's Lodge No. 40 E.R. (Ancients). This Lodge became dormant in 1842.

The Grand Lodge of Scotland authorized the issue of a warrant to establish Lodge Pittefrand in the 55th Regiment on November 30, 1743. It was not allotted a number and Scottish Masonic authorities are doubtful if the warrant was ever issued. The Regiment is known to have been in Montreal in 1760 after participation in the Siege of Louisbourg in 1758. If the Lodge was established, it was the first military lodge to be warranted by the Grand Lodge of Scotland.

Provincial Grand Lodges

As early as 1757, the Grand Lodge of Scotland set up a Provincial Grand Lodge of North America. Colonel John Young, who served in the

British Army under General Wolfe as commanding officer of the 60th Regiment (Royal Americans) and who, at the time, held the office of Deputy Grand Master of the Grand Lodge of Scotland to which he had been appointed in 1736, received a patent from the Grand Lodge of Scotland in 1757. This patent appointed him Provincial Grand Master over all Scottish lodges in America. Later, a similar patent was issued to James Law, dated May 5, 1834. James Law was succeeded by Sir Allan Napier MacNab, of Hamilton, as Provincial Grand Master of Canada, in 1842.

Under the Act of 1840, the Provinces of Upper Canada and Lower Canada (now Ontario and Quebec respectively) were united in 1841, to form the Province of Canada, and the original provinces were thereafter designated Canada West and Canada East. Montreal became the capital of a united Canada in 1844 and confederation was not to come for another twenty-three years.

In 1844, Sir Allan Napier MacNab was appointed Provincial Grand Master with jurisdiction over both Canada West and Canada East, although there were no Scottish lodges in Canada East at the time.

Finally Dr. George A. Baynes was appointed Provincial Grand Master of Canada East in 1878. He was destined to play an important role in leading the Scottish lodges in Quebec into the ranks of the Grand Lodge of Quebec.

Until the Grand Lodge of Quebec was formed in 1869, there was a succession of other Grand Lodges in Quebec, deriving their authority from the two rival Grand Lodges in England.

The first Provincial Grand Lodge of English register was that set up by the Grand Lodge of "Moderns," England, in the City of Quebec in 1759. Another Grand body in England, with the title "The Grand Lodge of England (Ancients)" claimed their institution was derived from the charter granted by Prince Edwin at York in the year 926. Prince Edward, father of Queen Victoria, arrived in Quebec in 1791, with the 7th Royal Fusiliers, of which he was colonel. Although Prince Edward was a member of a "Modern" lodge, the "Ancients" issued a Patent, on March 7, 1792, appointing him as Provincial Grand Master of Lower Canada, which title he held until 1813, when he was elected Grand Master of the "Ancients" in England. There is no record of the "healing" of the prince from "Modern" to "Ancient," and presumably his first submission to the latter body was made on his installation. (1)

At about the same time, R. W. Bro. William Jarvis, who was Provincial Secretary to his Excellency Governor Simcoe, was appointed Provincial Grand Master of Upper Canada and occupied that office until 1822. His duties under Prince Edward were merely to issue dispensa-

(1) J. Ross Robertson's "History of Freemasonry in Canada"

tions, but, in defiance of the terms of his authority, he issued warrants for some twenty-six lodges, and set up a Grand Lodge at Niagara, later moving to York (now Toronto). A rival grand body continued to operate from Niagara. During this period of discontent, efforts were made to have the Grand Lodge of England intervene, but without success.

In 1842, R. W. Bro. Ziba M. Phillips, an able member of the Kingston Masonic Convention, undertook, with considerable zeal, to attempt a revival of interest in the Craft. All through these difficult times, appeals to the Grand Lodge of England remained unheeded, and, finally, in desperation, the Convention declared for the immediate establishment of a Grand Lodge, choosing R. W. Bro. Phillips to preside over it as Grand Master.

Provincial Grand Lodge of Canada

Probably the most important and interesting epoch in the history of the Craft in Canada from the time of R. W. Bro. Jarvis' authority as Provincial Grand Master of Upper Canada was the period 1852 to 1855, when the Craft began to chafe at the intolerable attitude of silence by the Grand Lodge of England to Canada's many demands. The irritation passed the grumbling stage when, in 1852, a delegate, at the semi-annual communication, gave notice of motion to petition the Grand Lodge of England to authorize the Provincial Grand Lodge to exercise control over Masonic affairs in its jurisdiction. This was the germ that created the Grand Lodge of Canada which was formed in the City of Hamilton in 1855, with representatives from 41 lodges in Canada West and 13 lodges in Canada East — all holding allegiance to English and Scottish lodges.

The Grand Lodge of Canada ruled Masonry in Canada East and Canada West until the confederation of the Canadian provinces in 1867 under one government.⁽²⁾ One of the lodges from Canada East that sent a representative was St. Andrew's Lodge No. 356, S.R. This lodge later decided not to join the newly formed Grand Lodge of Canada but did join the Grand Lodge of Quebec in 1869.

Grand Lodge of Quebec

With the birth of the Confederation of Canada, an agitation grew to form a separate Grand Lodge in the Province of Quebec, formerly Canada East.

On August 12, 1869, "a large and influential assembly of Free Masons, hailing from different Grand Lodges exercising jurisdiction in the Province of Quebec, was held in the City of Montreal."⁽³⁾ It was agreed to adjourn until September 24th, at which time it was resolved that a committee comprising R. W. Bro. John H. Isaacson, P.D.D.G.M.; R. W. Bro. John H. Graham, P.D.D.G.M.; R. W. Bro. Alex Murray,

(2) Paper by the late Will H. Whyte, G.S., G.L.Q.

(3) Minutes of the organization meeting of the Grand Lodge of Quebec.

P.D.D.G.M., and R. W. Bro. Thomas Milton, P.M. wait upon the M.W. the G.M. of the Grand Lodge of "Canada," M. W. Bro. A. A. Stevenson, of Montreal, to consider the advisability of establishing an independent Grand Lodge in this province."

The committee duly waited upon M. W. Bro. Stevenson, and reported back to the "assemblee" that "the M. W. the G.M. of Canada refused in a most peremptory manner to call together his Grand Lodge" to consider their request.⁽⁴⁾

For the next five years, there was an impasse, due to the firm refusal by the Grand Lodge of Canada to allow any transfer of allegiance of their Craft lodges. They sternly forbade any Mason to have dealings with the new Grand Lodge of Quebec. Notwithstanding this, the leaders in Quebec pressed forward. On October 20, 1869, the first meeting of the new Grand Lodge was called, at which 21 lodges were represented. Of these, 18 held warrants from the Grand Lodge of Canada, two from the Grand Lodge of England and one, St. Andrew's Lodge No. 356 S.R.

This Scottish Lodge was originally formed by members of Sussex Lodge No. 22 E.R. in 1849 under a dispensation, receiving its warrant dated March 10, 1851. St. Andrew's Lodge No. 356 S.R. was represented at the meeting by R. W. Bro. John Soles Bowen. He was subsequently elected to be the first Deputy Grand Master of the Grand Lodge of Quebec. St. Andrew's Lodge joined the Grand Lodge of Quebec at the first call on October 20, 1869, and is presently working under No. 6 on the Quebec register.

One of the resolutions unanimously concurred in at the organizational meeting was that "every lodge concurring in the promotion of the Grand Lodge of Quebec shall have authority granted to them for the purpose of continuing their work for the space of two (2) months . . . and should they fail to fulfil their engagement within the specified time, then all protection from the Grand Lodge of Quebec will cease." ⁽⁵⁾

The Grand Lodge of Quebec chartered a new St. Andrew's Lodge No. 53 in 1872. This Lodge is a daughter lodge of The Elgin Lodge No. 348 S.R., and surprisingly retained the workings of the Grand Lodge of Scotland. This error was probably due to the pre-occupation of the Grand Lodge of Quebec at the time with other more pressing matters.

The dispute with the Grand Lodge of Canada over territorial sovereignty was finally resolved in 1874. At that time, there remained in this jurisdiction only four lodges owning allegiance to foreign Grand bodies: St. Paul's Lodge No. 374 E.R.; St. George's Lodge No. 440 E.R.; St. Lawrence Lodge No. 640 E.R.; and The Elgin Lodge No. 348 S.R.

(4) Ibid Page 4.

(5) Ibid Page 12.

The three lodges warranted by the Grand Lodge of England had the choice of remaining under the Grand Lodge of England or throwing in their lot with the Grand Lodge of Quebec. They elected to remain loyal to their mother Grand Lodge.

As a matter of interest, the Grand Lodge of Quebec did not receive formal recognition from the Grand Lodge of England until 1906, on the understanding that no new lodges from that Grand Body would enter our territory, and that any interference with the three existing lodges, would result in withdrawal of recognition and fraternal relations by the Grand Lodge of England. An exchange of representatives was made. M. W. Bro. the Earl of Amherst accepted a commission from the Grand Lodge of Quebec and M.W. Bro. Sir Melbourne M. Tait, Chief Justice of the Province of Quebec, received a commission from the Grand Lodge of England. Unfortunately, the three lodges of English register were without official supervision of any kind by their Grand Lodge from 1893 to 1955.⁽⁶⁾

Following upon official recognition in 1906, St. Lawrence Lodge No. 640 E.R. transferred allegiance to the Grand Lodge of Quebec on October 20, 1906. It is presently working under No. 14 on the Quebec register.

The Elgin Lodge

There was one lodge, however, which did not reply to the organizational call on October 20, 1869. The Elgin Lodge No. 348 S.R., holding a warrant dated May 3, 1847, held aloof, in spite of twelve years of persistent pressure from the new Grand Lodge of Quebec.

M. W. Bro. John H. Graham, in his "Outlines of the History of Freemasonry in the Province of Quebec," says that, at a meeting of Free and Accepted Masons in Montreal on February 8, 1847, 18 brethren decided to form a lodge, holding from the Grand Lodge of Scotland.⁽⁷⁾ A committee, comprising Bros. Torrey, Macpherson and Balfour, waited upon the Governor-General, the Earl of Elgin, to solicit his permission to name the lodge for his lordship, which was graciously granted on February 15, 1847.

These brethren received their warrant, dated May 3, 1847, for the establishment of "The Elgin Lodge of Montreal," and later were allotted No. 348 from the Grand Lodge of Scotland. Some of the petitioners had been members of the military lodge Unity, Peace and Concord No. 316 E.R., whose original number was No. 574 E.R. (Moderns) and whose warrant was dated 1798. This lodge was held in the First Regiment Foot and was, for a time, attached to the 2nd Battalion, First Royal Scots Foot, when serving in India in 1808. A minute book of Unity, Peace and Concord Lodge No. 316 E.R., covering the period 1808 to 1836, is in the archives of The Elgin Lodge.

(6) Proceedings of Quatuor Coronati Lodge, Vol. LXX.

(7) Graham's History Page 177.

The first meeting of The Elgin Lodge was held on August 16, 1847, when the charter from the Grand Lodge of Scotland was presented and read by the secretary. Six candidates were initiated that evening. R. W. Bro. Alexander Courtney was elected R. W. Master and was installed on St. John's Night by W. Bro. W. M. Browne, W. M. of Zetland Lodge No. 371 E.R.

The present Earl of Elgin graciously accepted honorary membership in The Elgin Lodge in 1923 and always pays a visit to his Montreal lodge when he is in Canada on his frequent visits.

Many attempts were made by some of the brethren of The Elgin Lodge to obtain from the Grand Lodge of Scotland recognition of the Grand Lodge of Quebec, so that fraternal intercourse could be held with their Quebec brethren. For example, in March, 1870, Bro. Rose, feeling the need for such fraternal relations, gave notice that he would move, at the next regular meeting of his lodge, "to request the Grand Lodge of Scotland to recognize the Grand Lodge of Quebec."⁽⁸⁾ The die-hard Scots in the lodge at that time and on other occasions defeated such motion.

Later, the R. W. Master ruled that all members of The Elgin Lodge who also joined a lodge adhering to the Grand Lodge of Quebec would be immediately suspended. Later still, in August, 1874, after the differences between the Grand Lodge of Canada and the Grand Lodge of Quebec had been settled, The Elgin Lodge through its Worshipful Master reserved its stand and ruled that, since amity once more prevailed between the Grand Lodge of Canada and the Grand Lodge of Quebec, the doors of The Elgin Lodge be opened once more to members of the Grand Lodge of Quebec.

Another attempt was made by the Grand Lodge of Quebec, in June, 1876, to prevail on the remaining four lodges to confer with them with a view to "amicable junction of said lodges within this jurisdiction."⁽⁹⁾ The three lodges under English register again ignored the invitation. The Elgin Lodge however, replied that "this lodge resolved to continue their allegiance to the Grand Lodge of Scotland."⁽¹⁰⁾

In January, 1877, M. W. Bro. John H. Isaacson, Grand Secretary of the Grand Lodge of Quebec at the time, wrote to the Grand Lodge of Scotland, requesting "recognition on the basis of supreme Masonic jurisdiction in and over the Province of Quebec."⁽¹¹⁾

This was granted by the Grand Lodge of Scotland in May, 1877. Thereupon, a resolution was adopted at the 8th Communication of the Grand Lodge of Quebec to the effect that, since fraternal relations and formal recognition had been established between Quebec and Scotland "a

(8) Minutes of The Elgin Lodge 1870.

(9) 7th Communication of the Grand Lodge of Quebec.

(10) Ibid.

(11) Ibid.

definite period now be fixed when (the Lodge now operating in the Province) shall return its charter and receive from this Grand Lodge a duplicate thereof." January 1, 1878 was fixed as the ultimate date.

Two New Scottish Lodges

To the consternation of the Quebec brethren, at the quarterly communication of the Grand Lodge of Scotland, held May, 1878, charters were granted for two additional lodges in the City of Montreal: King Solomon Lodge No. 622 and Argyle Lodge No. 625. Naturally, this unexpected action blew up quite a storm.

When he was informed of the granting of the charters, our Grand Master lost no time in issuing a proclamation, dated June 21, 1878. The proclamation declared "such action on the part of the Grand Lodge of Scotland as an unjustifiable and unlawful invasion of our territory and jurisdiction of the Grand Lodge, declaring the warrants irregular and suspending intercourse between this Grand Lodge . . . and the Grand Lodge of Scotland."⁽¹²⁾

The whole situation was most unhappy, and two Grand Lodges, New Brunswick and Illinois, promptly took action to protest the stand taken by the Grand Lodge of Scotland.⁽¹³⁾ Similar action followed by nearly every Grand Lodge in North America.

Our Grand Master, in his address at the 9th Communication of Grand Lodge, held September, 1878, reviewed the situation at length. He informed the brethren that the Grand Lodge of Scotland had "revised" its interpretation of recognition of our Grand Lodge in that they could not accede to our demand of the severance of allegiance of The Elgin Lodge, and, rather than accede, they would recall their commission to our Grand Lodge, which they did, peremptorily, on December 3, 1878.

The Grand Lodge of Scotland in granting recognition to the Grand Lodge of Quebec, acted on the grounds that, in agreeing, in May, 1877, to acknowledge Quebec as a Grand Lodge, expressly reserved its jurisdiction over its Lodge, The Elgin Lodge, at Montreal, in the event of that Lodge desiring to continue its connection with the Grand Lodge of Scotland. They were merely supporting the position of the Grand Lodge of England at that time. This qualified resolution the body in Quebec refused to accept. The Grand Lodge of Scotland, when it passed the resolution in question, declared that it was not informed of the claim by the Grand Lodge of Quebec to absolute and exclusive jurisdiction "within the Province of Lower Canada."

(12) Freemasonry in the Province of Quebec, by R. W. Bro. A. J. B. Milborne.

(13) 10th Communication of the Grand Lodge of Quebec.

The Grand Lodge of Scotland, in a report presented to its communication held in August, 1878, continues:

"In its application of January, 1877, for recognition, (the Grand Lodge of Quebec) simply desired recognition of the Grand Lodge of Scotland and to be in fraternal intercourse with it. Grand Lodge, in disposing of the application, was thus not aware of Quebec's pretensions. . . . Had the body at Quebec frankly stated its demands in its application, the present difficulty would not have occurred, for Grand Lodge would have refused its recognition on such conditions."⁽¹⁴⁾

This position, however, was untenable, since M. W. Bro. J. H. Graham, in a letter to the Grand Lodge of Scotland, dated April 7, 1873, set forth that claim.

The Grand Lodge of Scotland took the position that The Elgin Lodge, having been in existence prior to the formation of the Grand Lodge of Canada in 1855, was not subject to the Grand Lodge of Quebec, and even if the Grand Lodge of Canada recognized the Grand Lodge of Quebec as having control of jurisdiction in the "Province of Lower Canada," it still did not convey jurisdiction of other grand bodies which it did not possess. They argued that the Grand Lodge of Canada having ceased to exercise jurisdiction in the Province of Lower Canada, that province was now open territory and in the same position as it was prior to the formation of the Grand Lodge of Quebec. The Grand Lodge of Scotland completely ignored the confederation of the provinces in 1867, and repeatedly referred to Quebec as the "Province of Lower Canada." Obviously, such a position could not be maintained.

Three days after the Grand Lodge of Quebec issued its proclamation, on June 21, 1878, the two new lodges of Scottish register were instituted in St. Paul's Lodge Room by R. W. Bro. (Dr.) George A. Baynes, who was Master of The Elgin Lodge at the time. It so happened that the Grand Lodge of Scotland in the previous year had appointed Dr. Baynes as Provincial Grand Master of Canada East, after an interim period of twenty-seven years, during which the Scottish Provincial Grand Lodge was without a Provincial Grand Master.

In the same year that the two new lodges were instituted — 1878 — a petition was finally sent to the Grand Lodge of Scotland by the brethren of The Elgin Lodge for permission to transfer their allegiance to the Grand Lodge of Quebec.⁽¹⁵⁾ The Grand Lodge of Scotland strenuously objected and censured Dr. Baynes for having conferred with members of the Grand Lodge of Quebec. His commission as Provincial Grand Master was forthwith cancelled.⁽¹⁶⁾

Matters stood still for a while, pending reaction of the Grand Lodge of Scotland to the volume of condemnation received. Finally, at a meeting held September 29, 1880, the three Scottish lodges in Montreal agreed

(14) Freemasonry in the Province of Quebec, by R. W. Bro. A. J. B. Milborne.

(15) Ibid.

(16) Ibid.

to resign their allegiance to the Grand Lodge of Scotland and come under the Grand Lodge of Quebec on the following terms:

"The said lodges to return their present warrants, which shall be endorsed by the Grand Master for the Grand Lodge of Quebec, (retain) their mode of work, the rank of their officers (who will bear the same titles as officers holding similar rank in the Grand Lodge of Scotland), their clothing and lodge property, and said lodges to be put to no expense in joining the said Grand Lodge of Quebec."

The Scottish lodges retired from this meeting, to reconvene on October 8, 1880, when it was decided to recommend to the Grand Lodge of Scotland to accept the terms, subject to the immediate suspension of the proclamation of non-intercourse issued by the Grand Lodge of Quebec and to the removal of suspension of all members under the Scottish constitution, pending final cession of territory now occupied by the Grand Lodge of Scotland.

On October 13, 1880, the delegates from the three Scottish lodges informed the Grand Lodge of Quebec that the Grand Lodge of Scotland had officially expressed their willingness to allow the said lodges to become of obedience to the Grand Lodge of Quebec.

A committee was then appointed by the Grand Lodge of Quebec, comprising Thomas White, James Dunbar, Melbourne M. Tait, John Isaacson and T. P. Butler. The Scottish lodges appointed Dr. Baynes, C. D. Hanson, William McWood, W. S. Walker and Henry Stewart.

Thereupon, the committee from the Grand Lodge of Quebec waited upon the Scottish lodges and invited them to attend an emergent communication of the Grand Lodge of Quebec on January 27, 1881, for the purpose of "acting on matters in connection with the lodges in this jurisdiction now holding warrants from the Grand Lodge of Scotland."

The three Scottish lodges were welcomed formally into the Grand Lodge of Quebec at 11 p.m. January 27, 1881, with grand honours and great rejoicing. Thus ended twelve years of distressing correspondence and heart-breaking negotiations.

The 1947 edition of the by-laws of The Elgin Lodge has this to say on the final result:

"The members of Elgin Lodge . . . were eventually rewarded for their persistence by return of the Scottish charter to be presented to the Grand Lodge of Quebec on January 27, 1881."

Until February, 1884, The Elgin Lodge worked without a Quebec number. Their minutes record their meetings as "Elgin Lodge, formerly No. 348 S.R." The Grand Lodge of Quebec, at the time of union with the Scottish Lodges, offered The Elgin Lodge number 7 on the Quebec register, which was vacant, as the charter of Prevost Lodge No. 7 Q.R. had been cancelled.

Prevost Lodge

Prevost Lodge No. 7 had experienced internal difficulties. The membership of this old lodge voted to join the Grand Lodge of Quebec on formation, but a few dissident brethren, led by R. W. Bro. Pickle of Royal Canadian Lodge at Sweetsburg, endeavoured, with some success, to maintain the supremacy of the Grand Lodge of Canada over the Craft lodges in Quebec. In spite of efforts over the years to bring about a reconciliation between the two factions, a duplicate warrant was issued by the Grand Lodge of Canada to the dissident brethren. The original number of Prevost Lodge was No. 1 C.R., and on joining Quebec, was allotted No. 7. The dissident brethren worked under duplicate No. 1 C.R. However, in 1874, when recognition by the Grand Lodge of Canada was finally achieved, there were two Prevost Lodges. The second lodge was allotted No. 8, in 1877. Finally, in 1897, the question of amalgamation of the two Prevost lodges was brought to a conclusion with Prevost Lodge No. 7 expressing its willingness to unite with Prevost Lodge No. 8 "provided the amalgamated lodge work under the charter which Prevost Lodge No. 7 had in its possession and also that the old number "7" be restored to them.⁽¹⁷⁾

The original Prevost Lodge No. 7 showed signs of decay from the competition of the duplicate Prevost Lodge, and in 1875, it practically ceased to exist. In 1883, the Grand Secretary reported the lodge in arrears and the following year, the Committee on the State of Masonry recommended that the warrant be recalled. As a result, number 7 was declared vacant and awarded to The Elgin Lodge. At length, the two Prevost lodges agreed to amalgamate, as stated earlier, but The Elgin Lodge would not give up its No. 7. Thus the amalgamated lodges were compelled to work under No. 8.

This controversy surrounding Prevost Lodge was an unfortunate episode in the records of the Grand Lodge of Quebec, since it was the original Prevost Lodge that surrendered its historic warrant No. 1 from the Grand Lodge of Canada to join the Grand Lodge of Quebec. It actually carried on until 1897, although it is recorded as "lapsed" in 1877.

It only remains to deal briefly with the other two Scottish Lodges, King Solomon Lodge No. 622 and Argyle Lodge No. 625, with a passing reference to Montreal-Kilwinning Lodge No. 20 Q.R.

There does not appear to have been the same difficulty in Argyle Lodge as in The Elgin Lodge. R. W. Bro. William McWood, the first Master of Argyle Lodge, was also a member of The Elgin Lodge and supported the Elgin Lodge in its conflict with the Grand Lodge of Quebec. However, once the difficulties with the Grand Lodge of Scotland were removed, he was one of the delegates who led Argyle Lodge into union with the Grand Lodge of Quebec.

(17) Freemasonry in the District of Bedford, by M. W. Bro. Homer A. Mitchell.

No records appear to have survived of King Solomon Lodge. The minutes have disappeared. M. W. Bro. J. H. Graham, in his History, lists its first officers. It is probable that this lodge was a daughter lodge of The Elgin Lodge, as was Argyle Lodge, in the sense that the members who formed the two lodges were also members of The Elgin Lodge. King Solomon Lodge lasted only eleven years after joining the Grand Lodge of Quebec, lapsing in 1892.

Montreal-Kilwinning Lodge No. 1 Q.R., however, had no connection with the Grand Lodge of Scotland, in spite of its honoured name. When the Lodge was instituted in 1859 by warrant from the Grand Lodge of Canada⁽¹⁸⁾, the first Master was John Boyd, who hailed from the little town of Kilwinning, Scotland. The brethren wished to honour their first Master by naming the lodge for his birthplace. This lodge was one of the lodges that answered the call to form the Grand Lodge of Quebec in 1869, and was originally allotted No. 13 on the register of the Grand Lodge of Quebec.

(18) History of Mother Kilwinning, a paper by R. W. Bro. E. P. Hoover.

No. 48

CANADIAN MASONIC RESEARCH ASSOCIATION



THE IRISH CIVILIAN LODGES
IN CANADA

— by —

M. W. BRO. R. V. HARRIS, P.G.M.



Read at the 25th meeting of the Association
at Montreal, Quebec, February 20th, 1959.

The Irish Civilian Lodges in Canada 1820 - 88

By R. V. Harris, P.G.M.

Freemasonry in Canada owes a considerable debt to the Grand Lodge of Ireland. Apart altogether from the great influence of many Irish Military Lodges in our earlier history before 1820 and since the impact of twenty-four civilian Lodges in the period 1821 to 1859 and even later, is of very great importance and significance.

To understand the full force of this influence, it is necessary to sketch very briefly the history of each, as found in the Irish and Canadian records.

To a considerable number were attached Royal Arch Chapters and several Knight Templar Encampments. Some of these Lodges, Chapters and K.T. bodies are still with us. Robertson, in his History of Freemasonry in Canada (Vol. II, p. 707) says that the Irish Lodges in Upper Canada "may justly claim the honour of initiating the scheme for independence that led to the organization of the Grand Lodge of Canada in 1855."

On November 10th, 1853, King Solomon's Lodge No. 222 (Irish Const.) of Toronto adopted a resolution calling for a Convention of all the Irish Lodges in the Province, with a view to forming an independent Grand Lodge of Upper Canada. This first Convention was held November 24th, 1853, at Hamilton. Other Conventions followed in 1854 and 1855, and on October 10, 1855 the Grand Lodge of A.F. & A.M. of Canada was formed.

The list of Irish Lodges in Canada as far as the writer has ascertained is as follows:

CANADA WEST

Leinster No. 283, Kingston, (1821-29) continued until about 1850 under duplicate Warrant.

St. John's No. 209, London (1841-55) now St. John's No. 20, G.R.C.O. and St. John's No. 209A, G.R.C.O.

(St. John's R. A. Chapter No. 209, (1843-58) now St. John's No. 6, G.R.C.

St. John's No. 159, Hawkesbury, (1844-88)—St. John's No. 21A, G.R.C.O., Vankleek Hill.

(St. John's R. A. Chapter No. 159, (1844-88)—St. John's No. 148, G.R.C.

(St. John's K. T. Encampment No. 159, 1850-?)

King Solomon's No. 222, Toronto, (1747-56)—King Solomon's No. 22, G.R.C.O.

St. Mark's No. 211, Port Stanley, (1850-58)—St. Mark's No. 94, G.R.C.O.
St. John's No. 286, Grand River, (1850-55)—St. John's No. 35, G.R.C.O. Cayuga.
Hiram No. 226, Ingersoll, (1851-57)—St. John's No. 68, G.R.C.O.
St. John's No. 231, Hamilton, (1852-56)—St. John's No. 40, G.R.C.O.
 (St. John's R. A. Chapter No. 231, (1857-?)—now St. John's Chapter No. 6, G.R.C.O.
 (Godfrey de Bouillon Encampment No. 231, (1855-59)—Godfrey de B., No. 3 G.R.C.
St. Thomas No. 232, St. Thomas, (1853-55)—St. Thomas No. 44, G.R.C.O.
Brant No. 323, Brantford, (1853-55)—Brant No. 45, G.R.C.O.
St. David's No. 236, Nobleville, (1854-55)—Vaughan No. 54, G.R.C.O. Maple.
Wellington No. 238, Dunnville, (1854-55)
Harmony No. 358, Binbrook, (1855-56)—Harmony No. 57, G.R.C.O. Binbrook.
Wellington No. 359, Startford, (1855-56)

CANADA EAST

Lodge of Social and Military Virtues No. 227, (1847-55)—Lodge of Soc. and Mil. Vir. No. 1, G.R.C.; (1857) Lodge of Antiquity No. 1, G.R.C.; (1869) Lodge of Antiquity No. 1, G.R.C.
Independent No. 237, Quebec, (1854-60)—Harington No. 49, G.R.C.

NEW BRUNSWICK

Lodge No. 997, Portland, (1820-21) Surrendered warrant 1820.
Hibernian, No. 318, St. Andrew's, (1830-61)—Warrant surrendered 1863.
 (Hibernian Chapter No. 318, (1834-62) Ceased working 1862.
 (Hibernian Encampment No. 318, (1840-60) Warrant returned 1862.
Hibernia No. 301, Saint John, (1837-68)—Hibernia No. 3, G.R.N.B.
 (Hibernia No. 301, Saint John, (1858-68) Name changed 1864 to New Brunswick Chapter; New Brunswick Chapter No. 10, G.R. Can. (1868-87); New Brunswick Chapter No. 13, G.R.N.B. (1887).
Portland Union No. 324, Portland, (1842-46)—Portland Union No. 780, Eng. Const. (1846-68); Union Lodge of Portland No. 10, G.R.N.B., Saint John since 1868.
Sussex No. 327, St. Stephen, (1846-67) now No. 7, G.R.N.B. (1868).
 (Sussex R. A. Chapter No. 327, St. Stephen, (1851-64)—St. Stephen Chapter No. 125 (Scot.) 1868-87. Now St. Stephen Chapter No. 7, G.R.N.B.
Leinster No. 347, Carleton, (1859-69)—Leinster Lodge No. 19, G.R.N.B. 1868-81) Warrant surrendered.

NOVA SCOTIA

McGowan No. 330, Amherst, (1845-65) Named Acacia No. 14, G.R.N.S., 1867. Now Acacia No. 8, 1869.
Shamrock No. 331, Halifax, (1853-60) In 1858 H.M.S. "Indus" No. 331, Warrant returned 1860.

CANADA WEST

LEINSTER LODGE No. 283 (G.R.I.) KINGSTON, CANADA WEST

The first Irish Warrant issued by the Grand Lodge of Ireland for a civil lodge in what is now Canada was issued on February 1st, 1821, to brethren formerly of that Masonic allegiance, residing at Kingston, Canada West, and was first called Erin's True Blues but a year later "Duke of Leinster" Lodge.

The Charter members were: John Gillaway, W.M.; William Chesnut, S.W.; and Robert Johnston, J.W.; and the number of the Lodge was 283 on the Irish Registry.



We have not been able to identify John Gillaway, nor Johnston, nor their former Lodges, and few Canadian records have been found covering the early days of the Lodge.



WE the MASTER, WARDENS, & BRETHREN, of LODGE, No. 949
Held in the Town of COLERAINE, and County of LONDONDERRY, and under
the Grand Registry of Ireland, of

FREE & ACCEPTED MASONS,

Do Certify that our Trusty and Well-beloved BROTHER,

William Chesnut ——— was by US Just and Law-
fully Entered, Passed, and Raised to that Sublime Degree of a MASTER
MASON, and is Regularly Registered in the Grand Lodge—and during his
stay with US, behaved himself as a worthy Brother—We therefore Re-
commend him as such, to all Regular MASONS round the GLOBE, whom this
may reach, Given under our Hands and Seal of our LODGE this 17th
Day of February 1815 — and in the Year of MASONRY, 5815

Rich Harten } Master.
John Harman
James Dunlap } Wardens.
Frank Stodden } Secretary.

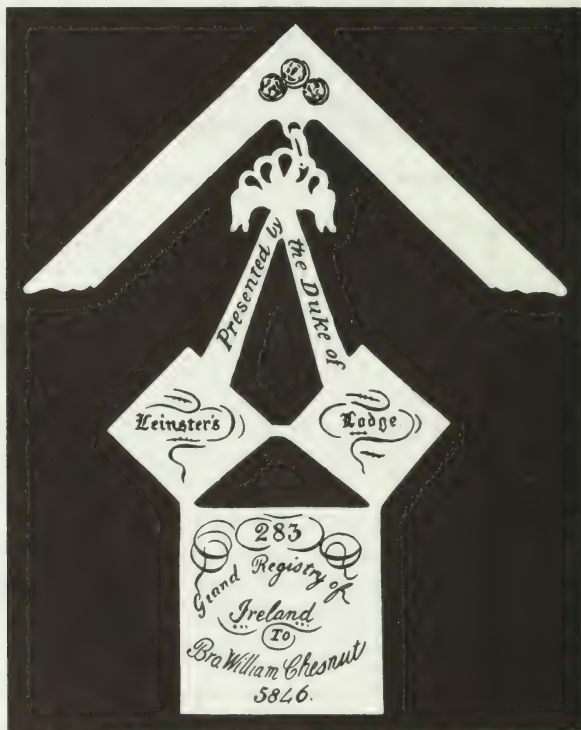
LONDONDERRY PRINTED BY ROBERT BUCHANAN.

William Chesnut's original certificate has recently been found among papers in the Estate of Miss Effie Caroline Chesnut, late of Kingston Ontario. It is dated February 17th, 1815, was issued by Lodge No. 949 of Coleraine, County Londonderry, and was signed by Richard Harten, Master, John Harman and James Dunlap, Wardens; and Frank Stodden, Secretary. It states that William Chesnut "was by us just and lawfully entered, passed and raised."

A certificate from the Grand Lodge of Ireland dated April 18, 1815 and signed by Robert Handcock, Grand Secretary, and W. F. Graham, D. G. Secretary, confirms the fact that it was in Lodge No. 949 at Coleraine that he received his first three degrees in Masonry. His Knight Templar certificate is dated the same day, and is signed by Richard Harten, G.M., James Dunlap, D.G.M.; and William Blair and Frank Stodden. It certifies that he had duly passed the Excellent, Super-Excellent and Royal Arch Degrees preparatory to his admission. The K.T. degree was conferred "under the sanction of No. 960 dedicated to Moses and King Solomon."

There were other Lodges in Kingston at the time, namely No. 6, Provincial Registry, and Dundas Faithful Lodge No. 446, Eng.*(1814) in the 68th Regiment of Foot, then stationed at Kingston. At a convention of lodges held at Kingston in 1821, presided over by Simon McGillivray, Provincial Grand Master, steps had been taken to form a Provincial Grand Lodge, but it was made very plain to the brethren of Leinster Lodge that they were outside the pale and could not be admitted to the new Grand Lodge, on the ground "that the conduct of the members is not orderly as Masons" and further, that this convention "shall keep themselves aloof from said Lodge and its members."

Eventually the good offices of Lodge No. 446 brought about a sort of harmony and peace, and it was agreed among some of the officers in December 1825 that Lodge No. 6 and Leinster Lodge should be amalgamated under the authority of the Provincial Grand Lodge established by England in 1824. The Secretary of Leinster Lodge was James Robinson Wright, and pending the receipt of a new Warrant he was persuaded to hand over the Warrant of that Lodge to Simon McGillivray, the Provincial Grand Master, who issued his dispensation to the members of Leinster Lodge.



**Chartered June 2, 1810, by "Ancients" as No. 348; number changed to 297 in 1832; erased, 1844.*

On learning more fully what had happened, some of the members wrote to Ireland protesting; whereupon the Grand Lodge wrote the members of Leinster Lodge urging them not to give up their Warrant, and asserting that the surrender of the Warrant was "an un-Masonic interference with the rights and prerogatives of the Grand Lodge of Ireland."

On receipt of this letter, the brethren asked the Provincial Grand Lodge to return their Irish Warrant, but John Dean, the Provincial Grand Secretary, replied that it was not in "his power to give up the Warrant, except by order of the R. W. Provincial Grand Master."

From the records in Ireland it would appear that the original Warrant of February 1, 1821 was "impounded" by the English Provincial Grand Lodge of Canada West on December 7th, 1826, and that a duplicate was issued by the Grand Lodge of Ireland dated July 4, 1829. Among the papers is a copy of the By-laws of Leinster Lodge No. 283, Kingston C.W. constituted under the new Warrant of the Grand Lodge of Ireland, dated July 4th, 1829, and containing considerable information respecting the history of the Lodge from 1821 to 1846.

The record in Robertson's History of Freemasonry in Canada (Vol. II, p. 99, 684-98) ends abruptly in 1829, while the records of the Grand Lodge of Ireland show that between 1821 and January 15, 1850, ninety members were registered in the Grand Lodge books. In this period, a silver P. M.'s jewel was presented by the Duke of Leinster's Lodge to Bro. William Chesnut 5846, the founder of the Lodge. This jewel is in the Archives of the Grand Lodge of Nova Scotia.

The by-laws of 1846 contain a brief history of the Lodge from 1821-35 after which time it met at Barriefield from 1835-42.

Among the members of Leinster Lodge No. 283 were:

William Chesnut, a member of St. John's Encampment No. 1 at Kingston 1823-28. He was elected Grand Commander of the Encampment on May 29th, 1827.

Robert Johnston, also a member of the same Encampment, and very active in the Knight Templar Order,

Philip Ferguson Hall, Recorder of the Knight Templar Encampment.

The Grand Lodge of Ireland reports that it was not until 1893 that Warrant No. 283 was actually returned.

See Robertson, History of Freemasonry in Canada I, p. 1087-93.

Hist. Grand Lodge of Ireland II 60-67.

The second Irish Lodge to be organized in Upper Canada was formed in London, Canada West, in 1841, when the Provincial Grand Lodge of the Province of Canada West was dormant. As there was no other duly constituted authority, the brethren resolved to apply to the Grand Lodge of Ireland for a Warrant, which was granted May 6, 1841.

When the Warrant did not reach Canada in reasonable time, application was made to Brother Thomas Dillon in Toronto, D.G.M., for Ireland in Canada West, and he issued a dispensation dated January 11, 1842, in the following terms:

"London, Province of Canada,
11th day of January 1842.

"Dispensation

Agreeably to a letter received from the Grand Lodge of Ireland, dated 4th day Oct. 1841, acquainting us that a Warrant has been transmitted from the said (Grand) Lodge to form a new Lodge in London, U.C., you are therefore directed to form yourselves into a body for the purpose of instructing yourselves in Masonry previous to receiving the Warrant. You are clearly to understand that until you are installed under your Warrant, 209, (that) you are not to craft or raise anyone to the degree of a Master Mason.

"I remain, yours respectfully,

"Alex. Barber, WM, Lodge No. 83,
"James Bull, Secty to 83."

"To Samuel Peters, W.M. 209."

Lodge No. 83 was a Lodge working under a field Warrant in the 83rd Regiment of Foot, issued by the Grand Lodge of Ireland in 1808 as No. 435, and exchanged for No. 83 in 1811. The Regiment was stationed in London, at the time, and the D.D.G.M. took advantage of the presence of the Lodge in London to get prompt action under the circumstances.

The minutes of the new Lodge begin on October 1, 1842, but it is clear from the record that previous meetings had been held to deal with the furniture and regalia, and to fix the time for regular meetings and the place of meeting, William Balkwill's Inn.

The missing Warrant, Constitution, Rules and Regulations were forwarded on September 5, 1842, by Thos. Dillon, with full instructions as to the conduct of the Lodge. He himself constituted the Lodge on October 3rd, 1842 "the ceremony being gone through slowly and solemnly." The Lodge adopted the name of St. John's No. 209.

The first officers were Samuel Peters, W.M.,
Jeremiah Henry Joyce, S.W.,
William Gunn, J.W.,
James Farley, Secretary.

At the installation members of Lodge No. 83 (Irish) mentioned above, and No. 396 (Irish) in the 23rd Regiment, were present. The fee for the three degrees at this time was one pound ten shillings.

At the second meeting three members were made Past Masters of the Lodge, so that in the absence of the W.M. a P.M. might fill the chair. Members late in arriving were fined 2d to 1 shilling, and for other serious offences as unnecessary talking during business.

The minutes of the Lodge from its inception are the usual record of charity votes, presentations, church services, St. John's Day festivals, the conferring of degrees, etc. Here and there we find a quaint minute, such as the resolution of December 27, 1843 "that seven miles be the length of our cable-tow" and that on December 10, 1844, when the Secretary was ordered to "redeem a bad Mexican dollar" which he had taken on the previous June 24th.

In 1843 seventeen meetings were held, and in 1844 no less than 32 meetings, and the membership increased rapidly. On June 24, 1844, at the invitation of the Rev. Benjamin Cronyn (later Bishop of Huron) the Lodge laid the cornerstone of St. Paul's Church, now the Cathedral Church of the Diocese. They also laid the cornerstone of a new Public School in June 1849.

In August 1845, a new Provincial Grand Lodge was formed at Hamilton, with Sir Allan Napier MacNab as Provincial Grand Master, but St. John's Lodge although invited to unite with it, ignored the invitation.

The Lodge was also active in promoting the formation of lodges at Port Stanley and Grand River in 1850, at Hamilton in 1851 and at Ingersoll, all with Warrants from the Grand Lodge of Ireland. (A comprehensive account of the Lodge will be found in Robertson's History of Freemasonry in Canada, Vol. II, Chapter XC, p. 591).

Beginning in 1853 we note a trend of opinion in favour of joining the proposed independent Grand Lodge of Canada, and the Lodge appointed a delegate to attend the Masonic Convention at Hamilton and in April and in October, 1855, the Lodges' delegates were instructed to vote for independence, and the establishment of a Grand Lodge for the United Provinces of Canada.

On the formation of the new Grand Lodge the Lodge accepted a new Warrant, No. 14, November 13, 1855, later re-numbered 20.

The Grand Lodge of Ireland was advised that No. 209 "has ceased to work under their jurisdiction" and "having harmoniously worked for many years under the Warrant, the brethren request the Grand Lodge to permit the Warrant to remain among us to be kept in the Lodge" to which the Grand Lodge agreed.

This was however not the end of the Irish Lodge.

On November 24, 1857, three members of the Lodge wrote the Lodge requesting it to deliver up the old Warrant No. 209,, "to permit the brethren to assemble and work the Royal Art in this city to meet and work the same as heretofore." This letter was signed by Joseph F. Rolfe, Alex. Johnson and Jno. Keary. No action was taken by Lodge No. 14, and there were no withdrawals from the members.

Three years later however, the old Warrant was "purloined" by members of the Lodge who continued as members of No. 20 and who applied to the Grand Lodge of Canada for recognition which they obtained in March 1860, the landlord letting the new Lodge, calling itself No. 209, use the Lodge room.

In August 1860 No. 209 was declared irregular by the Grand Lodge. In November, the irregular lodge wrote No. 20 asking for the books of the old Lodge, which request was denied.

In June 1861, Garrett, Irwin, Taylor and Perkins were suspended by Lodge No. 20 for belonging to Lodge No. 209, and in February 1862 Grand Lodge issued an edict forbidding all regular Masons recognizing No. 209. (Irish Reg.) "as the resolution passed at a former session of the Grand Lodge as to their extinction under the original Warrant, working in an irregular and unconstitutional manner, was confirmed at least meeting."

On December 9, 1862 however, the Grand Master, Thomas Douglas Harington, pronounced No. 209 and St. Lawrence Lodge at Montreal, regularly constituted, and ordered them to be recognized by all regular Masons!

The next ten years was a period of strife between the two lodges which may be summarized as follows:

1862: An appeal by the off-shoot lodge to the Grand Lodge of Ireland "for protection;" that Grand Lodge instruct Bro. Kivas Tully, its Grand Representative, to withdraw from the Grand Lodge of Canada. This he did with the result that the Grand Master revoked all previous edicts.

1863: During 1863 four conferences were held seeking a solution of the difficult problem.

1864: On April 27, 1864, the Warrant of the off-shoot Lodge was purloined from the Masonic Hall, following which the Secretary was instructed to apply to the Grand Lodge of Ireland for a duplicate, which was issued on June 16, 1864.

During the period 1865 to 1871 comparative quiet prevailed, except that in 1868 the Ark of St. John's R. A. Chapter, attached to the Irish Lodge, was broken open and despoiled. Later the Lodge collars, jewels, aprons, etc., were taken from the Hall, and some windows broken.

In 1872 application was made to the Grand Lodge of Canada by the Irish Lodge for recognition; the duplicate Warrant was surrendered to

the Grand Lodge on July 24, 1872 and a new Warrant issued, No. 209A, with the privilege of using the Irish Work; and so the situation has remained until the present day.

The full story is told by Robertson in his History of Freemasonry Vol. II, p. 591 - 617.

Historical Sketch of St. John's Lodge No. 20, G.R.C., 1841-1955 (M.D. Dawson and Richard Booth).

ST.-JOHN'S ROYAL ARCH CHAPTER, 1843-58

On February 14, 1843, the brethren of St. John's Lodge No. 209, applied to the Grand Chapter of Ireland for a Warrant to hold a Royal Arch Chapter.

The Chapter was closely associated with the Lodge in all activities, prospered as the Lodge prospered, and shared in the ownership of the furniture. A Minute book written partly in pencil and partly in ink exists for the period 1843 to 1848. The officers under the Irish System were designated as First, Second and Third Principals, with three Sojourners, two Scribes and a High Priest.

A curious situation arose in the Lodge on December 29, 1852, when the Master of the Lodge ruled that all R.A. brethren were entitled to be present at the installation of the new Master, stating that "a virtual Pastmaster of the R.A. Chapter had the same rights and privileges as an actual Pastmaster. W. Bro. A. S. Abbott, the Secretary and P.M. of the Lodge dissented, and asked permission to retire with other members. The W.M. appears to have had his own way and the installation was proceeded with. I am informed that in Ireland a "virtual" P.M. was qualified until 1864 for the R.A. Degree but in 1851 only an actual P.M. was declared qualified to be present at the installation of a Master of a Lodge.

On the formation of the Grand Chapter of Canada in 1858 St. John's Chapter became No. 6 G.R. Can. with R. Ex. Comp. William Daniell of St. John's Chapter named Grand Scribe N.

ST. JOHN'S LODGE No. 159 (G.R.I.) HAWKESBURY, C. W.

While this Lodge bore a senior number, it was not the earliest in Canada, but it had a somewhat longer existence than any other Irish Lodge in the Dominion, namely, 44 years.

The Lodge called St. John's No. 159 was Warranted March 15, 1844, the first Master being William Robertson; Andrew McCready, S.W.; and Patrick McKee, J.W. Meetings were held in Ouimet's Hotel at Hawkesbury, six miles from L'Original the county town of the United Counties of Prescott and Russell, near Ottawa.

In 1859, the Lodge removed to Vankleek Hill, where it met with fair regularity until July 1870 in the home of Hiram Johnston, and then in R. W. Lendrum's house.

The active members of these early days were:

Thomas Mears, an early settler and Millar, both of
Hawkesbury Village; Samuel Curran of Hawkesbury West; Hiram
Johnston and Silas Grant, both of Vankleek Hill

Angus Urquhart of Hawkesbury, Mills Robert Hamilton and Chauncey Johnson, both of L'Orignal.

On the formation of the Grand Lodge of Canada in 1855, the Lodge, while represented by three of its members at the Hamilton Convention in that year, did not join the new Grand Lodge when formed in July 1856, and maintained an isolated position until 1888.

In July 1870 the Lodge removed to L'Original, and met temporarily in the house of T. O. Steele, removing in November to new quarters over T. F. McAvoy's store, where it continued to meet until a new lodge room was erected on Court Street. In 1886 the Lodge removed again to Vankleek Hill.

In 1872 the presence of this Irish Lodge at L'Original within the jurisdiction of the Grand Lodge of Canada was brought to the attention of the Grand Lodge at its annual meeting at Hamilton in that year, when the D.D.G.M. (E. C. Barber) for the Ottawa District referred to the Lodge as having "for years past acted in a most irregular manner . . . the erring Lodge has been allowed to pursue its course." About this time the Lodge adopted the name "St. John's" by which it has since been known. No action was taken, and the rivalries of the Lodge and of two Canadian lodges at Plantagenet and Hawkesbury became acute, and in 1873 the D.D.G.M. issued an edict to the Lodges under his jurisdiction directing them to refuse admission to brethren hailing from St. John's Lodge until a settlement of the question was obtained from the Grand Lodge of Ireland, which "had treated our most earnest remonstrances with cool indifference." The Grand Master apparently revoked the order issued by the D.D.G.M. as in excess of the latter's powers.

In 1873 Plantagenet Lodge No. 186 laid a complaint against St. John's Lodge for "not acting in accordance with the rules governing Masonic lodges in this country". That is, an invasion of its jurisdiction.

In the following year an agreement was negotiated for the merger of St. John's Lodge at L'Original with Hawkesbury Lodge No. 210 at Hawkesbury (then in a languishing condition), both to surrender their Warrants and a new one to be issued by the Grand Lodge of Canada. The Grand Lodge of Ireland however did not confirm this agreement, but removed their Lodge to VanKleek Hill.

Nothing happened until 1887 when the D.D.G.M. (David Taylor) of the Ottawa District re-opened negotiations, and on November 25th, 1887 St. John's Lodge No. 159 decided to apply for a Warrant from the Grand Lodge of Canada, and to move from L'Original to VanKleek Hill. The Grand Lodge approved of the petition and assigned the Lodge No. 21A to indicate a lodge dating from 1844 and on December 18, 1888 the new Warrant was delivered to the Lodge. The old Warrant was returned to the Grand Lodge of Ireland on August 8, 1890. This was the last of the 26 Irish Lodges in Canada to leave the Mother Grand Lodge. In the forty-four years of its history as an Irish Lodge 278 members were registered in the books in Dublin.

ST. JOHN'S ROYAL ARCH CHAPTER No. 159 (L'Original)

From the first days of its history beginning in 1844, a Royal Arch Chapter was attached to Lodge No. 159. It met wherever the Lodge met.

The sequence followed in conferring degrees did not always follow the present day order, for on September 1st, 1856 the Mark degree was conferred on a number of candidates, some of whom had already received the Royal Arch degree that same evening.

The Irish Warrant was surrendered in 1888 and a new Warrant issued, No. 148 G.R.C. by the Grand Chapter of Canada.

ST. JOHN'S KNIGHT TEMPLAR ENCAMPMENT, HAWKESBURY, ONT.

In 1850 a Knight Templar Encampment was established under a Warrant issued to Andrew McCready, William Hamilton and Robert Hamilton, "to be attached to Lodge and Chapter No. 159".

KING SOLOMON'S LODGE No. 222 (G.R.I.)

Now No. 22, (G.R.C.O.) TORONTO, ONT.

On February 3, 1847 a Warrant, No. 222, was issued by the Grand Lodge of Ireland to John Trueman and Robert Moore, both of Lodge No. 565 at Lambeg, Co. Antrim, and David Kopkins of Lodge No. 105, Tanderagee, Co. Armagh, to hold a Lodge at Toronto.

At this time there were many Craftsmen from the North of Ireland resident in that City, whose custom for some years it was to meet and celebrate St. John's Day at the Tyrone Inn, Queen St. West. After being refused a Warrant by the Provincial Grand Lodge of England for Canada West, they applied to the Grand Lodge of Ireland, nominating John Trueman, the Keeper of the Tyrone Inn, as their first Master; David Hopkins as S.W., and Robert Moore as J.W. Their petition was recommended by Lodge No. 105 at Tanderagee, to which several of the petitioners belonged, also by Lodges Nos. 79 at Tanderagee and No. 82 at Portadown.

As Bro. Trueman was disqualified under the rules of the Grand Lodge of Ireland by his occupation from holding the office of Master, as long as the Lodge met in his house, he retired in favour of William Cassidy, P.M. of Lodge No. 105.

The Lodge met at the Tyrone Inn from 1847 to 1849 and at the beginning of its career adopted the name King Solomon's Lodge.

The Lodge early secured the affiliation of several very active Masons whose influence on the progress of the Craft in Upper Canada proved to be very notable.

Just at this time the movement for an independent Grand Lodge in Upper Canada was gaining momentum, and had the support of many lodges both of English and Irish origin. One of the leaders in this movement was King Solomon's Lodge, which in November 1853 adopted the first resolutions calling for a convention. At that time there were ten Irish Lodges in Canada West. All of them were duly invited to attend a conference to be held at Hamilton on November 24, 1853, when the decision was reached to organize an independent Grand Lodge for Canada West.

Eventually the interest of the English and Scottish Lodges resulted in the formation of the Grand Lodge of Canada on October 10, 1855, and in January 1856, King Solomon's Lodge applied for a Warrant, which was issued as No. 16, February 3rd, 1856. On the renumbering of the Lodges in 1858 the Lodge became No. 22, its present number on the Roll of the Grand Lodge.

The Irish Warrant was returned on June 21, 1858 to the Grand Lodge. In the eight years during which the Lodge worked under its Irish Warrant, 109 members were enrolled in the Irish register.

A full account of this important Lodge will be found in Robertson's History of Freemasonry in Canada. Vol. II, p. 618.

LODGE No. 211 (G.R.I.) PORT STANLEY,
NOW ST. MARK'S LODGE No. 94 (R.C.O.) PORT STANLEY

At Port Stanley in the County of Elgin, nine miles South of the City of St. Thomas, a Lodge, No. 211, was established in 1850 under a Warrant dated October 31st, 1850, issued to William Dundas Hall, as W.M.; David Thompson, S.W.; and Henry B. Bostwick, J.W. Of the nine petitioners, five were from No. 209 at London, C.W.

The Lodge continued for only seven years, and on June 12, 1858 surrendered its Warrant and in July received a new Warrant from the Grand Lodge of Canada as St. Mark's Lodge No. 53, now No. 94. During the seven years of its existence only the original nine members were registered in the Grand Lodge books in Dublin.

ST. JOHN'S LODGE No. 286, (G.R.I. GRAND RIVER
Now No. 35, G.R.C.O.) CAYUGA

The next Irish Lodge to be organized in the Province of Canada West was No. 286 at York, on the Grand River, Township of Seneca, County of Haldmand, under a Warrant dated December 10, 1850. The three principal officers named in this Warrant were William Young, W.M.; Samuel Cormick, S.W.; and William A. Spooner, J. W. The Lodge adopted the name of St. John's Lodge.

In June 1854, the Lodge removed to Cayuga, where it has since continued.

In 1855 the Lodge joined in the organization of the Grand Lodge of Canada, and in December 1855 became No. 18. On the renumbering of the Lodges it was assigned No. 35.

Between 1851 and September 1853 thirty-seven members were registered in the Grand Lodge books in Dublin. Its Irish Warrant was returned to Dublin June 21, 1858.

A full account of the Lodge will be found in Robertson's History, Vol II, p. 699.

KING HIRAM LODGE No. 226, (G.R.I.) INGERSOLL, OXFORD CO., CANADA WEST
Now ST. JOHN'S LODGE No. 68,

In the year 1792 William Jarvis, Provincial Secretary of the Province of Upper Canada, was appointed Provincial Grand Master by Grand Lodge of England (Ancients). Under this authority Jarvis in 1795 organized a Grand Lodge at Newark (Niagara) then the seat of government. In 1797, the administrative headquarters were removed to York (Toronto) while the Masonic East continued at Newark with Robert Kerr, D.G.M. in charge, who forwarded documents to York for signature by the Grand Master. In 1803 a revolt took place, George Forsyth being elected G.M. by the brethren at Newark. This forced Jarvis to summon a meeting of the Provincial Grand Lodge at York, at which representatives of eight Lodges reaffirmed their loyalty to Jarvis, and reported the situation to the Grand Lodge in England.

Meanwhile the Newark brethren assumed the prerogatives of an independent Grand Lodge and issued a number of Warrants, the first being for a Lodge at Ingersoll, known as West Oxford, which met first on April 12, 1803 as No. 21.

The original Warrant and Minutes from the above date are now in the possession of King Hiram Lodge No. 76, G.R.C.O. The Lodge met somewhat irregularly, and was apparently aware of doubts existing as to the regularity of its Warrant.

Following several conventions held at Kingston, and the reorganization of Freemasonry in the Province, King Hiram Lodge united with the second Provincial Grand Lodge as No. 12, at York, Prov. Reg., receiving

an English Warrant, No. 765, dated September 23, 1822 (No. 498 in 1832). The Lodge met only twice in the period 1830-35.

In 1835 the Lodge became dormant, and did not meet until 1852, when, because of the dormancy of the Provincial Grand Lodge, the brethren applied to the Grand Lodge of Ireland for a new Warrant, which was dated August 30th, 1851.

The officers named in this new Warrant were David Curtis, W.M.; who had been the leader in reviving the Lodge; John Galloway as S.W.; and David Doty, J.W.

From its reorganization until March 1857 eighty-six brethren were registered in the books of the Grand Lodge in Dublin.

In 1856 a new Lodge, known as St. John's Lodge No. 35, was formed in Ingersoll under dispensation from the Grand Lodge of Canada. Shortly afterwards King Hiram Lodge and St. John's Lodge agreed to merge. The former does not seem to have returned its Warrant to Ireland, but all of its members joined St. John's Lodge No. 35, now No. 68, G.R.C.O. thereby consolidating the two lodges (Robertson, Vol. II, p. 381, 637).

ST. JOHN'S LODGE No. 231 G.R.I.
Now No. 40, G.R.C.O., HAMILTON

On July 2, 1852 a Warrant was issued by the Grand Lodge of Ireland to Thomas Bird Harris, as W.M.; Alfred Booker, S.W.; and John W. Kerr, J.W., for a Lodge to be held in Hamilton, Canada West. The Lodge adopted the name of St. John's Lodge No. 231. Within a year the movement for an independent Grand Lodge was set on foot, and St. John's Lodge warmly supported the proposal, and promptly joined the new Grand Lodge, its present number being 40.

In the period from 1852 to September 1856 fifty-two members were registered in the books of the Grand Lodge of Ireland. The Warrant was returned to Ireland in June 1858, endorsed "cancelled" and returned to St. John's in July 1902. St. John's Lodge is now one of the largest and most progressive lodges in the jurisdiction. (see Robertson, Vol. II p. 668).

ST. JOHN'S CHAPTER

On January 5, 1857 a Warrant was delivered to Thomas Bird Harris, from the Grand Royal Arch Chapter of Ireland, authorizing him and John Rose Holden, John Baine, Thomas Duggan, Henry Langdon, Thomas Lee, John Harris, Edward Marshall and John W. Kerr to hold a Royal Arch Chapter in the City of Hamilton, to be known as St. John's Chapter; and to be attached to St. John's Lodge No. 231.

On April 25, 1857, the Chapter appointed delegates to attend a meeting of delegates for the purpose of forming a Grand Chapter of Canada. This Grand Chapter was duly formed on the 2nd day of April 1857, and St. John's Chapter became No. 6, G.R.C.

Supreme Grand Encampment
OF
High Knights Templars of Ireland
Sunster BN. N. 231

The Supreme Grand Commander John Augustus Frederick Duke Sunster
The Supreme Deputy Grand Commander John Fitzhugh Stinson Esq.
The Supreme Grand Captain General Robert W. Shickle Esq.
The Supreme Grand Marshall Thomas Jones Esq.

Whereas Our right trusty and well beloved Brothers and Knights Companions, Thomas Bruce Harris James Daniell Robert J. Hamilton William Myles Charles Magill James Oswald P. H. Fletcher have brought us to constitute and establish an Encampment of High Knights Templars and Masonic Knights of Malta together with a Council of the preceding Degrees of Knights of the Sword, Knights of the East and Knights of the East and West, commonly called Red Cross Masons to be holden in Hamilton in the County of Wexford, N.W. by them and their Descendants lawfully admitted and to be attached to Lodge and Chapter No. 231

We duly considering the premises. Do by these presents Authorize and Constitute the above named Knights Companions and their Successors to be the Officers of an Encampment of High Knights Templars and Masonic Knights of Malta and of the aforesaid preceding Degrees of Knights of the Sword, Knights of the East and Knights of the East and West, commonly called, Red Cross Masons to be holden at Hamilton in the Co. of Wexford, N.W. and to be attached to Lodge and Chapter No. 231 aforesaid, with full power to perform all Acts befitting such assemblies Provided the same shall be in strict conformity to the Rules and Regulations now existing or hereafter to be made by this Supreme Grand Encampment reserving to Us and our Successors the right of deciding all differences that may arise and of annulling or cancelling these presents if We shall deem it necessary so to do

Dated this Eighteenth day of October 1855



John A. F. Duke Secy. G. Encampment
and G. Hamilton

Irish Knight Templar warrant for present
Godfrey de Bouillon, Preceptory No. 3, Hamilton, Ont.

GODFREY DE BOUILLON ENCAMPMENT
Now No. 3, HAMILTON, ONT.

On October 18, 1855, the Supreme Grand Encampment of High Knights Templars of Ireland issued a Warrant to Thomas Bird Harris, James Daniell, Robert Hamilton and others, constituting them as an Encampment attached to Lodge and Chapter No. 231 at Hamilton in the County of Wentworth, Canada West. Under this Warrant the Fraters were authorized to confer not only the degrees of Knight Templar and Knight of Malta, but also those of "Knight of the East or Sword, and Knight of the East and West commonly called Red Cross Masons." The Fraters adopted the name Godfrey de Bouillon. In the absence of positive evidence, there is considerable doubt whether the Encampment ever functioned.

On June 15, 1859 the members surrendered their Warrant, and transferred to the Provincial Grand Encampment of Canada, and are now No. 3 on the Roll of Sovereign Great Priory of Canada.

ST. THOMAS LODGE No. 232, (G.R.I.)

Now No. 44, G.R.C.O. ST. THOMAS

Another Lodge of Irish origin with a short career of activity before affiliation with the Grand Lodge of Canada was St. Thomas Lodge No. 232, of St. Thomas, County of Elgin, Canada West.

The Irish Warrant for this Lodge was dated March 30, 1853, and was issued to Henry Caldwell, W.M.; Elijah Eli Duncombe, S.W.; and Murdoch MacKenzie, J.W. The early records of the Lodge have not been preserved.

The Lodge continued until October 1855, when it united with the Grand Lodge of Canada as No. 21. The old Warrant was returned to Ireland, and has endorsed across its face a declaration by W. Caldwell and Thos. R. Warren, Past Masters, that the Lodge having received a Warrant from the new Grand body, the Irish Warrant is looked upon as "a dead letter."

On the renumbering of the Lodges the St. Thomas Lodge became No. 44.

The names of only the first three principal officers appear in the Dublin records. (see Robertson II p. 673).

BRANT LODGE No. 323, BRANTFORD, CANADA WEST

Now No. 45, G.R.C.O.

Of the four Lodges in Brantford, Ontario, the oldest — Brant No. 45, is of Irish origin, having been organized in July 1853. The Warrant from the Grand Lodge of Ireland was dated July 6, 1853, and was issued to A. Worthington, W.M.; Charles H. Waterous, S.W.; and R. Henwood, J.W. After three years of activity the Lodge joined the Grand Lodge of Canada, becoming No. 22, now No. 45. The old Warrant was returned to Ireland in June 1856. (Robertson II, p. 701).

ST. DAVID'S LODGE No. 236 (G.R.I.) NOBLEVILLE,
NOW VAUGHAN No. 54, (G.R.C.O.) MAPLE.

Still another Irish Lodge of short life was that warranted at Nobleville Township of Vaughan, York County, as No. 236, and dated May 8, 1854. This was issued to James Woods, W.M.; and John Noble, S.W., both of Lodge No. 798 (at Sion Bridge, Co. Tyrone) and James Dick, J.W. of Lodge No. 790 (at Clones). Other petitioners were William F. Ward, Thomas Gordon and James Gordon.

According to Robertson the petitioners surmised that the Provincial Grand Lodge would be unwilling to grant them a Warrant owing to the nearness of another Lodge at Richmond Hill, 3½ miles East of Nobleville, and they therefore sought a Warrant from the Grand Lodge of Ireland. Their petition was dated March 23, 1854, and suggested the name St. David's, but at the first meeting they decided to call it Vaughan Lodge.

Present at the first meeting, September 21, 1854, was Bro. Kivas Tully, Grand Representative of the Grand Lodge of Ireland, and other members of King Solomon's Lodge, Toronto.

The Lodge was represented at the Convention held October 10, 1855, called to organize the Grand Lodge of Canada, following which the Lodge agreed to surrender its Irish Warrant and apply for a Warrant from the new Grand Lodge, which was numbered 27.

In the period September 1854 to February 1856, 23 members were registered in the Grand Lodge books in Dublin. The Warrant was returned to Dublin on December 9, 1856.

The Lodge is now known as Vaughan Lodge No. 54, G.R.C.O., at Maple, Ontario. (see also Robertson II, p. 674).

WELLINGTON LODGE No. 238 (G.R.I.)
DUNNVILLE, CANADA WEST

Almost the last Irish Lodge to be warranted in Canada West, No. 238, at Dunnville, Haldimand Co., dated July 17, 1854 — issued to Samuel Cornick, W.M.; Jacob Osman, S.W.; and Elwin Woodbury, J.W.

Dunnville is not far from Cayuga, the location of Lodge No. 286, already mentioned, and the Lodge there undoubtedly prompted several of its members to seek an Irish warrant in 1854. The Lodge was called Wellington Lodge No. 238, and the first meeting was held October 22nd, 1854, when the Irish Warrant was read, the Lodge constituted and the officers installed, David Mcindoe becoming J.W. in place of Edwin Woodbury named in the Warrant. Only 14 members were registered in the Grand Lodge books in Dublin.

The Lodge was represented at the Hamilton Convention on October 10, 1855 and decided on October 19, to unite with the newly-formed Grand Lodge of Canada, and forthwith surrendered its Warrant and received a new one, No. 24; later No. 52 in 1859.

In 1866 we find it merged with Amity No. 32, Dunnville, formed in that town in 1850 as the result of negotiations begun about 1858. Three of its charter members became W.M.'s of Amity Lodge before 1870.

HARMONY LODGE No. 358, (G.R.I.) BINBROOK, CANADA WEST,
Now No. 57, G.R.C.O.

The second last Irish Lodge chartered in Canada West was Lodge No. 358 at Binbrook, a short distance from Hamilton in Wentworth Co. In January 1855, the Grand Lodge of Ireland issued a warrant to Jeremiah Taylor of Lodge No. 286 (Irish) as W.M.; John Brown who belonged to a Lodge in Scotland, S.W.; and Henry Morgan, J.W. These are the only members registered in the books in Dublin. Morgan was a lighthouse keeper at Port Dover. The Lodge met at Jeremiah Taylor's house in a room especially built and fitted up for lodge purposes.

It was inevitable that the Lodge would become an integral part of the newly formed Grand Lodge of Canada, and in January 1856 it surrendered its Irish Warrant and accepted a new Warrant from the Grand Lodge of Canada as No. 27, now No. 57.

WELLINGTON LODGE No. 359 (G.R.I.) STRATFORD, CANADA WEST

The last Irish Lodge to be chartered in Canada West was Lodge No. 359, under a Warrant dated March 10, 1855, issued to Riverius Hooker Lee (of Lodge No. 14, E.C.) as W.M.; Edmund Woodbury, S.W., and Alexander Barrington Orr of Lodge No. 226 at Ingersoll. The first meeting was held December 29, 1854.

The early records of the Lodge are somewhat fragmentary. The Lodge joined the Grand Lodge of Canada as Wellington Lodge No. 28 on its register (see also Robertson II, p. 703).

CANADA EAST

At the time of the formation of the Grand Lodge of Canada in 1855, the territory of Canada embraced Quebec, first known as Lower Canada and later as Canada East. In this territory there were two Irish Lodges, viz.:

Lodge No. 227, at Montreal, which became No. 1 on the roll of the new Grand Lodge of Canada and

Lodge No. 237, at Quebec, which joined the Grand Lodge of Canada as No. 49 in November 1859.

THE LODGE OF SOCIAL & MILITARY VIRTUES No. 227, (G.R.I.)
NOW THE LODGE OF ANTIQUITY No. 1, G.R.O., MONTREAL, QUE.

As considerable confusion exists in the minds of some Masonic historians as to the age and origin of the present-day Lodge of Antiquity No. 1, Montreal, it will be of interest to outline the history of Lodge No. 227, in the 46th Regiment of Foot of the British Army. This renowned regiment has served all over the world, including the American Revolution.

The first Warrant for a Masonic Lodge in its ranks was issued by the Grand Lodge of Ireland in 1752, No. 227, the Lodge afterwards adopting the name of The Lodge of Social and Military Virtues. Following a sojourn in Australia about 1820, when it introduced Freemasonry in that continent, it was stationed in India, where the Lodge lost most of its members through cholera (1826-27) and became dormant.

In 1834 a new Warrant was issued to the brethren in the Regiment, under which it worked for a year on its return to England. The Lodge again became extinct, and was struck off the Irish Register.

In 1840 the Regiment was stationed in Halifax, Nova Scotia, but the Lodge was still inactive, and several of its officers joined Royal Standard Lodge (Eng. Const.), notably Major F. A. Thesiger, later Baron Chelmsford of Zulu war fame, and Captain Childs.

In 1846 the 46th was in Montreal. R. W. Bro. J. Beamish Saul, P.M. and Historian of The Lodge of Antiquity No. 1, Montreal, writing in 1912, said that about 1846 "several brethren on active service with the military establishment here (Montreal) or retired therefrom (principal among whom was Sergeant Major Wm. Shepherd of the Royal Artillery) and who were about to form a military Lodge, hearing of the Warrant and regalia of the dormant Lodge of the 46th (Regiment) in keeping of Bro. Capt. Childs, and becoming desirous if possible of starting under the aegis of such an historical charter, applied to him for a transfer of the Warrant and regalia, in order that they might continue the work as a permanent semi-military or garrison Lodge in Montreal."

Captain Childs, the sole survivor of the old Lodge, agreed to part with the old Warrant dated August 2, 1834 and the jewels and regalia, but not the Bible, square and compasses. The Bible is still in possession of the Regiment.

Brother Shepherd and his associates also agreed to apply to the Grand Lodge of Ireland for a renewal of the old Warrant, but were informed that the old Lodge in the 46th Regiment of Foot was in arrears for dues for thirteen years, and had actually been dissolved when in Halifax in 1845. The Grand Lodge however agreed to issue a new Warrant, fee £7, with the old number (then vacant) and the name selected by the petitioners (Robertson, Vol. II, p. 661) and on July 2nd, 1847 a Warrant was issued to William Shepherd, W.M.; William Robinson, S.W.; and Robert Balfour, J.W.; all of Lodge No. 729 (Eng. Cost.) in the 80th Regiment of Foot to which all but one of the petitioners belonged. None of the former members of Lodge No. 227 joined in the petition or became members of the new Lodge.

The Lodge was constituted in March 1848, and its officers installed. The name assumed by the new Lodge was "The Lodge of Social and Military Virtues" (that of the extinct Lodge). In 1855 it joined the Grand Lodge of the Province of Canada as No. 1, and its name was changed in 1857 to the Lodge of Antiquity. From July 2nd, 1847 to April 1855, sixty-four members were registered in the Irish books.

In 1855 the Lodge joined the Grand Lodge of Canada, and because it possessed the name and number of the old Lodge in the 46th Regiment it was assigned No. 1. The old Warrant of 1847 was returned to Dublin on December 8th, 1858.

In 1869 the Lodge joined the newly-formed Grand Lodge of Quebec as No. 1 on that registry. (see also Robertson II, p. 640.)

INDEPENDENT LODGE NO. 237, QUEBEC, CANADA EAST

The only other Lodge in Quebec Province of Irish origin was Independent Lodge No. 237, warranted on June 9, 1854, when a Warrant was issued by the Grand Lodge of Ireland empowering William Eadon, William Blanchard Vallian and Samuel Johnston Dawson, all of Albion No. 17 (Eng. Const.) to form a Lodge at Quebec, Canada East, designated No. 237 (Irish Constitution).

It seems to have worked the English ritual.

At the initial Convention of Lodges of the Province of Canada held at Hamilton, Canada West on October 10, 1855, Independent Lodge, Quebec, was represented but did not affiliate with the new body until November 1859 (Graham, p. 198, 204) becoming Harington No. 49 on the Roll of the new Grand Lodge of Canada. In this period (1854 to November 1859) seventy-seven members of the Lodge were registered in the Grand Lodge books in Dublin. (See Robertson, II, p. 681).

In 1869 it joined the newly organized Grand Lodge of Quebec as No. 9, later No. 8, continuing until 1871. It was renumbered 17 in 1876. In 1880 the Lodge along with St. Andrews Lodge, amalgamated with Albion No. 2, Quebec, which thus became a Lodge uniting three streams, English, Irish and Scottish. (See Graham, P. 211)

NEW BRUNSWICK

Independently of the Irish Lodges in the Province of Canada, there were eight Irish lodges formed in Nova Scotia and New Brunswick in the period 1830 to 1859, all with interesting histories. During this period the Grand Lodge of Nova Scotia exercised jurisdiction over both Nova Scotia and New Brunswick.

In the eight mentioned above, we include a Lodge — No. 977 — which had a most unusual and irregular history. It actually begins in 1820, a year before the issue of the Warrant of Leinster Lodge No. 283, Kingston, Canada West, in February 1st, 1821.

LODGE No. 977 (G.R.I.)
PORTLAND, NEW BRUNSWICK.

In March 1820 Levi Lockhart of St. John Lodge No. 29, R.N.S. (now No. 2, G.R.N.B.) advised the Grand Lodge at Halifax that a Lodge was holding meetings at Portland, N.B. claiming to hold a warrant (No. 977) from the Grand Lodge of Ireland with Samuel Campbell as Master. As the Grand Lodge of Nova Scotia had no knowledge of this Lodge within its jurisdiction Thos. Wetmore, D.G.M. for New Brunswick, was requested to investigate.

Both St. John Lodge No. 29 and Union Lodge No. 38 appointed committees to act in conjunction with each other and Bro. Wetmore.

The joint committee attended one of the meetings of the Lodge and later made its report to Grand Lodge. From this report it appears that the Warrant for Lodge No. 977 was originally granted by the Grand Lodge of Ireland (the Earl of Donoughmore, G.M.) to Holliday King, Samuel Campbell and Charles Campbell, for a Lodge to be held in the Town Land of Carnkenny, Newton Stewart, County Tyrone, Ireland, December 5th, 1805. On the removal of the greater part of the members of this Lodge from Ireland to Portland, New Brunswick, they brought along their Warrant, under which they believed they were authorized to continue their work in any part of His Majesty's Dominions.

In 1820 the officers were Samuel Campbell, W.M.; Charles Campbell, S.W.; and Robert Forsyth, J.W. Since their arrival in Portland they had entered, passed and raised three members, Corporal Andrew Gibson of the 74th Regiment, and Thomas Powers and John Walker, civilians. On July 7th Andrew Gibson was accepted by St. John's Lodge and "healed over."

These facts and a copy of the Warrant were forwarded to the Grand Lodge of Ireland, who informed the Grand Lodge of Nova Scotia that the Warrant had been illegally and clandestinely taken away from Carnkenny by the late Master, Samuel Kenny, and without the leave or sanction of the Grand Lodge of Ireland. That Grand Lodge thereupon declared the Warrant null and void and excluded Campbell from all Masonic rights and privileges.

On this information being communicated to Bro. Wetmore and the Lodges in St. John these brethren took the rather unusual course of inviting or summoning Campbell and his Wardens and Secretary William Brown to a meeting of St. John Lodge No. 29 on November 7th, 1820. On being admitted, the correspondence with the Grand Secretary of Ireland was read to them and copies furnished to them! Then they withdrew.

This however was not the end of matters. Union Lodge No. 38 wished to make sure of the actual suppression of the irregular Lodge. A committee representing the Lodge called on Campbell and requested him to give up the Warrant. This request was at first refused, but some days later Campbell agreed to mutilate the Warrant by cutting off the signature

"A. Seton" at the foot. When he had done this "the committee at his request and in his presence severed the instrument in two, and, taking care to preserve uninjured all names and dates, they cut from the centre of it a part which they entirely destroyed." In this condition it was forwarded to the Grand Lodge of Nova Scotia.

The attitude of Campbell and his friends gained the sympathy of the committee, and they recommended them to the Grand Lodge for reinstatement. Their opinion was that the Master had been "rather heedless than deliberately evil." It appeared that when they left home their Lodge was very small, being with but few exceptions composed only of themselves, and it had been agreed by all that with the consent of the Grand Lodge of Ireland they should take their Warrant with them. Campbell had written the Grand Lodge, but before he had received a reply the vessel in which he and his friends had made arrangements to embark sailed for New Brunswick. In this emergency the members of the Lodge had persuaded him "to take the warrant with him in the sanguine hope and expectation that the answer of the Grand Lodge would be favorable." Campbell, it had been ascertained, had been a Mason in good repute in Ireland both for morals and skill in the Craft, for more than thirty years, and he and his associates had always deported themselves soberly and honestly, and during their residence in Portland had maintained irreproachable characters.

On the report of their Committee, Union Lodge recommended the restoration of Campbell and his associates, and on receipt of this request the Grand Lodge of Nova Scotia in June 1821 recommended the Grand Lodge of Ireland to remove the expulsion. No reply however, seems to have been received. After waiting nearly three years, Samuel and Charles Campbell affiliated with St. John Lodge No. 29 on July 6, 1824.

In October 1826 Samuel Campbell himself petitioned the Grand Lodge setting forth the circumstances under which he and his associates had removed the Warrant from Ireland. He expressed his sincere repentance, and asked to be restored again to the privileges of the Craft. Benj. L. Peter's recommendation as D.D.G.M. was attached. The Grand Lodge of Nova Scotia thereupon formally removed the expulsion of Samuel Campbell, thus closing this chapter in the history of Masonry in New Brunswick.

HIBERNIAN LODGE No. 318 (G.R.I.)
ST. ANDREW'S, NEW BRUNSWICK

The first Lodge in New Brunswick warranted by the Grand Lodge of Ireland was established by brethren in St. Andrew's, N.B., under a Warrant issued March 10th, 1830, which named Samuel Barclay as Master, and William Finlay and Samuel Brown as Wardens. It was numbered 318 on the Irish registry. The document was signed by the Duke of Leinster, Grand Master, and John Fowler as Deputy Grand Secretary.

Previously to the formation of this Lodge in St. Andrew's there had been in that town a Lodge known as Eastern Star Lodge No. 37, established in 1814, with Ebenezer Bugbee as W.M.; Aaron Robinson, S.W.; and Amos Ordway, J.W., under a Warrant issued by the Grand Lodge of Nova Scotia. In June 1829 the hall erected by the Lodge was destroyed by fire, and the records and furniture of the Lodge and Chapter attached to it were lost in the fire. Meetings of both bodies continued until October 1833, after which date Hibernian Lodge continued to work until 1859.

Between 1830 and November 1859 sixty-nine members were registered in the books of the Grand Lodge in Dublin, the last initiated being Benjamin Bradford; the last election being on December 1861 when William Doak was elected Master and William Milligan, Secretary.

The mainstay of this Lodge for many years was W. Bro. Adam W. Smith, who at the conclusion of the Lodge's labours paid all dues to the Grand Lodge and transmitted the Warrant to Dublin in 1863 "feeling convinced that any further prolongation of its life was impracticable." The reasons given for the surrender of the warrant were the great reduction in the membership, which had dwindled to three, including Bro. Smith, and the impossibility of holding meetings or continuing the work. Warrant presented to Grand Lodge of New Brunswick, October 6, 1882.

Hibernian Chapter, St. Andrew's

Closely associated with Hibernian Lodge was Hibernian R.A. Chapter, chartered in March 3, 1834 by the Grand Royal Arch Chapter of Ireland. The founders of this Chapter were James Kyle, Isaac Kennedy, John Commac, Matthew Burnside, James Fleming, William Milligan, James Finlay, Matthew Murray and Andrew Gilliland.

Regular convocations were held on the 2nd Wednesday of January, April, July and October.

The leading factor in the success of the Chapter was Adam Smith who was named as First Principal. To him in 1838 the Companions of the Chapter presented a beautiful silver tankard "as a slight testimonial of their appreciation of his service as First Principal."

Owing to the decline in its membership through deaths and removals elsewhere, the Chapter ceased working on December 20, 1862.

Hibernian Encampment

Associated with the Lodge and the Chapter was Hibernian Encampment No. 318, Knights Templar, also at St. Andrew's, constituted on April 5, 1840, being the first such body organized in that Province.

The warrant was granted by the "Supreme Grand Encampment of Ireland Knights Templar and Knights of Malta to Fratres James Kyle, John McCoubry, John Comac, James Tufts, James Clark, James Brown, Alexander Cochran, John Kerr, James McFarlane and William Gray.

Regular assemblies were held on the second Monday in March, June, September and December. The last meetings were held in 1860 when the warrant for the Chapter and Encampment was returned to Ireland.

The records of the Encampment are scant. The last surviving member was Frater A. W. Smith, who was the second entrant when the Encampment was formed. During the twenty years of its existence "its work was performed in a truly Knightly manner."

HIBERNIA LODGE No. 301 (G.R.I.)
NOW HIBERNIA LODGE No. 3, SAINT JOHN.

The present day Hibernia Lodge No. 3 on the Registry of the Grand Lodge of New Brunswick, began its existence under the Grand Lodge of Ireland in the year 1837.

On April 10th of that year a Warrant No. 301 was granted by the Grand Lodge of Ireland, signed by M. W. Bro. Augustus Frederic, Duke of Leinster, constituting James Hinds, John Murray and Angus McAfee appointed Master and Wardens, such Lodge to be holden in the city of Saint John, in New Brunswick.

The other Lodges in Saint John at that time were St. John's Lodge No. 29 under the Provincial Grand Lodge of Nova Scotia which transferred in that year to the Registry of England as No. 632; Albion Lodge No. 52, constituted in 1825, which in 1829 also transferred to the Registry of England as No. 570, and Portland Union No. 324, also in on the Registry of Ireland, which however ceased work in 1846.

James Hinds was a member of Lodge No. 337 of Bushmills, Co. Antrim, and John Murray and Angus McAfee had belonged to Lodge No. 235 in Coleraine, Co. Londonderry.

From the records of the Grand Lodge of Ireland we learn that 352 members were registered in the books of the Grand Lodge of Ireland in the next thirty years, ending November 12, 1867. During this period the best of happy relations existed between Hibernia Lodge and its local neighbours.

On May 5, 1846, a deputation consisting of John McLarty, Peter Stubbs and William H. Needham waited upon St. John's Lodge "for the purpose of soliciting their cooperation in the formation of a Lodge of instruction, whereupon it was ordered that the Lodge unite with Hibernia Lodge in the organization of such lodge of instruction."

Again in February 1847 the three Lodges joined "in getting up a general Masonic ball to raise a fund to assist in relieving the poor of Ireland and Scotland."

When on June 24, 1847 the cornerstone of the Provincial Lunatic Asylum on the West side of the River St. John, near the Falls, was laid with Masonic ceremonies by R. W. Bro. the Hon. Alexander Keith, Provincial Grand Master, from Halifax, N.S., Hibernia Lodge had a place in the procession.

On March 14, 1854 Hibernia Lodge received a fraternal visit from St. John's Lodge, which they "returned" on April 4th, the next regular meeting of St. John's Lodge.

During February and March 1856, the four Lodges in the City inter-visited one another, and so promoted a true Masonic spirit, and cemented a stronger bond of union, which produced increased interest and activity and renewed zeal. Again on September 2, Hibernia Lodge visited St. John's Lodge.

September 24, 1856 was a great day in Masonic history in St. John, when large deputations from the lodges of the Province under English authority assembled at 9.00 a.m. in the new hall in Ritchie's building, to assist in consecrating the Deputy Provincial Grand Lodge of New Brunswick, and the dedication of the Hall for Masonic purposes. Hibernia Lodge as an invited guest was well represented, and at the conclusion of the ceremonies formed in order of procession and marched to Trinity Church for Divine service.

In the evening a grand banquet was held, followed by a Ball under the banners of all the City lodges. The Lieutenant Governor, the Hon. H. T. Manners-Sutton, honored the brethren with his presence, and was received under an arch of steel.

Hibernia Lodge was represented on this occasion by James McNichol Sr., W.M.; Abraham Magee, S.W.; and Alphonzo G. Troop, J.W.

On the formation of the present Grand Lodge of New Brunswick in 1867, Hibernia Lodge surrendered its Warrant to the Grand Lodge of Ireland, November 12, 1867, and in due course received a new Warrant dated April 30, 1868 from the Grand Lodge of New Brunswick under which it has since continued its work as No. 3 on that roll.

In 1937 Hibernia Lodge celebrated its 100th anniversary. The Warrant, jewels, banners, records and all other property of the Lodge were destroyed by the Great Fire of June 20th, 1877, which nearly destroyed the City of Saint John.

Hibernia R. A. Chapter

This Chapter was associated with Hibernia Lodge No. 301 and was constituted June 5, 1858 under a Warrant dated February 24 of that year, from the Grand Royal Arch Chapter of Ireland. The first officers were John Willis, James McNichol, Sr. and Abraham Magee, as Principals, the others being George Wilson, Angus McAfee, John Creighton, James Bennett, John Frost and Thomas L. Keynes.

In 1864 the companions by resolution adopted the name "New Brunswick Chapter". Under this name and No. 301 it worked until 1868 when it surrendered its Irish Warrant and joined the Grand Chapter of Canada. This change of allegiance was due to the fact that under Irish Masonic law a Chapter must be attached to an Irish Lodge. As Hibernia Lodge had surrendered its Warrant, and the Chapter could no longer stand alone and unattached, it did the next best thing and joined the only other Grand Chapter in Canada at that time, the Grand Chapter of "Canada."

The new Warrant was dated June 22, 1868, and was signed by T. Douglas Harington, Grand Z.; D. Curtis, Grand H.; James Seymour, Grand J. and Thomas B. Harris, Grand Scribe E. It was addressed to John Willis, James McNichol, Sr., Edward Willis, John Frost, William W. Elmslie, George James Chubb, Robert Marshall, John D. Short, David R. Munro, John Mullin, George H. Whiting, Robert Shives and James McNichol Jr. The New Brunswick Chapter was No. 10 on the G.R. of Canada and was authorized to confer the degree of Mark Master, Past Master, Most Excellent Master and the Holy Royal Arch.

By the fire of June 20, 1877, the Chapter lost all its records and property. A duplicate of the Warrant was issued by the Grand Chapter of Canada November 15, 1880.

On the formation of the Grand Chapter of New Brunswick in 1887 New Brunswick Chapter united with it, and was assigned No. 3 on the roll of that Grand Chapter.

PORTLAND UNION LODGE No. 324 (G.R.I.)

UNION LODGE OF PORTLAND No. 10, ST. JOHN, N.B.

The third Lodge of Irish origin in New Brunswick was constituted under a warrant dated May 14, 1843, issued by the Grand Lodge (the Duke of Leinster, G.M.) to Joseph Lingley, W.M.; William Purdy, S.W.; and John McCready, J.W., to meet in the parish of Portland, Saint John, N.B.

Meetings were held on the first Thursday of every month at John McCready's house. All the brethren named in the Warrant were previously members of St. John's Lodge No. 29 G.R.N.S. of Saint John; Joseph Lingley joined St. John's Lodge on October 5, 1824; William Purdy was initiated on June 5, 1838, and John McCready affiliated on June 1st, 1824, from what lodge cannot now be determined.

The first officers included George H. Robinson as Treasurer; Henry Duffell, Secretary; William Duffell, S.D.; George Cook, J.D.

All went well until the Lodge quarrelled with Lodge No. 301, (Irish Const.) over a charge made by Lodge No. 324 that Lodge 301 had initiated more than five candidates at one meeting, and that in the absence of the Master the degree had been conferred by the S.W. Grand Lodge ruled that the first charge was not contrary to Masonic law. As to the second charge, it ruled that it was an old custom in Ireland that the

Master and Wardens of a lodge should be R.A. Masons, and that to be an R.A. Mason he had to "Pass the Chair." This law had been altered in 1839, but not withstanding the changed law the old custom persisted, and as the two Wardens were R.A. Masons, the Lodge No. 301 had not transgressed the law.

In the records of the Grand Lodge is the record of a protest against the above ruling by John McCready, P.M. and Joseph Lingley, W.M. As the protest was couched "in highly disrespectful terms," both brethren were suspended during the pleasure of Grand Lodge.

On January 22, 1846 they wrote that they are "duly authorized to state that the Warrant of Union Lodge will ere long be sent back to the place from whence it came."

Bros. McCready and Lingley then applied to the Grand Lodge of England but at this juncture Lodge No. 324, having learned of their suspension, passed a resolution praying for their restoration, inasmuch as "the affairs of Lodge No. 324 will soon become in a very deranged state if they are deprived of the advice and experience of their late Brethren McCready and Lingley."

The two brethren wrote withdrawing their offensive remarks, and humbly requesting their restoration, a request to which Grand Lodge agreed.

In the meantime, the Grand Lodge of England had issued a new Warrant No. 780 dated November 3, 1846, and Lodge No. 324 had unanimously decided to surrender its Irish Warrant. This was entrusted to a Captain Driskell bound for Scotland and for some reason did not reach Ireland.

The list accompanying its return contained a list of twenty-eight admissions to membership, the last as of October 1st, 1846. No reason for the surrender of the Warrant was given.

As all the petitioners for the English Warrant with two exceptions were members of Lodge No. 324 it is clear that the English Lodge No. 780 was the continuance of the Irish Lodge No. 324, (later No. 524), and that the present Union Lodge of Portland No. 10 (G.R.N.B.) is entitled to date its origin back to May 14, 1842. It may be added that W. F. Bunting in his History of Freemasonry in New Brunswick was of the contrary opinion (p. 316, 325).

Portland Union, R. A. Chapter No. 324

Although not mentioned in Bunting's work on New Brunswick Masonry, Leinster Lodge had associated with it an R.A. Chapter No. 324, warranted September 30, 1844. The Grantees names in the Warrant were Joseph Lingley, John McCready, Angus McAfee, John Edwards, James Gordon, James Adrian, George Kirsop and Bernard Mullen. No other names were registered with the Grand Chapter in Ireland, and the Chapter did no work, for in 1846 the Warrant was returned to the Grand Chapter. The record reads "Warrant returned."

SUSSEX LODGE No. 327,
ST. STEPHEN, NEW BRUNSWICK

Sussex Lodge No. 327 at St. Stephen, N.B., was originally constituted April 29, 1846 under a Warrant dated March 17, 1846 from the Grand Lodge of Ireland, signed by the Duke of Leinster, G.M. The ceremony of constitution was conducted by James Kyle of Hibernian Lodge No. 318.

The Warrant was addressed to Dugald Blair, M.D., as W.M.; Thomas W. Rodgers, S.W.; and James Frink, J.W. The Lodge met at St. Stephen on the first Wednesday of every month for the next fifteen years, changing to Milltown, N.B. in July 1861. After a sojourn there for three years and five months it returned to its old quarters in St. Stephen in December 1864.

Between 1846 and October 1867, 188 members were registered on the books of the Grand Lodge of Ireland.

In 1867 delegates from the Lodge united with other Lodges in the formation of the Grand Lodge of New Brunswick, and on October 30, 1867 surrendered its Warrant to the Grand Lodge of Ireland, and became No. 7 on the new registry, on which it has since continued.

Sussex R. A. Chapter No. 327

On June 13, 1851 Sussex Royal Arch Chapter No. 327 was constituted at St. Stephen, under a Warrant issued by the Grand Royal Arch Chapter of Ireland, dated July 1, 1849. This Warrant was addressed to Companions Dugald Blair, M.D., Thomas W. Rogers, Archibald Thompson and others.

The Chapter continued to work until March 15, 1864, when the Warrant was surrendered and returned to the Grand Chapter of Ireland.

A few years later the R.A. Companions in St. Stephen petitioned the Supreme Grand Chapter of Scotland, and were granted a Warrant for Saint Stephen R.A. Chapter No. 125, dated at Edinburgh October 19, 1868 which Chapter is now No. 5 on the roll of the Grand Chapter of New Brunswick.

LEINSTER LODGE No. 347, (G.R.I.)
CARLETON, NEW BRUNSWICK

The Warrant of Leinster Lodge No. 347 was granted October 7, 1859, by the Grand Lodge of Ireland, the Duke of Leinster being Grand Master. It was issued to John Willis, Edward Willis and Charles Ramsay, (all of Lodge No. 301) appointing them Master and Wardens of Lodge No. 347, to meet at Carleton, Saint John, N.B. on the first Monday in every month. The Lodge was constituted on November 14, 1859 at the house of William Browne, by W. Bro. Robert Stubs, W.M. of Hibernia Lodge No. 301.

The Lodge continued to meet in Carleton until December 1862, when it removed to Judge Ritchie's building in Saint John.

In the period 1859 to June 1867, sixty-eight members were registered in the books of the Grand Lodge in Dublin.

On the formation of the Grand Lodge of New Brunswick in 1868 the Lodge surrendered its Warrant to the Grand Lodge of Ireland, and received a new warrant dated May 19, 1868, constituting "Leinster Lodge No. 19 on the roll of the new Grand Lodge. At this time Alfred Augustus Stockton was W.M.; Silas Alward, S.W.; and Asaph G. Blaksbe, J.W.

In the great fire of June 20, 1877, Leinster Lodge shared the fate of all other Masonic bodies and lost its Warrant, jewels, banners and all other property except its record books. A duplicate of the Warrant was issued in July 1877.

On June 29, 1881, Leinster Lodge surrendered its warrant and ceased work, due to a loss in membership, a lack of zeal on the part of its members and the consequent inability to meet its expenses.

NOVA SCOTIA

McGOWAN LODGE No. 330 AMHERST, NOVA SCOTIA

The first Lodge formed in Amherst, Nova Scotia, was probably Concord Lodge at Fort Cumberland, of which there are very meagre records.

It was followed by Cumberland Harmony No. 51, (1822-43) on the roll of the Provincial Grand Lodge of Nova Scotia. In 1829 it was issued a new Warrant by the Grand Lodge of England No. 840. No. 569 in 1832.

In 1843 we find another Lodge known as McGowan Lodge No. 330 on the Irish Registry, named after Robert McGowan Dickey, one of its charter members and active in its organization. The Warrant was dated June 10, 1845, issued to George Moffat, Amos Thomas Seaman and Benjamin Wilson. They and James King, Cornelius R. Smith and Alexander Dewar were the founders of the Lodge. The total number of members registered in the books in Dublin between 1845 and 1858 was twenty-eight. Following a fire in 1858, the Lodge did not meet until 1865.

In the Archives of the Grand Lodge of Nova Scotia, we find a letter from Robert Stubs to the Hon. Alexander Keith, Halifax, dated March 5, 1864, reading as follows:

"Amherst, N.S., March 5 A.D. 1864.

R. W. Sir and Bro.

You may have probably forgotten the writer of this. I was made a Mason in Lodge No. 330 I.R. at Amherst. Afterwards joined Albion 570 St. John E.R. was promoted to the office of Provincial Grand Secretary under the R.W. Alex. Balloch's Esq. and served as such for some time.

For 4 years I have resided in Amherst, and am desirous of starting a Lodge under Scottish authority. I have the names of eleven M.M.'s most of them members of my late Grand Father's (Lodge) Cumberland. McGowan 330 I.R. willing to sustain me in the good work of operating a (Lodge). There is no Lodge in existence here at present. The books, jewels, etc. of 330, R.I. have been surreptitiously obtained by one Jas. King and appropriated to his own use.

I have passed the Chair in (Lodge) 301, I.R. rec'd the R.A. degree etc. Therefore I hope you can trust me to start a Lodge here.

Can a dispensation to work a year be obtained from you as Prov. Grand Master under Scotland? If so what will it cost? Please request the Grand Secty to reply.

I have taken the liberty to write to you direct as I do not know the name of the present P.G.S. for Scotland in N.S.

I have the honour to remain,

Your obedient servant & Bro.

ROBERT STUBS,
Past Prov. Gd. Secty, N.B., E.R. & Pastmaster of
Lodge 301 R.I.

To Hon. Alex. Keith Esq., M.L.C.,
R. W. Prov. Gd. Master of Nova Scotia R.S. Halifax, N.S."

This letter is quoted because of its reference to McGowan Lodge, which Stubs seems to have joined in reviving and which in 1866 joined the newly organized Grand Lodge of Nova Scotia formed by the Scottish as No. 14. In 1867 it adopted the name Acacia and in 1859 its number was changed to its present No. 8. The Irish Warrant was returned to Dublin on May 2, 1867.

SHAMROCK LODGE No. 331, LATER
INDUS LODGE No. 331, HALIFAX (1853-60)

On April 15, 1853, the Grand Lodge of Ireland issued a Warrant to John Willis, George Gordon and Murtagh Callaghan to form and organize at Halifax a Lodge to be known as Lodge No. 331. Bro. Willis described himself as a member of Lodge 322 (that is, Thistle Lodge Scottish Registry) and 245, (probably a mistake for Acacia No. 345 Halifax Scottish Registry) of both of which he had been a member. The new lodge adopted the name "Shamrock" Lodge."

The Warrant for the Lodge had previously been issued in 1759 to a Lodge at Headford, County Galway, and reissued to brethren at Ballymagone near Portadown in 1823. This Warrant was returned in 1846, leaving the number again vacant until 1853 when the Warrant for Shamrock Lodge was issued.

The officers of the Lodge in 1854 were John Willis, Master; James Grant, S.D.; George Gordon, S.W.; Dennis Rinn, J.D.; James Romans, J. W.; Edmund Duggan, I.G.; George Brown, Treasurer; Robert Gibton, Tyler; John Fox, M.D., Secretary.

The Lodge met at the Merchant's Exchange rooms on the third Monday of each month.

John Willis, the founder of the Lodge and its first Master, had a long and interesting Masonic career. Born March 12, 1800 at Cootehill, County Caven, Ireland, of English and Scottish parents, he came to the United States and settled at Cincinnati, where he was employed as a weaver. Initiated into Freemasonry in Cincinnati, he was in due course elected to the chair, and was also a member of a lodge in Pittsburg, where he was exalted a Royal Arch Mason in R.A. Chapter No. 113 in 1825, and was also a member of a Chapter in Detroit. Moving to Kingston, Upper Canada, he joined Concord Lodge and Chapter there, and while a resident there received the Knight Templar degree, in 1827.

About 1830 he was burned out, and went to Boston, and from there to Halifax, where he resided from 1830 to 1854. In this period he was active in many Lodges, Chapters, and the K.T. Encampment. In 1854 he removed to Saint John, New Brunswick, where he joined Hibernia Lodge No. 301 (Ireland) now No. 3 (G.R.N.B.); was a charter member and first W.M. of Leinster Lodge No. 347 (Ireland), and prominent in other branches of Masonry.

About 1858 the Lodge seems to have changed its name to Indus Lodge, probably in honour of H.M.S. "Indus," then on the North Atlantic Station, a ship of seventy-eight guns, the flagship of the Vice-Admiral, Sir Houston Stewart, on this station from 1858-60. She was the last flagship to be stationed at Halifax, propelled by sails alone; and was succeeded by the "Nile," under the command of Rear Admiral Sir Alexander Milne.

In 1854 the officers of Shamrock Lodge No. 331 were:

John Willis, W.M.
George Gordon, S.W.
James Romans, J.W., P.T.
George Grown, Treasurer
John Fox, M.D., Secretary
James Grant, S.D.
Dennis Rinn, J.D.
Edmund Duggan, I.G.
Robert Gibson, Tyler

During the years 1853 to 1860 twenty-eight brethren were registered in the books of the Grand Lodge in Dublin. This would not represent the total number raised for several names have come down to us which would indicate that brethren raised in the Lodge demitted shortly afterwards, and before any Returns were made to the Grand Lodge.

In the Archives of the Grand Lodge of Nova Scotia are several certificates and demits issued by Lodge No. 331, and a complete list of members from 1853-59.

Evidently non-recognition by the other Halifax Lodges and the departure of Willis from the city in 1857 had an adverse effect, and in October 1860 the Warrant was returned.

CONCLUSION

Such is the record in brief of the Irish Civilian Lodges in Canada, probably more permanent and tangible in its results than the influence of the Irish Military Lodges which came and went from time to time.

The present Grand Lodge of Canada in the Province of Ontario may be regarded as outstanding evidence of the Irish influence, far-reaching in its effects, inspiring the Canadian Brethren with the desire for autonomy and independence.

But the influence of Irish Freemasonry has continued on into our Masonic history in the more prominent lodges which we have with us in these latter days;

St. John's Lodge, London, Ontario,
King Solomon's Lodge, Toronto,
St. John's Lodge, Hamilton,
Antiquity Lodge No. 1, Montreal,
Hibernia Lodge, and
Union Lodge of Portland, Saint John, N.B.,
Sussex Lodge, St. Stephen, N.B., and
Acacia Lodge, Amherst, N.S. have carried forward many

of the traditions and customs, and even in some cases the ritual inherited from their Irish ancestors.

On this occasion it is well worthwhile to recall our indebtedness to this group of Irish Lodges which in part laid the foundations of our Masonic structure.

I am indebted to many brethren for assistance in preparing this paper, and particularly to Bro. R. E. Parkinson, the author of Vol. II of the History of The Grand Lodge of Ireland; A. J. B. Milborne of Knowlton, P. Que., President of the Canadian Masonic Research Association; the Secretaries of several existing Canadian Lodges of Irish descent also to Robertson's History of Freemasonry in Canada; and the Archives of the Grand Lodge of Nova Scotia.

No. 49

CANADIAN MASONIC RESEARCH ASSOCIATION

1959



History of
(Sion) Zion Lodge No. 21, F. & A.M.
at Kingston and Sussex, N.B.
(1792-1959)

By M. W. Bro Ralph T. Pearson, P.G.M. (N.B.)



Read at the 26th Meeting of the Association, held at
Saint John, N.B., May 27, 1959.

History of (Sion) Zion Lodge No. 21, F. & A.M. at Kingston and Sussex, N.B.

(1792 - 1959)

By M. W. Bro. Ralph T. Pearson, P.G.M. (N.B.)

Zion Lodge, originally Sion Lodge, was instituted in 1792 at Kingston, where it held meetings until 1798. In 1799 it moved to Sussex Vale, now Sussex, and it has been located here since.

* * *

At the meeting of the Grand Lodge of Nova Scotia, working under the Grand Lodge of England, held on June 6, 1792, a memorial dated February 11, 1792, was read from Bro. Azor Betts, a P.M., "and sundry other Brethren praying a Warrant be granted for holding a Lodge at Masons' Hall at Kingston in Kings County, New Brunswick." The prayer of the petitioners was granted and a warrant dated August 15, 1792, issued to Christopher Sower as Master, Samuel Ketchum, as S.W., and William Hutchinson as J.W., authorizing them "to form and hold a Lodge at Masons' Hall (now kept by Ebenezer Spicer), or elsewhere in the Township of Kingston on the first Monday after the Full Moon in every Calendar month." The name approved and the number assigned by Grand Lodge to the new Lodge was Sion Lodge No. 21.

On August 27, 1792, Francis M. Dixon, William S. Oliver, and James Hoyt were appointed on behalf of the Grand Lodge of Nova Scotia to constitute the lodge. They met on October 5, 1792, and organized the lodge and installed the first officers.

In the first years of the lodge the membership increased very rapidly and included a considerable number of men of influence and prominence. Then came two or three years when few came into the lodge. In February, 1798, we find the lodge asking Grand Lodge to approve the removal to Bro. Ebenezer Spicer's rooms at Sussez Vale "which would enable us in the present year to discharge all our debts."

* * *

Christopher Sower, the first Master of Sion Lodge, was born at Germantown, near Philadelphia, January 27, 1754, and was a painter by trade. From 1778 to the close of the war he was in New York. At the evacuation he went to London to seek compensation. In addition to obtaining an allowance, and a pension, he was appointed deputy postmaster-general and King's Printer of New Brunswick. The first post office and printing office were on Dock Street in what is now Saint John, and here he published The Royal Gazette and Weekly Advertiser.

In 1790 he purchased a large tract of land at French Village (Hammond River), whence he removed his presses and continued his business.

In 1792 he was an unsuccessful candidate for the Legislature. The same year he became the founder and the first Master of Sion Lodge, then at Kingston. While on a visit to Philadelphia in connection with his business, he died in 1799, at the early age of forty-three.

Andrew Stockton, one of the founders of the lodge was born at Princeton, N.J., January 3, 1760, and died at Sussex Vale, May 8, 1821. His marriage to Hannah Sister on April 4, by Hon. George Leonard, was the first marriage in Parr Town, now the City of Saint John. He served as a lieutenant in the Loyalist Army. His descendants in New Brunswick, Ontario, Australia and the United States are very numerous.

Rev. Oliver Arnold was the first secretary of Parr Town. Shortly afterward he settled at Sussex Vale. In 1792 he was ordained by Bishop Inglis of Nova Scotia and appointed rector of Sussex. In the same year he was initiated in Sion Lodge. On several occasions he held the position of Worshipful Master, occupying the chair for seventeen years at different periods between 1795 and 1821. He died in 1834, at the age of seventy-nine.

Another distinguished member of Sion Lodge No. 21 was David Waterbury, initiated in 1792. Born in Stamford, Conn., in 1758, he came to Saint John and became a merchant and contractor. He held many important public positions — alderman, captain and major of Artillery, chief engineer of the fire department, a founder of Trinity Church and for a long time one of its vestrymen. He died in November, 1833, at the age of seventy-five, and was buried with Masonic, Military and Public honors. He was a man of sterling integrity, benevolent instincts and was ever faithful to duty, both public and private.

Hon. Joshua Upham came from Brookfield, Mass. He was a graduate of Harvard University, class of 1763 and of Yale College 1765. In July, 1794, he was initiated in Sion Lodge. He resided at French Village, Hammond River, Kings County. While on a visit, November 1, 1808, he died in England at the age of sixty-seven.

Hon. George Leonard, who affiliated in November, 1799, was born in Plymouth, Mass., November 28, 1742. He was appointed an agent to settle Loyalists on Crown Lands in New Brunswick and Nova Scotia and was one of the first grantees of Parr Town, where he erected a very fine mansion. He was the first city treasurer and one of the first alderman named in the charter of the city. In 1787 he was appointed to the Legislative Council; he was quartermaster-general of the militia forces in New Brunswick, a judge of the court of common pleas, and a lieutenant-colonel of militia in Kings County. He resided at Sussex, where he owned a large tract of valuable land. He served a term as Worshipful Master of Sion Lodge in 1801, and died on April 1, 1826, at the age of eighty-four. He was a distinguished public servant, respected and venerated by the whole community, and an honored and beloved member of the Craft.

William Fairweather was born in the Province of New York, and came with his parents to Saint John in 1783 or 1784 at the age of eleven. About 1796 he removed to Kings County and engaged in farming. In that year he was initiated in Sion Lodge becoming its Worshipful Master in 1820. He died November 7, 1842, aged seventy.

Benjamin F. March, who was initiated in Sion Lodge in 1813, was born in Vermont, from whence he removed in his youth, becoming a resident of Hampton. In August, 1813, he married a daughter of Caleb Wetmore. Both he and his prospective father-in-law had previously taken their degrees together in Sion Lodge in March and April of the same year.

In April 1799, we find Elkanah Morton making application to be initiated into Masonry. "Mr. Morton," the Lodge Secretary writes, "is in high esteem and much respected among us and could he be admitted, we have no doubt would be a valuable and useful member. He is, however, so unfortunate as to have lost his right leg, taken off above his knee, and whether under such a blemish he can by any means be admitted, we wish to know, upon the general principles of Masonry without the consent and permission of the Grand Lodge, we are sensible we cannot admit him. He is at present in a comfortable situation and has such fair prospects before him, that we have not the smallest ground to fear that he shall become burdensome to the Lodge."

From other evidence in the Archives, it would appear that he had lost his leg by the accidental discharge of Governor Arbutnot's pistol. The Lodge persuaded the Secretary to travel to Halifax in 1800 and to petition the Grand Lodge on the subject. The Grand Lodge resolved "that any person having been born perfect should not be deprived the rights and privileges of Masonry in consequence of any subsequent misfortune," and instructed the Lodge accordingly. He was initiated on March 16, 1801, but removed to Digby, N.S. in 1802, having been appointed Collector of Customs in that place. Here he held several positions of trust and responsibility. He affiliated with Digby Lodge No. 6, and became prominent in connection with its affairs.

Bro W. F. Bunting, in his "History of Freemasonry in New Brunswick," expresses the opinion that Sion Lodge ceased to exist in 1825. This opinion is not based on facts as at present time (1959) Zion Lodge No. 21, G.L.N.B., has in its possession several documents to show the continuance of the lodge between these dates.

In a letter received by Wor. Bro. J. J. Daly from Rt. Wor. Bro. Reginald V. Harris, Past Grand Master of Nova Scotia and Grand Historian, dated December 30, 1930. He states: "I duly received yours of the 10th instant. Since writing you a year ago I have been able to go through the minute book of the Grand Lodge of Nova Scotia for the period 1792 to 1869, and have noted all the references to Sion Lodge No. 21, Sussex. They show the continued existence of the Lodge for the period 1792 to 1831, but there does not seem to have been any returns made between 1831 and 1869."

There are at least 125 documents, such as letters, petitions and returns, among the Masonic papers of the Grand Lodge of Nova Scotia at Halifax in connection with old Sion Lodge No. 21.

* * *

The following demit is now in possession of Zion Lodge, No. 21:

SION LODGE NO. 21

To All Whom It May Concern:

We do hereby certify that Brother James McEllman is a regular Registered Master Mason in Sion Lodge No. 21, held at Sussex Vale in the Province of New Brunswick, and has during his stay among us behaved himself as becomes an honest Brother.

Given under our Hands this seventh day of January, 5825

John Barbarie, Master
Daniel Sheck, Senior Warden
Lemuel Coates, Junior Warden.

Oliver Cogle,
Secretary,

Admitted of the Third day of October, 5825

Declared off on the Twenty Seventh day of February, 5828

* * *

In an old Book of Lodge By-laws in possession of the same Lodge is the record of a meeting held June 17, 1829.

"This being a regular night the Worshipful Master opened the Lodge and after Prayers the names of the Brethren were taken.

James McEllman	W.M.
Thomas Corey	S.W.
James Starkey	J.W.
Wm. Teakle	Secty.

William Allwood entered and passed his fellow Crafe degree, 5, five shillings.

The Lodge then closed in due form.

God Save the King. Amen."

* * *

According to a statement in the front of the book, this meeting would seem to have been held at the house of the Master in the Parish of Sussex, County of Kings.

The Lodge is believed to have met occasionally from house to house. Some brethren of the old lodge must have kept its interests alive for the jewels, collars and aprons of the Lodge were handed on to the present Zion Lodge No. 21. These were, however, destroyed by fire, along with the records and other lodge property in 1887.

From all data which it was possible to gather, it appears that in about 1824 Zion Lodge became so far indebted to the Grand Lodge of Nova Scotia that the lodge found it impossible to pay the Grand Lodge and, although the Grand Lodge records show no action taken it is obvious that the Grand Lodge just dropped Zion as a paying lodge, but the members of Zion Lodge continued to meet and transact business and were recognized by the neighbouring Lodge; that the warrant became lost and was never returned to the Grand Lodge; and that about 1860 Zion Lodge became so active and probably so Masonically wise that only then were they aware of its irregularities and so sought a new warrant, which they obtained in 1863. No doubt one of the causes of arrears was the fact that when any deserving member required assistance the Lodge would ask the Grand Lodge to allow them to hold over one-half of the Grand Lodge dues for the relief of said brother, with promise of paying it back later.

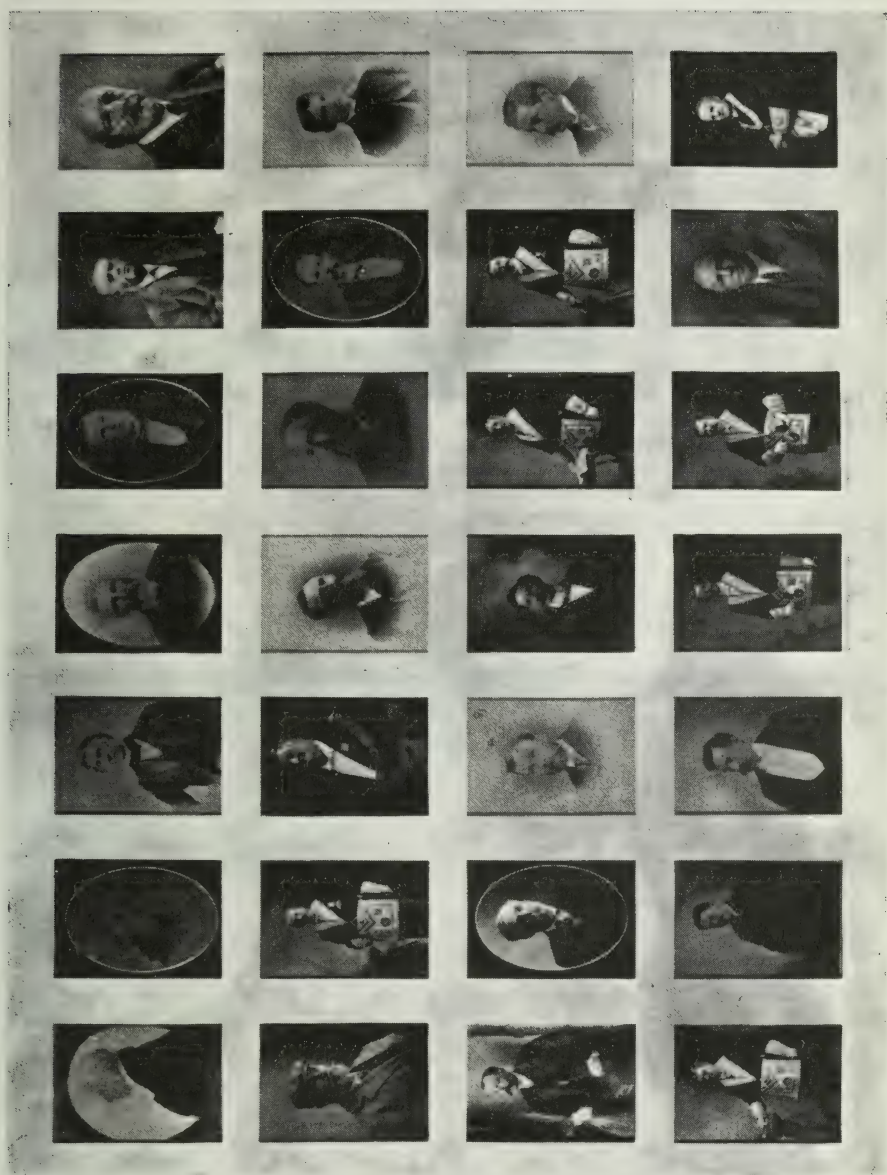
There is a strong tradition, moreover, that the present lodge is the continuation of the old Zion Lodge, and the persistence of this tradition, particularly among the oldest members, thought not conclusive, is significant.

David Waterbury, a distinguished member of Zion Lodge, as stated before, died in November, 1833 and was buried with Masonic honors. While not conclusive this is one more proof Zion Lodge was functioning in 1833 as Masonic honors at the grave are the responsibility of his mother Lodge Zion No. 21.

Thomas Cochrane and Nathan W. Foster, Master Masons of Zion Lodge, Sussex Vale were charter members of Sussex Lodge, Dorchester, constituted in 1840, and Sussex Lodge was so named by them.

In 1850, thirteen years before the charter to the present lodge, old Zion Lodge met at Sussex Corner. This is vouched for by John Humphrey, a P.M. of Zion Lodge for the year 1893 (he died in the fall of 1930, aged ninety-one) who remembers his uncle, William Teakles, being referred to as secretary in 1829, and as secretary-treasurer about 1850.

Mrs. W. W. Price, Dr. J. J. Daly's mother-in-law, informed him some time ago that she remembers Zion Lodge from Sussex, meeting at her Uncle David Boyd's home near Petitcodiac between 1852 and 1855. She knew it was "Zion," as she and her cousin used to sing about "Mount Zion" while they were getting the house ready for the meetings. She said her father had difficulty trying to find a tall beaver hat for Uncle David to wear at one of the meetings.



THE PAST MASTERS OF ZION LODGE NO. 21, F. & A.M.

Top Row: (Reading from left to right)

Rev. Oliver Arnold—1795, 1800, '03-07, '10-14, '16-19, 1821

Hon. George Leonard—1801

Enoch Dole—1823

John King—1824-25

Joseph H. Littlehale—1863

John McPherson—1865-68

Alfred Markham—1869

Second Row:

William A. Henderson—1872

Henry A. White—1874, 1885-86 — Grand Standard Bearer 1874, Grand Sword Bearer 1877, Senior Grand Warden 1881, Senior Grand Deacon 1885, District Deputy Grand Master 1888, 1890; Deputy Grand Master 1890

George Coggon—1876-77, 1890, 1898 — Senior Grand Warden, 1889, Junior Grand Deacon 1897, District Deputy Grand Master 1906, Deputy Grand Master 1906.

John A. Humphrey—1878, 1893 — Grand Pursuivant 1887

Rev. Charles Medley—1879 — Grand Chaplain 1881

Joseph R. Tyrell—1881

William T. McLeod—1883 — Grand Sword Bearer 1895, Senior Grand Deacon 1911.

Third Row:

Alfred E. McLeod—1884

John Thompson—1887-88

Charles H. Fairweather—1889

Rev. L. A. Fenwick—1891-92

Charles W. J. Upham—1894-95

James R. McLean—1896-97

James T. Kirk—1889

Fourth Row:

Robert Morrison—1900 — Junior Grand Deacon 1903, Junior Grand Warden 1904.

Ora P. King—1901 — Grand Director of Ceremonies 1901.

D. Hallet Fairweather—1902

Jasper J. Daly—1903 — Grand Assistant Director of Ceremonies 1913.

W. Murray Huestis—1904

Herbert E. Good—1906 — Grand Pursuivant 1906, Grand Assistant Director of Ceremonies 1908, Grand Director of Ceremonies 1909, District Deputy Grand Master 1911, Senior Grand Warden 1917.

Lewis R. Murray—1907.

In the minutes of The Corinthian Lodge, Hampton, we find Enoch Dole of Sion Lodge made an honorary member of The Corinthian Lodge No. 13, March 26, 1856.

On May 21, 1856, the same lodge instructed its secretary to invite Brothers Thomas Arnold, Enoch Dole, Daniel Sheck, Elias Snider, Silas DeForest and William Teakles, members of Zion Lodge No. 21, Sussex, to attend the regular meeting in June.

There is considerable evidence of activity between 1856 and 1862, at the time of the building of the Intercolonial Railway, now the Canadian National, from Saint John to Shediac. The members at Sussex, as before stated, asked for a new charter on April 13, 1863. The Grand Lodge of England granted a warrant to Zion Lodge under which the Lodge worked until it was exchanged for a new warrant from the Grand Lodge of New Brunswick, May 21, 1868, when the lodge, by design or coincidence, it would seem, was assigned No. 21 and so Sion Lodge No. 21, on the Registry of the Grand Lodge of Nova Scotia, became Zion Lodge No. 21, on the Registry of the Grand Lodge of New Brunswick. The spelling became changed. It was first spelled in 1792 by the Greek method but in 1863 it was given the Hebrew spelling. Thus the Greek spelling is "Sion" and the Hebrew spelling is "Zion," which latter spelling it still retains on the Registry of the Grand Lodge of New Brunswick.

* * *

In 1903 the old charter of Sion Lodge, which had never been surrendered, was discovered at Hampton and returned to Zion Lodge. In passing, though perhaps of no value as evidence, it should be noted that the old



JOSEPH H. LITTLEHALE HOUSE
A meeting place of Zion Lodge No. 21



RESIDENCE, HON. GEORGE LEONARD
A meeting place of Zion Lodge No. 21

lodge held its regular meetings on the first Monday of each month, and that day has always been the time for the meetings of the present-day Zion Lodge.

The original charter was found in an old trunk in the jail barn at Hampton, by Bro. Fred M. Sproul, a son of the jailer, who believed it had been stolen from the house of the late Bro. Henry Hallet, a past master of The Corinthian Lodge and former member of Sion Lodge, by a man who was often a trusty prisoner in jail.

This warrant was handed to the Grand Lodge of New Brunswick and afterwards passed to Zion Lodge No. 21, and is now in the custody of the lodge.

Gould's "History of Freemasonry throughout the World, Volume IV" written under the supervision of Melvin M. Johnson, Past Grand Master of Masons in Massachussetts, states on page 44: "Sion Lodge No. 21, warranted at Kingston, New Brunswick, in 1792 was removed in 1799 to Sussex Vale. Its history can be traced to the year 1829. It seems to have met occasionally between that date and 1850, at which time it resumed activity. In 1863 the Lodge obtained a new warrant from the Grand Lodge of England, by which it was known as Zion Lodge. In 1868 this warrant was exchanged for a new one issued by the newly-organized Grand Lodge of New Brunswick. At that time, by a curious coincidence, the Lodge was registered as No. 21. Today the lodge is active and flourishing."

* * *

It is quite clear that the Zion Lodge No. 21 of today is entitled to date its origin back to 1792.

PAST MASTERS SION*ZION LODGE NO. 21, F. & A.M.,

1792 - 1959

1792-93	Christopher Sower	1901	Ora P. King
1794	Richard W. Stockton W	1902	D. Hallet Fairweather
1795, 1800,	1803-1807, 1810-1814, 1816-	1903	Jasper J. Daly
1819, 1821	Rev. Oliver Arnold	1904	W. Murray Huestis
1796-97	William Hutchinson	1905	Harvey Mitchell
1798	Samuel Ketchum	1906	Herbert E. Goold
1799	Israel Perry	1907	Lewis R. Murray
1801	Hon. George Leonard	1908	James Lamb
1802	George Pittfield	1909	Rev. Scovil Neales
1808-09	Jasper Belding	1910	Melbourne P. Titus
1815	Lewis Frazee	1911	H. Gordon McLean
1820	William Fairweather	1912	Linus S. Crawford
1822	Samuel Freeze	1913	E. DeBlois Bailey
1823	Enock Dole	1914	William D. Turner
1824-25	John King	1915	Charles H. Perry
1826-27	John Barbarie	1916	William B. McKay
1828	Thonas Covey	1917	John S. Knox
1829	James McEllmon	1918	James D. McKenna
	William Teakles	1919	Charles T. Nesbitt
	Thomas Perry	1920	Albert E. Pearson
	John Starkey	1921	Weeden F. Myles
	Daniel Sheck	1922	O. Percy Wilbur
	Azor Betts	1923	Gordon B. McKay
	James Moore	1924	Harry H. Reid
	William Peters	1925	J. F. Eldon Robinson
	Israel Holt	1926	George Coggon Jr.
	Silas Raymond	1927	Hon. James A. Murray
	Dennis McCarty	1928	Ralph T. Pearson
1863	Joseph H. Littlehale	1929	Harry W. Black
1864	William Aitken	1930	Burton M. McAlary
1865-8 Inc.	John McPherson	1931	Harry R. Lisson
1869	Alfred Markham	1932	Alexander C. Gorham
1870	Joseph D. McMonagle	1933	Harry I. Evans
1871	George H. Pick	1934	Heber J. Cripps
1872	William A. Henderson	1935	Rev. Mansel C. Shewen
1873	John S. McLaren	1936	Lawrence E. Bayley
1874	Henry A. White	1937	W. Alward King
1875	Rev. W. W. Brewer	1938	Frank H. Morton
1876-77	George Coggon	1939	Wilson Thompson
1878	John A. Humphreys	1940	W. Clark Elliott
1879	Rev. Charles S. Medley	1941	Ralph T. Pearson
1880	Henry Teakles	1942-43	Harry N. Jonah
1881	Joseph R. Tyrell	1944	B. Everett Lounsbury
1882	Andrew J. Munroe	1945-46	John W. Jones
1883	William T. McLeod	1947	William F. Armstrong
1884	Alfred E. McLeod	1948	Austin D. Thorne
1885-86	Henry A. White	1949	Derrell F. L. Ernst
1887-88	John Thompson	1950	George J. Langell
1889	Charles H. Fairweather	1951	H. Murray Bell
1890	George Coggon	1952	Anthony G. Mills
1891-92	Rev. L. A. Fenwick	1953	George H. Hall
1893	John A. Humphrey	1954	Paul E. McMulkin
1894-95	Charles W. J. Upham	1955	Lloyd L. Steeves
1896-97	James R. McLean	1956	John J. Scott
1898	George Coggon	1957	George B. Pearson
1899	James T. Kirk	1958	William P. Gamblin
1900	Robert Morrison	1959	Norman L. Lutz

NO. 50

CANADIAN MASONIC RESEARCH ASSOCIATION



THE STORY OF HIRAM LODGE NO. 17

Saint John, N.B., (1784-98)

— by —

M. W. BRO. R. V. HARRIS, P.G.M.

Nova Scotia



Read at the 26th Meeting of the Association
held at Saint John, N.B., May 27th, 1959

(being the 175th Anniversary of the founding of
Freemasonry in New Brunswick)

HIRAM LODGE No. 17, SAINT JOHN N.B. (1784-1796)

by

M. W. BRO. R. V. HARRIS, P.G.M. (N.S.)

At the close of the American Revolutionary War, many thousands of those who had been loyal to the British cause, were obliged to leave their homes and possessions and seek shelter elsewhere. Although guaranteed by the Treaty of Peace, the protection of the State, no attention was paid to this guarantee and all who were tainted with loyalty to the British connection, whether they had borne arms or not, were driven out and their property confiscated.

Most of the Loyalists fled to New York, where the task of providing transports and food and clothing was handled with marked efficiency by Sir Guy Carleton.

On April 16th, 1783 the first fleet of twenty transports with 3000 exiles sailed from New York for the mouth of the River Saint John, arriving May 11th. The majority were not able to disembark until May 18th the day since celebrated as the anniversary of the Landing of the Loyalists. This fleet was succeeded by others, and it is estimated that at least 10,000 settled in the valley of the Saint John.

The first season was very trying to the Loyalists, a large percentage of whom were gentle folk unaccustomed to hardships. They were forced to seek shelter in tents and primitive shacks. The sufferings of the aged and infirm, of women and children, were very great, but were endured with amazing fortitude, though many died of cold and exposure.

The new Town was named Parr Town in honour of Governor John Parr. The town was laid out in 1454 lots by Paul Bedell, and extended on the East side of the harbour from Sheffield St. on the south to Union St. on the north. All south of Sheffield St. was reserved for military purposes and all north of Union St. was granted to Simonds, White and Hazen who had been in business at Portland Point since 1764.

One year after the first landing 276 wooden houses and dwellings had been erected but on June 18, 1784, a fire swept away many of the houses.

In 1784, that part of Nova Scotia lying north of the Bay of Fundy was set up as the Province of New Brunswick. Col. Thomas Carleton, brother of Sir Guy Carleton who had commanded the British forces in New York, was appointed by the Crown as the first governor. Col. Carleton arrived in Saint John on Nov. 21, 1784 and within a short time a Council for the Province, a Supreme Court and civic organization were set up.

On May 18, 1785, the second anniversary of the arrival of the Loyalists, the name Parr Town was discarded, the City was given a royal charter and took the name of "Saint John." The charter was later confirmed by statute in 1786 at the first session of the General Assembly of New Brunswick.

HIRAM LODGE ORGANIZED

The first lodge in the new City of Saint John was Hiram Lodge No. 17, the first record of which is an application for a dispensation dated at Halifax, Nova Scotia, March 6th, 1784, signed by Elias Hardy who was in that town on professional business as an Attorney. This application was addressed to "The Worshipful John George Pyke, Esqr. Master of Lodge 211, Antient York Masons, Halifax," and reads as follows—

"I am desired by a considerable number of respectable Antient York Masons at Parr Town in this Province to represent to your Worship that they labor under many inconveniences from the want of a regularly constituted Lodge in that place and that such an establishment would not only confer a very sensible obligation on them but contribute in their opinion to the benefit of the Craft in general. It is their request that until a Warrant can be obtained from home your Worship will be pleased to favor them with a dispensation wherein the Rev'd John Beardsley shall be nominated Master, Captain Oliver Bourdett, Senior Warden, and Mr. John Grinley, Junior Warden. I shall do myself the Honor to wait on your Worship this evening, and am, with respect, Sir, Yr. Worship's Most obed. Brother. (Sgd.) Elias Hardy, Master Mason of Lodge 169."

At this time the only lodges in Halifax were Lodge No. 155 (now St. Andrew's No. 1), Lodge No. 211 (now St. John's, No. 2) Union lodge under dispensation (later known as No. 1), and Virgin Lodge (later known as No. 2). The officers and Past Masters of these lodges met in Quarterly Communication, and to this body the request was made. A meeting took place that same evening March 6th 1784 and three days later, March 9th, 1784, we find "Joseph Peters, Secretary of the Quarterly Communication" writing the Rev'd John Beardsley enclosing "a dispensation for forming and holding a Lodge &c "granted by Lodges 155 and 211."

Elias Hardy* (1785) who had been one of the leaders in establishing the Lodge did not become a member until Jan. 3rd, 1785. He was born at Farnham, in the County of Surrey, the son of a non-conformist minister. Educated for the Bar, he was admitted an attorney and solicitor in the Court of King's Bench at Westminster Hall in 1770 and emigrated to Virginia in April 1775 and acted as tutor in the family of Dr. Mercer of Fredericksburg for a year. Disapproving of Paine's "Common Sense," he was threatened with tar and feathers and fled to Maryland. From there in June 1777, he escaped by H.M.S. "Phoenix," then in Chesapeake Bay and came to New York. Here he formed a partnership with John L. C. M. Roome. Both of them became members of Lodge No. 169 New York. He was commissioned a public notary on April 18th, 1778.

Note—Elias Hardy, Counsellor at Law, by Rev. W. O. Raymond, N.B. Hist. Soc. Coll. vol. 10, p. 67.

During the ensuing years of storm and stress he continued to practise his profession at New York. He soon became the champion and spokesman for the hundreds of Loyalists seeking new homes in Nova Scotia. Through his efforts New Brunswick was set off as a separate Province in 1784.

Hardy was admitted an attorney of the new Province on February 1st, 1785. In 1790 he became Common Clerk of the City of Saint John, retaining the position until his death. He was also surrogate for the city and county and Clerk of the Court of Chancery. At the election held in November 1785 for members of the General Assembly, Hardy was elected to represent Miramichi, and in 1792 as a member for the city and county of Saint John.

Known as "the London Lawyer" he acted as attorney in many of the most notable cases tried in the New Brunswick courts in his day including the celebrated slander action brought by Benedict Arnold against Monson Hoyt.

His wife was Martha (incorrectly Emma), daughter of Dr. Peter Huggeford, a surgeon in the Loyal American Regiment. After his death, she returned to New York and established a millinery business at Lansingburgh.

Hardy died at his residence on the South side of King St. midway between Charlotte and Germain, on Christmas Day 1793, and was buried in the cemetery near King Square.

Rev. John Beardsley* named as first Master was the first Junior Grand Warden of the Provincial Grand Lodge of New York in 1781-2-3, and was a member of Lodge No. 210. He came with the Loyalists to St. John in 1783, and was the first clergyman of the Church of England to officiate in Saint John. During the early years of Freemasonry in New Brunswick he took an active interest in its progress.

Oliver Bourdett (1784) the first S.W. was a member of Lodge No. 210 (Ancients) New York. In 1781 he was Wagon Master-General of the British Army. He led 180 men, women and children from New York to Saint John in 1783.

He succeeded the Rev. John Beardsley as Master of Hiram Lodge in 1785 and was secretary of the Lodge in 1791. On Dec. 7th, 1802, he joined St. John's Lodge No. 29. He was Deputy Clerk of Saint John in 1792, Sergeant in the Loyal Company of Artillery in 1793 and held other local positions of trust.

He died Jan. 29th, 1806, in the 55th year of his age. His widow died in Halifax May 11th, 1813 aged 74 years. (Amer. Lodge of Research, vol. 2 p. 265).

John Paul (1784) the first Junior Warden, was a native of Lanark, Scotland, and was probably made a Mason in Scotland. He was a Sergeant in the Royal Artillery during the Revolution, and fought at the battles of

Note—The Rev. John Beardsley (1732-1809) by R. V. Harris. Transactions No. 33 C.M.R.A. Feb. 10, 1956.

Lexington, Bunker Hill, Brandywine, Long Island, Germantown, &c. At Lexington, he is said to have fired the first gun on the British side, and in the engagement received a severe wound. He was a member of Lodge 213, New York, and was exalted as a R.A. Mason in the Chapter attached to that Lodge. Coming to Saint John at the end of the War he was appointed to the staff of the Ordnance department. He was one of the founders of St. John's Lodge, Saint John, though he never held office therein, and also of Carleton R.A. Chapter, Saint John.

He died April 29th, 1833, at the ripe age of 82, enjoying the respect and esteem of the community, and was buried in the old burial ground near King Square, Saint John.

David Melville (1784) the first Secretary 1784-85, became J.W. and S.W. but did not become the Master of the Lodge. He was a tavern keeper. In 1784 he published in the "Royal St. John's Gazette and Nova Scotia Intelligencer" (September 9th, 1784) a prospectus for printing a history of the new settlement.

Richard Bonsall (1784) the first Treasurer was a merchant, and served as Master in 1786 and 1787.

FIRST MEETING

The next reference to the Lodge is a notice published in "The Royal St. John's Gazette and Nova Scotia Intelligencer" of Thursday, September 9, 1784, "printed at St. John's by Lewis & Ryan, at their printing office, No. 59 Prince William Street."

"At a meeting of a respectable body of Ancient Brethren, the 7th instant, it was agreed to give this notice to every Ancient Brother Mason on the river Saint John, that on Tuesday, the 21st instant, will be held at Bro. Kirk's, a meeting of Ancient Masons at his new Lodge room, Lower Cove, for the purpose of preparing and installing the proper officers for constituting a lodge, when the attendance of every Ancient Brother is earnestly requested."

Parr, September 8th, 1784.

John Kirk Tavern Keeper was a former member of Lodge No. 210 (Ancients) New York. His Inn was at the corner of Brittain and Germain Streets. He sold the property to James Hoyt who later sold to George Younghusband, both members of Hiram Lodge.

Under the dispensations referred to the Lodge was opened and the officers installed on Sept. 21st, 1784, by Dr. Azor Betts, John Paul being installed as J.W. instead of John Grinley who never became a member of the Lodge. At the same meeting the name "Hiram Lodge" was adopted and it was decided to hold regular meetings of the Lodge on the first and third Tuesdays of each month.

Dr. Azor Betts who installed the first officers of the new Lodge was previously Senior Warden of Lodge No. 210 A.Y.M. New York, founded in 1779.

"A well known Practitioner of Physick in New York and noted for his success in Inoculation" (1779).

In the Spring of 1775, a member of the New York City Militia; got into difficulties with the Continental authorities and spent several months as a prisoner, first in Esopus Gaol and later in the New Gaol in New York City.

Arrested in New York in November 1775 for carrying intelligence on board the "Duchess of Gordon" and the "Asia" and for attempting to spike some cannon at Kingsbridge and was condemned to death, but escaped in June 1776 and joined the British forces before they entered New York.

Another record says that he was arrested in January 1776 for saying of the Provincial and Continental Congresses that they were "a set of damned rascals and acted only to further their own nests, and not to serve their country."

In February 1776 he addressed a petition to the Provincial Congress apparently for his release, for in a list of prisoners in the New Gaol July 12, 1776 the words "disch'd. gave bond" appear against his name.

Commissioned as a Captain-Lieutenant in the King's American Rangers, and besides fighting in the Jerseys, was for 18 months at Morrisiana attending to his patients.

Also served as the King's Surgeon in Wolfe's Corps at the taking of Quebec in 1759, and it is said that Wolfe died in his arms, but his name has not been found in any list of Provincial officers, nor has any other mention been found of service with Wolfe.*

He joined Hiram Lodge in 1789 but never held office. He promoted the formation of Zion Lodge at Kingston, N.B. in 1792.

MEMBERSHIP

The original membership of the Lodge was drawn chiefly from Lodge No. 210 New York. Three more from that Lodge affiliated in the next six months, together with two from Lodge No. 169 New York,

To Lodge No. 210 (Ancients) belonged:

Rev. John Beardsley

Oliver Bourdett

William Perrino

James McNeale

Joseph Green

Edward Erwine or Irwin

William Lewis

Francis Young

John Kirk

John Morton

Capt. Wm. Wattleworth

Richard Finnemore

Azor Betts

Wm. Simmons

Thomas Hanford

Note—Amer. Lodge of Research, vol. IV, p. 445, 52

To Lodge No. 169 (Ancients) belonged:

Elias Hardy

Capt. Peter McPherson

James Bell

John Graham

William Campbell

To St. George's Lodge No. 2 New York, known later as No. 19 belonged:

Thomas Jennings

Arthur Maddox

WARRANT

One of the first acts of the new Lodge was to make application direct to the Grand Lodge of England (Ancients) for a Warrant. This application was entrusted to Capt. Peter McPherson (formerly of Lodge No. 169, New York), who was proceeding to England on a troopship, but neither he nor the application were ever heard from afterwards. On hearing of the Charter granted in 1784 by the "Ancients" for a Provincial Grand Lodge of Nova Scotia, Hiram Lodge after working for nearly two years under the dispensation, applied in May 1786, for a regular warrant under which it might continue its work. It would seem strange that a Warrant was not issued to it without any formal application on the formation of the Provincial Grand Lodge as was done in the case of Union and Virgin Lodges.

The application had the support of William Campbell D.G.M. and a Warrant was granted on December 6th, 1786, in which Richard Bonsall was named Master; David Melville, S.W. and John Stoddard, J.W. and the Lodge was assigned the number 17 on the Provincial Roll.

The Warrant was signed by His Excellency John Parr, Grand Master; William Campbell, D.G.M.; Richard Bulkeley, S.G.W.; D. Wood, Jr. (in the absence of Geo. Deblois) J.G.W.; and Joseph Peters, Grand Secretary, and under this Warrant the Lodge worked until 1796, when internal troubles arose which led to the withdrawal of the Warrant.

MEETING PLACES

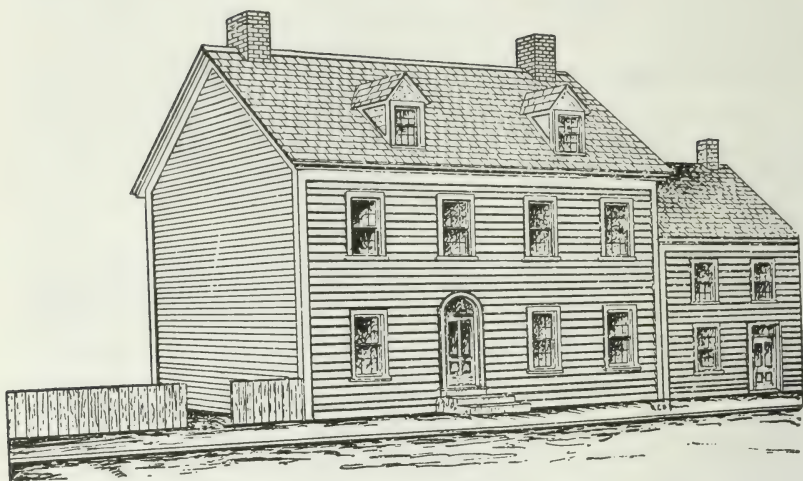
John Kirk's new lodge room was located on the north side of Brittain Street, forty feet from the east side line of Germain Street. It was a large two storey wooden structure, the upper storey of which was used as a Masonic Hall, and the lower storey as a tavern, a favorite place of resort for the people of that portion of the city familiarly known as the "lower cove." The Lodge met at this inn until sometime in 1787 or 1788.

In the Royal Gazette for June 19, 1787, appeared the following notice:

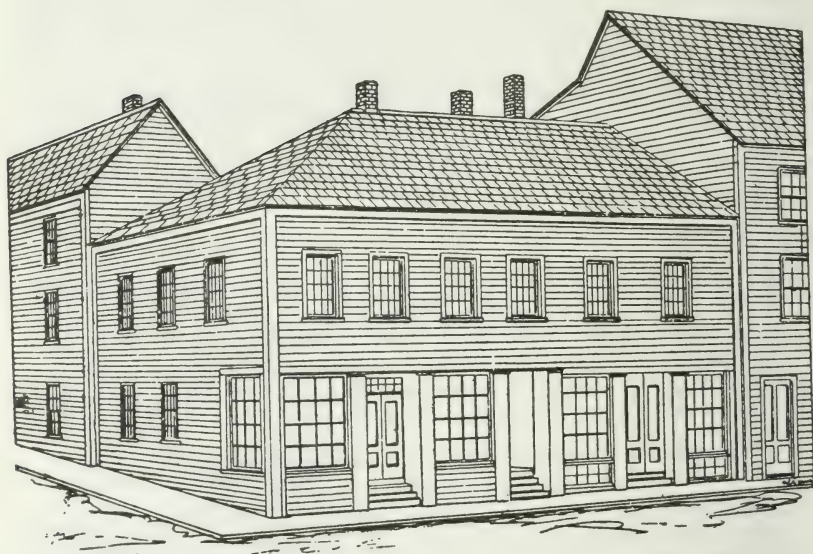
"The Anniversary of Saint John the Baptist

Being Sunday, the 24th instant, will be observed by the members of Hiram Lodge, Ancient Masons, on Monday, the 25th instant, at Brother McPherson's Coffee House. Such brothers who wish to join are requested to make application for tickets before the 23rd instant. N.B.—Divine Service will begin at one o'clock, and dinner on the table precisely at three o'clock.

June 19th, 1787."



KIRK'S INN. BRITTAIN ST.



MACPHERSON'S COFFEE HOUSE. KING AND PRINCE WILLIAM STS.

A year later on June 24th, 1788, the Secretary refers to the Lodge as "held at Brother Charles McPherson's."

These new quarters stood on the southeast corner of Prince William and King Streets. This lot had been granted to MacPherson on the settlement of the city and on it he erected a large building containing a hall, private apartments, stores, offices, &c. It was a noted place of resort in early days and was known as MacPherson's Coffee House, later Cody's Coffee House, or the Exchange Coffee House, but generally as "The Coffee House." The building was torn down in 1853 to make room for a new brick building.

For a short time in 1790-1, the Lodge met at Richard Bonsall's, but as his house was in "the very remote part of the Town" it was "attended with many inconveniences" and the lodge returned to Bro. MacPherson's in May, 1791, a notice in the Royal Gazette of Dec. 13th, 1791, announced as follows:

MASONIC NOTICE

"The Festival of Saint John the Evangelist will be observed in the usual form on Tuesday, the 27th instant, at Brother McPherson's Long Room, by Hiram Lodge. Such Ancient Masons as will join in the celebration will please leave their names at the bar of the Coffee House, St. John.

December 13th, 1791."

Charles McPherson

During the Revolution he served in the 1st Battalion of DeLancey's Brigade as a Lieutenant promoted Capt.-Lieut. April 1782. At the Peace he came to Parr Town.

He built the Coffee House at the corner of Market Square and King St.

In 1811 he purchased the house at the corner of King and Cross Streets, formerly the residence of General Benedict Arnold 1787-91, and of Attorney General Bliss 1791-1811. Here McPherson died July 26, 1823.

MASTERS

In the ten years of its existence the Lodge had ten Masters, namely:

Rev. John Beardsley 1784

Oliver Bourdett 1785

Richard Bonsall 1786-87

William S. Oliver 1788-89

William Campbell 1790

James Hayt 1791

John Sinnott 1792-93

James Hayt 1794-95

Reference has already been made to Beardsley, Bourdett and Bonsall.

William Sanford Oliver (1785) who was W.M. in 1788, and 1789, was a founder of St. John's Lodge in 1802. He came with the Loyalists and was the first high sheriff of the city and county of Saint John, holding the office from 1785-92, and again from 1797 until his death of February 22nd, 1812 aged 62 years. He was also Treasurer of the Province for several years and Marshal of the Court of Vice-Admiralty. He was descended from an old New England family of high social standing, his father, Thomas Olive being Lieut-governor of Massachusetts in pre-Revolutionary days. A newspaper account of his passing referred to him as:

"A man of the highest integrity and worth, who discharged his public trusts with the utmost fidelity and satisfaction; respected, esteemed and deeply lamented by the whole community, verifying in his public and private life the truism 'An honest man's the noblest work of God'."

A freestone tablet marks his burial place near King Square.

Some of the more notable members were:

William Anderson (1785) Sheriff of the County, died Jan. 2, 1811.

Arthur Maddox (1785) was commissioned as a Captain in the 4th New Jersey Volunteers Feb. 14th, 1777 and appointed Adjutant of the Corps.

Peter McPherson (1784) served as a captain in the Royal Guides and Pioneers, 1778, and belonged to Lodge No. 169, New York. As previously stated, he went to England on a troopship in 1784, taking with him a petition for a Warrant for the Lodge addressed to the Grand Lodge (Ancients) but the troopship never arrived at its destination and Capt. McPherson was never heard of again.

Thomas Jennings (1785) this brother's certificate or demit (or more properly, three certificates) is in the Grand Lodge archives, written in English, Latin and French each signed by William Sanford Oliver, Master pro tem; James Hoyt, S.W.; Oliver Bourdett, J.W. pro tem and John Sinnott, Sec'y. each certificate being dated Nov. 17th, 1790. He must have reaffiliated for he was included among those expelled in 1796. He was treasurer in 1786 J.W. in 1792 and 1793.

Thomas Bowden (1787) Loyalist Major in 2nd Battalion DeLancey's Brigade 1776, transferred to 3rd Battalion 1782.

Absalom Holmes (1787) "Settled in New York" appears after his name in the Grand Lodge register.

Samuel Hake (1787) was storekeeper at Fort Howe and was charged with embezzling provisions, etc. In the Grand Lodge register appear the words "in Europe."

John Tool (1787) His name appears in 1814 as a Church warden of St. Malachy's Chapel, opened in 1815. The first Roman Catholic Service held in Saint John was held in the City Court Room by Rev. Charles French. Towards the new church the inhabitants of St. John and Halifax contributed nearly £800.

David Fanning (1793) was a noted cavalry ranger in the American Revolution. He was the son of a planter and was born in Virginia in 1755. At the outbreak of hostilities he enlisted under Col. Thomas Fleschell (or Fletchall) and was later in command of various bodies of troops in North Carolina under Major General James H. Craigge. He was taken prisoner thirty-six times in that Province and on four more occasions in South Carolina, but by many a ruse and stratagem escaped from his captors or their prisons. He captured Cross Creek now Fayetteville and imprisoned a band of Whig militia. At the peace of 1783 he settled at Long Reach, King's County, New Brunswick but removed in 1790 to Bay View Digby Co. where he died March 14th, 1825. He was buried in the cemetery of Holy Trinity Church at Digby.*

John Ryan (1795) was born in Rhode Island Oct. 7, 1761, at an early age he went to Boston with his parents, but at the age of 16 years he was apprenticed as a printer to John Howe of Newport. Four years later in 1780, when that town was evacuated by the British, Ryan moved to New York along with his employer. Here on June 25th, 1780 while still under articles as an apprentice he married Amelia, daughter of John Mott, of Long Island, the ceremony being performed by the Rev. John Sayre, who was afterwards the first Church of England rector of Maugerville on the St. John River.

In 1783, he came with his wife to the new city of Parr Town and formed a partnership with William Lewis. On Dec. 18th, 1783 they began the publication of "The Royal Gazette and Nova Scotia Intelligencer" on the east side of Prince William St. just north of the present post office (marked by a tablet erected by the N.B. Loyalist Society). When the Province of New Brunswick was set off in 1785, the name of the newspaper was changed to "The Royal Gazette and General Advertiser".*

After several years partnership, Lewis returned to the United States, Ryan continuing the business. About the same time Ryan became King's Printer, succeeding Christopher Sower.

In 1799, Ryan went to St. John's, Newfoundland where he printed the "Royal Gazette." His paper in Saint John was taken over and published by his brother-in-law Jacob Mott, and on the latter's death, his widow Ann Mott continued the business.

In 1803, Ryan returned to Saint John and again set up business at No. 3 King St. In the same year he became a charter member of the first "Social Club" in the Exchange Coffee House.

Ryan lived to be 86 years of age, dying in 1847 in Saint John.

Thomas Mullin (1795) one of those who held out against Grand Lodge served on the jury which awarded Benedict Arnold twenty shillings damages for slander, in the suit brought by him against Manson Hoyt.

(An address on the Revolutionary History of Chatham County, N.C. by Henry A. London July 4th, 1876; Wilson's History of Digby County p. 346).

Note—"Pioneer Printer, John Ryan" by Charlotte G. Robinson in Maritime Merchant, Oct. 1943, p. 5.

James Ball (1784) merchant, a member of Lodge No. 169 New York, was a clerk to Major Gilfred Studholme. He continued a member until 1786 and died in 1812.

Joseph Green (1784) Major in the 1st. Battalion of DeLancey's Brigade in 1776, was a tailor.

Edward Ervine (1784) also spelled "Erwine" and "Irvine" was a carpenter. In the Grand Lodge register occurs the note "Gone to New York to settle."

William Lewis (1784) a printer and publisher who in association with John Ryan published "The Royal Gazette and Nova Scotia Intelligencer" on December 18th, 1783. The building in which this first newspaper was published stands to the north of the Post Office. He was S.W. of the Lodge in 1786.

A SIDELIGHT

An interesting sidelight on the affairs of Hiram Lodge is to be found in the records of Ancient Lodge No. 230 (Ancients) later No. 288 (Eng.) held in the Royal Artillery (1st Battalion) stationed in Saint John in 1785 and since 1826, along with two other Military Lodges merged into Union Waterloo Lodge No. 13 (Eng.).

This Lodge formed at Gibraltar in 1785 consisted of 22 members of which only six were stationed in Saint John, the others being at Halifax, St. John's (Newfoundland) Jamaica &c. The Lodge however met regularly each month though few in numbers, and the presence of visitors from Hiram Lodge is always recorded. Lodge No. 230 had trouble with the Grand Lodge at Halifax through refusing to recognize its authority while in its jurisdiction, by initiating a candidate which Hiram Lodge claimed as its property. Harmonious relations however continued with the local Lodge. Lodge No. 230 remained in Saint John until January 1789.

LAST YEARS

We now come to the closing Chapters in the story of Hiram Lodge. The unfortunate troubles which eventually brought about the extinction of the Lodge had their origin during the Mastership of John Sinnott.

John Sinnott (1784) the first initiate in 1784, Secretary for several years, and W.M. in 1792 and 1793, was born in Ballybreunan, County Wexford, Ireland, and was educated in Dublin. When a young man he came to Halifax and from thence to Saint John about 1783. He was one of the founders of St. John's Lodge in 1802, received the R.A. degree, April 10, 1805, in Carleton Chapter. He died June 12, 1828, aged 69 years, and was interred in the old burial ground, near King Square.

He was first a school teacher and later a clerk in the office of Samuel Hake, also a member of the Lodge and commissary of stores of war and provisions. Unfortunately for his reputation as a Mason, and as an official

of the British government, Hake had for sometime previously to 1793 been secreting or misappropriating stores and provisions. His shortages were discovered by a cooper in the employ of the department and reported to the military authorities. A court of enquiry was ordered and Sinnott who was aware of the embezzlement, was notified to attend and give evidence. Previous to the hearing, Hake obtained the appointment by the Lodge of a Committee of brethren to bring influence upon Sinnott to keep him away from the Court and, if possible, dissuade him from giving testimony. Sinnott, while acknowledging that his personal feelings prompted him not to appear as a witness, told the committee that it was impossible for him to disobey the summons, thereby himself incurring the risk of being courtmartialled and of losing his position and thereby depriving his family and himself of support. At the hearing of the charges, Sinnott gave evidence, but no action was taken as a result of the enquiry. Later two charges were laid against Hake, one of making a false return, the other of "misapplying the King's Provisions." Both were proved on evidence other than Sinnott's testimony, with the result that Hake was adjudged guilty of fraud and embezzlement and dismissed from the service.

He then took his case to the Lodge charging that Sinnott as a Mason and as Master of the Lodge, was bound by his Masonic ties to conceal the acts of a brother Mason, no matter how flagrant their character; that, instead of acting a fraternal part, he had betrayed him and had done him a grievous wrong. By a small majority, the Lodge sided with Hake, and, as a result of considerable ill-feeling, the Lodge by resolution in May 1793, suspended Sinnott, deposed him from the position of Master and on August 1st, 1793 asked the Grand Lodge to expel him from Freemasonry, "for the most vile and unprecedented violation of every Masonic duty, which has not only been already fatal in its consequences to an aged, infirm, and deserving brother, but also tends in every possible degree to become more so to the Craft in general."

Upon this report reaching the Grand Secretary considerable correspondence followed between the Grand Lodge in Halifax, Hiram Lodge and John Sinnott. The letters of the deposed Master are models of good form, explicit, well-written, fair and in good temper, and exhibit a becoming and proper Masonic spirit.

His Memorial concludes with the statement:

"That your Memorialist most humbly conceives that he has by no means deserved this rigorous treatment from the said Brethren;

"That he has ever been a good Mason, convinced that its Institution is, next to the Christian Religion, the most perfect the World ever saw, a blessing to Mankind founded upon Religion, good Conscience and the soundest Policy.

"That he has ever been strenuous to conform to its most excellent Rules and Precepts."

He suggests a committee of enquiry into the matter, "that you may get at the real state of facts and be enabled to do what to Justice (that bright ornament in Masonry) doth appertain."

Accompanying his memorial to the Grand Lodge was a letter written by Capt. Francis M. Dixon, President of the Military Court of Enquiry and Past Provincial Grand Master of Minorca, verifying the facts stated in the Memorial and condemning the action of Hiram Lodge as contrary to all the Rules of Masonry.

"The Lesson I have received as a Mason is Honesty, Truth, Justice and Secrecy in some cases is necessary, but if called upon by a Court of Justice to swear to facts, is the Villainy of a man to be screen'd because he is a Mason? No. God forbid. I hope the Basis of Masonry will ever stand firm against fraud, deceit, perjury and every other infamous practice, I fear too ready to be introduced by a Class of low designing people about this province."

The Grand Lodge took time to consider but eventually in March 1794 appointed Wm. Campbell, D.G.M. a resident of St. John to form a Grand Lodge committee of enquiry and report his findings. The evidence and depositions submitted to this committee were very voluminous and the report full and exhaustive. Grand Lodge after further consideration (August 8, 1794) resolved that there were not sufficient grounds for passing so severe a censure on Sinnott, removed the suspension and ordered Hiram Lodge to restore him to all the rights and privileges which he had previously enjoyed.

Undoubtedly the Lodge had exceeded its powers in arraigning and suspending its Master. Even if they had such power there was no reason for exercising it against a member who attended to give evidence in a court of law, under a summons which he was bound to obey, against a brother who had unfortunately betrayed a public trust. Sinnott was bound by his Masonic engagements "Cheerfully to conform to every lawful authority and not to palliate or aggravate the offences of his brethren."

Hiram Lodge, however, holding "That they had just cause to deal with Sinnott as they did, because they were unwilling to sit with him in Lodge or to consider him worthy of the privileges and benefits of Masonry" declined to obey the mandate of Grand Lodge. They were unanimous in their stand, and intimated that if Grand Lodge was still insistent in their demand, "they with all due submission to their wisdom will resign the Warrant and pay all dues thereto belonging."

On March 4th, 1795 Grand Lodge conceiving that the sentiments expressed were "an open violation of the laws of Masonry and highly derogatory to the Honor and Dignity" of the Grand Lodge, "Resolved that unless Hiram Lodge, No. 17 do make such ample apology to this right worshipful body, as may be to the entire satisfaction thereof, their Warrant to continue no longer in force, and the same to be reported to all Grand Lodges in communication with us."

Hiram Lodge, instead of apologizing for the impropriety of their conduct addressed a letter to the Grand Secretary, June 2nd, 1795 setting forth "that in consequence of having come under the censure of the Grand Lodge, Hiram Lodge have unanimously agreed to suspend all Masonic labors as a body and deposited their warrant (in the ark) until the right worshipful the Grand Lodge shall direct the further disposal of it."

Grand Lodge (September 2nd, 1795) treated this action on their part, namely, ceasing work and depositing their warrant in the ark without the sanction and approbation of Grand Lodge, as "an act highly unconstitutional and in open violation of the laws of Masonry." The Grand Secretary in writing January 18th, 1796 to James Hayt, Robert Laidley, William Jennison, Richard Bonsall, George Symmers, Oliver Bourdett and William Simmonds "earnestly recommended the Lodge to meet and revoke their objectionable acts and words, and by an ample apology save themselves from the inevitable consequences."

The ruling spirits of the Lodge were evidently made of stern and unyielding material; they asserted as their belief, that under any and all circumstances, a brother Mason should screen the acts, no matter how unjustifiable, of another brother, and that this obligation was superior to the peremptory mandates of civil or military tribunals.

This absurd position, stubbornly held, coupled with their refusal to apologize, in spite of fraternal advice and counsel, led to final action by Grand Lodge, and on September 7th, 1796, it unanimously resolved "that the Warrant of Hiram Lodge No. 17 x x x be forthwith recalled, and that the members thereof (22 in number) agreeably to the last return transmitted, be expelled for apostasy."

An edict expelling the following was forthwith issued and sent to all lodges under the Grand Lodge of Nova Scotia and to all the Grand Lodges of Ancient York Masons:

James Hayt
George Symmers
Oliver Bourdett
Richard Bonsall
Charles McPherson
David Beveridge
Benjamin Burgess
Thomas Featherby
Titus Knapp
Samuel Wiggins
John Ryan

William Jennison
William Simmonds
Robert Laidley
Thomas Jennings
William Lorraine
John Tool
Stephen Bourdett
George Matthew
Robert Moore
Craven Calverley
Thomas Mullin

Grand Lodge subsequently agreed to reinstate any of the members who would show their disapprobation of the conduct of the Lodge, and under this ruling several were reinstated.

Undoubtedly mistakes were made but we are inclined to believe they were mistakes of the head and not of the heart. We must bear in mind that social conditions as well as conditions in the Craft, the estimate of Masonic obligations, the code regulating public and private sentiment, and the scant knowledge of constitutional Masonic law, usages and landmarks prevailing in the ranks of the Craft in those days, were widely different from present day conditions and circumstances. The brethren of Hiram Lodge were sincere in their contention, and believed right and justice were on their side; otherwise they would not have allowed themselves to suffer the severe penalty of a deprivation of the rights and privileges of Freemasonry had they not been so influenced.

MEMBERS

1784

- x Rev. John Beardsley, W.M.
- x Oliver Bourdett, S.W.
- x John Paul, J.W.
- x David Melville, Secy.
- x Richard Bonsall, Treas. (Merchant)
- x Peter G. Waldron, S.D. (Brick layer)
- x William Perrino, J.D. (Carpenter)
- x Richard Lightfoot, P.M. (Merchant)
- x James McNeale Stew. (Tailor)
- x James Bell Stew. (Merchant)
- x William Lorraine (Stone Cutter)
- x David McLure (Stone Cutter)
- x Joseph Green (Tailor)
- x Edward Erwine (Carpenter)
- x William Lewis (Printer)
- x Francis Young (Watchmaker)
- x John Boggs (Merchant)
- x John Kirk (Tavern Keeper)
- John Sinnott
- John Stoddart
- x John Morton (Seaman)
- David Beveridge
- Daniel Keefe

1785

- x David Prentice
- x Elias Hardy
- Wm. Anderson
- James Hayt
- x Arthur Maddox
- x Capt. Wm. Wattleworth
- x James Cuthbert
- x Capt. Peter McPherson
- Joseph Montgomery
- James Conway
- x Benjamin Burgess
- x Richard Finnemore
- Wm. S. Oliver
- Wm. Barton
- Wm. Ryan
- John Fitcher
- John Cole
- x Thomas Jennings

1785-6

- Robt. Hicks
- Patrick Rogers
- John Humphreys
- Jaleel B. Mumford
- John Marshall
- John McKee

x affiliated

1787

- x Charles Thomas
- George Bennison
- William Cole
- Alexander Morton
- Charles McPherson
- Edward Barton
- x Absalom Holmes
- x James McPherson
- x Thos. Bowden
- John Tool
- John Harvey
- Samuel Hake

1788

- James Goff
- Geo. Younghusband

1789

- Peter Grimm Jr.
- Lawrence Hardwick
- x Dr. Azor Betts
- x Wm. Campbell
- x Oliver Bourdett
- x George Bradley
- x Robert Laidley

1790

- Thos. Majoribanks
- x James Piercy
- James Sutor

1791

- x Wm. Jennison
- x John N. Mallory
- Geo. Symmers (or Summers)

1792

- x Alex. McPherson
- x Thos. Hanford Jr.
- Henry Wells
- x George Matthews
- Lushington Goodwin
- Thos. Featherby
- x John Graham
- x Stephen Bourdett
- x Jabez Husted

1793

- David Fanning
- x Wm. Simonds (or Simmons)
- Titus Knapp
- Robert Moore
- Samuel Wiggins
- Craven Caverley

1795

- John Ryan
- Thos. Mullin

W.M.	S.W.	J.W.	Secy.	Treas.	S.D.	J.D.
1784 Rev'd John Beardsley	Oliver Bourdett	John Paul	David Melville	Richard Bonsall	Peter C. Waldron	Wm. Perrine
1785 Oliver Bourdett	Richard Bonsall	Peter G. Waldron	David Melville	John Boggs		
1786 Richard Bonsall	Wm. Lewis	David Melville	John Sinnott	Thos. Jennings		
1787 Richard Bonsall	David Melville	John Stoddart	John Sinnott			
1788 W. S. Oliver	James Hayt	David McClure	John Sinnott			
1789 W. S. Oliver	John Stoddart	Thos. Jennings	John Sinnott			
1790 Wm. Campbell	James Hayt	Thos. Jennings				
1791 James Hayt	John Sinnott	Peter Grim Jr.	Oliver Bourdett	Robt. Laidley		
1792 John Sinnott	Peter Grim Jr.	Wm. Jennison	John N. Mallory	Absalom Holmes		
1793 John Sinnott	Peter Grim Jr.	Wm. Jennison	Thos. Hanford Jr.			
1794 James Hayt	Wm. Jennison	Geo. Symmer	Wm. Simonds			
1795 James Hayt	Wm. Jennison	Geo. Symmer	Wm. Simonds			

No. 51

CANADIAN MASONIC RESEARCH ASSOCIATION



CAPTAIN THOMPSON WILSON
Captain Thompson Wilson
and Early Freemasonry in London, Ontario

— BY —

R. W. Bro. James J. Talman, P.S.G.W., G.R.C.O.



Read at the 27th meeting, London, Ontario,
November 17, 1959

Captain Thompson Wilson

BY R. W. BRO. J. J. TALMAN, P.G.S.W., G.R.C.

A century ago the name of Captain Thompson Wilson must have been well known to the Freemasons of the then extensive London District (Canada West). They would know him as the second D.D.G.M. in 1857 and again as the fourth in 1859, when the District was reduced to include Lodges in Essex, Kent, Lambton, Middlesex and Elgin. The northern Lodges had been removed. Over the years, however, his name has been forgotten. We are indebted to M. W. Bro. R. V. Harris and the late R. W. Bro. Ed. Worth of Chatham, Ontario, who, in 1941, collected information about this early and distinguished Mason, for keeping alive his memory.

The following information is derived from a great variety of sources, which will be mentioned as the story unfolds. We are fortunate that the record is as complete as it is although there are still some gaps.

The booklet *Historical Sketch of Richard Coeur de Lion Preceptory* (No. 4) by R. V. Harris, records that:

"Captain Thompson Wilson was born at Penrith, Cumberland, April 12, 1791, a son of a distinguished family in the parish of New Abbey, near Dumfries, Scotland. His great-uncle was the noted William Paterson, who conducted the Darien expedition of 1698 and who on his return to England projected the plan for the Bank of England. Captain Wilson joined the Royal Artillery in 1810 at the age of nineteen, served throughout the Peninsular War including Salamanca, in the 5th Regiment (Northumberland Fusiliers), was present at the battle of Waterloo, and was later stationed in the West Indies and British Guiana while serving in the 2nd Battalion of the Argyle and Sutherland Highlanders. The Regiment was in Canada during the Rebellion of 1837 - 8."

A careful search in the *Army Lists* failed to show that there ever was a Captain Thompson Wilson in the British Army. Fortunately, however, in 1946 a nephew of Mrs. Thompson Wilson bequested his uncle's "swords, medals and military paraphernalia" to the Library of the University of Western Ontario. The medals clear up the problem. They are three in number. They bear out the record of military service. The first issued by Victoria in 1848 is "To the British Army 1793 - 1814" and carries the names Toulouse, Nive, Pyrenees, Vittoria. The second is a Waterloo medal and the third, for long service and good conduct is dated 1837. But the first two show the name Corporal T. Wilson and Corporal Thompson Wilson, Royal Artillery Drivers, respectively, while the third is named T. Wilson, Sergeant Royal Artillery. Clearly, Wilson received his Commission subsequent to his migration to Canada. Since he became



MILITARY MEDALS AWARDED TO THOMPSON WILSON

barrack master at Cornwall, Upper Canada, and subsequently at Prescott and, in 1838, London, and was known as Captain by this time, the commission must have been associated with his Canadian military duties.

In 1911, Mrs. Thompson Wilson was interviewed, at her home on Maple Street, by the *London Free Press*. The interview was printed on January 14. In this Mrs. Wilson, who must have been a very old lady and also must have married young, confirmed much of the information given above and added to it. She stated that her husband had been exactly fifty years in the British Army. For forty-six years, she had lived in London, which suggests that she had come to Canada in 1865.

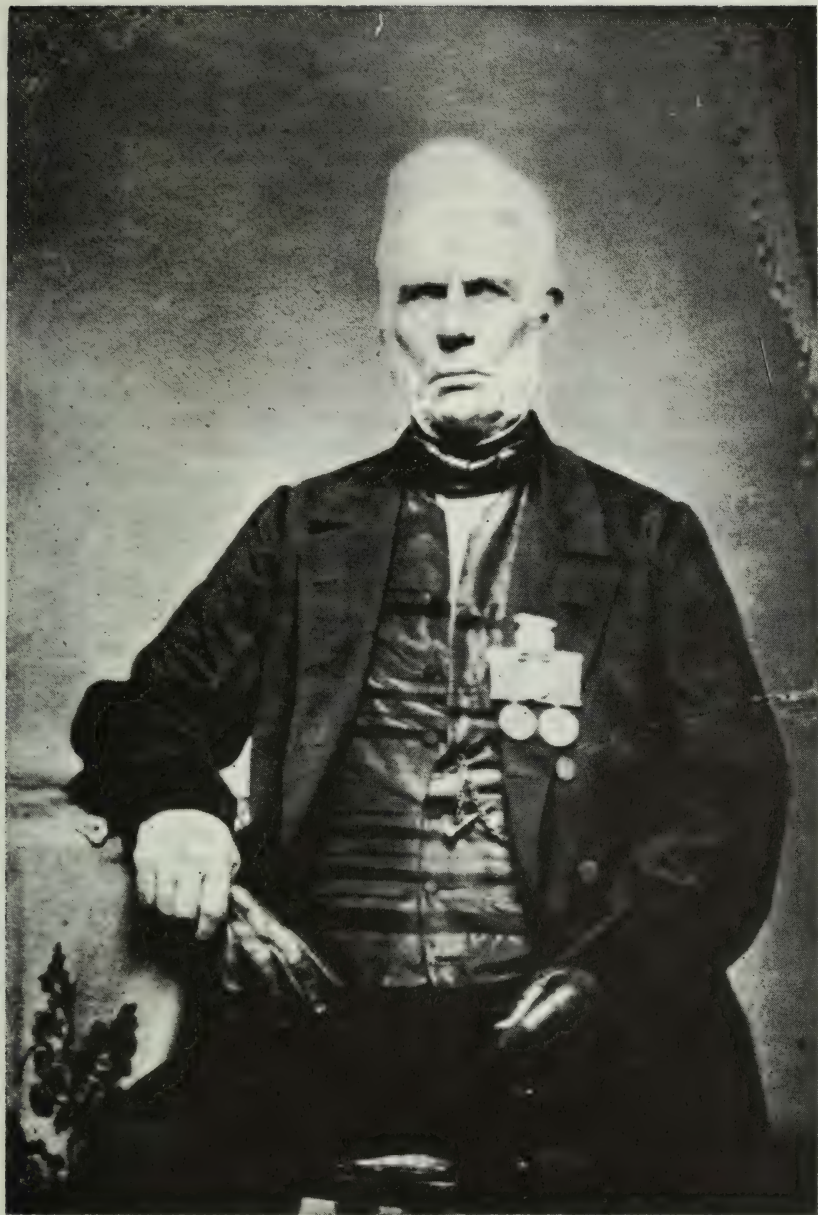
She had met Wilson while visiting relatives at Kilworth near London, where he had secured a land grant which he subsequently sold. She did add that during the Rebellion of 1837 - 8, Wilson accompanied Colonel Askin to Navy Island, where his was the first gun mounted. As a Corporal driver with seventeen years experience in the Royal Artillery he might well have done so. On his honeymoon Wilson and his wife visited the battlefields on which Wilson had fought. He appears to have spoken French fluently. He was never wounded and to the end of his days, was conspicuous by his erect carriage as he walked about the streets of London where he was well known.

According to R. V. Harris and E. Worth who appear to have secured their information from various obituaries, Wilson was initiated into Freemasonry in 1816 in Lodge No. 454 (England) in the Fifth Regiment, then in England. He received his F.C. and M.M. degrees in Lodge 406 (later Argyle Lodge) in the 91st Argyle and Sutherland Regiment in 1817. He was exalted to the Royal Arch degree in Argyle Chapter in the 91st Regiment on September 30, 1818. He was installed as a Knight Templar on May 20, 1821 in Social Encampment No. 85, at Manchester, England. He was equally interested in the Scottish Rite branch of Masonry and attained to the 18° at Woolwich, Kent, in 1861 and to the 33° in July, 1868.

It was in Canada, however, that his Masonic career flourished. It has not been possible to find when and of what Lodge Wilson first was a Master. He was already a Past Master in 1857 when he was one of the founders of Kilwinning Lodge, No. 32 (later 64), London, but does not appear on the roll of St. John's No. 20. The list of officers of St. George's, No. 42, does not appear to be available. One might speculate this was his Lodge, especially since he became First Principal of St. George's Chapter in 1854.

John Ross Robertson's great history of Freemasonry has only two references to Wilson. Both refer to his offer to give free a piece of land of thirty foot frontage and one hundred foot depth for a Masonic Hall. The site was to be on that side of his lot fronting on Talbot Street, behind the property where Mrs. Wilson lived for so many years. Nothing came of the proposal.

In any event we may be sure that Wilson was a Past Master by 1857 for in that year he is shown as V. W. Bro. Capt. Thompson Wilson, Grand S.D., in the *Proceedings* of the second annual communication of the Grand Lodge of Canada (p. 73). As a Past Master he represented Kilwinning, No. 32, London. He also held proxies for St. Mark's, Port Stanley, U.D., (now 94), St. James, St. Marys, U.D., (now 73), and St. Paul's, Lambeth, U.D., (now 107). He soon moved to a higher rank than G.S.D. for at the same session the London District members of Grand



CAPTAIN THOMPSON WILSON. ABOUT 1857

Lodge nominated him to the Grand Master, M. W. Bro. Mercer Wilson, as D.D.G.M., of their District, a great area covering practically all Western Ontario, as his reports show. The early *Proceedings* do not delimit the various districts clearly.

Thompson Wilson thus became the second D.D.G.M., of London District. Another extremely active and prominent Mason, R. W. Bro. James Daniel was first.

Wilson's reports as D.D.G.M., not only give us a good description and history of Freemasonry in the London District, a century ago, but reveal the industriousness of Wilson as a D.D.G.M. One is also struck by the great difficulties encountered in getting the newly formed Grand Lodge under way. In addition, all District Deputies seem to have had to investigate a surprisingly large number of complaints, numbers out of all proportion to the figures of membership when compared with today. An explanation, of course, is the confusion inherent in any new organization and the divided jurisdiction. Inevitably conflict, unmasonic it is true, could or would occur in a community in which two Lodges were working holding allegiance to different Grand Lodges.

In his first report, printed in the *Proceedings of the Third Annual Communication of Grand Lodge*, Wilson wrote:

"17 Aug. 1857. To Amherstburg, to investigate sundry charges preferred by Thistle Lodge against three brethren for non-payment of dues, etc.

"18 Aug. Attended Great Western Lodge, Windsor, investigated a complaint against a member for withholding money belonging to the Lodge

"24 Aug. To St. Marys to hear the charge of St. James Lodge against their W. Master, viz. for being one hour absent from Lodge meeting, and when he did come, rushed past the Tyler without the usual formality, and entered the Lodge in an uproarious manner highly unbecoming a Mason. The W. Master had left this country for the United States, but defended himself by letter, stating that he was detained by business and bad weather, and that he considered a Lodge was not formed, as four brethren could not open a Lodge. The W. Master having left the country, it only remained for me to caution the brethren not to open an entered apprentice Lodge again with a less number than seven brethren. The Lodge having neither Master nor P. Master, the work of the Lodge was entirely suspended; therefore the dispensation was returned to the Grand Secretary, and a new one taken out under another Master, Doctor O'Reilly, late S.W. On the 26th of October, I returned to St. Marys and installed the new Master and officers."

The following months saw Wilson carry out the following list of duties:

7 Sept., went to Clinton and installed officers of Clinton Lodge.

24 Sept., went to Strathroy, installed officers of Beaver Lodge, another new Lodge.

23 Jan. 1858, accompanied M.W.G.M. to Delaware. Assisted to consecrate St. John's Lodge, (now Mount Brydges.)

17 Feb. attended the Committee on Ritual in Hamilton.

8 May, attended Union Committee in Hamilton.

13 May, installed officers of Mount Brydges Lodge, at Mount Brydges, (ceased 1862.)

11 June, Union Committee, Hamilton.

17 June, St. Mark's Lodge, Port Stanley.

18 June, attended St. Thomas Lodge, St. Thomas.

23 June, assisted M.W.G.M. consecrate Great Western Lodge, Windsor.

By this time he still had two Lodges to visit. One he hoped to visit before the meeting of Grand Lodge. "The other, at Kincardine" he had to defer to some other opportunity "it being too far in the backwoods to reach."

Masonry evidently was flourishing in the London District with five new Lodges under dispensation. The greatest trouble was ritual. Wilson suggested the establishment of District Grand Lodges to hold quarterly meetings. At each meeting the D.D.G.M., might go through the three degrees to set a standard for the entire Grand Lodge. An alternative, the employment of paid lecturers, he believed to be out of the question as the Grand Lodge did not have sufficient funds for the purpose.

Wilson concluded his first report "In performing my masonic duties, I may remark that in completing this journey [to Grand Lodge] I shall have travelled over 1,500 miles, at a large expense of time and means; but this labor has been sweetened by the kind and fraternal welcome I have everywhere met . . ."

In addition to his duties as D.D.G.M., Wilson took an active part in the work of Grand Lodge. He was present at a special meeting in Hamilton, May 7 and 8, 1858, to consider union with the Provincial Grand Lodge, called the Ancient Grand Lodge. On June 11, 1858 he moved "That R. W. Bro. C. W. Stephens be requested, on behalf of the Grand Lodge of Canada, to see R. W. Bro. T. D. Harington, and arrange such a formula as he may find expedient to carry out the desired object . . ." This was the key motion which resulted in the union of the two Grand Lodges.

In 1859 Thompson for the second time was chosen D.D.G.M., of the London District. And once again, thanks to his industry and good

reporting, we can learn a great deal about the condition of Masonry in the District at that time. In 1859 the size of the District was reduced to include Lodges in Essex, Kent, Lambton, Middlesex, and Elgin, according to the *Proceedings of the Fourth Annual Communication*.

In his second report as D.D.G.M., published in the *Proceedings of the Fifth Annual Communication*, Wilson said that of the eighteen Lodges in his District he had visited sixteen. He continued: "During these visits, I exemplified the work as prescribed by Grand Lodge, whenever necessary. The English ritual, with some trifling difference, is followed by ten Lodges and the Irish ritual, as they call it, by eight Lodges; but all the Lodges I have visited, except two, are willing and anxious to adopt the work as exemplified in Grand Lodge. The two Lodges alluded to are, St. John's, No. 20, and St. Paul's, No. 107. The W.M. of No. 20 says he has the M.W. Grand Master's leave to continue their old work, consequently to such authority I bend in silence; but the majority of No. 107 positively refuse to adopt the ritual ordered by the Grand Lodge, which I exemplified as far as opening and closing in the three degrees, and explained to P.M. Bro. Burch, (the Master not being present) the nature of his obligation, and what would probably be the result of their treating the laws and regulations of the Grand Lodge with contumacy; yet Bro. Burch and five others out of the nine members present, were against adopting the work, only the Senior and Junior Wardens were in favor of it. Since the formation of this Lodge, there has always been two parties strongly, if not violently, opposed to each other. Such a state of things is highly disreputable to our Order; I therefore recommend that the warrant be withdrawn, and the contumacious brethren dealt with as this Lodge may think fit. Lambeth, the place where the Lodge is held, is equally distant from London and Delaware — six miles each way — so the brethren who are willing to work in harmony with the regulations of this Grand Lodge, can join any of the Lodges in either place." [Since St. Paul's Lodge celebrated its centenary on November 14, 1958, it is evident that cooler heads prevailed.]

"Mount Brydges Lodge, No. 102, held in Mount Brydges, three miles from Delaware, is not in a condition to hold its warrant. Its present Master, Bro. Dutton, is also Master of St. John's Lodge, Delaware, and is about to retire. The Junior Warden has retired, and the Senior Warden will not accept the Mastership, as he feels himself incompetent; moreover, he says he is about to retire, so there is no one eligible to work the Lodge. A majority of the members seem willing to return the warrant and join St. John's Lodge, Delaware; but a few think they can carry on, and intend to apply for a dispensation for some brother, (at present not eligible) to be Master. Should such be the case, I would recommend that the brother they may choose be first proven to be capable of correctly working the three degrees." The Dutton mentioned soon moved to Stratford, where he became D.D.G.M., of the Huron District.

In conclusion, Wilson said that once again he had travelled 2,000 miles in carrying out his duties. When we consider the time involved in travelling that distance, in a year, a century ago, even admitting that most of the travel was possible by rail, we can realize how industrious Wilson was.

Wilson acted as D.D.G.M., at a Special Communication convened in London, September 9, 1859, for the purpose of laying the corner stone of St. James Church, in connection with the Church of Scotland. He also was present at the laying of the corner stone of the Crystal Palace, Hamilton, May 24, 1860. At the age of 69 he presided over a Masonic Ball in London, December 29, 1862, when the D.D.G.M., could not be present. He was a founder and also the first W.M. of The Tuscan Lodge, No. 195, London, in 1868.

In spite of his efforts in Blue Lodge Masonry, this work represented perhaps one third or even one quarter of his Masonic career.

As has been said earlier, Thompson Wilson reached high office in Royal Arch Masonry. For information here, we are indebted to the research of E. Worth and R. V. Harris. In 1854 Wilson affiliated with St. George's Chapter, No. 895 (Eng.), became its First Principal in 1854, again in 1858 and once again in 1859 when it united with the Grand Chapter of Canada. We may be sure that he had much to do with the founding of St. John's Chapter. He served as Grand Superintendent of the London R.A. District from 1860 to 1864. These duties followed his election as Grand First Principal of Grand Chapter in 1858. Unfortunately, it has not been possible to see the Proceedings of the Grand Chapter of Canada to follow the activity of Thompson Wilson in this body.

A third interest of Thompson Wilson was in Knight Templary. As has been said he was installed as a Knight Templar on May 20, 1821, in Social Encampment No. 85, at Manchester, England. Thompson did much in assisting the Founder of the Templar Order in Canada in the formation of the First Provincial Grand Conclave of Canada in 1855 although his name actually does not figure extensively in the history by R. V. Harris. At the Third Annual Assembly of the Provincial Grand Conclave on July 17, 1857 it was announced that Coeur de Lion Encampment had been warranted at London, Canada West, with Thompson Wilson as Eminent Commander under date of May 27, 1857.

In this connection the late H. J. Bennett, Assessment Commissioner of London, wrote to Professor Fred Landon, Librarian, the University of Western Ontario, on September 19, 1946. At that time Bennett had been Registrar of Richard Coeur Preceptory for over twenty-five years and possessed the only list of members, a copy he had made. The originals were lost in the burning of the London Masonic Temple at the turn of the century. He enclosed an extract:

"Opened, May 1857.

"No 1. Thompson Wilson (first Presiding Officer) occupation ex-

Capt. 5th Regiment . . . Originally a Sir Kt. of Hugh de Payens Preceptory of Hamilton, (No. 3) Transferred to Preceptory No. 4, London on organization in 1857."

Wilson served no fewer than ten yearly terms as Presiding Officer, namely 1857 and each year following, except 1868, until 1871. Indeed he practically died in that office. In 1857 he was made First Provincial Grand Captain and in the same year was made First Grand Standard Bearer of the Grand Encampment of England. He also held the offices of Provincial Grand Prior, 1861, and in 1866, Past Deputy Provincial Commander.

Wilson was also interested in the Scottish Rite branch of Masonry and attained to the 18° at Woolwich, Kent, in 1861. R. V. Harris in his history of the Supreme Council, tells us that in the Archives of the Supreme Council of England there is the original petition for the formation of a Rose Croix Chapter at London, Ont., signed by Thompson Wilson 18° of Invicta Chapter, England. It is dated April 18, 1868. The first M.W.S. was to be Wilson. The Statutes and Regulations of the Supreme Council 33° in the brief historical outline at the first of the volume show:

"1868, July 14th. Certificates of 33° from England and Wales were issued to . . . Thompson Wilson 18°". Four days later, on July 18, Moore Sovereign Consistory was constituted "in the rooms of St. George's Lodge, Y.R.F., [York Rite Freemasonry]", London, Ont. One of those present was Thompson Wilson 33°. The Harris history also shows Capt. Thompson Wilson as Grand Hospitaler.

The Harris account continues:

"Although the minutes in the English Archives make no reference to the formation of a Rose Croix Chapter at London, Ont., it is a matter of record that on the same day and immediately after the institution of the Hamilton Chapter, [July 14, 1868], the officers of that Chapter with John W. Murton presiding, conferred the degrees from the 4th to the 18th on several Master Masons resident in London, and that a Chapter of Rose Croix was then instituted by Moore himself under the name of London Sovereign Chapter Rose Croix with Thompson Wilson as first M.W.S."

Thus the full Masonic career of Thompson Wilson was rounded out. Although not one of the best known pioneers in many of the branches of Freemasonry in Canada, there can be few early brethren who had a wider interest or worked harder for those interests with which he concerned himself.

Thompson Wilson died at London on October 20, 1872, in his 81st year. The death notice announced that the funeral would leave his late residence, Hitchcock Street, near Talbot, on October 22. Evidently he was still living behind the lot he had offered as the site for a Masonic Temple several years before. The same newspaper, the *Advertiser*, October

21, 1872, carried orders to the Band of the 7th Regiment to meet at the band room to attend the funeral. There is no account of the funeral in the subsequent issue of the *Advertiser* and no copy of the *Free Press* of that day has been preserved. He was buried in Woodland Cemetery, London.

Today, one of the memorials to Thompson Wilson is a stained glass window in Trinity Church, Blenheim, Ontario. For many years it stood in the East over the altar but in 1912 was moved to the vestry. *The Chatham Planet*, June 25, 1874, printed the following description:

"Over the altar is a very handsome stained glass window with the beautiful emblem of the Christian degrees of Freemasonry, viz. Knights of Malta, Rose Croix and 33° Illustrious — In memory of Captain Thompson Wilson of London, Ontario, by his daughter Mary Theodora. The late Captain was an exalted officer of three degrees and Past Grand Z of the Grand Chapter of Royal Arch Masons.

"The window was executed by Mr. K. Lewis, Stained Glass Works, London, and reflects great credit on that firm for it is a lovely window and it has since been surmounted with an escutcheon of blue ground and the device of the monogram and the crown of glory in gold."

How the window came to be placed in Blenheim appeared to be a mystery as the Wilsons had no Blenheim connection. A great niece, Mrs. H. E. Paull of Morrisburg, Ont., writing in 1934, suggested that the rector might have been a friend. The rector at Blenheim in 1874 was the Reverend H. Bartlett. In his 1946 letter, mentioned above, H. J. Bennett, wrote "I secured many years ago an old photo, which shows him [Wilson] and Rev. H. Bartlett in full K.T. Regalia, and had it hung in the anteroom to the Red Room at the Masonic Temple [London]." It hangs there today. The conclusion is inescapable, Bartlett and Wilson were friends and the window went to his church.

However, the greatest memorials to Captain Thompson Wilson are the flourishing Masonic bodies in Western Ontario today.

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CANADIAN MASONIC RESEARCH ASSOCIATION

1959



CANADIAN INFLUENCE ON EARLY MICHIGAN MASONRY

by R. W. Bros. James Fairbairn Smith
and Charles Fey



Read at the Twenty-Seventh meeting of the Association,
held at London, Ontario, November 17, 1959.

Canadian Influence On Early Michigan Masonry

By J. Fairbairn Smith and Charles Fey

While Masonry cannot claim that it came with Cadillac to Michigan, in 1701, the Fraternity's influence can definitely be traced, in a wilderness which was to become a center of world industry, back nearly 195 years. Moreover, individual Masons were present and gave of their talents many years prior to that time.

Indeed, individual Masons were to be found in America as early as 1682 when John Skene, Master Mason of Aberdeen Lodge No. 1 (ter) of Scotland came to New Jersey. Masonry as an organized body did not, however, make itself felt until 1729.

The Masonic historians of by gone years, including Dr. Foster Pratt, A. G. Pitts, John C. Barker, Charles T. McClenachan, John Ross Robertson, and John Lane have, of course, added their portion to our scanty store of knowledge. In this particular connection, it has caused considerable aggravation among modern historians to note that very few of them agree in particulars presented by them and we fear that a great portion of their "information" was largely conjecture.

OLDEST WEST OF ALLEGHENIES

Detroit is the oldest American center of Masonic activity west of the Allegheny Mountains and, moreover, a lodge began to function just a scant thirty years after the establishment of the first lodge on this continent.

The first period of Detroit Masonic Activity began in 1764 when Lodge No. 1 was warranted. Individual Masons such as Major Robert Rogers, noted ranger and a member of St. John's Lodge of Portsmouth, New Hampshire, and the famous Major Henry Gladwin, first British Commandant, were on the scene as early as 1760 and it has long been suspected that French Masons were in the Territory long before that for Belestre, the last French Commandant, was listed as a Mason (joining member) by St. Peter's Lodge No. 4 of Montreal.

This period might be termed the Mystery Era of 1764 to 1794 and a story of unbelievable Masonic activity is slowly beginning to unfold. We are now reasonably sure that, due to continually changing British military personnel, perhaps a dozen or more ambulatory lodges were active in the area and it is even probable that four lodges were functioning simultaneously in Detroit in 1772 and 1773.

BRITISH ARMY BRINGS MASONRY

A perusal of the known facts make it plain that the British Army, which took possession of Detroit from the French in 1763, was the instrument which brought Masonry to Michigan and administered to the Craft's needs during the first thirty year period of 1764 to 1794.

In 1764, a short time after the British took possession of Detroit, the first lodge was born and it is surely lamentable that, after the lapse of one hundred ninety-five years, little or nothing is known by Michigan Masons of the lodge that mothered our ancient and honorable Fraternity in this great and vast territory.

FOUNDED BY CHRISTIE

This lodge was founded by Lieutenant John Christie of the 2nd Battalion, 60th Royal American Foot Regiment, April 27, 1764, under Warrant issued by George Harison, Provincial Grand Master of the Provincial Grand Lodge of New York, acting by authority of the Grand Lodge of England (Moderns circa 1717).

The Warrant, in its original form, is now in the possession of Zion Lodge No. 1 of Detroit. This Warrant was, according to Lane, designated as Number 7 Provincial and appeared in the 1773 list of the Grand Lodge of England as Number 448. We now know, however, that Lane's contention was incorrect as we will hereafter prove.

We are now sure that this lodge, after the evacuation of Christie and his 2nd Battalion, continued to function for more than two decades under the leadership of civilians.

By aid of the British War Office and sundry other sources, we have been able to clothe Lieutenant Christie with flesh and blood, subject to the faults and errors of human kind but, at all times, imbued with a confident belief in humanity's need of the principles and tenets of Freemasonry.

To the end of his days, Christie was loyal to the British Crown and the fundamentals of the Craft. He died in June 1782 and lies buried on Hampstead Hill, just outside the walls of the churchyard of St. Philip's Church, Charleston, South Carolina. The funeral was conducted from St. Philip's August 10, 1782.

FLEMING MASTER

Following Christie's transfer, Lodge No. 1 at Detroit continued to work and Sampson Fleming, first Senior Warden, succeeded as Worshipful Master. Proof of this is found in a certificate issued to Thomas Robison, August 18, 1767 by Union Lodge of Detroit, No. 1, of Free and Accepted Masonry dedicated to St. John of the register of New York.

Captain Robison, in whose favor the certificate was made, was buried in Kingston, Ontario, March 29, 1806. Upon his death, he left the sum of \$100,000 to his family.

A letter written by James Edgar, in the archives of the Grand Lodge of Pennsylvania, establishes that at least one other person served Lodge No. 1

as Master. This letter is dated March 11, 1805, and is addressed to Jonathan Byard Smyth, then Grand Master of Masons in the Keystone State, and seeks to charter a lodge at Kaskaskia, Illinois.

ARUNDEL LISTED AS MASTER

In part it says, "William Arundel is an acquaintance made on my arrival in this country and has been Master of a lodge at Detroit known as Union Lodge." Arundel was made a Mason, March 13, 1777, in St. Andrew's Lodge No. 2 of Quebec and entered into a business partnership with James May of Detroit July 23, 1783, and it's more than probable he was Master in 1783 or 1784.

Comment should here be made on the name Union—the original Warrant of 1764 simply stated Lodge No. 1 at Detroit and left the choice of name up to the founding brethren, which was a common practice of the time. Different authorities have contended that the lodge was variously named Zion, Union, Harmony, or Unity. At this point, we are sure of the Union denomination for many reasons, not the least of which are the Robison certificate and the Edgar letter.

UNION NO. 1 AT DETROIT IN CANADA

As if to further establish the name, a Union Lodge apparently reported on October 10, 1777, to the Grand Lodge in London, England, and sent a generous gift of 10 guineas and in return received the grateful thanks and eloquent adulations of the Grand Lodge

These expressions were conveyed by Grand Secretary J. Heseltine who in a letter dated April 14, 1778, "To the R. W. Master and the rest of the Officers and Brethren of Union Lodge of Freemasons No. 1 at Detroit in Canada," said:

"I beg leave to assure you that your letter (which was read in Grand Lodge) was received with every possible mark of respect and I was thereupon desired not only to return you the particular thanks of the Grand Lodge for the donation of 10 guineas, but also to assure you that it affords us a singular pleasure to preserve a regular correspondence with gentlemen and Brethren whose zeal does so much honour to the Society."

The letter also informed the lodge that it would, because of its location, come under the jurisdiction of the Provincial Grand Lodge of Quebec. As a matter of fact, the bearer of the letter was Thomas Aylwin, Esq., Deputy Provincial Grand Master of Quebec.

It is stated that the meetings of the first lodge were held in the old block house. The room was poorly lighted by the yellow sunshine which struggled to seep in through its small windows.

There were no luxurious seats and richly carpeted floors, no mural decorations, nor expensive organ. Our pioneer brethren improvised such crude, scanty furniture as was necessary to the proper functioning of the lodge.

DISCOVER LETTER

In a letter discovered recently in the Burton Collection of the Detroit Public Library, and written by George Meldrum, who was then a resident at Michilimackinac, we believe that mention by inference of the first lodge was made.

The recently discovered Meldrum letter was written to Thomas Williams of Detroit on June 16, 1782, and in it he states: "But I am sorry to find our little usually amicable body to be so much altered, but I think I saw some appearances of that before I left the place for money is the root of all evil. I hope that Brother Anthon is not any of those or then he is greatly changed."

CRAFT SPREADS

As we follow the paths by which Masonry wended its way through what was then the Michigan Territory and which was, at that time, a part of Canada, we must realize that Detroit was an important military post far beyond the frontier of civilization; and as we contemplate the situation, we must become acutely aware that the rapid spread of Masonry was surely accomplished by, and in the wake of, the British Army.

In 1772, there were at least three lodges functioning at Detroit: Lodge No. 1 and in addition two Irish Lodges, No. 299 and No. 378, held by authority of Irish Military warrants issued to Masons of the 10th Regiment then stationed at Detroit.

We are made aware of this fact by a letter to the "Brethren Freemasons of the 10th Reg't of Foot, etc., at Detroit", written by James Thompson, Provincial Grand Secretary of the Provincial Grand Lodge of Quebec, informing them that a Frenchman, Brother Philip DeJean, member of Lodge No. 1, had secured Warrant No. 11 on the Quebec role to open a lodge at Detroit provided any three (or more) Master Masons, members of the Irish Lodges, would install him and his officers.

There is no proof that the lodge was actually opened but, if it was, four lodges would then have been functioning simultaneously at Detroit in 1773.

TWO MILITARY LODGES

Irish Military Lodge No. 299 was warranted August 3, 1756, and the grantees were Richard Withers, Lieutenant John Luke, Sergeant Robert McCutchin, and six others. It was in America from 1767 to 1778 and in Detroit from 1771 to 1775. This lodge registered 54 new members with the Grand Lodge of Ireland up to 1803. The Warrant was cancelled in 1818.

No. 378 (I.C.) received its Warrant November 3, 1761, and the grantees were Thoms Grubb, John Hutton, and Thomas Milligan. Twenty-seven new members were registered up to 1765. The Warrant was cancelled in 1815.

DeJean refers to Lodge No. 1 as the "Merchants' Lodge", undoubtedly to distinguish it from the Irish Military Lodges.

A letter now in the archives of the Grand Lodge of Quebec, written by Philip DeJean to James Thompson, Grand Secretary of the Provincial Grand Lodge of Quebec (Moderns), dated December 24, 1772, bemoans the fact that he could get neither of the Irish Lodges to perform the ceremony because of a lack of approval from Lodge No. 1 at Detroit.

We will allow DeJean's letter to tell the whole tragic story, a story which depicts most graphically man's ceaseless effort to outmaneuver his fellows at no matter what the cost.

THE DEJEAN LETTER

"Sir :

"You will, no doubt, have understood that during my stay at Quebec, upon your recommendation, I obtained a Warrant to open a French Lodge but, on my arrival here, the Merchants' Lodge (No. 1 of New York) did not approve of it, saying they had complaints against me both to their own Grand Master and that of the Province of Quebec.

"They sent for the sergeant major of the 10th Regiment, who has a dispensation from Lodge No. 299, and showed him all the accusations they had against me and the next day he acquainted me with their deliberations which were that I should not open the Lodge till these differences were settled. I demanded a Lodge of emergency where all our old grievances were brought upon the Tapis (the greater part of which had been discussed before). I represented them that though it was true on some occasions I had been wrong, yet, they ought to observe that those particular difficulties had nothing to do with the Lodge. However, though it seemed to me I had adjusted the whole matter, and that all was pardoned, they only told me I could no longer be a member of their Lodge because, according to their By-Laws, I had committed three offenses: the first was my having quitted the Lodge abruptly desiring that my name be erased from their books; the second of having listened at the windows (a report which they had from a woman, the vilest tattler in the world); the third having always been discontented and complaining that they had not elected me into any office; but that, nevertheless, they would receive me as a visitor as often as I should think proper. I asked them if they would do me the honor of a visit when my Lodge should be opened. They answered me no, saying I was not capable of being Master of a Lodge, being too subject to passion and, someday, I should send my Lodge to the right-about I laughed at their absurdity. To satisfy them, I offered to be judged by all Master Masons in the 10th Regiment and, if they should find me unworthy of being Master of a Lodge, I would return my Warrant. This they would not agree to. I then proposed to keep my Warrant for a year and if, during that time, they could impute anything to me contrary to the Constitutions I consented never more to speak of a Lodge. This they also refused which proves to me that it is nothing but jealousy, or pique, that I did not on coming down acquaint them of my intention to apply for a Warrant. The Master of Lodge No. 378 was willing to install me but the sergeant major would not, saying that the Grand Lodge ought to be informed of the whole transaction.

"The gentleman whom I had chosen for senior warden is at present master of their Lodge. He has denied, in the Lodge, that ever he employed me to apply for a Warrant but the junior warden maintains the contrary and said he would join me on his return from his winter quarters.

"The sergeant major who has been called to the enquiry into my offenses declares that he has seen nothing that can tarnish the character of a Freemason; therefore, I beg you will be pleased to order them to put me in possession of my office, seeing that the complaints they have against me are not worth the trouble of being brought to the light.

"Be pleased to favor me with an answer by the way of Albany and direct your letter under cover to Messrs' Phyn and Ellice, Merchants.

"I have the honor to be, Sir, your most humble and obedient servant.

P. DeJean."

Detroit, December 24th, 1772

"Excuse my not writing in English."

Even though the DeJean Lodge may never have been actually active it, nevertheless, has an unusual place in recorded Masonic History. Indeed, this is the Lodge to which the Grand Lodge of England (Moderns), in 1773, awarded Warrant No. 448.

In the renumbering of 1780, it became 355; in 1781, No. 356; and in 1792, No. 289. Moreover, it was not erased from the English Register until 1813, when the Moderns and Ancients united. This regardless of the fact that the lodge never really existed.

Since 1773, the No. 448 and renumberings which followed, the above numbers have been attached to Lodge No. 1 at Detroit by every Masonic Historian and it was not until 1954 that the contention became suspect and our new chain of evidence led us to the following opinions:

(a) That Lodge No. 1 at Detroit, founded by Lieutenant John Christie of the 60th Royal American Regiment April 27, 1764, possessed only a Provincial Warrant from the Provincial Grand Lodge of New York and that the Lodge never received the whole number 448 from the Grand Lodge of England as Lane claimed in his Masonic Records.

(b) That the Schismatic Lodge created by the dissenting French notary Philip DeJean is actually the lodge which should be entitled to the English No. 448.

(c) That the DeJean charter was actually issued in 1772 and a fee of Three Guineas was paid for it to the Grand Lodge of England.

Typescript evidence supporting these conclusions was recently made available by A. J. B. Milborne, Librarian of the Grand Lodge of Quebec. The original document is to be found in the Letter Book of James Thompson, Grand Secretary of the Provincial Grand Lodge of Quebec, which is one of the valuable possessions of the present Grand Lodge of that Province.

The document in question is a letter sent October 13, 1772, to the Grand Lodge of England over the signatures of a special Committee of four worthy Quebec Masons, including Grand Secretary Thompson. The letter follows:

Quebec, 13th Octr. 1772.

"Brother Grand Secretary,

"By Order of Last Quarterly Communication we are to acknowledge the Receipt of your favours of the 11th June last, and in the name of the Provincial Grand Lodge of Quebec to congratulate you on the worthy Choice of our Right Honble and Right Worshipful Brother Lord Petre to preside over the Craft, by whose Wise and Prudent Administration we hope the Ancient Cement of Masonry will be increas'd and strengthen'd. We also desire you will accept our Sincere thanks for your Fraternal care and attention to the Welfare of the Lodges here, which we beg you will continue.

"We have nothing particular to acquaint you of but that two Irish Lodges held in the 10th Regiment of Foot, who put themselves under our Direction during their Residence here, are gone into cantonments in the back settlements, but still desire to Continue under it as before. And that Brothers Philip DeJean, Medar Gamelin, Pierre Baron, and several other Gentlemen at Detroit, have besought the Right W. Provincial Grand Master, to grant them a Warrant to hold a Lodge at Detroit, which has been Complied with; and we send you by our Worthy Brother Lieut. John Marr the sum of Three Guineas for the Constitution fees of said Lodge, and two guineas towards the Great Fund of Charity, which you will be pleased to Enter as Coming from the Lodges in the Province of Quebec.

"We have the honour to be &c. &c.

J. Aitken
Pr. Mills
Heny. Crawford
Jas. Thompson
The Committee

"Copy taken from James Thompson's Letter Book in the archives of the G. L. Quebec." — A. J. B. Milborne.

The text of the letter clarifies forever the mystery of why a lodge at Detroit did not appear in the lists of the Grand Lodge of England until 1773. Those who are familiar with Lane's Masonic Records will remember that the list declares:

"Lodge No. 1 at Detroit — date of warrant April 24, (should be 27), 1764."

Lane then adds a further note:

"Not in list until 1773 and then designated 'Lodge at Detroit in Canada', with date 1773."

It is now definitely obvious that the Lane Record could in no way have had any reference to Lodge No. 1 organized April 27, 1764, and we base this conclusion upon two fairly obvious reasons:

(1) Most Provincial Grand Masters or their Grand Secretaries were in the habit of making immediate reports to the Grand Lodge of England of the warranting of all new Lodges. However, only one of the Lodges organized by the Provincial Grand Lodge of New York, and that was the first one, was ever given a number by the Grand Lodge of England and it is quite reasonable to assume that Harison, who was then Provincial Grand Master, would make no effort to register with the Grand Lodge of England a small inconsequential Lodge organized in the backwoods at Detroit when he had failed to register others which were, so to speak, within the close orbit of his own daily activities.

(2) By 1774, the Michigan Territory had been placed under the direction of the Provincial Grand Lodge of Quebec. This Grand Lodge, however, in 1772 reports the founding of a lodge in Detroit and registers it with the Grand Lodge of England and in proper sequence No. 448 was unquestionably awarded to it. If Lodge No. 1 had been registered properly in 1764 it would have borne No. 312.

"HARMONY LODGE"

A fifth lodge comes to our attention in 1777 when, on September 6 of that year, the Provincial Grand Lodge of Quebec notified the "Brethren of Harmony Lodge, Detroit" that, because of an act of the British Legislature making Detroit part of Canada, "You will please, as is your duty, to correspond and look upon us as your Provincial Grand Lodge."

The Quebec letter to this mystery lodge is as follows:

Quebec, 6th Sept'r 1777.

"R. W. & W. Brethren of the Harmony Lodge, Detroit,

"By act of the British Legislature you are now in this Province, therefore with pleasure we begin a correspondence that our Duty and Interest prompt us to.

"You will please us is your Duty to correspond with and look up to us as your Provincial Grand Lodge. Our Quarterly Communications are the first Mondays in March, June, Sept'r and Decem'r, the officers names you have at the foot. We do not think it absolutely necessary for you to have a new Warrant from us, but if it be your desire you will please send down a copy of your old Warrant & who your choice of Officers are, and we will send you a new one free of charge but that of the G(rand) S(ecretary) which is half a guinea.

"From every new Brother which you make you will receive one dollar for this Lodge and remit it with detail of the Proceedings of your lodge at least once a year the sooner in the atum the better as we transmit our actions to the Grand Lodge of England about this time.

"We are in a flourishing state here altho our work was hindered by the seige & Blockade of the Rebels yet when that was raised we renewed our vigor and are in the full blossom of Love and Harmony.

"We are Brethren &c. &c.

The Honble John Collins Esq., P.G.M.

Bro. Thos Aylwin Esq., Depy. P.G.M.

Lauch'n Smith, S.G.W.

Fran's Anderson, J.G.W.

Chas. Grant Esq., G.T.

Jas. Thompson, G.S.

John Saul, S.G.D.

Jos. Winter, J.G.D.

John Hill, Grand Sword Bearer

The Rev. Bro. Geo. Henry, Grand Chaplain."

The act of the British Legislature referred to above was known as "The Quebec Act" which was passed June 22, 1774.

By virtue of this act Detroit for the first time came within the limits of the civil courts of Great Britain.

A careful survey of all the extant records lead us to the discovery that a working Officers' Lodge in the First Battalion of the 60th Regiment, bearing the name "Harmony" but without a local number, was reported to London in 1766, and we conclude that it had not been warranted by the Provincial Grand Lodge of Quebec.

The First Battalion of the 60th Regiment, or a detachment of it, was in Detroit in 1764 or possibly earlier. The Battalion went to Jamaica in 1772 under the command of Colonel Augustine Prevost, and returned to Boston in 1775. Part of the Battalion was assigned to Detroit during the Revolutionary War.

In reporting this Lodge to London later in the year (1777) and also in 1785, the Provincial Grand Lodge of Quebec notes that the Lodge was Warranted by the Provincial Grand Lodge of New York.

We, therefore, come to the only tangible conclusion left, that the Harmony Lodge which was for a time in Detroit is the one that was with the First Battalion of the 60th Regiment.

ST. JOHN'S CANADIAN WARRANT

Strangely enough, the Meldrum letter mentioned previously also gives us a clue to St. John's Lodge No. 15 which was warranted by the Provincial Grand Lodge of Quebec in 1782, at Michilimackinac, Mackinac Island, and issued to members of the 8th Regiment.

We, again, quote from the Meldrum letter which states as follows:

"And concerning the new lodge I had the pleasure on St. John's Day (December 27, 1781) to have what brothers I know at my house and then we talked the matter over some and since that there has been no more talk of it — for my own opinion was that they had embarked in what they did not understand and had got some people to sign for the division (regiment) that was not Masons; this was the situation of Mackana Lodge, so that I need not say anything more upon the subject."

MET IN OFFICERS' QUARTERS

St. John's Lodge of Michilimackinac in the English records appears as constituted November 15, 1784. It was number 465 until 1792 when it became 376 on the English register. It met in one of the rooms of the officers' quarters which were built in 1780 and tradition says that some of the meetings were held in the upper part of the old block house of the fort.

We are reasonably certain that a Captain Daniel Robertson, who was a member of St. Peter's Lodge No. 4, Montreal, was the first Worshipful Master. Captain Robertson was the commandant of the Post from 1782 to his death in 1787.

There is a romantic legend concerning the young officer which states that he was in love with a young and beautiful Indian girl, daughter of a chief. She had, however, been betrothed to an ugly brave whom her father favored.

Robertson built a summer home on the Island Cliff, overlooking the shore where, for some time, he and his bride lived undetected until finally discovered by the scorned Indian lover who murdered the girl during her husband's absence. At that moment, Robertson returned and a fearful struggle followed in which Robertson and the Indian slipped over the edge of the cliff and were dashed to death on the rocks below.

In 1783, which was the time of the treaty of peace made after the revolution between the United States and Britain, we find that relations between the two governments were seemingly pleasant with one exception. Britain still persisted in holding possession of, and claiming title to, the Great Lakes including Michigan.

ZION FORMED BY CANADA

Thus, on September 7, 1794, when Zion Lodge No. 10 came into existence, Detroit was still an important British Military Post and it was the Masons of the 4th Battalion, Royal Artillery who sought and received a warrant from the Provincial Grand Lodge of Canada. The records of Zion are fairly complete from that point on, with the exception of the anti-Masonic blackout which occurred in 1829 and lasted until 1841.

Unfortunately, those who seek continuity have to admit that the founders who established Zion No. 10 were new Detroiters and actually had been

residents of the city only a few short months. Nor have we yet been able to establish that any joining member was ever on the roster of a former Detroit Lodge.

The following is the wording of the Canadian Warrant issued to Zion No. 10:

"Thomas Ainslee, D. Grand Master:—
Thomas Dodd, S.G.W. John Lynch, J.G.W.

"To all whom it may Concern:

"We, the Right Worshipful Thomas Ainslee, Esq., Collector of his Majesty's Customs, Lieutenant-Colonel of the British Militia of the city of Quebec, etc., and Deputy Grand Master of the Most Ancient and Honorable Fraternity of Free and Accepted Masons (according to the old constitution granted by His Royal Highness Prince Edwin at York, Anno Domini nine hundred and twenty and six) in Canada and Masonical jurisdiction thereunto belonging.

"Know ye, by the authority in us vested, by His Royal Highness Prince Edward, Knight of the Most noble Order of the Garter, and of the Most Illustrious Order of St. Patrick, Major-General of His Majesty's Forces, etc., Grand Master in his absence; that we do hereby authorize and empower our trusty and well beloved brethren, viz: The Worshipful James Donaldson, one of our Master Masons; the Worshipful Edward Bryn, his Senior Warden, and Worshipful Findly Campbell, his Junior Warden, to form and hold a Lodge of Free and Accepted Masons, aforesaid, at or in the City of Detroit, in Upper Canada, upon the first Monday of every Calendar month, and on all seasonable times and lawful occasions, and in the said Lodge. (when duly congregated), to admit and make Free Masons according to the most ancient and honorable custom of the Royal Craft in all ages and nations throughout the known world.

"And we do hereby further authorize and empower our said trusty and well beloved brethren, James Donaldson, Edward Bryn, and Findly Campbell, (with consent of the members of their Lodge) to nominate, choose and install their successors, to whom they shall deliver this Warrant, and invest them with their powers and dignities as Free Masons, etc., and such successors, etc., etc., etc. Such installations to be upon (or near) every Saint John's Day, during the continuance of this Lodge, forever: Providing the above named Brethren and their successors duly conform to the known and established Rules and Regulations of the Craft; paying due respect to us by whom these presents are granted and to the R. W. Grand Lodge of Canada; conforming to the Laws and Regulations thereof, and preserving a regular and yearly Communication therewith; otherwise this Warrant to be of no force or virtue.

"Given under our hands and the seal of our Grand Lodge, in Quebec, this seventh day of September, in the year of our Lord one thousand seven hundred and ninety-four, and in the year of Masonry, five thousand seven hundred and ninety-four.

James Davidson, Grand Secretary."

It will be observed that the body of this Warrant gives the Lodge neither name nor number but it was registered by the Grand Lodge of Canada as "Zion Lodge No. 10", and its Warrant is so endorsed on its margin.

The first meeting of the Lodge was on December 19, 1794, with the first minutes reading as follows:

"Zion Lodge, No. 10, under the sanction of the Grand Lodge of Canada, met in due form at the home of Br. James Donaldson.

"Worshipful Br. Bryn in the Chair.

Br. Donaldson, S.W.

Br. Campbell, J. W.

Br. Johnson, Tyler.

Br. Patterson, Treasurer.

Br. McClintock, Secretary.

"By virtue of Warrant, the Worshipful Br. Bryn opened a Grand Lodge for the installment of Br. James Donaldson, W.M. of Zion Lodge No. 10, on the Registry of the Grand Lodge of Canada.

"The W. Br. Donaldson was regularly installed and homaged. Said Grand Lodge was closed and adjourned to Quebec.

"The Worshipful Master, James Donaldson, called the Craft to order and opened an Entered Apprentice Lodge. Our Br. Ruland not having the Ancient Landmarks was put thro' the first degree of Masonry. Petitions were also read from Joseph Douglas and John Munro, of the Royal Artillery, recommended by Br. Campbell, praying to become members of the ancient and honorable Society of Free and Accepted Masons.

"The Brethren present agreed to celebrate the festival of St. John's, the Evangelist's Day, 27 December. The Lodge was closed at Ten o'clock in Love and Harmony."

It is interesting to note that Bro. Bryn (sometimes spelled Bryne), because of his former Masonic activity and because he was well known in Quebec, was given the task of installing the officers of the new lodge.

As a matter of fact, Bryn served as Grand Senior Deacon June 22, 1792, when his Royal Highness Prince Edward was installed as the Provincial Grand Master of Quebec.

Bryn was made a Mason in New York July 18, 1781.

At the close of the Revolutionary War he returned to England with his Battalion (4th Battalion Royal Reg. of Artillery) and at Woolrich, England, was made a Royal Arch Excellent Mason in a Chapter, and Knight Templar in an Encampment held under the sanction of Warrant No. 9, E.R.A.Y.M. (now Albion No. 21, Q.R.).

Bryn served as Worshipful Master in 1789 and is later recorded as a Past Master presiding at the lodge's first meeting held at Quebec in 1790.

The certificates of Bryn's admission as a Royal Arch Mason and a Knight Templar are, according to the Irish Lodge of Research, in the possession of Carlow Lodge No. 116 of Carlow, Ireland.

Only two years after the forming of this Lodge, Britain surrendered to the United States the territory in dispute, her troops now sorely needed in Europe were promptly removed from Detroit, Mackinac, and other military posts in the territory and, in 1796, American troops, unopposed, planted for the first time the flag of the United States at Detroit.

ZION SEEKS NEW YORK WARRANT

On September 5, 1803, the subject of obtaining another charter was again considered. "The Lodge", states the record, "taking into consideration the situation we are placed in, not only as it respects our distance from the Grand Lodge of Quebec, but also our residing under another government, have thought proper upon mature deliberation and reflection to make application to the R.W. Grand Lodge of New York, to obtain a renewal of No. 1, of Detroit, formerly under their sanction, or to obtain a new Warrant from them; and to obtain their request, they have appointed their well beloved Brother John Schieffelin to do and act for them therein, and likewise to pray that Br. Rob. Abbott be W.M., John Dodemead, S.W., and David Davis, J.W., and that Bro. Chas. Jewett be appointed to install the officers."

It plainly appears, from this petition, that the members had some information relative to the New York Warrant of 1764 but this is not evidence that the 1764 Warrant had been in Detroit.

The petition appears not to have come before the Grand Lodge of New York until 1806. At all events, the records of the Grand Lodge are silent until 1806.

At the meeting of the Grand Lodge of New York, September 3rd, 1806,

"A petition from a number of Brethren at Detroit, at present members of Zion's Lodge No. 1 (0), under a Warrant from the Grand Lodge of Quebec, praying for a Warrant from this Grand Lodge and surrendering their former Warrant, was read and granted."

The Lodge was granted the Number 1, of Detroit.

Although the Charter given to Zion Lodge No. 10, by the Grand Lodge of New York was dated September 3rd, 1806, the Lodge did not take any action to change its allegiance until the meeting on June 24, 1807, which was nearly a year later. The records, on that date, close with the following:

"The Master Masons' Lodge was then closed and an Entered Apprentice opened. The Entered Apprentice Lodge was then closed as usual, in perfect love and harmony, and stands closed forever by order of the Worshipful Master and Brethren."

CANADIAN LODGE CONFERS ROYAL ARCH

In passing, it is interesting to note that several of Zion's minutes pertain to the influence of local Canadian Masonry.

Under date of 7th February, 1803, Zion's minutes declare: "Brother (James) McDonnell requested a recommendation from our lodge to the Royal Arch Lodge at Amherstburg wishing to be raised to that degree, agreed to."

Turning to page 815 of Volume 1 of J. Ross Robertson's History of Freemasonry in Canada, we find this comment: "There is no record extant of a Royal Arch Chapter at Amherstburg in 1803 but it is not unlikely that the chapter was attached to the lodge and that, under its Warrant, it was empowered, as in the case of No. 6 at Kingston, to confer the Royal Arch Degree."

There can be no doubt that several early Zion Masons, in addition to Past Master McDonnell, were also exalted at Amherstburg because we find, under date December 24, 1806, another Past Master, William McDowell Scott M.D., requesting Zion to ask the Grand Chapter at Albany for a Warrant to establish a chapter at Detroit.

Zion's minutes contain many references to Adoniram Lodge of Amherstburg and, from them, we glean information which shows that Zion was largely instrumental in helping the brethren of that Canadian town to secure a lodge charter.

REORGANIZE UNDER NEW YORK

Twelve days after the meeting of June 24, 1807, Zion again convened and under date of July 6, 1807, reorganized under the New York charter.

This paper would, of course, be incomplete if it did not mention the fact that, in 1855, when the Grand Lodge of Canada was established, the Grand Lodge of Michigan was selected to install the first officers and Michigan is, also, proud of the fact that, in 1858, when the Grand Chapter, Royal Arch Masons of Canada, was erected it was the Grand Chapter of Michigan which officiated during the first installation ceremonies.

NO. 53

CANADIAN MASONIC RESEARCH ASSOCIATION

1960



WILLIAM MERCER WILSON

— by —

W. BRO. CYRIL J. L. LAWER

Secretary, Wilson Lodge No. 86, G.R.C.O.



Read at the 28th meeting of the Association
at Toronto, May 17, 1960.

M. W. BRO. WILLIAM MERCER WILSON

First Grand Master of the Grand Lodge of Canada

by W. Bro. Cyril J. L. Lower

Born William Mercer at "Mavisbank," the family home of the Mercers in Perthshire in the central Highlands of Scotland on the 24th of August, 1813, he was the son of Graeme Mercer, one time British resident of a province in India.

His parents were financially comfortable but they were not wealthy, and it was apparently in order that he might inherit his maternal uncle's sizeable fortune that it was arranged that he should be adopted by Major Wilson, a bachelor brother of his mother.

This expectation was, however, never realized, and when at the age of 19 he emigrated to Upper Canada he brought with him rather the wealth of a liberal education, a fine character, pleasing personality and compelling industry.

He arrived at Nanticoke, a village on the Lake Erie shore of Haldimand County, in the company of his uncle's family, the Mercers. They were part of a large colony of ex-soldiers who had fought in the Napoleonic wars and who, with their families migrated to Canada at this time.

Many of the immigrants soon came to occupy positions of official prominence in the province, which is perhaps not surprising since some at least among them were doubtless comrades of Sir John Colborne, who had commanded at Waterloo the regiment which had been largely responsible for the defeat of Napoleon's Old Guard, and who was now Lieutenant-Governor of Upper Canada.

In any event, Wilson's abilities were early recognized, for soon after moving to Simcoe, he received from Sir John in the spring of 1834 a Commission to hold Courts of Justice in the Talbot District, which comprised about the same territory as the present County of Norfolk. The Court over which he presided was known as a Court of Requests. It was used for the recovery of small debts and had authority in matters when the sum involved in the contract did not exceed ten pounds.

Simcoe at this time was but a small, unpretentious, backwoods settlement in a growing, but still remote province of a far flung Empire. A single stagecoach to Paris was the only method of transportation and means of communication with the outside world.

The condition of the roads of the day can be gathered from the remarks of a traveller who recorded in his diary that his journey (from York to Hamilton) was made "with great discomfort and pain. The roads were so rough, and the jolting of the stage so severe, that my whole frame was shaken, particularly my back. We took twelve hours to travel fifty miles."

Yet it was here that he made his home and remained until the day of his death. And having obtained his appointment as Commissioner, it was here he brought his bride in the autumn of 1834. Jane Brown, on her mother's side was a direct descendant of Bonnie Prince Charlie. Her father had served with distinction under Wellington and afterwards had settled in Peterborough, where he later became a Colonel in the Canadian militia. For fifteen years she was to remain devotedly at his side, a constant help as he plunged eagerly into all manner of activities in his adopted community.

Meanwhile, dark clouds of unrest were gathering in the political sky throughout the province. The continued successful opposition of the Family Compact to the demands of the Reformers for an administration more responsible to the wishes of the vast majority of the people led some under the leadership of William Lyon Mackenzie to seek redress by extra-constitutional means and to find in the American system of popular election of executive officers a panacea for the political ills of the province. Open rebellion flared in December 1837 and although the rebels were quickly dispersed at Toronto, Mackenzie escaped to the States. There he gathered about him a force of Canadian rebels and American sympathizers and set up for a time a provisional government on Navy Island in the Niagara River from where he continued to harass the colonial government and lent encouragement to dissident elements in the western end of the province.

Wilson's own background and that of his wife naturally inclined him to an interest in military affairs. He early engaged in raising and drilling a troop of militia cavalry at Simcoe. His foresight stood him in good stead for when the rebellion broke out he received the rank of Captain and with his troop engaged in active combat in the Niagara district. Indeed, he and five of his men engaged in the most exciting adventure of the skirmishes along the frontier, — the seizure of the rebel ship "Caroline" at Navy Island, which they sent in flames over the Falls. It was for his leadership in this affair that Wilson's commander, Colonel Allan MacNab, was knighted.

But by mid-summer of 1838 the force of the rebellion was spent and Captain Wilson, who by now had a family of five to support, found himself without position and with dwindling resources. His faculty of meeting and acquiring the friendship of men of influence in the province again stood him in good stead and through the good offices of Sir. Allan he was appointed Clerk of the Peace and Clerk of the District Court for



THE LATE MOST WORSHIPFUL BRO. WILLIAM MERCER WILSON

the Talbot District. He soon assumed also the duties of a notary public and shortly thereafter those of Registrar of the Surrogate Court. Yet despite this activity he found time during 1839 to spend six months patrolling with his troops the southern areas of Western Ontario, alert against the smouldering embers of the Rebellion.

His versatility and ingenuity were further evidenced and his prominence in the community enhanced when, the following year, he imported the first printing press into Norfolk and founded the "Norfolk Observer," the first newspaper to be published in the county. In that same year 1840 in the month of June he presented himself at the door of St. John's Lodge, Simcoe, a candidate for admission into the light of Freemasonry. Before the year end he had not only been passed and raised but was Junior Warden of the Lodge.

His thirst for the truth became unquenchable and Masonry thenceforth became the dominating interest of his life. Within two years he was Master of St. John's, an office which he held at intervals for a total of eleven years.

As a student he was keenly interested in the history, traditions and symbolism of Masonry as well as its more practical side as exemplified in the lodge-room. His new-found interest and the hours which he was now devoting to a study of the law, for he was anxious to be called to

the Bar that he might have a profession in case his judicial appointments failed him, led him in 1842 to terminate the life of the "Norfolk Observer" and relinquish the publishing business to a successor.

Nevertheless he continued to acquire further offices, — first, that of Master Extraordinary and Examiner in Chancery for his District, and subsequently a Commissioner in the Queen's Bench for taking affidavits. And when a St. Andrew's Society was formed in Simcoe, he was its first President.

On a visit to Kingston in 1843 he found a new friend in the highest official circles in the person of Sir Charles (afterwards Lord) Metcalfe, who had just entered upon his duties as Governor of the United Province of Canada and who, Wilson was delighted to discover, had been a close friend of his father and uncles during a very successful administration in India.

In the spring of 1848, he was gazetted a Lieutenant-Colonel of the Third Battalion, Norfolk Militia, and shortly thereafter his legal studies had advanced to the point where he sat for a preliminary examination at Osgoode Hall, Toronto and was enrolled as a student by the Law Society of Upper Canada. By that time also his expanding interests encompassed the Mechanics' Institute, of which he was President and the Gore Mutual Fire Insurance Company which had elected him to its directorate.

The following year tragedy overtook his happy family when, following the birth of their tenth child, his wife, Jane, passed away. He was naturally grief-stricken that she who had shared cheerfully his early trials should be taken at the moment when he stood on the very threshold of such a promising future. It cannot be doubted that the lessons he had learned in the fraternity enabled him the better to bear his loss, and at the same time his Masonry was doubtless purified by the inward suffering he experienced.

As if all his other activities were not time-consuming enough, Wilson was also interested in agriculture and in his capacity as President of the Norfolk Agricultural Society, he represented the Agricultural Association of Upper Canada at the Great Exhibition in London in 1851.

He had long wished to visit England and also to see again the family home at Mavisbank. While overseas, he seized the opportunity to visit lodges in both countries as well as in France and also found time to search the archives of the Grand Lodge of England, for information on the early history of his own mother lodge.

His first concern, of course, was to provide a home for his large family and thus shortly afterwards he entered upon his second marriage, this time with Susan Grace Codner of Devonshire, England. Then, in his fortieth year, his persevering endeavour was rewarded and he received his call as a barrister-at-law. Soon he had a flourishing practice. But service

and not mercenary gain had been his object in wedding himself to the law, and thus it was that although always in receipt of an ample income he was never in possession of much monetary wealth, for he gave most freely of his resources to every worthy cause and devoted himself particularly to Masonry, though the practice of his profession suffered in consequence.

And as he was now about to step onto the provincial Masonic stage, to play a stirring role in the drama whereby the Craft would be firmly established in brotherhood, under one strong, united, province-wide Grand Lodge, we should perhaps pause for a moment to recall briefly, its not untroubled past, for while several so-called Grand Lodges existed prior to 1855, they were known as Provincial Grand Lodges since they could not purport to exercise supreme authority over their respective jurisdictions, as each operated under warrants granted by one or other of the Grand Lodges of England or the Grand Lodge of Ireland and were themselves subject to their control.

When in May of 1792, William Jarvis sailed from England to assume his duties as Secretary and Registrar of the Province, he carried with him a warrant dated March 7th, 1792 from the Athol Grand Lodge of England, popularly known as the "Ancients," appointing him Provincial Grand Master of Upper Canada. The first communication of the First Provincial Grand Lodge was called by him three years later and met in the historic Freemasons' Hall at Newark, now Niagara-on-the-Lake, where the first Legislature of the newly-created province had held its assembly on September 17th, 1792.

Although during the latter years of his life, Jarvis apparently took little interest in the Order, this Grand Lodge did continue to function until his death in 1817. In 1797, Jarvis was compelled to move to York, which had been made the capital instead of Newark, and with him he moved the Grand Warrant and Grand Jewels. The Niagara district lodges thought that Niagara should continue to be the capital of the Grand Lodge, even though the political capital had been moved. The breach between the Grand Master and the Niagara brethren widened; this coupled with the waning interest of the Grand Master himself and the intervention of the War of 1812 combined to bring the Craft to a low ebb in the province.

The second Provincial Grand Lodge was established as a result of the efforts of Addington Lodge at Bath, which was greatly concerned about the state of Masonry in Upper Canada. A convention was arranged to consider what measures should be taken for the re-establishment of a Grand Lodge. It met at Kingston in August 1817, and in due course a petition was forwarded to the United Grand Lodge of England, (the "Ancients" and "Moderns" having settled their differences four years before) praying that their nomination of Roderick McKay as Grand Master, be confirmed.

For five years the convention continued to meet and for five years the Grand Lodge of England ignored the petition, until finally in 1822 it appointed Simon McGillivray, Provincial Grand Master. He continued to fill the office until his death in 1840, but while he succeeded in placing the Craft upon a working basis, he was frequently absent from the country on business and his deputies failed to rise to the occasion. This lack of aggressive guidance coupled with the unfortunate publicity given the Order as a result of the Morgan incident, led to a gradual decline in Masonic activities.

While efforts were subsequently made by a number of lodges, in the eastern part of the province to establish a new governing body, it was not until 1845 that St. Andrew's Lodge at Toronto, made an effort to revive the Provincial Grand Lodge by petitioning the Grand Lodge of England to appoint one of St. Andrew's past masters, T. G. Ridout as Provincial Grand Master. It was only then that Sir Allan MacNab, who had been initiated in St. Andrew's in 1841, but who was not raised until 1845, revealed that on two intervening visits overseas he had acquired warrants both from the Grand Lodge of Scotland and that of England, appointing him Provincial Grand Master. Ridout agreed to act as his deputy, and accordingly the Third Provincial Grand Lodge met in Hamilton on August 9th, 1845, with Sir Allan MacNab presiding. One of the delegates from St. John's Lodge, Simcoe, was none other than William Mercer Wilson and upon him was conferred the office of Assistant Grand Director of Ceremonies.

By 1848 he was Grand Senior Warden and meanwhile had achieved such proficiency in Capitular Masonry as entitled him to receive in 1847, the rank of Royal Arch Mason.

While ever loyal to the motherland, a spirit of nationalism was spreading throughout Canada in the years of the fifties and this awakening political consciousness naturally was echoed in fraternal organizations as well. A proposal to petition the Grand Lodge of England for permission to establish a fully independent Grand Lodge in Canada West was discussed at the Communication in 1852. The idea continued to gain favour, and when such a proposal was ruled out of order by the Deputy Grand Master at the Communication of 1855, many delegates determined privately to gather at Hamilton later in the year to consider the question.

Delegates from forty-one lodges met on October 10th and with practical unanimity they voted in favour of establishing the new Grand Lodge. Wilson headed a committee to prepare a constitution for the new body and the following day he was elected first Grand Master of the Grand Lodge of Canada. On November 25th, he was duly installed in the Masonic Hall at Hamilton, by the Honourable H. T. Backus, Past Grand Master of the Grand Lodge of Michigan. His first act as Grand Master was to write the Grand Lodge of England, explaining the necessity for the

creation of the new Grand Lodge and urging them to reciprocate the hand of friendship he extended.

Norfolk Lodge, of which he was also Master, then became the first to withdraw from the old Provincial Grand Lodge which immediately placed an interdict on members of its lodges entering Norfolk or the other lodges which soon followed its suit. Meanwhile the Provincial Grand Lodge, again petitioned England for independence and even sent a representative to personally plead its case. Action was urgently required for by the time of its first annual communication in July of the following year the new Grand Lodge had attracted thirty-nine affiliates and had been recognized by the Grand Lodge of Ireland and many American Grand Lodges.

When no action was forthcoming, the Provincial Grand Lodge severed its ties with England at its communication in 1857 and established the Ancient Grand Lodge of Canada West and elected Sir Allan MacNab as its first Grand Master.

However, both groups desired a union of their divided brethren and one of the most vigorous workers in this cause was Bro. W. M. Wilson, who had successfully retained the friendship of many of the leaders in the rival movement.

The efforts of the peace-makers were rewarded, when on the night of July 14th, 1858, in King Solomon's Lodge at the corner of Church and Colborne Streets in Toronto, the two bodies united into the Grand Lodge of Canada. The next day in St. Andrew's lodge room William Mercer Wilson was unanimously chosen first Grand Master. The following year he was to be re-elected and thus completed a five-year term in this highest office. Negotiations were carried on with the Grand Lodge of England and resulted in the Zetland-Wilson Agreement of 1859, whereby the independent jurisdiction of the new Grand Lodge was recognized as extending over the whole of the united Province.

The Grand Master launched on his new duties with accustomed zeal, visiting lodges from Windsor to the Eastern Townships and travelling extensively in the United States. Almost unbelievably he had also played a prominent part in the establishment in July of 1857 of the Grand Chapter of Canada and was chosen its First Grand Principal Z. He also became a Knight Templar, being installed on February 18th, 1858, in the Richard Coeur de Lion Encampment in London.

Misfortune had again overtaken him with the death in 1857 of his second wife, but his personal losses, however much they grieved him, never lessened his efforts in the public good. In 1858 he was appointed County Crown Attorney and the following year was chosen Reeve of Simcoe and re-elected chairman of the Board of Education. In all he served four terms as Reeve and two years as Warden of Norfolk County.

Municipal honours at that period were frequently in the nature of a political gift, but though he was an active worker in the Conservative party, his winning personality won for him as well the support of leading Reformers.

He retired as Grand Master in 1860, but was Master of Norfolk Lodge in 1859 and 1860 and continued his fraternal visitations to lodges both in Canada and the United States. He was called again to duty as Grand Master in 1866 and the following year he was accorded the signal honour of presiding over Grand Lodge during the year of Confederation. The political union of British North America caused some to suggest one Grand Lodge for the entire new Dominion. Wilson wisely opposed such a scheme believing such a union would embrace too wide an expanse of territory.

In May of 1868, Baron Monck, Governor-General of Canada, appointed him County Judge of Norfolk County and with his appointment to the bench Judge Wilson relinquished virtually all his other offices. He took, however, a leading role in amateur theatricals and with his third wife, Mary Elizabeth Cronyn, a prominent London widow, made of his home on Norfolk Street South, the social centre of the community.

In 1872 he was again recalled to labour as Grand Master, with the thought that only his tact and wisdom could heal the breach, which resulted from the formation in 1869 of the Grand Lodge of Quebec. Many lodges in Quebec remained loyal to the Grand Lodge of Canada, but as early as 1870 Wilson had recommended recognition for the new body. For once his recommendation had been rejected, but the wisdom of his advice was ultimately recognized and on July 13th, 1874, under his supervision the Grand Lodge of Canada gave up all its rights in the Province of Quebec.

The last three years of his life were spent in untiring devotion to extending the influence and strength of Grand Lodge, which necessitated his almost constant presence at visitations and dedications, throughout his jurisdiction. In appreciation he was re-elected Grand Master for a tenth time — a record never since approached. But his unremitting selflessness probably hastened his death, and on the 16th of January, 1875, at the age of 62 he was called to continue his labours in the Grand Lodge Above.

Fully a thousand members of the Craft, from all over the Province and Quebec joined the citizens of Simcoe in paying their last office of respect at Trinity Church in Simcoe, where the simple service of the Church of England was read by Rev. E. Grassett, Rural Dean, and then again at St. John's Cemetery in Woodhouse Township, a few miles south of the town, where the Masonic service was read by the Deputy Grand

Master. In 1922 a handsome monument was erected above his last resting place with the following inscription:

In grateful and loving memory of M. W. Bro. William Mercer Wilson, LL.D., first Grand Master of the Grand Lodge of A.F. & A.M. of Canada, who during the 10th year as Grand Master, died 16th, January, A.D. 1875, aged 62 years, a just and upright man.

His name is commemorated in Wilson Lodge No. 86, Toronto, which he visited on three occasions. On Monday, December 28th, 1857, he consecrated the Lodge, installed the Worshipful Master, R. W. Bro. Kivas Tully and invested the officers. On January 19th, 1859 he made his second visit and on that occasion was accompanied by Bro. Honourable John A. Macdonald, St. John's Lodge No. 3, Kingston, who later became Prime Minister of Canada. His last visit was in 1867, when he was presented with a handsome illuminated address. On September 15th, 1859 he constituted Wilson Lodge No. 113 at Waterford. The Wilson District, A.F. & A.M. is also named in his honour.

NO. 54

CANADIAN MASONIC RESEARCH ASSOCIATION

1960



GEORGE CANNING LONGLEY
and his 300 degrees

— by —

M. W. BRO. R. V. HARRIS



Read at the 28th meeting of the Association
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GEORGE CANNING LONGLEY

by M. W. Bro. R. V. Harris

George Canning Longley was born at Maitland, Ont., on the 29th of October, 1827, where the greater part of his life was spent. He inherited considerable landed property from his father, who had become a settler in Canada, arriving from England in the first decade of the century.

In private life, he was an amiable and affectionate husband and father, a kind and sincere friend, a retiring student seldom to be found away from home or absent from his library and beloved books, and possessing an extensive collection of rare and unique works on all subjects.

In 1880 he was appointed collector of Inland Revenue at Prescott, and during the last five years of his life resided there.

A rare portrait of him in the writer's possession, taken about 1875, shows him to be a man of about 50 years, with hair and beard turning from black to grey, the latter worn in the style of the period, moustache and side whiskers and square beard, a wide and high forehead, fine features and deep eyes; a man of undoubted culture and ability.

He passed away at Prescott on February 23, 1885, at the age of 57 years, after a prolonged illness which occasioned much pain and suffering.

MASONIC CAREER — CRAFT MASONRY

He was initiated on May 5, 1852 in Ogdensburg Lodge No. 128 at Ogdensburg, New York, opposite the Canadian town of Prescott.

He affiliated with Sussex Lodge No. 6, later designated as No. 5, Brockville.

In February 9, 1857, he organized at Maitland, St. James Lodge under a dispensation dated January 11, 1857, granted by William Mercer Wilson, Grand Master, and was its first Master. A warrant (No. 40) for the Lodge was granted July 29, 1858. In 1859, the number was changed to No. 74, its present number. The first officers were installed by William B. Simpson, D.D.G.M., later Grand Master of the Craft, 1864-66. The Lodge removed to Bethel or South Augusta on December 27, 1895.

Longley presided as Master for six years, 1857-62 and served again as Master in 1871-72-73.

In 1863-64 he served as a Grand Steward of the Grand Lodge.

FURTHER ACTIVITIES

From 1870 onward Longley was most active in organizing Masonic bodies in all branches of the Order, as the following list will show:

(1) St. James Conclave No. 41, Knights of the Red Cross of Constantine, organized December 8, 1870 by Col. Wm. J. B. McLeod Moore, Chief Intendant General for Canada. Warrant dated January 31, 1871. Now No. 4 Canada.

(2) Morton Edwards Lodge No. 24, Royal Ark Mariners under dispensation from Col. Wm. J. B. McLeod Moore, Inspector General for Canada, March 7, 1871. Warrant April 8, 1871. Name changed to Ararat Premier Lodge No. 1, May 12, 1872.

(3) Orient Chapter No. 1, Order of the Eastern Star (Adoptive Rite) organized by George C. Longley, first Patron, warrant November 26, 1871.

(4) On March 8, 1872, Longley organized Gondemar Preceptory Knights Templar and Raymond Dupuis Priory, Knights of Malta under a dispensation from R. Em. Sir Knight Wm. J. B. McLeod Moore, Grand Prior, dated January 8, 1872; George C. Longley being the first Eminent Commander. Longley continued as Preceptor until 1883, acting as Registrar at the same time, the elected Registrar refusing to cooperate with the Preceptor, and keeping no records of meetings.

This Preceptory which received a warrant from England, dated May 3, 1872, was removed to Brockville in April, 1885 and is now known as Gondemar No. 16.

In 1872 Longley was appointed Grand Director of Ceremonies in Great Priory with John Dumbrille his associate, Grand Captain of the Guard.

(5) Khurum Council, No. 5, Royal and Select Masters, organized April 13, 1872 under authority from Daniel Spry, M.P. Grand Master.

(6) Immanuel Tabernacle No. 1, Knight Templar Priests, organized October 11, 1872 under warrant from Col. W. J. B. McLeod Moore, Grand Priest, dated September 11, 1872.

(7) McLeod Moore Chapter Rose Croix, organized March 15, 1872, under dispensation dated February 6, 1872, from T. D. Harington representing C. J. Vigne, 33°, Sovereign Grand Commander for England and Wales. Under this Chapter all the degrees of the Scottish Rite from the fourth to the eighteenth were conferred. A warrant was granted May 14, 1873 and following the formation of the Supreme Council in 1874, a warrant of confirmation was issued dated November 27, 1874 by T. D. Harington, Sovereign Grand Commander.

(8) In the same year he and his friends, McLeod Moore, T. D. Harington, Robert Marshall (of Saint John, N.B.) Robert Ramsay, R. G.



GEORGE CANNING LONGLEY

Hervey and others petitioned the Supreme Grand Temple of the Primitive and Original Order of Phremasons in the United States of America to be constituted "the Supreme Grand Lodge and Temple for the Dominion of Canada with independent authority, power and jurisdiction over all Grand Lodges and Temples, and all subordinate Lodges and Temples empowering them to work the Primitive and Original Rite of Phremasonry, otherwise known as the Swedenborgian Rite."

McLeod Moore was named the Supreme Grand Master, T. D. Harington, Supreme Grand Senior Warden and George Canning Longley, Supreme Grand Junior Warden.

When this authority was granted May 1, 1872, a warrant dated December 9, 1873 was granted to Sphynx Lodge and Temple, No. 1, to confer the three degrees of the Rite at a meeting to be held at Maitland.

(9) This was followed by Salem Commandery No. 1, Novices and Knights of St. John, the Evangelist in Palestine, warranted December 9th, 1873, with Col. W. J. B. McLeod Moore as Grand Commander.

(10) On August 4, 1875, Longley organized Maitland Chapter No. 68 under the Grand Chapter of Canada with twelve members, with himself

as 1st Principal, to meet on the Thursday nearest the full moon in March, May, June, September and December. In the following year Longley became Scribe E serving until 1885.

In 1878 Longley was appointed 1st Assistant Grand Sojourner.

(11) Then we come to Lebanon Tabernacle No. 1, Knights of the Palm-Tree. The warrant was dated Septetmber 17th, 1875 anad was signed by Theodore H. Tebbs, 18° Knight of the Grand Cross of Constantine and Grand Chief K. P. T., Longley was designated Chief of the Tabernacle.

(12) Melchizedek Council No. 1, Order of High Priesthood warranted October 9th, 1875 by T. D. Harington, Grand High Priest with G. C. Longley as President of the Council.

(13) Chorazim Convention No. 1. This was constituted by a number of brethren who were Past Masters of the Craft and also Past First Principals who claimed the inherent right to confer the following degrees:

“Ark and Dove” and “Masonic Mediterranean Pass” upon Royal Arch Masons.

“Heroine (and Knights) of Jericho” upon Royal Arch Masons, their wives, widows, sisters and daughters, and

“Secret Monitor”, “Knight of Constantinople” and “Knight of the Three Kings” upon Master Masons.

G. C. Longley was the Convenor of this Convention.

(14) Craticula Lodge No. 1, Masonic Order of St. Lawrence, under warrant dated September 16th, 1876 from Col. W. J. B. McLeod Moore, Provincial G.M. for Ontario.

(15) Dominion College No. 1, Rosicrucian Society of Canada, under warrant dated March 16th, 1877 from Col. W. J. B. McLeod Moore, 11° Supreme Magus for Canada.

These Masonic bodies all established in a village of three hundred people within six years must have amazed the Masonic world. Less than twenty men constituted the core of all these bodies; in some Longley was the Master or presiding officer; in all he was the dominating force. Each year resulted in promotions for nearly every member.

In the writer's possession is a leaflet issued in 1882, listing thirty bodies conferring two hundred and eighty-two degrees. And still more amazing was the announcement that you could have them all for less than \$190.00 and total annual dues of \$6.50 !

All these bodies met quarterly and attracted Masons from far and near. Convocations were held which extended over two or three days, when all known degrees, rites, orders and honours were conferred in

the rooms of St. James Lodge No. 74, with perhaps the exception of the Shrine ceremony.

RE-ACTION :

The first assault on this house of cards came through the firm action of John W. Murton, Deputy of the Scottish Rite for Ontario in 1876. In his report he said:

"In this little village of about two or three hundred inhabitants there are **twelve bodies** of various Masonic Orders, having but few members and presided over by a few excellent and highly intelligent Masons; but from the **multiplicity of Rites and Orders** there (enough for a large city), it seems to me impossible for any of them to be worked in the manner required to be done in order to make their ceremonies impressive or beneficial, and I cannot refrain from saying that I think the establishment of an extensive system such as the A. & A.S. Rite is, in an unimportant village of this size, has been a great mistake; for those who are aware of the amount of money required to be expended, apartments necessary for a proper exemplification of the Ritual, and the quantity of paraphernalia and fittings requisite, besides the many officers necessary to do the work of one Body alone, to say nothing of three, it must be patent at once to them that the idea of the few brethren there, active, intelligent and talented though they may be, being able to carry out the requirements of this Rite and the laws of this Council, is simply absurd. I have not been able to inspect their work, as the M. W. Sovereign replied to my notice of an intended visit, that his principal officers being absent he was unable to do any work for my inspection. The law requiring the 4°, 5°, 13°, 14° and 18° to be worked in extenso, I fear, in the case of the Maitland Chapter, can never be complied with."

During the next year, no degrees were conferred and in 1877 the Sovereign Grand Commander reported that the Maitland Lodge of Perfection and Chapter of Rose Croix had ceased to exist; "their warrant having been surrendered and made void."

The date of the surrender and cancellation of the warrant was April, 1877, signed by T. D. Harington, S.G.C. and Jno. W. Murton, Sec'y. General.

Thus far little or no criticism had been directed towards Bro. Longley. His friends had cooperated in splendid fashion. His next move however proved to be the beginning of the end.

The loss of the active support of his friends in the Supreme Council seemed to him to pull the mat from under him and it was not long before Longley and his friends in Maitland took retaliatory measures.

ANCIENT AND PRIMITIVE RITE:

It seems that in 1876, Longley and his associates had already obtained from Dr. A. B. Mott, Sovereign Grand Master General for the U.S.A. of the Ancient and Primitive Rite 33°, several warrants for,

- (1) Kemi Rose Croix Chapter No. 75, warrant dated March 16, 1876;
- (2) Hermes Mystic Temple No. 1, March 16, 1876; 32°;
- (3) Mennon Senate No. 78 of Hermetic Philosophers, 20°;
- (4) Mizraim Grand Council of Perfect Pontiffs No. 75, August 1, 1876;
- (5) The Sovereign Sanctuary of the Rite for the Dominion of Canada, December 6, 1877, addressed to George C. Longley, 33°, Alex Glasford Hervey, 33° and John Dumbrille, 33° being the three Chief Rulers of the Rite in Canada.

RITE OF MIZRAIM, 90°

They also sought and obtained on August 1, 1876 supreme authority in Canada over the Rites of Mizraim, 90° and Memphis, 96°, under a warrant from the Sovereign Sanctuary of Great Britain and Ireland of which John Yarker 33°, 90°, 96° was Sov. Grand Master General.

With this authority the group issued four warrants all dated August 21, 1876 in the Oriental Rite of Mizraim, 90°,

- (1) Emanuel Chapter of Symbolic Masonry No. 1;
- (2) Hierosolyma Senate of Philosophic Masonry No. 1;
- (3) Shekinah Conclave of Mystical Masonry No. 1 and
- (4) Sanhedrin Supreme Council of Kabbalistic Masonry No. 1.

RITE OF MEMPHIS, 96°

Along with these warrants of authority they sought and obtained from the same authority in Great Britain control in Canada of the Supreme Rite of Memphis 96° and issued to themselves on October 20, 1876 four warrants as follows:

- (1) Osiris College of Masonic Mysteries;
- (2) Rameses Areopagus of Exalted Masonry;
- (3) Karnak Consistory of Masonic Magi;
- (4) Isis Council of Sublime Masters of the Great Work, all of which were confirmed by the Governing body in Canada, the **Sovereign Sanctuary of Royal and Oriental Freemasonry, 33°, 96°, 90° for the Dominion of Canada and the Province of Newfoundland.**

The Orders and Rites over which the Sovereign Sanctuary claimed to possess and exercise supreme power and exclusive jurisdiction were:

- I. The Supreme Rite of Memphis 96°
- II. The Ancient and Primitive Rite of Memphis 33°
- III. The Oriental Rite of Mizraim 90°
- IV. The Reformed Egyptian Rite 33°
- V. The Primitive and Original Swedenborgian Rite 6°
- VI. The Royal and Oriental Order of Sikha and the Sat B'hai 9°
- VII. The Capitular Order of High Priesthood 18°
- VIII. The Masonic Order of St. Lawrence 1°
- IX. The Royal Order of Eire 1°
- X. The Grand Council of Allied Degrees 12°

Some of the members of the Scottish Rite were plainly worried at the rival rite, which boasted more subordinate bodies and a greater membership than the Scottish Rite could show.

The Deputy for Ontario (J. W. Murton) in his report said:

"I have to report that during the year information came to me from various sources that it was contemplated by some members of our Obedience to establish in the City of Toronto and elsewhere, the "Ancient and Primitive Rite", and further, there appeared in "The Craftsman" a long descriptive article of the system, comparing it with others, and endeavouring to show the identity of several of its degrees with those of the Ancient and Accepted Scottish Rite; and still further, there was inserted in the Toronto Mail newspaper, of the 21st of May, an article stating that the Rite was being or had been established in that city, and invited members of the A. & A.S. Rite to visit bodies of their system.

"When matters had arrived at this state, I communicated the information to the M. P. Sov. Gr. Com. who issued a circular to all bodies of our Obedience, warning their members not to take part in this movement, nor have any Masonic intercourse with members of the same in matters touching any of the degrees of the A. & A.S. Rite, as such intercourse would be in violation of their obligations in this Rite. This timely action I think has had the effect of reminding those brethren of their duties, and since that time I have heard nothing of the A. & P.R. in the City of Toronto.

"However, this Rite is advertised in a sheet issued in the Village of Maitland, which sets forth 30 bodies conferring 282 degrees, and I rejoice to know, and I feel sure the members of this Sup. Council will be pleased to find, that no bodies of the A. & A.S. Rite figure in this list of degrees by wholesale.

"I now bring the subject before the Sup. Council, that the question of dual membership may be fully considered, and a decision arrived at,

as to whether a member of the A. & A.S. Rite of our Obedience can be a member also of a system which pretends to confer some of our degrees and also propagate this system or any other system which confers degrees of the same name and purporting to be identical with ours."

Longley's salesmanship must have been masterly for he enlisted not only such leaders as E. B. Butterworth, Rev. Septimus F. Ramsay, Dr. Robert Ramsay and Dr. Oronyatekha but the great William J. B. McLeod Moore; Ed. H. Hall, J. B. Tressider, Thomas Ridout, W. G. Storm, J. B. Trayes, L. H. Henderson, G. M. Rose, Jas. Glanville.

In the Proceedings of the Ancient and Primitive Rite 1881-85, we find that branches of this Rite existed, if they did not flourish, all over Ontario and elsewhere as follows:

London (80 members), Orillia (51), Port Rowan (22), Belleville (20), St. Thomas (12), Toronto (54), Peterboro (13), Almonte (22), Cornwall (15), Millbrook (6), Rat Portage (Kenora) (4), Brockville (27), Uxbridge (14), Bradford (22), Ottawa (40), Merrickville (8), Oshawa (14), Maple (11), Perth (5), Cannington (11), Lindsay (21), Parry Sound (23), Craigvale (14), Pembroke (13), Cobourg (11), and half a dozen other places; but none in Hamilton; Winnipeg (17), Montreal (38), Moncton (21) and in far away Sydney, Australia (26).

Longley and his co-workers, however, were not satisfied with the situation and determined to have a Scottish Rite of their own to offset the attraction of the steadily growing Rite under his old friend, Harington.

Longley having returned his warrant to the Supreme Council and having resigned from the roll of members in obedience to that body, he considered himself no longer under their control nor in any way bound to them.

"He felt at liberty to join another body of the Rite in a foreign jurisdiction; this led to his forming an Independent Supreme Council for British North America, derived from the old revived "Cerneau" body, A. & A.S. Rite in the United States, and to his establishing a long-thought of scheme, a Sovereign Body to embrace all Rites and degrees of the High Grade system of a common origin." (McLeod Moore, S. G. Priory, 1885).

Having obtained authority from the Cerneau Supreme Council, he forthwith organized a Supreme Council for Canada and Newfoundland and on June 19, 1882 issued warrants for the following subordinate bodies:

- (1) Acacia Lodge of Perfection No. 1;
- (2) Palestine Council of Princes of Jerusalem;
- (3) Resurgam Chapter of Rose Croix;
- (4) Beauseant Council of Kadosh;
- (5) St. Lawrence Consistory of S.P.R.S.

But it was too late, Longley was on his death bed.

During his illness the work was carried on by Dr. S. Ramsay and Dr. Oronyatekha. Longley was succeeded by Daniel Rose, a Toronto publisher, but they could do nothing to save the crumbling house of cards.

On February 23, 1885, he passed away and the many Masonic bodies founded by him at Maitland and elsewhere disintegrated and vanished almost as rapidly as they had come.

In his allocution before Sovereign Great Priory in 1885, Col. W. J. B. McLeod Moore, Supreme Grand Master, paid a tribute to Bro. Longley:

"Fra. George Canning Longley, whose private friendship I enjoyed for many years, and was fortunate in having the benefit of his extensive reading, sound judgment and undisputed historical Masonic knowledge, as one of the Great Prior's Council in this Great Priory of Canada, departed this life at Prescott, Ont., 23rd February, 1885, and though not altogether unlooked for, having been a great sufferer and confined to his room for many months, the sad event has cast a gloom and left a blank amongst his many private and Masonic friends who knew him best.

"Our lamented Frater was taken away at the comparatively early age of fifty-seven years.

"In his extensive correspondence on Masonic matters, he was at all times clear, courteous, and to the point, but caustic and cutting in the extreme when he felt called upon to administer the lash of disapproval. He delighted in sharing his store of learning, and took a generous pleasure in the exaltation of his friends to the honor and distinction of offices in Masonry, albeit he himself neither coveted or aspired to aught but the distinction of being thoroughly versed in the deepest mysteries of Masonic lore."

Many of the original warrants, charters, patents, diplomas, etc. belonging to the bodies which Longley sponsored are in the possession of St. James Lodge, South Augusta. A few old certificates and rituals, trinkets and jewels remain to recall the departed dreams of George Canning Longley and his 300 degrees.

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AN OUTLINE HISTORY OF
FREEMASONRY IN
PRINCE EDWARD ISLAND (1758-1958)

by

M. W. BRO. ROBERT A. GORDON, P.G.M.



Read before the 29th meeting of the Association,
held at Charlottetown, Prince Edward Island,
on June 21, 1960.

An Outline History of Freemasonry in Prince Edward Island since 1758

By M. W. Bro. Robert A. Gordon,
P.G.M. Prince Edward Island.

The introduction to a booklet "Pioneers on the Island," edited by Mary Brehaut for the Historical Society of Prince Edward Island, begins with a quotation from Emerson: "There is properly no history, only biography." She goes on to say "Our history is the biography of our pioneers. Only memories and scanty records now remain of those people, of their homes, occupations, joys and sorrows. Those who lived and worked in those days rest from their labours on some nearby quiet hillside, in the old cemeteries — near the scenes they loved so well."

So it is with the history of the Craft in Prince Edward Island which must be gathered from scattered sources, telling all too little of the lives and motives of a diverse group of pioneers who laid the foundations of the Masonic Institution in this "Garden of the Gulf."

Let us begin with the soil on which they built, this crescent-shaped isle, cradled in the Gulf of St. Lawrence, with New Brunswick and Nova Scotia as the rockers and Northumberland Strait the cushion. Its length about 130 miles, it varies from 3 to 40 miles in width, with a much indented shoreline. The aborigines called it "Abegweit" — (resting on the wave.) The French named it "Isle St. Jean" and the English, "St. John's Island" until 1800 when a bill to change the name to "Prince Edward Island" (in honor of a distinguished Royal Freemason, Prince Edward, Duke of Kent) was given Royal assent. A British possession since 1763, it became politically separate from Nova Scotia in 1769 when a Colonial Government was established. The Island's future was already set by Captain Samuel Holland's survey of 1764-66, dividing it into 67 townships of some 20,000 acres. These were awarded by lot, subject to certain conditions, to favourites of the Crown in London — and the evils of absentee landlordship, complicated by failure to fulfil the conditions, persisted for many years. But that is not part of our Masonic story which, however, might have been different in another setting.

MASONIC BEGINNINGS

Following the capture of Louisbourg in 1758, Lord Rollo was sent with a force of 500 men to take possession of St. John's Island and remove the French inhabitants. After three months the expedition returned to Louisbourg, leaving a garrison behind. Part of this force was a detachment of Engineers under Captain Spry. Both Lord Rollo and Captain Spry were Freemasons and it is a tradition that Masons in the force held Masonic meetings during their stay on the Island.

H.M.S. "CANEAUX"

Captain Samuel Holland is reputed to have been a Freemason. Upon being commissioned as Surveyor-General of the northern area of His

Majesty's American dominions, including Cape Breton and St. John's Islands, he was assigned to H.M.S. "Canceaux," an armed ship of 200 tons. On December 27, 1768, a warrant was granted by the Provincial Grand Lodge at Quebec for a lodge in this ship, then wintering at Quebec. It was recorded as No. 224 on the English Register in 1770 and No. 5 on the Provincial Roll. (Graham's History of Freemasonry in Quebec, p. 40.) In 1771 the "Canceaux" was reported to the Grand Secretary as "now in one of the New England Provinces." Bro. Harris has suggested that Holland's connection with this ship and his friendship with the Duke of Kent while in Quebec support the assumption of his Craft membership. His eldest son, John Frederick Holland, was made a Mason in Lodge 241, Quebec, and was later Master of St. John's Lodge, Charlottetown. He has been claimed to be the first British subject born in the new colony.

AMERICAN REVOLUTION

When the first Governor, Hon. Walter Patterson, arrived in 1770, he found only five proprietors and 150 families (approximately 1,000 persons) on the Island. Settlement was slow as groups of families came from Britain, and many of the immigrants, finding the Island too much a wilderness, left for greener pastures. The American Revolutionary War was followed by an influx of Loyalists in response to an offer of land in 1783. There were Masons among them.

One was Johannes Wilhelmus von der Schmall, as the name appears in his German Bible. John Small, as he became known, kept a diary through the war and under date July 10, 1782, wrote "I was made a brother in the Most Right and Honorable St. John's Lodge in New York." A Masonic jewel and apron, his Masonic demit and his sword are in possession of his descendants. A story is that when Governor Fanning (the first initiate of St. John's Lodge, Charlottetown) visited the Bedeque area where Small resided, he was interested in meeting a fellow member of the Craft. He asked Small if he could be of assistance to him. Small said he would like to exchange a piece of land granted to him at Kelvin (some miles inland) for some adjoining his home. Some time later he received a deed of the desired land. Nothing was said about the Kelvin property.

In November 1775, two American privateers plundered Charlottetown and carried away the leading members of the Government to General Washington's headquarters. General Washington released the Island officials. Fearing another attack, an attempt was made to form a company of militia to protect the colony, but many of the small number of men fit to serve had already enlisted in the British Army. The British Government sent four companies of Provincial Militia from New York under command of Major Timothy Hierlihy to whom is owed the occasion of the first recorded history of organized Masonry in the Island Colony.

ST. GEORGE'S LODGE

Quoting from R. V. Harris: "On May 22, 1781, a memorial was presented to St. John's Lodge No. 211 Halifax, from Bros. Timothy Wm. Hierlihy, Joseph Osborne and John Clark, of Col. Hierlihy's Independent Companies, in behalf of themselves and others, praying the assistance of this Lodge in conjunction with Lodge No. 155 in a Recommendation to the Right Worshipful the Grand Lodge for obtaining a warrant to form and hold a Lodge in the said Corps and for a Dispensation until a warrant might be obtained."

The Dispensation was granted May 29, 1781, authorizing "the formation and holding of a Lodge in said Island or elsewhere travelling, on the first Thursday of each calendar month."

Original Lodge members numbered 11, including Lt. Col. Hierlihy and his son, Capt. Timothy William Hierlihy. The father was born in Ireland in 1734 and migrated to Connecticut in 1753 where in 1776 he raised a Regiment of which part was ordered to Charlottetown in 1778. He was made a Mason in Lodge 210, New York, while there during the winter of 1780-81, returning to Charlottetown where he remained until November of that year, during which period St. George's Lodge was formed. He went to New York and was promoted Lieut.-Colonel in May 1782 to command Royal Nova Scotia Volunteers with which the Independent Companies were combined. When the Regiment was disbanded in 1783, he was granted 1,600 acres in Antigonish where he died 1797. Captain Timothy, the eldest son, served in the Independent Companies and R.N.S. Volunteers. Like his father and a number of others who served with him, he was granted land at Antigonish in 1783 and was a founder of Regent Lodge No. 41 there in 1816. He died in 1831.

Seven new members were initiated during 1781, of whom one, Thomas DesBrisay of a distinguished family, was Lieutenant Governor of St. John's Island from 1769 to 1784. He remained in Charlottetown after expiration of his term of office and joined St. John's Lodge in October 1797. A son, Rev. Theophilus DesBrisay, was rector of Charlottetown from 1774 to 1823 and likewise a member of St. John's Lodge. Two other Charlottetown residents were initiated, James Curtis and John Clark. The former became an Assistant Judge and the latter was listed as a "Proprietor." Both affiliated with St. John's Lodge in October 1797. In 1782, John Webster, John Street and Nathaniel Palsom became members. The record indicates Lodge activity until October 27, 1783, when at an emergent meeting it was announced that the R.N.S. Volunteer Regiment would be disbanded. The Lodge was dissolved, the books and records being deposited with Lodge 211, Halifax, and later in the archives of the Grand Lodge of Nova Scotia. A more detailed account appears in R. V. Harris' history. Bro. Harris has also written an historical play in two acts depicting circumstances of the organization of St. George's Lodge. This was presented before our Grand Lodge on June 22, 1932, by a cast from St. Andrew's Lodge, Montague.

ST. JOHN'S LODGE

With the war over and the defending troops departed, the small colony had one dominant domestic problem — colonization. Settlers were few and development slow. Quit rents required by the terms of grant were not paid. There was no money for government. The land question became the basis of political divisions. In 1797, the House of Assembly passed a series of resolutions embodied in petitions to the home government praying that measures be taken to bring the proprietors to book. A memorial said "If fully settled, the Island could maintain a half million inhabitants." Yet the total population was under 5,000.

In this period, however, there was Masonic activity. On September 22, 1790, a letter was written to the R.W. Grand Master of Nova Scotia, signed by Peter Stewart (Chief Justice), Thomas DesBrisay (Lieutenant Governor), L. Hayden, Joseph Aplin and William Hillman as follows:

"We have taken the liberty to address you and the Grand Lodge for a warrant to form a lodge in this Island and being unacquainted with the form of application (if there is any), our Worthy Brother, Captain Livingstone, has given his word as a man that he will deliver this, acquaint you of the circumstances and vouch for those who have subscribed their names as Antient Master Masons."

A warrant is said to have been authorized but no action was taken upon it. The letter, however, tells its own story to the imaginative mind.

In 1797, another petition was forwarded and part of a letter by Bro. E. Nicholson, July 14th, is of interest in this connection:

"You are perfectly acquainted with my degrees in masonry and I made it my study to brighten myself by visiting every ancient lodge I could meet with in my excursions and believe I shall be able with the assistance of the other brethren to establish both a Regular and Respectful Lodge. I have the Belfast edition of Ahimon Rezon which you saw at Halifax, with both the Irish and York regulations and shall thank you to send one of yours if you think it should be preferable - - -".

And so St. John's Lodge No. 26 was warranted on October 9, 1797, when authority was given "The Worshipful Ebenezer Nicholson, Esquire, one of our Master Masons, the Worshipful William Hillman, Senior Warden, The Worshipful Robert Lee, his Junior Warden; to form and hold a Lodge of free and accepted masons aforesaid at the house of Alexander Richardson or elsewhere in Charlottetown, in the Island of Saint John, on the second Tuesday in each calendar month." (St. John's Lodge still meets on this night). (Alexander Richardson was an immigrant Schoolmaster who in 1781 received a town lot on which he built a school at the corner of Queen and Dorchester Streets. Known as the "Cross Keys," it was rented for a number of years by the Legislature and Supreme Court).

Among the original members of St. John's Lodge was Alexander Gordon, M.D., who was known as "Dr. Gordon 42nd Regiment." He married Governor Patterson's daughter, Margaret. Their youngest

daughter, also Margaret, was the "Blumine" of Thomas Carlyle's *Sartor Resartus* and *Reminiscences*. After Dr. Gordon's death, two daughters were sent to an Aunt in Kirkcaldy, Scotland, where the young Carlyle came as a teacher. He fell in love with the fair Margaret but her Aunt's ambitions stood in the way. She later married Sir Alexander Bannerman and as Lady Bannerman, returned to her native Charlottetown when Sir Alexander was appointed Governor in 1851.

St. John's Lodge continued to be known as No. 26 on the register of the Athol Provincial Grand Lodge until March 10, 1829, when a Grand Lodge of England warrant numbered it 833. It became No. 562 in 1832 and 397 in 1863. It was the only Lodge in the Island for 60 years, except for the years 1827-37, when **Sussex Lodge, No. 822**, Charlottetown, was in being. In the annual proceedings of 1925 and 1934 are informative accounts by the late M.W. Bro. G. W. Wakeford which tell of St. John's Lodge.

"THE LOYAL ELECTORS"

An interesting episode in the history of this period of Island history is related by Prof. D. C. Harvey in a paper on "The Loyal Electors" read to the Royal Society of Canada. He refers to the trying time experienced by P.E.I. settlers while Charles D. Smith (a brother of Admiral Sir Sidney) was Lieutenant Governor, from 1813 to 1824. Prof. Harvey quotes a letter written by Governor Smith to the Colonial Office on December 11, 1815:

"Previous to my arrival on the Island, there existed a club of a secret and very improper nature under the title of The Loyal Electors. During my time this has disappeared but I am convinced has recently revived under the mask of Free Masonry. Circumstances convince me that all the late elections were concerted in the Lodge in this Town. — There exists a strong impression on my mind that Freemasonry is converted to political purposes in Canada and I think I can trace the chain of connection from thence hither. The factions of this Colony and those of Nova Scotia clearly understand each other. How far Freemasonry is made use of I know not, but it may be made so fit an engine that it can hardly be doubted - - -".

Prof. Harvey expresses doubt: "An analysis of the membership of the Assembly of 1820 shows that only five were Freemasons and five were Loyal Electors who had retained their seats since 1812 — of the five Freemasons, only one, Samuel Nelson, was also a Loyal Elector. Consequently, apart from the fact that Freemasons were not allowed to discuss politics in their meetings, it is obvious that five out of eighteen members could not have dominated the Assembly had they been so inclined. Certainly the one Loyal Elector who was also a Freemason could not have induced the Loyal Electors to wear 'the mask of Freemasonry'."

PUBLIC CEREMONIES

There is testimony of public recognition of the traditional association of Freemasonry with the art of building in two events during these years of St. John's history. These were the laying of corner-stones of two

public buildings. On August 23, 1830, corner-stone of the new jail was laid in a Masonic ceremony by P.M. Bro. Thomas Robinson. Then on May 16, 1843, the Lodge was called to assist His Excellency Sir Henry Vere Huntley, Lieutenant Governor, in laying the corner-stone of what is still the historic Provincial Building.

Through the 60 years, settlement progressed. An historical sketch by John Stewart in 1806 estimated the population as 5,000. In 1827, the first census showed 23,000, with 2,000 in Charlottetown. In 1841, the number was 47,000. In 1855, it was 71,496. Charlottetown was incorporated in that year. Communications improved and Masons gathered in the outlying small scattered communities.

SUSSEX LODGE

In 1827, Bros. B. de St. Croix, P.M. of St. John's Lodge, Samuel Nelson and others, petitioned the Provincial Grand Master for a warrant to open a lodge in Charlottetown. St. John's Lodge recommended the petitioners and Sussex Lodge No. 822 is recorded as constituted August 26, 1827. The warrant was dated August 25, 1828, with Bro. St. Croix (a medical doctor) as first W.M. In 1837, Sussex Lodge was reported dormant by the United Grand Lodge of England. The detailed story of its short life is not in available record.

VICTORIA LODGE

On November 19, 1857, an informal meeting is said to have been held at the home of J. W. Morrison, Charlottetown, to consider organizing a Lodge under the Grand Lodge of Scotland. The motivation is not indicated but may be surmised. The seven brethren present drafted a petition to the Scottish Provincial Grand Lodge of Nova Scotia for a dispensation. A letter of dispensation was received, bearing date November 4, 1857, signed by A. Keith, P.G.M., along with a commission to Bro. W. T. Parr to install the officers elect. Victoria Lodge, chartered August 2, 1858, as No. 383 continued on the register of the Grand Lodge of Scotland until formation of the Grand Lodge of P.E.I.

Like St. John's Lodge, it has its own interesting history, one sidelight from which is interesting to recall. Being on the Scottish Register, Victoria Lodge's regalia used the dark blue color of that Grand Lodge in contrast to light blue which was the mark of the Grand Lodge of England. At the formation of the Grand Lodge of P.E.I., dark blue was chosen for Grand Lodge and light blue for the subordinate lodges. Victoria Lodge demurred and was permitted to wear dark blue. This continued until 1903 when Bro. Benjamin Rogers Jr. presented to Victoria Lodge a complete set of regalia in light blue and silver, thus restoring uniformity and resolving an issue.

EXPANSION

"The Old Town Road" led from Charlottetown to St. Eleanors, the capital of Prince County. That it wasn't a modern highway may be deduced from the report of a visit to St. Eleanors Parish by Bishop John Inglis who recorded that on the return trip "Mr. Wiggins was overturned and Mr. Townsend thrown from his gig on the road to Charlottetown in consequence of running against trees."

A member of St. John's Lodge, J. S. de B. Carvell became Schoolmaster in St. Eleanors village. So enthusiastic was he that he would travel the 42 miles to Charlottetown for Lodge meetings and be back before the school opened. Then there was a colorful character, Josiah Grant, stage driver of the Old Town Road. Record of his initiation is not available but he and Carvell must have collaborated and talked to other Masons until, on September 28, 1858, St. John's Lodge recommended to the Grand Lodge of England that a warrant be granted to Bro. Josiah Grant and others, to organize a Lodge at St. Eleanors. King Hiram Lodge was accordingly constituted October 4, 1858, and the warrant of confirmation was dated June 4, 1860. King Hiram was numbered 1123, with J. S. de B. Carvell as first W.M. It was re-numbered 821 in 1863 and in this present year celebrates its centennial.

The year 1860 was eventful in Prince Edward Island. There were many political problems but a visit by the Prince of Wales overshadowed these. St. John's, Victoria and King Hiram Lodges united in a loyal address to His Royal Highness. Perhaps this was a Masonic stimulus; in any event the brethren of Georgetown, capital of Kings County, formed themselves into a lodge and were given a warrant as **St. George's, No. 1168**, dated May 17, 1861. In 1863 this was re-numbered 886.

While St. Eleanors was the county seat of Prince, the trend of business was to the growing town of Summerside, recently known as "The Wharf," the seaport of St. Eleanors. Here shipbuilding was an important industry and 19 large ships were on the stocks there at one time in 1860. Commerce developed in step with this industry and the trade encouraged thereby. Among the men of business were numerous Masons who desired a lodge in their own community. Thus application was made and **Mount Lebanon Lodge No. 984** was warranted September 2, 1863, and consecrated November 5th that year. Most of the members came from King Hiram Lodge.

In the same year, and less than one month earlier, Masons west of St. Eleanors organized a Lodge at Port Hill which was chartered August 21, 1863, as **Alexandra No. 983** (consecrated January 28, 1864). A moving force in the institution of this Lodge was John Yeo, later Senator and in time the first Grand Master of P.E.I. Its story is contained in the 1938 proceedings of Grand Lodge.

The Summerside Journal on May 17, 1866, reported "Mr. William V. Warren has placed on the route to Tignish, via the Western Road,

a good conveyance for baggage and passengers." This road led to a busy little town, Alberton, where in 1867 **Zetland Lodge No. 1200** was chartered on November 6th as a daughter lodge of Alexandra.

In yet another rural community, Tryon, midway between Charlottetown and Summerside, by a route south of the Old Town Road, Masons congregated and **True Brothers Lodge No. 1251** was warranted by the United Grand Lodge of England January 28, 1869.

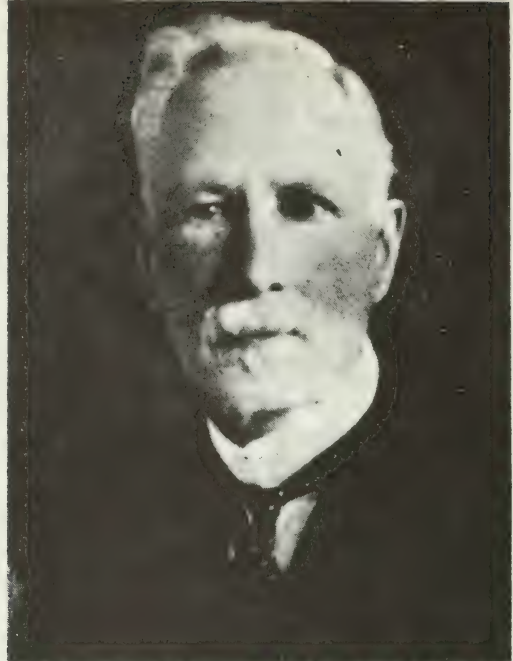
DISTRICT GRAND LODGE

While the Island enjoyed the status of a separate colony with all the panoply and expense of colonial government, it was attached Masonically to Nova Scotia and under the jurisdiction of the Provincial Grand Master (England) Honorable Alexander Keith who acted likewise for the Grand Lodge of Scotland. In 1861, a move among the lodges was initiated to memorialize the United Grand Lodge for appointment of Bro. T. M. Hutchison as Provincial Grand Master. This came to nought but when Nova Scotia Masons organized the Grand Lodge of Nova Scotia in 1869, the P.E.I. lodges became detached and Island Masons were lacking a joint channel of communication with the United Grand Lodge of England or a means of obtaining dispensations. On November 8, 1870, memorials from King Hiram, St. George's and Zetland Lodges were combined with one from St. John's Lodge recommending the appointment of Bro. Adam Murray, Past Master of St. John's Lodge as District Grand Master for Prince Edward Island. Reply was received in a letter from the Grand Secretary, United Grand Lodge of England, dated 24th January, 1871, and reading:

"I have to acquaint you that the Most M.W. Grand Master has been pleased to appoint Adam Murray, Esquire, of Charlottetown, District Grand Master for Prince Edward Island, to whom therefore you will in future address all communications relating to the Craft, except the returns of your Lodge, applications for certificates and other matters specially directed by the Book of Constitutions to be made to the Grand Secretary and which are to be forwarded to me."

R.W. Bro. Murray appointed W. Bro. P. S. Macgowan as District Grand Secretary but the District Grand Lodge was not active as such.

The sense of independence was growing among Island Masons and sentiment ran to promote organization of a sovereign grand lodge after the pattern of Nova Scotia and New Brunswick. These were now provinces of the new Dominion of Canada since July 1, 1867. Prince Edward Island had remained outside Confederation although Charlottetown was the site of the meeting at which in 1864 initial steps were taken towards that union. Economic stresses and political pressures which construction of the P.E.I. Railway forced to a crisis brought the Island into Confederation in 1873. Action to create a Grand Lodge in the new Island Province was a natural outcome. What matter that the geographical area was so small, the population so sparse and the constituent lodges so few! The idea took shape and plans were made.



GEORGE W. WAKEFORD, P.G.M. (HON.) 1932



HON. JOHN YEO, GRAND MASTER, 1875-89

It is of incidental interest that among the "Fathers of Confederation" were two members of Victoria Lodge: William Henry Pope and Thos. H. Haviland, both of whom were initiated on September 19, 1859, passed on October 29th and raised on November 21st.

GRAND LODGE

The late M.W. Bro. G. W. Wakeford has recounted the story of the formation of Grand Lodge in a paper read at the 50th anniversary celebration in 1925. Bro. Wakeford was at the time a member of St. John's Lodge and thus had a first hand knowledge of the events recorded. Condensing from his account:

"The first meeting called to consider the advisability of organizing a Grand Lodge of Ancient Free and Accepted Masons in Prince Edward Island was held at St. John's Hall, Charlottetown, October 31st, 1874. The oldest Past Master present, W. Bro. John W. Morrison, was elected Chairman, and W. Bro. P. S. Macgowan acted as Secretary. The Chairman explained the object of the meeting and spoke of the necessity for a Grand Lodge in this Island. Several brethren also spoke along the same line.

It was resolved 'Whereas it is the opinion of the brethren here assembled that it would conduce to the best interest of our Ancient Order in this Island if an Independent Grand Lodge for Prince Edward Island could be constituted.

'Resolved, Therefore, That Bros. Macgowan, McLaren, MacLeod, Morrison and Large be appointed a committee in order to ascertain what steps are necessary to the formation of a Grand Lodge, to obtain all the information regarding the matter possible and to communicate with the various lodges throughout the Island, requesting them to appoint three representatives or delegates to attend a meeting to be held at St. John's Hall on the third Thursday in December next, at 8 o'clock, P.M.; at which meeting the report of the above named committee will be presented.'

"A meeting was held on December 17th at St. John's Hall, Charlottetown. Bro. Macgowan informed the meeting that he had written to Bro. Charles U. Hanford, St. John, New Brunswick, and submitted a report received from him on the proceedings of the formation of the Grand Lodge of New Brunswick. He also reported that he had addressed a circular-letter to the Lodges in the Island and that he had received replies from all but one. That though delegates had been appointed, the impassable state of the roads had prevented the attendance at this meeting of any delegates from the country Lodges.

"The next meeting was held at Charlottetown on Wednesday, the 28th of January, 1875. Six lodges were represented and the following resolution adopted:—

'That in the opinion of the representatives here assembled, measures should, with the least possible delay, be taken for the formation of a

Grand Lodge for Prince Edward Island, and that this resolution and the information now obtained be communicated by the representatives to their respective lodges, and by the Secretary of this meeting to the lodges from whom no delegates are now present. (Mount Lebanon and Alexandra).’

“On February 24th, representatives from eight lodges met at Summerside, Bro. John Yeo, P.M., Alexandra Lodge No. 983, R.E., presiding:

It was unanimously voted, ‘Whereas the various Lodges of Free and Accepted Masons of Prince Edward Island, represented at this Convention by their duly authorized delegates, desire to form a Grand Lodge for Prince Edward Island.’

‘Resolved, That the several members of the said Lodges entitled to sit in Grand Lodge, or as many of such as can attend, do meet at Charlottetown, on the 23rd day of June next, and then and there to proceed to the election of officers; and to the organization of such Grand Lodge to be known as the Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Prince Edward Island.’

“A committee was appointed to write to the Grand Lodges of England, Scotland, Ontario, Quebec, New Brunswick and Nova Scotia, informing them of the intention to form said Grand Lodge, and to communicate with the Grand Masters of New Brunswick and Nova Scotia, inviting them to attend on the 24th day of June for the purpose of installing the officers of the Grand Lodge.

“Pursuant to the Resolutions passed at Summerside, the representatives of seven lodges assembled in Convention at St. John’s Hall, Charlottetown, on Wednesday, the 23rd day of June, 1875, at 3 o’clock, P.M., Bro. John Yeo presiding.

“The following Resolution was submitted and adopted:

“That the representatives now in Convention assembled on behalf of the Lodges represented by them do hereby declare themselves to be ‘The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Prince Edward Island.’

“It was then ‘Resolved, That the Constitution of the Grand Lodge of New Brunswick, so far as the same way be found applicable, be adopted as the Constitution of the Grand Lodge of Prince Edward Island, except nevertheless, that all the Officers of Grand Lodge shall be elected.’

“On Thursday, the 24th day of June, 1875, in Victoria Lodge Room, Water Street, at 10 o’clock, A.M., a Lodge of Master Masons was opened, the Most Worshipful John V. Ellis, Grand Master of Masons in New Brunswick, in the East; Most Worshipful Robert T. Clinch, Past Grand Master of Masons in New Brunswick, as Deputy Grand Master; Very

Worshipful Wm. F. Bunting, Grand Secretary of New Brunswick in the West, and Worshipful G. Hudson Flewelling in the South; and a large gathering of Masons from all parts of the Island and many visiting brethren from New Brunswick. The Most Worshipful Brother Ellis spoke briefly of the object for which the meeting had been called, and congratulated the Craft in this Island upon the course which they had taken; and as he had visited the Island for the purpose of installing the Officers of the New Grand Lodge, it would give him great pleasure to proceed with the ceremonies. He then appointed Worshipful Brother T. Nisbet Robertson, Assistant Grand Director of Ceremonies of the Grand Lodge of New Brunswick, as Grand Director of Ceremonies, who accompanied by several Past Masters retired, and on returning to the Lodge introduced the Grand Master-elect, Brother the Honorable John Yeo, the brethren receiving them standing.

"The Grand Master-elect was then duly obligated, invested and installed and proclaimed Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of Prince Edward Island, and saluted with the Grand Honors. The Lodge of Master Masons was then closed.

"The Grand Master and his officers then retired, and returned in procession in Regalia, the brethren receiving them standing. The Grand Lodge of Prince Edward Island was then opened in ample form, and dedicated with corn, wine, and oil, in accordance with ancient usage. The Dedicatory Prayer and Anthem were followed by proclamation from the East, West, and South. The officers of the Grand Lodge were then installed, viz:—

R.W. Thomas A. McLean	.....	Deputy Grand Master
R.W. John Muirhead	.....	Senior Grand Warden
R.W. John A. Matheson	.....	Junior Grand Warden
V.W. James D. Mason	.....	Grand Treasurer
V.W. B. Wilson Higgs	.....	Grand Secretary
V.W. J. Herbert Read	.....	Grand Chaplain
W. Geo. A. Aitken	.....	Senior Grand Deacon
W. A. Newton Large	.....	Grand Director of Ceremonies
W. William R. Ellis	.....	Assistant Grand Director of Ceremonies
W. Roderick Munro	.....	Grand Sword Bearer
W. Geo. R. Montgomery	.....	Grand Standard Bearer
W. Hugh A. Ramsay	.....	Grand Steward
W. Alex W. S. Smythe	.....	Grand Organist
W. Bradford D. Howatt	.....	Grand Pursuivant
W. Thomas Sheldon	.....	Grand Tyler

"The Grand Lodge was then called from Labour to Refreshment for the purpose of attending Divine Service in St. Paul's Church, and a procession formed:

Galbraith's Band.

P.E. Island Masons in Lodges, in the following order:

Zetland, True Brothers, Alexandra, Mount Lebanon, King Hiram,

St. George's, Victoria, St. John's.

Royal Arch Chapter.

Band of the 62nd N.B. Militia

Knights Templars of the Encampment of St. John, N.B.

Grand Lodge of P.E. Island.

Barouche,

in which were seated Most Worshipful Grand Master John Yeo, Most Worshipful Grand Master John V. Ellis, Most Worshipful Past Grand Master Robert T. Clinch, and Very Worshipful Grand Chaplain, the Venerable Archdeacon J. Herbert Read.

"The procession then proceeded along Great George Street, to St. Paul's Church, where an excellent sermon was preached from St. John 7:28, by the Venerable Archdeacon Read.

"On leaving the church, the procession was again formed and passed along the several streets to Government House. The brethren having paid their respects to His Honor the Lieutenant-Governor, Sir Robert Hodgson, returned to the Lodge room. On passing the Odd Fellows' Lodge Room, in response to the salute by the flag of the Order, the Masons cheered heartily.

"In the evening there was a Masonic Banquet in the Market Hall. Grand Master Yeo presided, supported on his right by Grand Master John V. Ellis, Grand Chaplain Archdeacon Read, and Past Grand Master Robert T. Clinch, and on his left by Lieut. Commander Forbes, Past Master John W. Morrison, and Acting Grand Master of Ceremonies T. Nisbet Robertson.

"The toast list was extensive, beginning with "The Queen and the Craft." After other formal patriotic and fraternal toasts, impromptu and spirited healths followed in succession until at the eighteenth round, Grand Master Yeo proposed "Our next merry meeting" and the brethren having sung Auld Lang Syne, departed after having spent a very pleasant evening." Reference is made to Bro. Wakeford's account for the full story.

The Lodges participating in the formation of the Grand Lodge then became known as:

St. John's Lodge, No. 1, Charlottetown;
Victoria Lodge, No. 2, Charlottetown;
King Hiram Lodge, No. 3, St. Eleanors;
St. George's Lodge, No. 4, Georgetown;
Alexandra Lodge, No. 5, Port Hill;
Mount Lebanon Lodge, No. 6, Summerside;
Zetland Lodge, No. 7, Alberton;
True Brothers Lodge, No. 8, Tryon.

1875 - 1900

The first annual communication of Grand Lodge was held in Charlottetown on February 16, 1876, at 7:00 P.M. Seven lodges were represented by twenty-nine members.

Among the first business was a petition from William Aitken, D. Hooper McKinnon and Nathaniel Stramberg and others to charter King Solomon Lodge U.D. This was granted and on the following day the committee on credentials reported that officers of **King Solomon Lodge No. 9** were installed during the recess. The charter was surrendered in 1883 when at the annual communication of Grand Lodge it was reported that two lodges were enough for the City of Charlottetown.

In his address the Grand Master said "I would suggest to Grand Lodge the necessity of taking steps for the adoption of uniform ritual and work in the subordinate lodges". The question of uniform work has been a live one through the years. Quarterly communications in different parts of the Island were prescribed in the first constitution but were discontinued after a couple of years when semi-annual meetings were held for a time. Since then, annual communications have been the vogue.

A resolution of this communication is of interest in setting a standard:

"Whereas intemperance is an evil that afflicts humanity and injures society and whereas our time-honored and beloved institution has through its agency and the indiscretion of some of its members suffered from its influence and whereas we regard the excessive use of alcoholic liquors as a violation of the principles of Freemasonry and as a sin against God, the Grand Architect of the Universe, therefore resolved: That this Grand Lodge records its disapproval of the custom of having intoxicating drinks at Masonic suppers and festivals."

At the third annual communication in Charlottetown on February 20, 1878, charters were confirmed to **Westmorland Lodge No. 10** at Victoria and **Orient Lodge No. 11** at Souris (charters dated August 15, 1877). Westmorland Lodge failed to flourish and was discontinued in 1879.

At this meeting it was resolved that because of uncertain travelling in winter which had already caused numerous delays and disappointments to many members, the annual communication would henceforth be held in summer on June 25th.

On June 24, 1878, another Lodge was added to the roll, **Mount Zion No. 12, Kensington.**

During the early years, recognition came from other sovereign Grand Lodges but that of Scotland was delayed. On February 19, 1879, it was reported that a letter from Scotland extended recognition subject to certain restrictions "without prejudice to the jurisdiction of the Grand Lodge of Scotland over any lodge who may now or hereafter choose to adhere to her in that ancient colony of the British Crown." It was adopted "that this Grand Lodge declines to accept the recognition of the Grand Lodge of Scotland subject to the restrictions set forth and that a committee be appointed to draft a reply." In June no reply had been received but ten years' later the annual proceedings report an exchange of Grand Representatives with Scotland.

The assistance of the Grand Lodge of New Brunswick to the infant Grand Lodge was acknowledged at the first annual communication. In 1880, following the disastrous Saint John fire of 1878, three chairs were presented to the Grand Lodge of New Brunswick and suitably acknowledged.

That all was not smooth sailing in early years is suggested in scattered references and discussion reported in proceedings. In 1880 the Grand Master's address implied differences and dissension among the members. There were many changes in the Constitution. Hard times and economic difficulties caused loss of many members who went to more prosperous climes. As late as 1906, regret was expressed that owing to exodus from the Province, many true and tried brothers were being lost to Grand Lodge, two Past Grand Masters among them. More than once it had been deplored that dispensations were being asked to raise Masons in emergencies because of their leaving the Province. The problems of an Island Province were apparent: there was a sense of isolation in many items. Transportation problems always have been present in P.E.I. There was repeated reference to bad roads and weather. The Grand Master reported in 1901:

"Left by train with W. Bro. Harry Watts, Grand Organist, and visited lodges in the Western capital but by the time we had reached Bradalbane, our train was snowbound and although we engaged a team to drive us through, arrived too late to perform our official duties."

It is noteworthy that at every communication from 1876 to 1918, thanks were expressed to the Superintendent of the P.E.I. Railway for co-operation in facilitating attendance of members at Grand Lodge. The first such resolution was "The Grand Lodge is under obligation to W.

Bro. McKechnie, Superintendent of the Island Railroad, for his courtesy to your Grand Secretary and for his willingness to facilitate attendance of members to the Grand Lodge communications at reduced fares." Standardization of the once narrow gauge locally controlled Provincial Railway and its embodiment in the Canadian National system — and the growth of highway transportation — changed all this.

For fourteen years, from 1875, the Hon. John Yeo, Senator, was Grand Master. In 1888, he again asked to be relieved and a resolution was passed "That we do hereby tender to the M.W. John Yeo, P.G.M., our heartfelt thanks for the very able manner with which he has presided over our deliberation for so long a time, with credit to himself and honor to the fraternity."

M.W. Bro. Yeo died 14th December, 1924, and a special communication of Grand Lodge was called on December 16th to conduct the funeral ceremonies. At the next communication June 25, 1925, the Grand Master gave the following tribute:

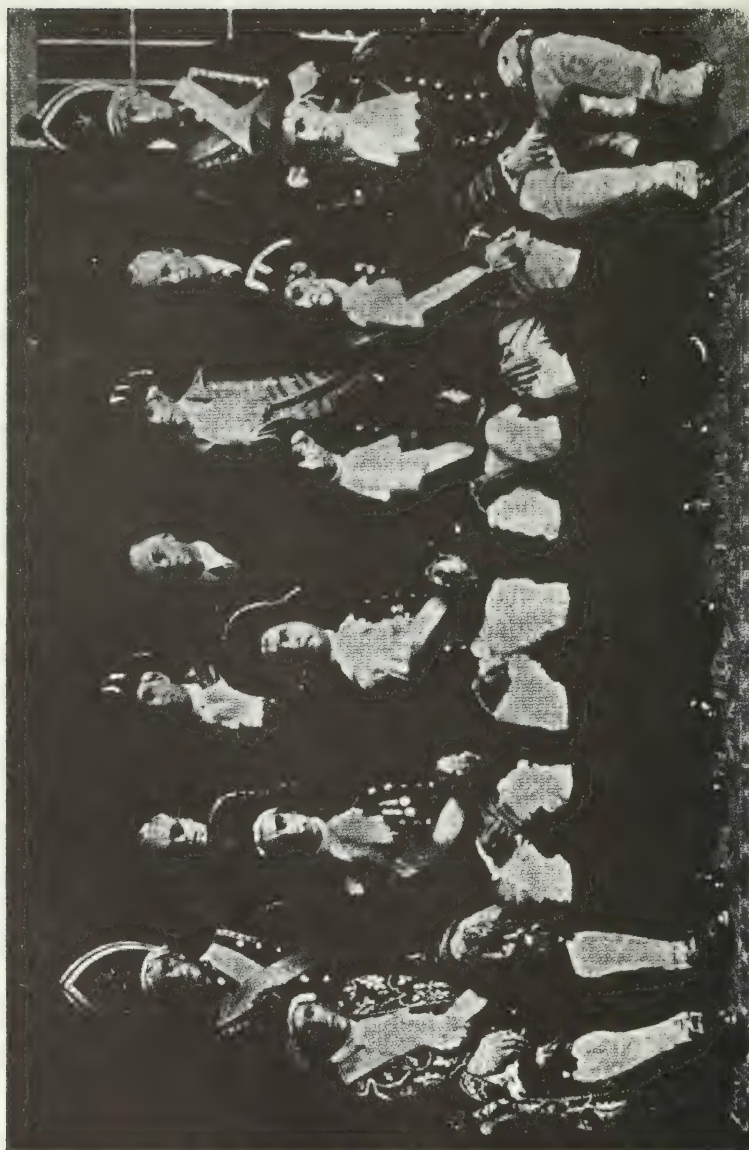
"Most Worshipful Bro. Hon. John Yeo, Past Grand Master, was initiated into Masonry on July 1, 1861, in King Hiram Lodge, Summerside. In January 1864, he affiliated with Alexandra Lodge, Port Hill, and became Worshipful Master. He was elected Grand Master in 1875 and continuously until 1888; represented the Grand Lodge of Canada from 1876 and New Jersey until his death. An oil painting of the deceased was unveiled in St. John's Lodge Room, June 25, 1919. He died December 14, 1924, at the advanced age of 91 years . . . it was earnestly hoped that he would have lived until the celebration of the 50th Anniversary, but an All-Wise Providence decreed otherwise.

The following tribute was paid him in the Senate of Canada: "The late Mr. Yeo was one of the most affable and lovable men who ever sat in either of the two branches of this Parliament. He sat in both. His record for continuous service, rifts in the Legislature of his native Province, then in the elective chamber of this Parliament and finally in this Honorable House is probably unequalled in the political annals of Canada. Contemporaneously with the attainment of his majority, he was elected a member of the Legislative Assembly of Prince Edward Island, the Province in which he was born, and in that Assembly he sat without interruption for thirty-three years. For thirty-two years thereafter — eight in the House of Commons and twenty-four in this House — he was an assiduous and ever deeply interested member of this Parliament. Altogether he rendered sixty-five years of continuous public service. From the beginning he won and until the last he retained the richly desired confidence, admiration and affection of everyone in his own community and here, irrespective of party, religious or ethnical affiliation."

Succeeding as the second Grand Master was Neil MacKelvie. He was a distinguished Masonic pioneer and prominent banker, an active member of King Hiram Lodge. After formation of Grand Lodge, he

BROTHERS - IN - ARMS

PRESENTED BY BRETHREN OF ST. ANDREW'S LODGE, No. 13, G. R. OF P.E.I., MONTAGUE,
BEFORE THE GRAND LODGE OF P.E.I., CHARLOTTETOWN, JUNE 22, 1932.



Serg't. John Kell (R. K. Clements)	Costumer (C. B. Lowe, N. S.)	Lieut. F. G. Etter (C. C. McLure)	Author (R. V. Harris, G. M.—N. S.)	Lieut. Caleb Wheaton (H. C. Johnstone)	Director (W. B. MacKay, N. S.)	Edward Cain (George W. McDonald)
Dr. John Clark (Rev. C. E. Armstrong)	Col. Wm. Spry (M. C. Reynolds)	Col. Timothy Hierlihy (W. H. Poole)	Capt. Timothy W. Hierlihy (L. M. MacKinnon)	Capt. Joseph Osborne (I. E. Burden)	Capt. Fraser of Privateer (L. A. Johnston)	

served as Deputy Grand Master in 1879-80 and 1887-88 and as Grand Master in 1889. From 1895 to 1909, he was Grand Secretary. His death occurred on March 6, 1918. A special communication of Grand Lodge was called to assist at his burial with Masonic honors.

Growing membership and improved communication created the desire for more lodges. On June 24, 1884, **St. Andrews Lodge No. 13**, Montague, was chartered. The following year, **Prince Edward Lodge No. 14**, Stanley Bridge, was founded on June 24, 1885. At the 16th annual communication in 1891, a move was reported to transfer True Brothers No. 8 from Tryon to Cape Traverse, an important place in winter as the point of departure via Ice Boat for those travelling to the mainland. At the same time a lodge was proposed for Crapaud. Instead, a new lodge, **Mount Moriah, No. 15**, Cape Traverse, was formed under dispensation in 1897 (chartered June 26, 1899), and True Brothers Lodge was granted permission to move to Crapaud where it is still located.

The centennial of St. John's Lodge was marked by a special communication of Grand Lodge on October 13, 1897, with M.W. Bro. Leonard Morris presiding. Grand Lodge was welcomed by W. Bro. Adam Murray who had been W.M. of the Lodge in 1859. The Grand Master's address was appropriate to the occasion and he said "For 100 years this charter which you have presented to me has hung upon your walls as your authority to do good square honest work. The brethren whose names are written in it have long since gone to their reward. On the foundation they laid, you have built. This is a red letter day in the history of the Craft on Prince Edward Island. This is not only the centennial of St. John's Lodge; it is also the centennial of the regular establishment of Masonry in this Province."

In the first quarter century of its being, Grand Lodge was called upon to lay corner-stones on four occasions. The first was on July 1, 1887, at the new Charlottetown City Building. Grand Lodge adjourned from its annual meeting June 24th until Dominion Day and the account reads:

"The Grand Lodge, escorted by the Royal Arch Chapter and a large number of brethren from the subordinate Lodges and several visiting brethren headed by the Band of the 82nd Battalion, marched to the Market Square where the different Societies were assembled to celebrate the Queen's Jubilee. After an address by the Lieutenant Governor, the different Societies started in procession, the Masonic being last, and marched — to the site of the Public Building."

Bro. the Hon. T. Heath Haviland, Mayor of the City, presented a trowel to M.W. John Yeo, who duly laid the stone. Opening and closing Masonic odes were sung and the Mayor gave an oration.

On May 24, 1892, an emergent meeting of Grand Lodge was held in Charlottetown to lay the corner-stone of the new Masonic Temple. The erection of this fine building was the culmination of intensive effort by those who organized a joint stock company and give P.E.I. Masons a

headquarters in which justifiable pride might be taken. Dedication of the spacious lodge room for St. John's and Victoria Lodges took place on March 21, 1895, likewise at an emergent communication. This building and Masonic premises therein served the Craft well until 1955 when a disastrous fire caused its utter destruction. The "Guardian" of October 10, 1956, reported the finding of this corner-stone by workmen engaged in cleaning the rubble "at the northeast corner of the building according to Masonic tradition and custom." The contents were found in an excellent state of preservation.

Masonic ceremonies to lay corner-stones were also conducted in connection with the building of two churches. On August 3, 1893, the corner-stone of the new Methodist Church in Summerside was laid by M.W. Bro. T. A. McLean, Grand Master. Then on June 27, 1898, a special meeting at Kensington was convened to lay the corner-stone of a new Methodist Church building at Margate. The officiating Grand Master was M.W. Bro. Leonard Morris.

Time was taking its toll of the pioneers. At the 25th annual communication, the Grand Master said "It is now a quarter of a century since the formation of this Grand Lodge. A generation has passed away and many changes have occurred during that period. Very few indeed of those who assisted in the formation are now present and comparatively few who were connected with its early history." The membership was now 535. One recalls here the remark of M.W. Bro. J. W. Morrison at the 1891 communication. He said "When I had the privilege of being made a Mason nearly a half century ago, St. John's was only recovering from that vile persecution (The Morgan episode). The total number of affiliated Masons then on the Island being 18 and the funds in a low condition."

M.W. BRO. ADAM MURRAY

In 1910 the M.W. Grand Master W. P. Doull said "There are only 12 Masons left who had seats in the Grand Lodge at its formation." One of these was Adam Murray. He was an outstanding figure for many years. Worshipful Master in 1859, District Grand Master in 1871, Honorary Past Grand Master in 1886, he was still active in 1907, when the Grand Master referred to his proficiency in ritual and presented him with an apron. He died in 1915 and at the annual communication on June 28, 1916, the M.W. Grand Master J. D. Stewart gave this tribute:

"Shall I not write after his name 'The Grand Old Man of Prince Edward Island Masonry'? The oldest Past Master in the jurisdiction, at the time of his death he had lived to see generations of the Craft pass out one after another at the West Gate. His services to Masonry were as faithful and valuable as they were long. He was made a Master Mason in 1853 in St. John's Lodge and became Worshipful Master in 1859. He was present and assisted in the formation of this Grand Body and was almost continuously an office-bearer up to the time when from the infirmities of age he was incapacitated from further service. He died on the 11th of October 1915, full of years and Masonic honors and was buried by his brethren."

Testimony to Bro. Murray's knowledge of ritual is a book called "The Freemason's Companion," a monitor compiled and arranged by him and printed in Charlottetown in 1869. The frontispiece reads:

"THE
FREEMASON'S COMPANION;
CONTAINING
THE MONITORIAL PART OF THE FIRST THREE DEGREES IN
FREEMASONRY, WITH THE INSTALLATION, FUNERAL SER-
VICE, AND PRAYERS FOR SEVERAL OCCASIONS,
TOGETHER WITH
A LIST OF ALL THE LODGES IN P.E. ISLAND,
AND TIME OF MEETING.

COMPILED AND ARRANGED BY
ADAM MURRAY,
PAST MASTER, SAINT JOHN'S LODGE, NO. 397, E.R.

CHARLOTTETOWN:
Published at the "North Star" Office
1869."

It is strange that no reference to this publication appears in the early records of proceedings nor did it ever come into common usage among the lodges.

MARITIME RELATIONSHIPS

At the turn of the century, there was an abortive attempt to amalgamate the three Maritime Grand Lodges. The 1900 proceedings report on this in some detail, the summation being that as "Nova Scotia did appoint two committees, one to treat with New Brunswick, the other with Prince Edward Island, neither to treat with the other two," the Island Committee could not carry out the terms of its appointment and so no progress was made. A half century later, in 1957, the tide was flowing again in the direction of more co-operation. The Board of General Purposes reported receipt of a letter from the Grand Lodge of Nova Scotia seeking closer relations among Maritime Grand Lodges. This was favourably acted upon and an excellent working arrangement between Nova Scotia and Prince Edward Island has been the outcome. This is outlined in the 1958 proceedings. At the same time, inter-provincial visits including those of degree teams between P.E.I. and both N.S. and N.B. have been arranged.



BENJAMIN ROGERS
GRAND MASTER



HON. WILLIAM S. STEWART
GRAND MASTER

The next quarter century was marked by quiet development. Two new lodges were chartered in this period: **King Edward No. 16**, Malpeque, on June 24, 1904, and **Mispah Lodge No. 17**, Eldon, on June 26, 1912. The continuing exodus of so many young men westward was a deterrent to more rapid growth. In 1904 the Grand Master said "We fear that applicants spring up upon the eve of their departure from the Province."

A proposal for appointment of District Grand Masters was not welcomed "owing to the number of small lodges in the jurisdiction and that the members desire to have a personal visit from the Grand Master." That a personal visit was not always possible was evident year after year as commissions were issued to individual Past Grand officers to represent the Grand Master in official visitations to particular lodges.

BENEVOLENCE

The story of organized Masonic charity is one of ebb and flow. The original Constitutions of 1875 provided for "The Fund of Benevolence of the Grand Lodge of P.E.I.". By some unhappy mischance, this

article was omitted from the first revision and in 1895 the subject was revived by M.W. Grand Master R. MacNeill with commendable reference to the framers of the first Constitution whose foresight had been nullified (John W. Morrison, Thos. A. McLean, Geo. A. Aitken and John Muirhead). A voluntary subscription was taken as the beginning of a fund but this grew slowly and it was not until 1906 when M.W. Bro. W. K. Rogers became Grand Master that energetic and serious leadership planning, campaigning and organization brought the fund to a reality. The proceedings of 1907 and 1908 outline his activity. M.W. Bro. Rogers and those who became associated with him in enthusiastic devotion to the cause of benevolence laboured through the years and after he passed away on September 1, 1937, the Grand Master gave this tribute "The Grand Lodge activity with which he was most prominently identified was the Benevolent Fund. This Fund had been established shortly before his election to the Grand East and at the time of his installation had a credit balance of \$944. Not only did he give this Fund his personal attention during two terms as Grand Master but he served as Trustee from 1909 to the date of his passing. During that period the Fund grew to over \$17,000."

Other expressions of the Grand Lodge's interest in benevolence have been made over the years in identification with the P.E.I. Hospital, the P.E.I. Protestant Orphanage, and in the later establishment of the Masonic Orphans' Fund supplementary to the Benevolent Fund. The Fund was incorporated in 1911, revised in 1919 and now has a combined credit balance of more than \$45,000.

Masonic interest in the P.E.I. Protestant Orphanage has been exhibited through the years. Recognition of this was made on September 14, 1921, when the Grand Master was invited to lay the foundation stone of the new Protestant Orphanage. A special communication was called for this purpose with a large attendance when the ceremony was performed by M.W. Bro. John McNevin.

The P.E.I. Hospital likewise acknowledged indebtedness to the interest manifested by the Craft through many of its active members by an invitation to lay the corner-stone of the new hospital building erected on Brighton Road. A large assemblage of Masons in procession, numbering over 150, led by the Canadian Legion Band, proceeded to the hospital site on October 10, 1932, when the corner-stone was laid with due ceremony by the Grand Master and an address was delivered by M.W. Bro. Judge W. S. Stewart. Chairman of the occasion was the Honorable J. D. Stewart, Premier of the Province.

The First World War brought a contribution of \$1,075 from the membership of 818 to Canada Lodge, London, towards its project of a fifty bed fully equipped auxiliary hospital near Folkestone. The Honour Roll numbered a large enlistment from the P.E.I. Lodges relative to the total membership.

In 1925 the semi-centennial was marked by a Grand Lodge celebration at which distinguished visitors were: M.W. Bro. A. J. Davis, Grand Master of Nova Scotia, M.W. Bro. Geo. D. Ellis, Grand Master of New Brunswick and M.W. Bro. Rev. Allan P. Shatford, Past Grand Master of Quebec. At a church service in old St. Paul's Church, Bro. Shatford preached from the text "How old art Thou", Genesis 47:8. (His sermon is printed in the 1925 proceedings as are the accounts of other events including the semi-centennial banquet. R.W. Bro. G. W. Wakeford gave an historical sketch of Freemasonry in P.E.I. which is likewise printed.)

In his report to Grand Lodge the Grand Secretary R.W. Bro. Ernest Kemp said "Our Grand Lodge is one of the smallest in the world I find that in looking over the records, our membership at the formation of Grand Lodge was 526. Today it is 1,169. During the above period we have had a membership entered on our roll of 2,498."

ANOMALY

An anomaly of the Prince Edward Island Grand Lodge has been the one-year term for Grand Masters. After fourteen years' outstanding service as Grand Master, M.W. John Yeo was followed in that office by a succession of eminent Masons who were given one term each only until 1894 when M.W. Bro. T. A. McLean was elected for a second year. This has happened only three times since that date. M.W. Bro. Leonard Morris was elected in 1897-1898, Benjamin Rogers Sr. in 1903-4 and W. K. Rogers in 1906-7. On June 24, 1894, M.W. Bro. Donald Darrach gave notice of motion "that at the next annual communication he will move that Sec. 1 of Art. 4 be replaced and the following substituted: 'The officers of Grand Lodge shall be elected at every second annual communication and shall hold their respective offices for two years and until their successors are duly elected and installed.'" The motion failed to eventuate.

A document headed "St. John's Day in Winter, 1897", prepared after the centennial of St. John's Lodge on October 13th of that year, contains an argument largely on economic grounds for biennial communications. It concludes "Under the biennial system the Grand officers would not increase so rapidly but when we consider that we have 95 Past Grand officers out of a total Grand Lodge membership of (about) 140 and a total lodge membership of 520, we need not allow it to interfere with the betterment of the Grand and subordinate Lodges."

On June 24, 1901, the committee on Grand Master's address recommended: "And in future, two years at least should be the term accorded to a faithful Grand Master."

At the 1946 annual communication "M.W. Bro. R. H. Rogers referred to the fact that in some of the other Grand jurisdictions the practice of electing a new Grand Master each year is not carried out as has been the

custom in this Grand jurisdiction for a considerable number of years. It might be of some advantage if a Grand Master was elected for more than one term, as he would then be in a better position to render greater service to the Craft through the knowledge and experience gained during his first year of office." Bro. Rogers was one of the most erudite and thoughtful Masons who have served Grand Lodge through the years and this was a considered judgment. In 1946 P.E.I. had 20 Past Grand Masters; in 1958 there were 25 living.

The proposition of a second term was raised again by the Grand Master in his address on June 25, 1958, when he said: "It is impossible for any Grand Master to accomplish what he sets out to do in one short year. Other and larger jurisdictions have learned that the Grand Master must serve more than one year. I would like to recommend that this Grand Lodge give serious thought to the possibility of having the elected officers . . . hold office for two consecutive years . . . One year as Grand Master honors the man — two years would do honor to the Craft."

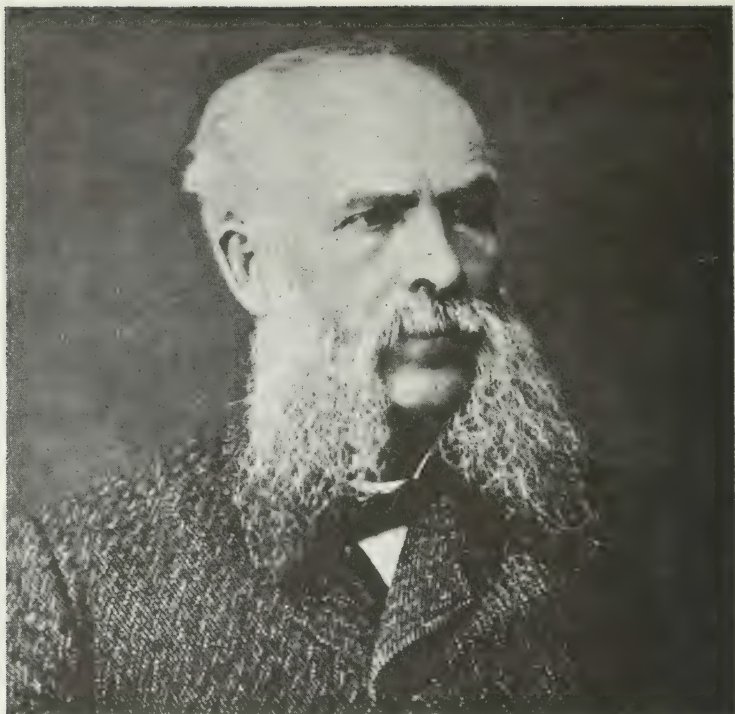
1925 - 1950

The third quarter century proved the 50th anniversary an excellent springboard for advancement. On June 23, 1927, a new lodge was chartered at Hunter River, **Prince of Wales No. 18**. The period ended with a dispensation for a lodge at O'Leary in Prince County, chartered June 27, 1951, as **Corinthian Lodge No. 19**, daughter lodge of Alexandra No. 5 and Zetland No. 7. In Summerside two lodges which had worked harmoniously for many years but which had sometimes crowded each other in a limited jurisdiction decided to amalgamate. King Hiram No. 3 and Mount Lebanon No. 6 each held its charter, both charters being endorsed to indicate that the amalgamated lodge would henceforth be known as **Hiram & Lebanon No. 3**. The event was unique when the two lodges convened in turn by dispensation on December 20, 1927, confirmed the minutes of the last regular communication and then called from labour to refreshment; after which they were called on again concurrently as a consolidated lodge for the election of officers and other business. The 75th anniversary of King Hiram Lodge No. 3 was celebrated by the consolidated lodge in 1934 with a series of events,, ending with a playlet "In Double Harness" by R. V. Harris.

A special event of this period was an emergent meeting in Montague on September 6, 1926, to lay the corner-stone of a new Masonic building.

The Diamond Jubilee of Grand Lodge was observed in 1935. Among other events marking the occasion was the presentation of jewels to sixteen Masons with fifty years' membership.

In 1938 Alexandra Lodge marked its 75th anniversary and an historical sketch is printed in the Grand Lodge proceedings. Its daughter lodge, Zetland, celebrated its 75th anniversary in 1944.



M. W. BRO. NEIL MACKELVIE
GRAND MASTER, 1889

Inter-lodge competition in ritualistic work was encouraged by presentation of a shield by M.W. Bro. G. E. Full in 1930 for proficiency in work.

The Grand Lodge was represented by two Past Grand Masters at the dedication of the Masonic Peace Memorial building in London in 1933 and at the Bi-centenary of the Grand Lodge of Massachussetts in the same year. In 1939 M.W. Bro. Donald E. Baker and M.W. Bro. G. E. Full attended the installation ceremony in London of H.R.H. The Duke of Kent as Grand Master of the United Grand Lodge of England. The Island Grand Lodge was likewise represented at the 200th anniversary of Masonry in Nova Scotia in 1938. Distinguished delegates from the United Grand Lodge of England, The Grand Lodges of Ireland and Scotland and a number of Grand Lodges of Canada and U.S.A. visited P.E.I. on July 15, 1938, and were royally entertained. The souvenir program of this occasion is printed in the 1938 proceedings along with historical sketch of Prince Edward Island and the development of Masonry therein.

The Royal Visit of Their Majesties King George VI and Queen Elizabeth in 1939 was an event of interest to Masons and it was recorded that some 300 members of the Craft participated by request in lining part of the route followed by the Royal couple through the city.

The Second World War made its impact on Island Masonry. A contribution of \$2,000 was given the United Grand Lodge of England to be used in the war effort. An influx of membership was noted and in 1950 the membership was 1,260.

A growing sense of history was becoming apparent as the constituent lodges and Grand Lodge became older. In 1941 stimulus was given to this thinking by a visit from M.W. Bro. R. V. Harris, P.G.M. of Nova Scotia, and a special committee brought in the following recommendation in part:

"That the incoming Grand Master name a special committee to be known as the Archives and Library Committee, with the following duties:

1. In association with the Grand Historian to urge upon each Lodge the immediate duty of compiling their history from all available sources.
2. That the committee gather all the available history and records and articles of Masonic interest, and that a space be set apart in the Masonic building at Charlottetown for their proper preservation and display.
3. That the committee arrange with the Grand Historian of the Grand Lodge of Nova Scotia for copies of records in the Archives of the Grand Lodge of Nova Scotia which relate to Masonry in the Province.
4. That the committee co-operate with the Grand Historian of the Grand Lodge of Nova Scotia in the completion of the history of Freemasonry in the Maritime Provinces and that a copy of such history be obtained for our archives and records.

The death of G. W. Wakeford on September 15, 1944, terminated a Masonic career of an outstanding nature. Initiated August 11th, passed September 15th and raised November 13, 1874, he was present at the formation of Grand Lodge. He became Deputy Grand Master of Grand Lodge in 1877 and was Grand Secretary from 1879 to 1883. Over many years, he indicated deep interest in Masonic scholarship and was a long-time member of the correspondence circle of the Quatuor Coronati Lodge of Research, London, England. An historical sketch of St. John's Lodge was prepared by him for the Centennial in 1897 and again in 1925, as well as in 1934. These were printed in the annual proceedings. In 1932, he was made Honorary Past Grand Master. After his death on July 23, 1948, the Deputy Grand Master G. G. Wood informed Grand Lodge that Miss Helen Wakeford had expressed the wish that a portion of her

father's extensive library, together with certain Masonic jewels, be given to Grand Lodge as a memorial. A resolution of thanks was passed.

The 150th anniversary of St. John's Lodge was celebrated in 1947. In his report on June 23, 1948, M.W. Bro. W. A. MacQuarrie referred to this:

"An outstanding event was the observance on October 19th last of the 150th anniversary of the granting of the charter to St. John's Lodge No. 1, Charlottetown. This was a landmark in Masonic history in this jurisdiction, for the founding of St. John's Lodge meant the establishment of Masonry in P.E.I. After church service in Trinity United Church, the Grand Master unveiled a tablet in the Lodge room in honor of the members of the Lodge who served in World War II. Bro. Rev. J. T. Ibbott delivered a suitable address. M.W. Bro. G. E. Full then gave a fine historical sketch of the early history of St. John's Lodge."

The Island Grand Lodge was represented at the first conference of all Canadian Grand Lodges held in Toronto on February 28th, March 1st and 2nd, 1949, then on May 13th and 14th of the same year was host to the third annual Eastern Canada Conference in Charlottetown when M.W. Bro. G. G. Wood was Chairman.

1950 - 1960

As it embarked on the present quarter century on its history, still in the making, and looking to its centennial, the Grand Lodge gave evidence of continuing the trend observable during the forties of a growing sense of maturity and awareness of its place in the Masonic world. Marks of this were improved communication with other Grand Lodges, participation in Masonic conferences and establishment in 1949 of a Board of General Purposes to assist the Grand Master in administration of Grand Lodge affairs. The Board's annual reports testify to its placing emphasis on the quality of Masonic performance. An early project was the drafting of a new constitution and by-laws and of standards in administration. Reports of foreign correspondence became more informative. Inter-provincial visits were more frequent. For encouraging this trend, tribute is deserving to M.W. Bro. R. V. Harris, P.G.M., of Nova Scotia, for many years an affiliated member of St. Andrews Lodge Montague, and Honorary Past Grand Master of Prince Edward Island since 1933.

These matters, however, are of current knowledge. Our concern in this account has been to pause briefly, calling to mind the elemental question familiar to all "Whence came you?" Events of earlier days and those who shaped them have been brought into focus but the more important question is "Whither are you travelling?" A backward look is justified only if it serves as orientation for continued forward progress. The bodies of our pioneers were laid to rest in the red soil of their Island home. Inscriptions on stones in scores of cemeteries attest to their lives and service. They have left an inheritance of the spirit and a new

generation has entered into their labours. The limited statistics and scanty records in the printed proceedings are but points of departure in a search for evidence of their rich contribution to Craft Masonry in Prince Edward Island.

ACKNOWLEDGEMENTS

Historical data	— M.W. Bro. R. V. Harris, P.G.M. R.W. Bro. F. A. VanInderstine, J.G.W.
Proceedings 1876 - 1958	— Grand Lodge of P.E.I.
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Resume of History of Victoria Lodge (1907)	
Pioneers on the Island	— Mary Brehaut

No. 57

CANADIAN MASONIC RESEARCH ASSOCIATION

1961



WILLIAM JARVIS

First Provincial Grand Master
of
Upper Canada

BY V. W. BRO. J. LAWRENCE RUNNALLS



Read at the 30th meeting of the Association,
Toronto, Ontario, February 17, 1961.

William Jarvis

(1756-1817)

First Provincial Grand Master of Upper Canada

William Jarvis has had distinction in three phases of life. He fought bravely during the American Revolutionary War on the side of the British and therefore may be claimed as a United Empire Loyalist. He served as the first Provincial Secretary and Registrar for the Government of Upper Canada. Thirdly, he was appointed as the first Provincial Grand Master of the Provincial Grand Lodge of Upper Canada.

FAMILY BACKGROUND

The Jarvis family is an extremely old one which can trace its roots back to the middle ages in France. The name has gone through a wide range of spellings and even today in Canada it may be spelled in several ways, although Jarvis is the most frequently found.

Perhaps the record going back the farthest is that of Richard Gervasius in Normandy in 1180. By 1400 the name had changed to Gervais as we find the record of Jean Gervais living in Bretagne, France in that year. The name Gervaise appeared in the *British Writ* in 1317 and three years later the name Gerveys was found in a similar setting.

One of the most famous Britishers of the family was Sir John Jervis, Earl St. Vincent, who was a renowned admiral during the American Revolutionary War period. We find records of the family in the American colonies as early as 1623 when the name of John Jervice appears in the records of Virginia. In 1630 a John Jarvis was listed as a merchant of Boston.

The branch of the family to which William belonged settled during the seventeenth century in Connecticut. Two brothers, William and Stephen settled at Norwalk. Descendants moved on to Stamford and to Huntingdon, Long Island, across the Sound from Norwalk.

In 1879, two of the family, G. A. Jarvis of New York and G. M. Jarvis of Ottawa, listed hundreds of descendants spread throughout eastern United States and Canada.

At the time of the American Revolution, it is of note that loyalties were divided. Some remained loyal to Britain, while others took up arms against the motherland. Many family breaches ensued. In most engagements, there might be found Jarvises on both sides.

Such was also the case during the War of 1812-15 between Canada and United States. For example, at the battle of Lundy's Lane, Charles James Anson Jarvis was a lieutenant with the American forces while Samuel Peters Jarvis (son of William) was an officer with the Canadian forces. The latter was present at the death-bed of Sir Isaac Brock.



R. W. BRO. WM. JARVIS, P.G.M., 1792 — 1817

IMMEDIATE FAMILY HISTORY

As stated above, William and Stephen Jarvis settled in Norwalk, Connecticut, early in the seventeenth century. It is supposed that they migrated from England along with other immigrants of the time. Their family motto, "Adversis Major, Par Secundis," (Strong in prosperity, stronger in adversity) was quite appropriate as the family saw good times as well as great difficulties.

The last will and testament of the elder William attests to the fact that they prospered. Considering his time in history he might be classed as very affluent.

Three names, William, Samuel and Stephen, appear with regularity in every generation. Samuel, grandson of the elder William, was appointed town clerk of Stamford in 1760, which position he held until 1775 when he was forced out on account of his loyalty to Britain. He raised five sons of which William of our story was the fifth. All were fiercely loyal to the Crown and so were forced to suffer for this loyalty. For their protection, Samuel and three of the sons were seized by British soldiers on a clear night in 1775 and were taken by boat across to Long Island, where they were sheltered and kindly treated by a family by the name of Coles. The boys, then quite young,

later entered the forces of Britain and served well. William received serious wounds at the battle of Yorktown. He was an ensign in the Queen's Rangers serving under Colonel John Graves Simcoe.

By the time peace was signed in 1783, William had risen to the rank of colonel with the Rangers.

Along with most of the Loyalists, the Jarvis brothers were forced to migrate from their old homes. Munson and John, brothers of William settled in New Brunswick where they made names for themselves in civilian life.

WILLIAM JARVIS

William was born on September 11, 1756 at Stamford, Connecticut. He was the eighth of eleven children of Samuel Jarvis and Martha Seymour. His father was affluent enough to send him to England for his education. He was trained to serve in both the civil and military fields. He joined the Queen's Rangers under the command of Colonel John Graves Simcoe. At the outbreak of the American Revolutionary War, at the age of 19, he was listed as a cornet or ensign. When the war closed he resigned his commission and returned to his home at Stamford. As feeling here ran high, he had to leave, so he went to England to make his home.

In 1785, he married Hannah Owen Peters, daughter of Reverend Samuel Peters, D.D., of Hebron, Connecticut, the ceremony taking place in fashionable St. George's Church, Hanover Square, London.

As William expected to make his home in England, he joined the Western Regiment of Militia of Middlesex with the rank of lieutenant in 1789 and two years later was promoted to captain.

He, along with many more of his family, were Episcopalian. Rev. Samuel Peters in later life was elected a bishop in Vermont, but was never consecrated.

Robertson said of William Jarvis, "Secretary Jarvis was a man of striking personal appearance, being over six feet in stature, well proportioned, with a fine face and head" (Vol. I pp. 465).

To William and Hannah Jarvis were born seven children, three boys and four girls. The eldest son, Samuel Peters I, died at the age of five. A few weeks after his death a second son was born who also was named Samuel Peters.

The eldest daughter, Marie Lavinia, married John Hamilton, son of Hon. Robert Hamilton, one of the first members of the Legislative Council of Upper Canada and after whom the City of Hamilton was named. Mrs. Jarvis spent her last years at the Hamilton home in Queenston.

The youngest daughter, Ann Elizabeth, married Hon. W. B. Robinson.

A CIVIL SERVANT

Colonel John Graves Simcoe was appointed the first Lieutenant-Governor of Upper Canada and to him was given the task of establishing the new government in a province peopled largely by United Empire Loyalists. He searched out the best people he could find to assist him. William Jarvis had been a faithful officer in the Queen's Rangers under his command and he indicated considerable business leadership. So in July 9, 1792, he received his appointment as Secretary and Registrar of the Records of the Province of Upper Canada. In anticipation of his appointment, he sailed for Canada on April 13. As early as March of that year, he wrote to his brother Munson in Saint John, in part, as follows:

"I am in possession of the sign manual from His Majesty constituting me Secretary and Registrar of the Province of Upper Canada, with the power of appointing my deputies, and in every other respect a very full warrant."¹

The trip across the ocean on the sailing ship, "Henniker," took two months, a landing being made at Quebec on June 11. Apparently Colonel Simcoe had gone on ahead as Jarvis spent some time at Quebec conferring with him and Sir Guy Carleton (Lord Dorchester), Governor of Lower Canada.

Proceeding on, they stopped briefly at Montreal before going on to Kingston where the new government was organized. The official staff left Kingston on September 11 and proceeded to Newark (renamed Niagara by Simcoe) where the first session of the legislature was opened on September 17. Mrs. Jarvis and her three children remained in Kingston until a home could be prepared for them. They were not left long behind because on October 17, 1792, Mrs. Jarvis wrote to her father in these words,

"Mr. Jarvis was obliged to buy a house (as the Governor would not quit Niagara) and pay £140 for it, to which he has added three rooms of logs, that we shall be able to get into in the course of a fortnight or three weeks. He could not hire but at the expense of £40 per year for three rooms and a cock-loft for which reason he thought it more advisable to do what he has done. The £40 was in the edge of the woods two miles from any house and of course from any market and without conveniences belonging to it."²

Speaking of conditions at that time, she said in the same letter,

"Labour is so immensely dear, a dollar and a half a day is the usual price for a man, or if you have him by the month eight dollars and find him with victuals. A woman servant the lowest is 2½ dollars per month, from that to 12 dollars. I have two girls to whom I give seven dollars a month."³

When Mr. Jarvis had to spend a winter in Toronto he left his family well

¹ Robertson: *History of Freemasonry in Canada*, Vol. 1, pg. 463.

² Women's Canadian Historical Society, Transaction No. 23, Letter dated 25.10.92.

³ Ibid - Letter Hannah Jarvis dated 25.10.92.

supplied with food as he explained to Dr. Peters in this extract from a letter dated November 22, 1793,

"I shall leave my family well provided for. I have a yoke of fatted oxen to come down, 12 small shoats to put into a barrel occasionally which I expect will weigh from 40 to 60 lbs., about 60 head of dung-hill fowl, 16 fine turkeys, and a dozen ducks, 2 breeding cows, a milch cow which had a calf in August, which of course will be able to afford her mistress a good supply of milk through the winter. In the root house I have 400 good head of cabbage, and about 60 bushels of potatoes and a sufficiency of excellent turnips."

"My cellar is stored with three barrels of wine, 2 of cider, 2 of apples, and a good stock of butter. My cock-loft contains some of the finest maple sugar I ever beheld. We have 150 lb. of it. Also plenty of good flour, cheese, coffee, loaf sugar, etc. Thus you see, I shall have the best of companions abundantly supplied with every comfort in the wilderness."

This letter is quoted at length to indicate that measures had to be taken to insure that the necessities of life might be on hand during the winter. This certainly preceded by many years the era of the super-market.

Letters to England indicated that Secretary Jarvis had a very busy time in his new office. He lacked equipment with which to work in his office. He had to write out by hand hundreds of documents and attend to numerous matters that in these times would be delegated to subordinates. He was always requesting some piece of equipment from England. Salaries and fees were not yet finalized so he seemed to be having difficult times making ends meet. He must have attained some success as he was able to keep up one of the finest establishments in the new land.

In 1796, Simcoe moved parliament to Toronto which he renamed York. Along with it went the government offices. As soon as possible Jarvis provided a new home there for his family. In anticipation of such a move, he arranged with D. W. Smith, the Surveyor-General, for a grant of land and the erection of a suitable dwelling.

For him was set aside a park lot on the southeast corner of Duke and Sherbourne Streets. (Between the present Queen and King Streets). He also received 1200 acres of land on Yonge Street farther to the north.

A fine home was built for the family on the town lot.

"It was nearly finished of hewn logs, clapboarded on the outside. The material for the house was cut on the spot. The building which was two storeys and a half in height, faced on Sherbourne Street. It was built directly on the street line, and the main entrance was through the Sherbourne Street door, over which there was an attempt at ornamentation. A long extension ran east along Duke Street, but there was no entrance to the house on that side. Farther along was a fence with a high peaked gate opening from Duke Street into the lot where were built capacious barns, outhouses and a root house for the Secretary brought with him from Niagara a number of horses, cows, sheep and pigs. About the house were planted fruit trees, among which were the pear, which seems to have been an especial favourite with the early settlers. At the rear or south of the house was a long verandah. The building was painted white."⁵

⁴ Ibid - Letter William Jarvis dated 22.11.93.

⁵ Robertson - History of Freemasonry in Canada Vol. 1, pg. 464.

At the time of its erection, the house was probably the largest and best building in the town of York. The Secretary's office was in his home and he had ample room to entertain lavishly. It seems that the Jarvis family was considered to be one of the leading families in the budding community.

William Jarvis was one of the founders of St. James Cathedral and was a pew holder.

When William Jarvis died on August 13, 1817, he was buried with Masonic honours in the churchyard attached to St. James Cathedral in Toronto. The funeral was such as was due to the honourable position which he held, not only as Provincial Secretary but as Provincial Grand Master. The entire expense of the burial was defrayed by contributions from all the lodges in the jurisdiction. Later the body was removed to St. James Cemetery.

From the perusal of records, it would seem that as Provincial Secretary and Registrar, William Jarvis was a decided success. He kept a business-like office and attended to the numerous duties incumbent upon a civil servant of a pioneer government.

MASONIC CAREER

William Jarvis was initiated into Freemasonry on February 7, 1792 in Grand Masters' Lodge, London, England. It was the practice of the Atholl Masons to have a lodge to which the Grand Master specifically belonged and over which he presided. Jarvis later carried this practice with him to Upper Canada. The occasion of his initiation was an important one as witnessed by the minutes of the lodge for that night:

"William Jarvis, Esq., Captain in the West Middlesex Militia (Late Cornet in the Queen's Rangers Dragoons) was initiated in the Grand Master's Lodge on the 7th February, 1792.

"The Grand Officers present were:

His Grace, the Duke of Atholl, Grand Master in the chair,

R.W. James Agar, Esq., D.G.M.

R.W. William Dickey, Esq., P.S.G.W. as S.W.

R.W. James Jones, Esq., P.G.G.W. as J.W.

R.W. Thomas Harper, P.S.G.W. as S.D.

R.W. Robert Leslie, Esq., G. Sec. as J.D.

R.W. John Bunn, Esq., S.G.W. and many other members."^a

In England, it was the custom for Royal Arch Chapters to be attached to Craft lodges. It was considered that the Holy Royal Arch degree was a proper completion of the three regular degrees.

In the books of the Grand Chapter register of the Ancient Grand Chapter, we find in folio 8, Vol. A, the entry, "1792 April 4, Jarvis, William, G.M.L. — 240 certified". This indicates that he, a member of Grand Master's Lodge, was admitted to the Royal Arch degree in Lodge 240 and that he received a Royal Arch certificate.

It is of interest to note that Rev. Samuel Peters received his degree on the same occasion.

^a Ibid - pg. 461.

There seems to have been no record of Jarvis receiving the Fellowcraft and Master Mason degrees. It can only be supposed that they were conferred between February 7 and April 4.

At that time it was necessary to "pass the chair" to be eligible for the Royal Arch. Since Jarvis was going to Canada and might be of service in the establishment of the Royal Arch there, a special motion was passed to enable him to take the degree. The minute read:

"The R.W. Deputy moved, and it was seconded, that our said Rt. W. William Jarvys, and several other Brothers of Lodge No. 4, being soon to depart for Canada, and not in that capacity to be admitted or received into the Holy Royal Arch. That for the good of the craft in those parts, a dispensation pass for those brothers, being recommended to the Grand Officers for the purpose of their being received into the Holy Royal Arch."

With the exception of Jarvis' attendance at a number of Masonic functions as Provincial Grand Master, little is known of his career as a Craft mason.

PROVINCIAL GRAND MASTER OF UPPER CANADA

In 1791, the Constitutional Act (familiarily known as the Canada Act) divided Canada into provinces, Upper and Lower Canada. Representative governments were established with a Lieutenant-Governor over each and a Governor-General with general supervisory powers. Sir Guy Carleton, made Lord Dorchester, became Governor-General and also filled the office of Lieutenant-Governor in Lower Canada. Colonel John Graves Simcoe was appointed to the post in Upper Canada. At that time Lower Canada had well over 100,000 population while Upper Canada, with the exception of its several military posts, was just being settled by United Empire Loyalists.

Masonic lodges had followed settlement and, from 1760 on, the Moderns Grand Lodge had a Provincial Grand Lodge in Canada. By 1791, in that part to be known as Upper Canada, there were five lodges warranted by the Moderns. They were: two at Niagara, one each at Cataraqui, Mackinac and Cornwall. The Ancient or Atholl Grand Lodge had three lodges in the Lower province but none farther west.

Early in 1791, these three lodges empowered Alexander Wilson, one of their members, to request the Atholl Grand Lodge to warrant a Provincial Grand Lodge in Canada and he offered to act as deputy until a suitable provincial grand master was available. Later on in the year he wrote stating that H.R.H. Prince Edward had consented to accept appointment as Provincial Grand Master of Upper and Lower Canada. It was not by then considered necessary to divide Canada into parts Masonically. Upper Canada was considered to be only a wilderness as yet. The brethren requested a Provincial Grand Lodge with "full authority to hold a Grand Lodge and to constitute lodges."

It was unfortunate for the good of Freemasonry in Canada for many years to come that action had already been taken by Grand Lodge before the Canadian brethren had had ample time to make their thoughts known. Prince Edward's position would have enhanced the craft greatly in the whole of Canada.

⁷ Ibid - pg. 349.

On March 7, 1792, H.R.H. Prince Edward was appointed Provincial Grand Master of Lower Canada. At the same meeting the following minutes are shown :

"At the Grand Lodge, Crown and Anchor, in the Strand, the 7th day of March, 1792,

Present

The Rt. W. James Agar, Deputy Grand Master,
The Rt. W. Thomas Harper, Past Senior Grand Warden,
The Rt. W. Mr. Robert Leslie, Grand Secretary,
The Rt. W. Mr. John Feakins, Grand Treasurer,
The W., The Masters, Past Masters and Wardens of the Warranted Lodges.

"It was moved and seconded that our R.W. Brother Alexander Wilson, of Lower Canada, be appointed, under the sanction of the Rt. W. Grand Lodge, Substitute Grand Master for the said Province of Lower Canada. Ordered upon like motion that our Rt. W. Bro. William Jarvys, Esq., soon about to depart for Upper Canada, be invested with a like appointment for the Province of Upper Canada."⁸

From this motion it would indicate that Wilson and Jarvis were to be substitute or deputy grand masters with Prince Edward as Grand Master. Yet the warrant issued to Prince Edward did not indicate this. In part this warrant states :

"In pursuance whereof We Do hereby nominate, constitute and appoint our Trusty and well Beloved Brother, His Royal Highness, Prince Edward . . . Grand Master of Masons in the said Province, and Invest our said Royal and Right Worshipful Brother with full and ample Powers, Privileges and Authority, as aforesaid, hereby authorizing and empowering our said Royal and Right Worshipful Brother to grant warrants and Dispensations for the holding of Lodges and making of Freemasons in the said Province, and forming the same into Regular warranted Lodges according to the most ancient custom of the craft in all Ages and Nations throughout the world, and to convene a Grand Lodge when and as often as the same may be deemed necessary or expedient within the said Province."⁹

The warrant was delivered to the Prince in Quebec by William Jarvis when he came to Canada in the summer of 1792. His own warrant had not yet been engraved at the time of his sailing. When it was made out, it made no mention of the office of Substitute Grand Master, but he was appointed Provincial Grand Master but with powers restricted in comparison with those granted to Prince Edward. His warrant read in part :

"In pursuance whereof, We do hereby nominate, constitute and appoint our trusty and well beloved Brother William Jarvis, Esquire, of Upper Canada aforesaid, Grand Master of Masonry in the said Province, and invest our said Right Worshipful Brother with full and ample powers, privileges and authority as aforesaid, hereby authorizing and empowering our said Right Worshipful Brother to grant dispensations for the holding of Lodges and making Freemasons to such brethren as shall be sufficiently qualified and duly recommended to receive the same in order that such Lodges and Freemasons may be by us and our successors duly congregated and formed into regular warranted Lodges . . . in order to which the said dispensations shall continue in force for the space of twelve calendar months from the time of issuing the same respectively, and no longer."¹⁰

⁸ Ibid - pg. 348.

⁹ Ibid - pg. 351.

¹⁰ Ibid - pg. 352.

Jarvis then had authority only to grant dispensations for the holding of lodges and the making of Masons. Warrants were to be issued by Grand Lodge.

In late 1792, the brethren of Lower Canada requested Grand Lodge to extend the powers of their Provincial Grand Master, presumably so that he might grant warrants in Upper Canada. This was not acceded to and the reasons were explained in a letter to Alexander Wilson dated January, 1793. The Grand Secretary said that Grand Lodge would aid and assist Grand Master Jarvis in every possible way and hoped that all would be well in Upper Canada.

As Prince Edward returned to England in 1794, the matter was dropped.

William Jarvis valued his appointment quite highly as indicated in this extract from a letter of March 28, 1792, to his brother Munson of Saint John:

"I am also very much flattered to be enabled to inform you that the Grand Lodge of England have within these very few days appointed Prince Edward, who is now in Canada, and William Jarvis, Secretary and Registrar of Upper Canada, a Grand Master of Ancient Masons for that province. However trivial it may appear to you, who are not a Mason, yet I assure you that it is one of the most honourable appointments that they could have conferred."¹¹

The first act as Provincial Grand Master of Upper Canada on behalf of William Jarvis was referred to in a letter written January 13, 1793, by Mrs. Jarvis to her father. In it she said:

"The 27th December, the Grand Master was installed in great form, a procession of all the fraternity called with music playing etc., Mr. Addison, Grand Chaplain, a young brother, made that morning, read prayers and preached a sermon, after which there was a dinner."¹²

Records of Niagara Lodge No. 2 would indicate that this affair took place on December 27th, 1792 at Freemasons' Hall, Niagara. It was not until April 6, 1796, that Grand Master's Lodge No. 1 was warranted.

It is certain that Jarvis did not assert his authority under his Masonic warrant during his first year in Canada. At no time did he possess a profound knowledge of the duties he was called on to perform. His personal knowledge of Craft work in its executive sense was limited and so he had to rely upon others to guide him. One of these was Christopher Danby who was charged with delivering the official warrant to Jarvis. He, too, was a member of Grand Master's Lodge of London.

Brother Danby was clever, well read and an expert in Craft jurisprudence of the day. He was therefore relied upon by Jarvis to do the things he himself should have done.

Jarvis spent three years in Canada before he had the time or the inclination to formally organize the Provincial Grand Lodge. No doubt his civil duties crowded upon him to such an extent that he could give little thought to other matters.

¹¹ Ibid - pg. 463.

¹² Transactions No. 23 - Letter dated January 15, 1793.

By 1795 Davenport Phelps had assumed the position of secretary protem. The first notice of a meeting of the Provincial Grand Lodge was for July 1795. The notice addressed to Lodge No. 6 at Kingston read as follows:

"To the Worshipful Master and good brethren of Lodge No. 6. It is the will and pleasure of the R.W.P.G. Master, William Jarvis, Esq., that I inform you that Wednesday, the 26th day of August next, at Newark, is the time and place appointed on which the representatives of the several lodges in the Province are to assemble and form a Committee for the purpose of electing the officers to compose the Provincial Grand Lodge, at which time and place you are desired to attend.

Fail not. By order of the R.W.

Grand Master.

July Anno Domini, 1795, Anno Sap. 5795

(Signed) D. Phelps, G. Sec., Pro. Tem."¹³

At this meeting, five lodges had representatives in attendance and the following slate of officers were elected and installed:

Rt. W. Bro. Wm. Jarvis,	Prov. G.M. and Master
W. Bro. Robert Hamilton,	Prov. Deputy Grand Master
Bro. John Butler,	Sr. Grand Warden
Bro. Wm. Mackey,	Jr. Grand Warden
Bro. Davenport Phelps,	Grand Secretary
Bro. Christopher Danby,	Grand Treasurer
Bro. Robert Addison,	Grand Chaplain

From the date of the organization of the Provincial Grand Lodge, Masonry took an upturn in Upper Canada. By 1801, nineteen lodges had been "warranted." There seems to have been very little system practised in issuing dispensations and warrants. The prime place was reserved for Provincial Grand Master's Lodge which was constituted on April 6, 1796. William Jarvis, as Provincial Grand Master, was named Worshipful Master of this lodge. The Deputy Grand Master, Robert Hamilton was specifically named to act for him in his absence. The Wardens were Francis Crooks and Robert Kerr.

From 1794 to 1797 the provincial government was in various stages of its move from Niagara to York. In the latter year, the Jarvis family took up residence in York and from then on their ties with Niagara were pretty thin. Jarvis took his warrant and the jewels of Grand Lodge with him. Despite this, the officers and brethren at Niagara carried on with Grand Lodge activities as best they could. They continued to respect him as their Grand Master and all official papers were sent to him for attention and signature.

The lack of correct procedure apparently caused some dismay in Grand Lodge in England. From time to time the Grand Secretary tried to secure proper reports from Jarvis. In 1803, the following memorandum was sent in the hand writing of the Grand Secretary:

Memorandum of Notice.

1st June, 1803.

"We have not rec'd any return from you agreeable to the Tenor or purport of our Warrant entrusted to your Honour and granted in London some years since — the R.W. Grand Lodge in London hopes and trusts you will speedily comply in this request and cause the proper return to be made record according to regulation: in the Books of the Grand Lodge in London."¹⁴

¹³ Robertson - pg. 362.

¹⁴ Ibid - pg. 369.

DISSENSION

Soon the brethren at Niagara, and indeed elsewhere in the province, became discontented. Jarvis had refused to return the jewels to Niagara as requested by the other Grand Lodge officers there. So on December 19, 1801, action was taken. This was plainly shown in the following letter to Jarvis:

Niagara, 19th Dec. 1801.

"R. Wor. W. Jarvis — Sir and Brother. At a special meeting of Grand Lodge, held by adjournment on the 14th inst., I was ordered to acquaint you with the nomination of George Forsyth, Esq., to the office of Grand Master in case of your non-attendance on the 28th inst.

S. Tiffany,
Grand Secretary."¹⁵

Not all lodges in Upper Canada concurred with the action of the Niagara brethren. A rift immediately arose. Many of the lodges in the eastern part of the province remained loyal to Jarvis. However, the Niagara brethren were determined to bring the Craft back to life, even if it meant forming a new Grand Lodge. Despite the letter of December, 1801, no action was taken for another year. When Jarvis made no move toward mending matters, George Forsyth, at a meeting in January 1803, was elected to replace him. Christopher Danby, who for years was Jarvis' adviser, turned against his former friend and led the revolt against him.

Counselled by Jermyn Patrick of Kingston, Jarvis at last took action. In a summons, dated October 2, 1803, and sent over the signature of Patrick, the lodges were requested to send delegates to a Grand Lodge session at York on February 10, 1804. Most of the lodges responded but the Niagara brethren refrained. Then ensued a long series of letters to Grand Lodge in London sent by the secretaries of both factions. Nothing however was resolved.

The war of 1812-15 brought matters Masonically to a virtual standstill and the death of William Jarvis left matters open to a reconciliation which took place in 1822.

AN APPRAISAL OF WILLIAM JARVIS AS PROVINCIAL GRAND MASTER

It would seem that in the first instance Grand Lodge acted hastily in appointing William Jarvis to his honoured position in Canada. He lacked experience in Masonic matters and his civic duties were too numerous to allow him much time to attend to lodge matters. He took bad advice from Christopher Danby who should have known Masonic jurisprudence. From all appearances Danby was a self-seeker and gloried in the shadow of Jarvis.

Time and time again the Grand Secretary attempted to get regular returns from Upper Canada but to no avail. This led to the partial acknowledgment of the schismatic Grand Lodge at Niagara.

Had Jarvis secured an advisor who would have seen to it that he lived up to his warrant and had he paid more attention to his Masonic duties he might have done a great deal to spread the light in a pioneer province.

However, he seems to have been a very successful Provincial Secretary and Registrar and he led a very honourable life in both communities of Upper Canada, where he made his home.

¹⁵ Ibid - pg. 397.

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No. 58

CANADIAN MASONIC RESEARCH ASSOCIATION

1961



THE MERCHANTS' LODGES
QUEBEC

By R. W. Bro. A. J. B. Milborne



Read at the 30th meeting of the Association
at Toronto, February 17th, 1961.

The Merchants' Lodges, Quebec

By A. J. B. MILBORNE

Merchants' Lodge was established in the City of Quebec by a Dispensation issued by the Provincial Grand Lodge of Quebec on December 27th, 1759, when that grand body was under the direction of Lieutenant John Price Guinnett who had been elected to the office of Provincial Grand Master at the first meeting of the Craft held on November 28th, 1759 "which was as soon as convenient after the surrender of this place to His Brittanic Majesty's Arms."

It would seem to have been then given the No. 9. on the local roll.

The Minutes of Merchants' Lodge have not come to light. It would be interesting to know about its activities particularly during the first winter of its existence which was a perilous time for the English at Quebec. General Murray had been left in command of a garrison of six thousand troops but he was surrounded by ten thousand French commanded by resourceful and able commanders in the persons of de Levis and Bougainville. The French also controlled the St. Lawrence, as the British fleet had returned to England for re-fitting. Scurvy was rampant in the garrison, over a thousand men dying from it, while two thousand more were unfit for duty from the same cause. Captain John Knox of the 43rd Regiment has vividly described the difficulties and distresses of the siege, and it is from the pages of his Journal that we learn that "The Anniversary of St. John was duly observed by the several Lodges of Free Masons in the Garrison."

From whence did Merchants' Lodge draw its first members? Although the decisive battle of the Plains of Abraham was fought on September 13th, 1759, and the French garrison of Quebec capitulated five days later, it was not until the 29th of that month that the main body of the British troops marched into the city, or more properly, the ruins of it.² Yet within three months there were enough merchants, functionaries and discharged soldiers available to form a Lodge which became one of the most active in the early days of the Craft in the newly conquered territory.

Merchants from Halifax, and the New England colonies — and some adventurers — very quickly came to Quebec. The future of the colony was not finally settled until after the surrender of Vaudreuil at Montreal in June of the following year, and then these merchants came in greater numbers.

It is only comparatively recently that the impression of the conditions existing in the new colony given by earlier historians who painted "the early days of British rule in dark colours contrasting sharply with their brightly tinted pictures of New France,"³ has been corrected.

¹Historical Journal of the Campaigns in North America. Vol. II-313.

²Murray's Journal. p. 104.

³Wade. The French Canadians. p. 47. See also Abbé Arthur Maheux. French Canada and Britain.

Writing to General Amherst in January 1761, General Murray said the conditions in Quebec were beyond his power to describe but they had "afforded the King's British subjects an opportunity of exerting that benevolence and charity inseparable from the sentiments which the freedom of our laws of church and state must ever inspire." This opportunity was not lost by the Freemasons for in the Memorial to the Grand Master of England praying for the issue of a Patent to the Provincial Grand Master dated November 2nd, 1762, the Committee charged with its drafting, apologised for the "small token" forwarded with it for the Charity Fund of Grand Lodge, and wrote "you will excuse our not Enlarging it at present, having had frequent opportunities, of Extending our Charitable Collections not only to distress'd Brethren and poor Widows of Brethren who have fallen on the field of battle, but even to relieve the distresses and miseries of some hundreds of poor, miserable Canadians during the Course of a long and Severe Winter."

John Gawler, an artilleryman, in recounting those early days, said the assistance the Masons had been able to render "brought the Craft into such universal esteem, that numbers applyed to the different Lodges and was made Masons, in as much as to make them so numerous (as) to oblige the Grand Master to grant Warrants from under his present authority."

WARRANT No. 277 E.R. (MODERNS)

Apparently the members of Merchants' Lodge did not wait to get a Warrant through the Provincial Grand Lodge, but obtained it directly from the Grand Lodge of England ("Moderns"). This is not surprising as the Provincial Grand Lodge was not at all sure of its regularity. Lieutenant Guinnett had been elected Provincial Grand Master more or less in a temporary capacity "until such time as a favourable opportunity should offer for obtaining a proper Sanction from the Right Worshipful the Grand Master of England" to quote from the Minutes of that first meeting recorded in a Letter Book kept by James Thompson, a Scottish Mason made in Tain, then serving as a Sergeant in the 78th Regiment (Fraser's Highlanders).

The Warrant was issued on March 21st, 1762, was numbered 277 on the English Register, and was received at Quebec during the summer of that year, for at a meeting of the Provincial Grand Lodge held on October 30th, 1762, the Lodge was represented by its Master and Wardens and the Warrant was produced.

In a Memorandum attached to the Memorial above mentioned Merchants' Lodge is shown as No. 9, and there is a note — "(This Lodge is that which is mentioned to have a Warrant from England under the name of Merchants' Lodge, Quebec, No. 1.)"

Merchants' Lodge with its new number was thus placed at the head of the local roll, and made senior to Select Lodge which had received a Dispensation from the Provincial Grand Lodge about the same time as Merchants' Lodge. This is easily understandable as the Grand Lodge of England did

not recognise the existence of the Provincial Grand Lodge until 1760 when Colonel Simon Fraser, the Commanding Officer of the 78th Regiment, was regularly installed as Provincial Grand Master by Thomas Dunckerley, the Master Gunner on H.M.S. Vanguard, in virtue of a Special Patent granted to him by the Grand Master of England. It is not clear what were the exact terms of Dunckerley's Patent. John Gawler, a most active Mason, who acted as a sort of unofficial representative of the Quebec brethren when he returned to England with his battery, writing to the Grand Secretary of the Grand Lodge of England in 1769 said it was "to inspect into the State of the Craft wheresoever he might go." Sadler, in his *Life of Dunckerley*, writes that it gave Dunckerley "authority to regulate Masonic affairs in the newly acquired Canadian provinces that he might visit where no Provincial Grand Master had been appointed." Whatever may have been the precise terms of the Patent, the regularity of Colonel Fraser's installation has never been questioned by the Grand Lodge of England.

Although the Lodges in Quebec derived their authority from the Grand Lodge of England ("Moderns") there can be no doubt that the form of their working was "Ancient," it having been received from the Irish Lodges who with the Louisbourg Lodge No. 1 warranted by the Provincial Grand Lodge of Massachusetts, ("Moderns") formed the first Provincial Grand Lodge, and there was no difference in essentials between the Irish working, and that practised by the "Ancients." This was not an obstacle to Scotsmen, such as James Thompson, who had been made Masons in their native land, for the Grand Lodge of Scotland had been under no compulsion to introduce innovations into the Craft working which the "Ancients" alleged the "Moderns" had done.

Proof of this view may be found in the Minutes of St. Andrew's Lodge, No. 6, Quebec. In 1783, for example, brethren from No. 169 E.R.(A) New York, No. 210 E.R.(A) New York, No. 236 I.C., held in the 53rd Regiment, and No. 1 Halifax (A) are recorded as visitors. These brethren could not have obtained entrance to St. Andrew's Lodge if it had been practising "Modern" Masonry. Two years later, in 1785, Bro. James Thompson, then the Grand Secretary of the Provincial Grand Lodge of Quebec, wrote to Bro. Joseph Peters, Grand Secretary of the Provincial Grand Lodge of Nova Scotia ("Ancients") "there is not a Lodge throughout this Province, but are strangers to what is understood of Modern Masonry. We hold fast to the Old Landmarks . . . It is true that the Grand Lodge of England have . . . instructed the Lodges under her care to adopt a certain alteration . . . and some of the Lodges in London continue this mode of practice to this time . . . notwithstanding, such of them as we meet with, we will not admit into our Lodges till they are ushered in in the manner we have been." From this it seems clear that a "Modern" Freemason, hailing from England, could not obtain admission to a Lodge under the Provincial Grand Lodge of Quebec without being "re-made" despite the fact that the Provincial Grand Lodge held allegiance to the Grand Lodge of England ("Moderns").

If additional proof were needed, it may be found in England when Captain Milborne West, who had held the office of Provincial Grand Master in Quebec was "re-made gratis" when he joined the Bear Lodge, Bath — a Modern Lodge. The Quebec brethren were "Traditioners" to use the word so aptly coined by Bro. J. Heron Lepper⁴ to describe those Masons under the Grand Lodge of England ("Moderns") who either through ignorance, or by deliberate intent disregarded the instructions of that grand body, and continued to observe the earlier customs of the Craft.

PROGRESS

The attention and energies of the Masons in Quebec over a number of years were directed to obtaining a Patent of Appointment for their Provincial Grand Master. Finally a Patent was issued by the Grand Lodge of England appointing Captain Milborne West. In the meantime, however, the Captain had returned to England. Correspondence with him failed to persuade him to forward the document. In 1766, James Thompson, the Provincial Grand Secretary, wrote to London that certain members of Merchants' Lodge who were visiting England had undertaken to get the Warrant from Bro. West "but we were greatly Chagrin'd at our being disappointed therein by their being lost in coming up to this Town from Cape Torment in the Ship's Pinnace." It is not known who were these unfortunate members of Merchants' Lodge.

The Festivals of 'St. John the Baptist and St. John the Evangelist were regularly celebrated by the Lodges in Quebec, when the brethren "well dressed" and wearing "white stockings, white aprons and white gloves" marched in procession to Church, after which they celebrated the day in the traditional manner. The first issue of the *Canada Gazette*, the first Canadian newspaper, dated June 21st, 1764 carried the following advertisement:—

"NOTICE IS HEREBY GIVEN THAT on **SUNDAY** the 24th being the Festival of St. **Jhon**, such strange Brethren who may have a desire of joining the Merchants' Lodge, No. 1, **Quebec**, may obtain Liberty by applying to **Miles Prenties**, at the Sun in St. **John Street**, who has Tickets; Price Five shillings for that Day."⁵

Some of our historians have identified Miles Prentice as a member of Merchants' Lodge on the strength of this advertisement, but such an identification seems extremely doubtful. He was the landlord of the Sun Hotel mentioned in the advertisement where the Lodges usually met, and therefore it would have been convenient for strange brethren to obtain their tickets from him. His membership in and Mastership of St. Patrick's Lodge has been clearly established and it seems more than likely that he was a member of the Inhabitants of the Town Lodge out of which St. Patrick's Lodge grew. He had formerly been a member of Lodge No. 136 I.C., held in the 17th Regiment, though he was at the time serving in the 43rd Regiment.⁶

In 1766, James Thompson reported to London that there were only ninety brethren "congregating" with the Provincial Grand Lodge.

⁴AQC LVI-138: LVII-264.

⁵AQC XXV-236.

⁶R. V. Harris. *The Masonic Lodge in the 17th Leicestershire Regiment. The Builder.* Vol. XIII-67.

The Minutes of St. Andrew's Lodge record on June 24th, 1767 "Opened the Lodge at ten o'clock & proceeded to Bro. Prentice's where all the Lodges assembled, and walked from there in Procession to Church where we had a Sermon from our Reverend Bro. Henry after which Conducted the Grand Master to Bro. Prentice's & returned to our Lodge room Where we dined together. Spent the afternoon in Innocent Mirth and Harmony." On December 27th of the same year, the Minutes record "The different Lodges residing at Quebec to meet at ten o'clock in the morning of St. John's Day, the 27th inst., from whence they are to proceed to the Meeting House at the Jesuits' College where our Rev. Bro. Henry is to Deliver a Discourse suitable to the Occasion after which they are to return to their Lodge room, Dine together and visit in the usual manner between the hours of and 7 o'clock."

On June 24th, 1769 "Brothers Thompson and Munro ordered to visit the different Lodges who return'd the Compliment."

On June 24th, 1775, the brethren of St. Andrew's Lodge "proceeded to Bro. Prentice's to dine with the other Lodges." "Bro. Prentice's was by this time the property now occupied by the City Post Office which he purchased in 1771 and upon which stood the house erected in 1688 and said to be the first built of stone in the city. Many romantic stories have been woven around this old house — *Le Chien d'Or*. Prentice converted it into a hotel, later to be known as Freemasons' Hall. In 1787 it was purchased by the "Society of Freemasons," and on the 3rd November it was solemnly dedicated to Masonry, the ceremony being attended by Lord and Lady Dorchester, "and a numerous company of ladies and gentlemen who testified with much satisfaction to the regularity and decorum with which it was conducted." In 1790 the property was transferred to Andrew Cameron, a member of St. Andrew's Lodge. Prentice died in 1790 or 1791. The report of his earlier death is an "exaggeration" by historians who have been led astray by the story of the identification of the body of General Montgomery by his wife. This incident is described by James Thompson in his Memoirs, and at the time they were written, long after the event, Mrs. Prentice was a widow, and is so referred to.

In 1780 it was decided by St. Andrew's Lodge "to dine at Bro. Parks' with a view that he should benefit thereby." The Lodge dined with the brethren of Merchants' Lodge "but the smallness of the room rendered our feast rather disagreeable, otherwise the day was spent with cheerfulness."

It was customary in those early days for the Lodges in Quebec to advise each other of prospective candidates, as it was also in Montreal, but some Lodge Secretaries did not always write as complete Minutes as they should have done, or it would have been possible to add to the number of brethren identified as members of the various Lodges. When the "Ancients" came into power, this practice became a constitutional requirement.

The siege of Quebec in 1775 seems to have but temporarily halted the work of the Craft. On October 26th, 1775, St. Andrew's Lodge was closed early "without going through the Lecture, as Palace Gate will be locked at 8 o'clock," and it did not meet again until the following June. In 1777, James Thompson wrote to brethren at Detroit "We are in a flourishing state here although our work was hindered by the siege and Blockade of the Rebels, yet when that was raised, we renewed our vigour and are in the full blossom of Love and Harmony."

MEMBERSHIP

The following brethren were members of Merchants' Lodge, their membership being established by reference to the records of the Provincial Grand Lodge, contemporary Lodge records and other sources:—

Aylwin, Thomas. When he came to Quebec has not been established, but he is first noted in 1764. In 1767 he was appointed a Justice of the Peace. In 1768 he was elected Grand Treasurer of the Provincial Grand Lodge of Quebec. From 1770 to 1774 he was apparently a resident of Boston, as on October 26th, 1770 he was present at a meeting of St. John's Grand Lodge at Boston at which he is registered as "Grand Treasurer, Quebec Lodge." On April 26th, 1771 he attended a meeting of St. John's Grand Lodge, and is registered as Senior Warden of the Second Lodge. He also attended the meetings of St. John's Grand Lodge on June 24th and December 27th, 1773, January 24th, February 11th and 25th, 1774. At this last meeting he was appointed a member of a Committee to consider the formation of a Charity Fund to which he subscribed a guinea. He is mentioned in John Rowe's Diary under the dates December 27th, 1770, January 28th and February 25th, 1774.

Probably scenting trouble to come, Aylwin returned to Quebec in 1774, and on December 15th he joined St. Andrew's Lodge, No. 6 P.G.L. Quebec (formerly the Lodge held in the 78th Regiment). He proposed Mr. Daniel Bliss, who later became the Chief of the Commissariat Department, for membership in St. Andrew's Lodge in 1776. The proposal was accepted and Bliss was initiated on August 8th, 1776 "after it had been vouched that he feared God and Honoured the King." A month later, Bro. Aylwin "complained of Bro. Bliss for ill treatment, both parties were heard and judgement is reserved for next Thursday," when it was announced that the dispute "was determined amicably to the satisfaction of the Lodge, and to themselves. Let Brotherly Love continue."

Bro. Aylwin was appointed Deputy Provincial Grand Master of Quebec in 1776, which office he held until 1781 or 1782. He appears to have been a member of Merchants' Lodge as well as St. Andrew's Lodge. There had been some discussion among the Quebec Lodges with regard to the Provincial Grand Lodge Charity Fund, and at the St. John's Day celebration held on June 24th, 1782, a deputation was received by St. Andrew's Lodge, headed by the Past Deputy Provincial Grand Master — Thomas Aylwin. "Imme-

diately on taking his seat Bro. Aylwin wished to know if St. Andrew's Lodge intended to subscribe with the other Lodges or make a separate contribution." The Worshipful Master (Dr. James Davidson) replied that St. Andrew's Lodge was "the only Lodge to subscribe at the last Feast, and that it would withhold its decision until the subscription of the other Lodges had been disclosed. Bro. Aylwin displayed considerable annoyance at this attitude, and withdrew without giving the Lodge an opportunity of paying the usual compliments to Merchants' Lodge, though he was earnestly requested to remain." "It was observed that Bro. Aylwin's temper was in a manner uncommon in a Lodge he has had the highest opinion of, and the Secretary was directed to take down carefully what had passed lest he should be led astray and misconstrue the Conduct of the Lodge." Notwithstanding what had taken place St. Andrew's lodge decided to subscribe to the Fund, and a sum of £4. 12. 2. Currency was collected for the purpose.

Thomas Aylwin was a well skilled Craftsman. In 1783 the members of St. Andrew's and St. Patrick's Lodges memorialised the Provincial Grand Master, John Collins, urging him to appoint a Deputy in the place of Colonel McBean, whose military duties had taken him elsewhere, and recorded their appreciation of his services as follows:— "That while our worthy Brother Thomas Aylwin Esq., was under you at our head, he was indefatigable in the Duties of his high office, and paid the greatest attention to every Lodge in particular by which means he acquired a thorough knowledge of our ancient customs, which afforded us the pleasing thought, not only of seeing you exempted from the Laborious parts of the Great Trust, but ourselves made familiar with our Duty as Individuals."

Birch, William. Lieutenant, Royal Engineers, 1782. Visited St. Andrew's Lodge No. 6. on February 26th, 1782 with Bro. Charles Grant. "Their visit was in form, being ordered to do so by their Lodge, who expects that we shall do the same in return, with a View to hold that correspondence and promote the brotherly esteem necessary to be observed amongst all the sons of peace."

Blackwood, John. 1783. Merchant. He signed Rudyerd's Certificate in 1785 as a Past Master of the Lodge. He represented the Town of Quebec in two Parliaments from April 9th, 1809 to February 20th, 1810.⁷ He was a partner in the North West Company, holding 3/16ths of the Capital. His profits for 1787 were £4,625. a very substantial sum for those days.⁸

Blanchard, — Initiated August 13th, 1785. Under this date, Joseph Hadfield records in his *Diary* — "As usual we went to the Coffee House but found very little Company, most of the gentlemen being at a Masonic Lodge summoned for the purpose of making Blanchard and Sketchley members who, as well as Hunter and myself, had been induced to enter as one of that Society."⁹ Blanchard was probably a visitor to Quebec, and did not become a member of the Lodge.

⁷Quebec Literary and Historical Society. No. 15. p. 47.

⁸Campbell. The North West Company.

⁹An Englishman in America, 1785, being the Diary of Joseph Hadfield.

Collier, Samuel. The Junior Warden of Select Lodge in 1761, as appears from the Leslie Certificate.³⁰ He was the Junior Grand Warden of the Provincial Grand Lodge in the same year, and the Senior Grand Warden in 1762.³¹ Select Lodge surrendered its Warrant in 1768, when Collier probably joined Merchants' Lodge.

Collins, John. Came to Quebec either with Wolfe's Army, or very shortly thereafter, as he was established as a merchant there in 1760. He was appointed Surveyor September 8th, 1764, became Deputy Surveyor-General under Major Samuel Holland, and later Surveyor-General. He was a member of the Legislative Council 1775-1778. He went to England in 1763 taking with him the Memorial of the Quebec brethren to the Grand Lodge of England for the appointment of a Provincial Grand Master. He was elected Provincial Grand Master June 24th, 1765, and received a Patent of Appointment dated November 2nd, 1767, holding the office until 1786. He is first identified as a member of Merchants' Lodge in 1767. He visited St. Patrick's Lodge No. 4. P.G.L., New York at Jamestown, N.Y., on December 21st, 1771. In 1776 he was employed to survey the boundary between Canada and the Province of New York. Professor Harpur of King's College, New York, was employed by Sir Henry Moore, Governor of New York, to make the survey with him. The surveyors were unable to agree on the location of the 45th parallel, and Collins' line was accepted as he had used a superior quadrant. As a result Canada lost four hundred square miles to New York. A re-survey was made in 1815 when it was found that a fort built by the U.S.A., to protect their country from invasion by the Canadians as had happened in 1812, was actually on Canadian territory. An examination of the original American survey records brought to light that its cost included Fifty Pounds for wages, and Thirty Pounds for Rum and Madeira. The amount of wages appears to be high. Collins died on April 15th, 1795. Collins Street, Quebec, is named after him.

Curotte, Charles. Merchant. Born in Montreal. He may have been a member of Merchants' Lodge. He joined St. Peter's Lodge in 1768. He died in 1771.

Danford, Jacob. Visited St. Andrew's Lodge in 1782, and in the Minutes he is described as a member of Merchants' Lodge.

Davidson, Dr. James. It is not known when or where he was initiated. He joined St. Andrew's Lodge No. 6 in 1781, was elected Master on June 13th, 1782 in which year he was also elected Grand Junior Warden of the Provincial Grand Lodge. In December 1783, the Minutes of St. Andrew's Lodge record that "Brothers Davidson and Lynd having very abruptly left the Lodge and Joined No. 1, sent an apology and the Lodge is satisfied with the motives that induced them to it." Davidson signed Rudyard's Certificate in 1785 as Past Master.

³⁰Robertson, *History of Freemasonry in Canada*. Vol. I-166.

³¹AQC LXVIII-20, 22.

Davidson, Thomas. A Thomas Davidson signed the By-laws of Merchants' Lodge. He appears to have been a member of St. Patrick's Lodge from 1770 to 1777, and was the Tyler of St. Andrew's Lodge in 1781. He may have also been the Tyler of Merchants' Lodge.

Fortier, — The Minutes of St. Andrew's Lodge dated May 22nd, 1777, record that "Mr. Fortier, of this place, Merchant, proposed himself as a Candidate, but this Lodge considering him as a young gentleman, not so steady as he ought to be, Rejected him." However, on August 12th, 1784 he visited the Lodge as a member of Merchants' Lodge, by which time, it is hoped, he had settled down.

Fraser, Roderick. There were so many Frasers in the City of Quebec that they formed their own Society, and to identify any of them is a matter of difficulty. Roderick Fraser attended St. Andrew's Lodge as a Visitor from Merchants' Lodge in 1784.

Gereant, — Visited St. Andrew's Lodge as a member of Merchants' Lodge in 1784.

Graefe, Lieutenant Augustine. This Officer was serving in one of the Hessian Regiments but which one has not been ascertained. Bro. R. V. Harris says he was not, however, serving in the Anhalt-Zerbst Regiment. He first appears as a member of Merchants' Lodge when he visited St. Andrew's Lodge in 1782, but it is not known whether he became a member of Merchants' Lodge by initiation or affiliation. In July or August of 1783, the Provincial Grand Lodge of Quebec conferred honorary titles on General Redeasel, Brigadier-General Speight and Lieutenant Graefe "in order to entitle them to a Seat in the Germanick Grand Lodges," and the Secretary of St. Andrew's Lodge notes "which has brought an expense of 11/10 to this Lodge." Graham¹² suggests that the title was that of Honorary Deputy Provincial Grand Master, but it is believed he had no more information than is provided by the Minutes of St. Andrew's Lodge. Graham also has difficulty with Graefe's rank, describing him as "Lieutenant", "Captain", "Colonel", and "Count", but all the references to him consulted indicate that he was a Lieutenant. When the Deputy Provincial Grand Master, Colonel McBane, left Quebec in 1784, Bro. Graefe appears to have been appointed to the office in an acting capacity. He attended St. Andrew's Lodge in his official capacity on February 12th, 1784. The Minutes record "It was the design of the Lodge to have raised to the Sublime Degree, such of the Fellow Crafts as were found qualified and those who pray'd for it the night before, had not the Grand Officers honoured us with a formal Visit; So soon as they took their Seats, the Fellow Crafts and Prentices were ordered below stairs, the Prentice's Lodge was closed and that of a Master was opened by the Right Worshipful Brother Graefe . . . He wished to hear a Lecture on the Third Degree, a short one was given, the Lodge was closed, the Grand Officers resigned their seats, and our Master, Bliss, opened again the former Lodge, then the Fellow Crafts and Prentices were called up."

¹²Graham, *Outlines of History of Freemasonry in Quebec.*

Bro. Graefe visited Royal Somerset House and Inverness Lodge, London, on 28th February, 1785, and the Minutes of the meeting of that Lodge held on the 26th December, 1785 contain the following:— "A letter was received and read from Bro. Augustine Graefe, Esq., dated 4th October, 1785, requesting that the Lodge would accept as a Token of his respectful Attachment to the Brethren of this Lodge a new collection of Masonic Hymns and Songs set to music, with a Cantata as performed in the Lodge at Brunswick on the so much lamented death of his late Seren Highness Prince Leopold of Brunswick, a Member of that Lodge, and Master of the Lodge at Frankfort, who was unfortunately Drowned in effecting the Preservation of two Peasants from a Motive of Humanity, who otherwise would have perished from a Sudden Inundation." The Secretary was ordered to write a letter of thanks to Bro. Graefe, a copy of which is added to the Minutes.¹³

In 1785, Bro. Graefe was the representative of the Grand Lodge of England for Germany in which capacity he wrote a short outline of the history of the Craft in Hamburg to Bro. White, the Grand Secretary.¹⁴

In 1786 Graefe played an important part in the re-instatement of the Provincial Grand Lodge of the Electorate of Hanover and British Dominions in Germany. The Lodge of the Black Bear holding the Warrant No. 486 E.R., was re-constituted, and with the members of the Lodge, Frederick of the White Horse joined in re-establishing the Provincial Grand Lodge.¹⁵ Von Exter was constituted Provincial Grand Master and installed into office by Bro. Graefe on August 24th, 1786.¹⁶

Grant, Charles. One of the leading merchants in the City of Quebec. He was the Master of Merchants' Lodge at some time or other, and was elected Treasurer of the Provincial Grand Lodge in 1771, a post he held until 1780, when he was appointed by Governor Haldimand to report on the fur trade, travelling widely in the West and North West to visit the trading posts to obtain the information required.¹⁷ He was one of the petitioners for a Royal Arch Warrant in 1780, but James Thompson says such a Warrant was not obtained until 1782.

Grant, Cuthbert. A son of one of the partners of the North West Fur Trading Company, who served the Company in the capacity of "Clerk." He was in the Red River Valley in the exciting days of the struggle between the Nor'westers and the Hudson Bay Company, and "Clerk" seems a very simple title to embrace his many duties, responsibilities and activities. He was formerly a member of Merchants' Lodge, was "healed" from Modern to Ancient Freemasonry in 1791, and joined Lodge No. 241 E.R.(A) (now St. John's Lodge).¹⁸

Hadfield, Joseph. The son of a wealthy English merchant who came to Canada and the U.S.A., to collect debts due to his father. He left England

¹³Oxford. History of Royal Somerset House and Inverness Lodge.

¹⁴A.Q.C. IX-151.

¹⁵Lane, Masonic Records p. 111.

¹⁶A.Q.C. IX-149.

¹⁷Campbell, The North West Company.

¹⁸ibid.

in November 1784, and was in Quebec in July and August 1785.¹⁹ Hadfield was initiated in Merchants' Lodge on August 15th, 1785, and he wrote in his *Diary*:—"This evening Mr. Hunter and myself were made Masons and like a decent one I shall say no more. We remained at the Hotel very late in company of 30 brethren, and spent a very agreeable evening." His reticence is most praiseworthy, but it is a matter of regret that he had not been a little indiscreet. He did not become a member of the Lodge as three days later he returned to England.²⁰

Halstead, John. Commissary of Provisions at Quebec. He was Secretary of the Lodge in 1768-9. He is among those listed by Lord Dorchester when reporting to the British Government as having zealously served the cause of the rebels in 1775-6.²¹

Hancock, John. The first signatory to the Declaration of Independence which bears the date July 4th, 1776. He was born at Quincy, Massachusetts on January 12th, 1737. He graduated from Harvard and was trained in business by his uncle who bequeathed him a large fortune. On a business trip to Quebec he was initiated in Merchants' Lodge on January 26th, 1762. He affiliated with Lodge St. Andrew, Boston on October 14th, 1762. On the night of November 30th, 1773, the Secretary of Lodge St. Andrew wrote in the Minutes:—"N.B. The consignees of Tea took up the Brethren's time." Hancock died in 1793.²²

Hallowell (or Hollowell), James. The only reference to this Brother is in the Minutes of St. Peter's Lodge, Montreal, dated September 30th, 1789 where it is recorded that "A letter was read from Merchants' Lodge, Quebec, informing the Lodge of the expulsion of Bro. Hollowell from their lodge which was ordered to be entered on the Minutes."

Hunter, — Initiated August 15th, 1785. See Hadfield's *Diary* noted under Blanchard and Hadfield.

Hunter, John. Under the date, December 10th, 1778, the Minutes of St. Andrew's Lodge, Quebec, record that "The petition of Mr. John Hunter was sent hither from the Merchants' Lodge for approbation, and no objection was made." Presumably, therefore, he was initiated in 1778 or 1779.

Jones, John. Is described as a Past Master in a Certificate issued in 1785. Presumably he is the same brother who was Grand Secretary of the Provincial Grand Lodge in 1787,²³ and who joined No. 241 E.R.(A) in 1788, and is then described as a merchant. Certainty of the identification of a "John Jones" is impossible.

Leonard, Timothy. In the Minutes of St. Andrew's Lodge under date September 14th, 1780 it is recorded:—"The petition of Timothy Leonard

¹⁹See the entry in his *Diary* quoted in the note on Blanchard.

²⁰Trans. American Lodge of Research. Vol. II-280.

²¹Sulte. *History of Quebec*.

²²Rice & Brown. *Masonic Membership of Signers of the Declaration of Independence*. 1958.

²³Robertson, *Freemasonry in Canada*. Vol. I-286.

to the Merchants' Lodge No. 1 was sent from that Lodge hither for approbation, but as the Petition set forth his services as Tyler only, some of the Brethren, scrupulous of the legality of such a prayer, put their Negative to it." It is not clear if the St. Andrew's brethren objected to the petition because Leonard was to be employed as Tyler, or if they thought the initiation of a serving brother was a matter for Merchants' Lodge alone to decide. In the absence of any Minutes it is not possible to establish what action was taken by Merchants' Lodge, and no other trace of Timothy Leonard has been found in contemporary records.

Leslie, James. Lieutenant in the 15th Regiment who was wounded prior to September 2nd, 1759 as noted by Captain John Knox in his *Journal*. According to the Certificate issued at Quebec on April 12th, 1761, Leslie was initiated and passed in Lodge No. 1., Quebec, and raised in Select Lodge.²⁴ Robertson who reproduces the Certificate says the No. 1 may have been Merchants' Lodge "or, for aught we know, the provincial number of Lodge No. 245 on the Irish Register in the 15th Regiment of Foot." It has since been established that No. 245 I.C., did not receive a local number. If the Lodges bore local numbers according to their numerical seniority No. 245 I.C., would have been numbered "3" and the No. 1 would have been assigned to No. 192 I.C., held in the 47th Regiment. As all the regimental Lodges, except No. 192 I.C., had left Quebec by the time the Certificate was issued, it would seem highly probable that the No. 1 refers to Merchants' Lodge. Furthermore, it seems most unlikely if Leslie had been initiated in the Irish Lodge, that the Irish number would not have appeared on the Certificate.

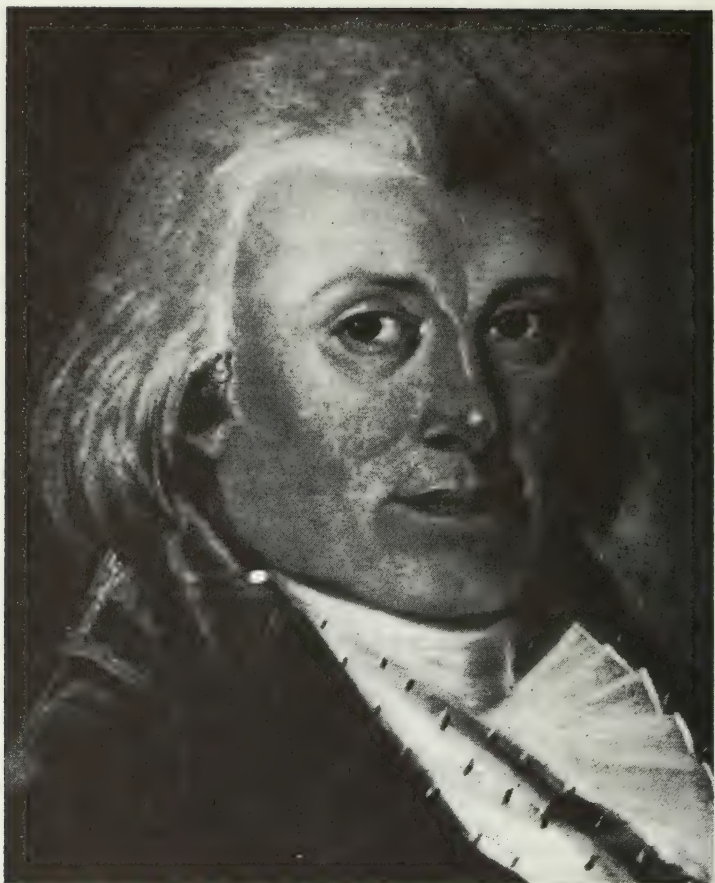
Lindsay, William, Junior. He was healed from Modern to Ancient Freemasonry and joined No. 241 E.R.(A) (now St. John's Lodge) in 1791, and in the same year he was a member of Merchants' Lodge No. 265 E.R.(A).

Lymburner, Adam. An importer. Although some sources say that he came to Canada in 1770, he is on record as visiting St. Andrew's Lodge on April 6th, 1769, so presumably he was made a Mason in England. He signed the Rudyerd Certificate as Senior Warden in 1785. In 1787 he went to England and discharged a commission entrusted to him by the Quebec brethren besides presenting the views of the Quebec merchants to the British Government on the proposed new Constitution. In 1791 he was again in England to suggest amendments to the draft Constitution shortly to be promulgated by the Home authorities. His able speech will be found in *The Canadian Review*, Montreal. He retired from business about 1810, and returned to England, where he continued to take a keen interest in Canadian affairs. He died in 1836.

Lynd, John. Initiated in St. Andrew's Lodge in 1778, and Master of that Lodge in 1782. He demitted in 1783, and affiliated with Merchants' Lodge. See note on Davidson.

McBean, (or McBane), Forbes. A Colonel in the Royal Artillery, and appointed Deputy Provincial Grand Master in 1783. He was an active member of the Craft, and when he left Quebec in May of that year the brethren of St. Andrew's and St. Patrick's Lodges said that "his Military service calling him from hence prevents his giving that aid which his heart would rejoice in."

²⁴Robertson, *History of Freemasonry in Canada*. Vol. I-166.



ADAM LYMBURNER

McCarthy, Jeremiah. There were two Jeremiah McCarthy's in Quebec, and both surveyors. It is assumed that it was the father who was a member of Merchants' Lodge from 1786 to 1792, in which year he was "healed" from Modern to Ancient Freemasonry in Lodge No. 213 E.R.(A) (now Albion Lodge). He was not commissioned as a Surveyor until September 14th, 1795.

McNider, William. An importer, and a Director of the Bank of Canada in 1819. When he became a member of Merchants' Lodge is not known, but he was "healed" from Modern to Ancient Freemasonry in 1791, and joined No. 241. E.R.(A) (now St. John's Lodge).

Minot, Jonas Clarke. Appears to have been a member from 1767 to 1770. He served on a Committee of the Provincial Grand Lodge in 1767.

He is listed by Lord Dorchester when reporting to the British Government as being among those who had zealously served the cause of the rebels in 1775-6.²⁵ He was probably made a Mason in Boston as he attended St. John's Lodge, Boston, on June 24th, 1763. After the Revolution, or during it, he returned to Boston and is shown as attending St. John's Lodge on January 8th, 1784.²⁶

Patterson, John. A merchant. A member from 1766 to 1770. He joined No. 241 E.R.(A) (St. John's Lodge) in 1811. He was in England from time to time, and was instrumental in obtaining a situation for John Gawler in a brewery. He thought very highly of Gawler. In 1766, the Quebec brethren wrote a letter to Bro. Patterson then in London — "The high esteem the Brethren has of your Love to the Craft, has pointed you to them as the only proper Person to accomplish their Desires with regard to the Long-expected Deputation to our acting Deputy Grand Master, therefore they beg you will be pleased to do them the Great Kindness to be the bearer of the inclosed to the Grand Lodge, together with their donations amounting to Five Pounds, three shillings and sixpence Sterling towards the General Charity which you will receive from Brother Ogier: and they beg you will be pleased to inform the Right Worshipful Grand Master or his Deputy of their Great uneasiness at their great Disappointment in not receiving their Grand authority which is so absolutely necessary in this place to unite Traveling (Lodges) to themselves and inspecting into their behaviour, and to Cause all to act in an uniform masonlike manner for the General Good of the Craft which their present authority Given their acting Deputy Provincial Grand Master and his Wardens by the uniting Lodges in this City Cannot extend to, therefore hopes the Right Worshipful will be pleased to take their Case into his wise Consideration and Grant another Dispensation to the present acting Deputy Provincial Grand Master and his Officers (as they fear the former one is lost with their unfortunate brethren that were Drown'd in Coming up here last Spring who had promised to bring it) and which they beg you will procure soon enough to bring it out yourself."

Reed, — (or Reid). A member in 1783, when he visited St. Andrew's Lodge. In the absence of any initials in the record, no further identification seems possible.

Robertson, William. Initiated in St. Andrew's Lodge, December 10th, 1778, and Junior Warden in 1782. He was suspended in August 1783 "not having appeared this night after having been served with a particular summons . . . until he gives his Lodge ample satisfaction, and the Secretary is instructed to inform the other Lodges therewith." Before the end of the year, Robertson had joined Merchants' Lodge and the Minutes of St. Andrew's Lodge record that the Secretary "having through too much delicacy neglected, or rather declined to inform our sister Lodges of the suspension . . . he was received, as we are informed, nem. con., of Merchants' Lodge. The Secretary was therefore again ordered to inform that Lodge of Bro. Robertson's suspension,

²⁵Sulte. *History of Quebec.*

²⁶Proc. G.L. Mass. 1733-92. p. 85, 312.

and we are persuaded that they will make him sensible of his Error, and reprove him as in their prudence they see meet." No further reference is found to the matter, and it may be hoped that the difficulties whatever they may have been were adjusted amicably.

Rudyerd, Henry. Captain, Royal Engineers. Initiated in Lodge St. George, No. 108 S.C., held in the 31st Regiment, passed and raised in Unity Lodge No. 13 P.G.L. Quebec, at Richilieu (Sorel) and Master of that Lodge in 1783. He was a member of Merchants' Lodge from 1783 to 1785. He was a Charter Member of Rainsford Lodge No. 18 P.G.L. Quebec, held in the 44th Regiment, warranted in 1785. There is also a Certificate in existence dated August 10th, 1785 issued by a Chapter of Royal Arch Masons at Quebec to him, and also signed by him as "J". He visited St. Andrew's Lodge, Quebec on November 29th, 1783, when he is described as Lieutenant. His Certificates were in the Wallace Heaton Collection.

Russell, Robert. A member in 1785-6. (Minutes of St. Andrew's Lodge).
Sketchley, Thomas. Initiated August 13th, 1785. He was one of the group mentioned by Hadfield in his *Diary*. See notes on Blanchard and Hadfield.

Thomas, — Mentioned as a member of Merchants' Lodge in 1783 in the Minutes of St. Andrew's Lodge.

Walker, Joseph. A member in 1760. He was Grand Senior Warden of the Provincial Grand Lodge in 1761, Deputy Provincial Grand Master in 1762, Provincial Grand Master 1764. He served as Deputy Provincial Grand Master in 1765-6. He died in 1766.

MERCHANTS' LODGE No. 241 ("ANCIENTS")

In the year 1790 some of the members of the original Merchants' Lodge ("Moderns"), with some of the members of St. Andrew's Lodge ("Moderns") petitioned the Grand Lodge of England ("Ancients") for a Warrant to constitute a Lodge. The petition was granted, and at a meeting of Lodge No. 241 E.R.(A) held on June 8th, 1791, Bros. James Davidson, John Lynd and Andrew Cameron who had formerly been members of St. Andrew's Lodge, were installed as the Master and Wardens of the new Lodge which later became known as Merchants' Lodge. This installation was conducted under the authority of a "Deputation" from the Grand Lodge to open a Grand Lodge, deliver the Warrant and erect the new Lodge. The Warrant had been issued in the previous December — the precise date is unknown — and was registered under the No. 265.

The institution of the new Merchants' Lodge under the "Ancients" appears to have written 'finis' to the activities of the older Merchants' Lodge and also St. Andrew's Lodge, although there seems reason to believe that the original Merchants' Lodge continued to survive until 1792.

In August 1791 H.R.H. Prince Edward, later the Duke of Kent, came to Quebec with his Regiment, the Seventh, or Royal Regiment of Fusiliers, and in December the three Ancient Lodges in Quebec, having first obtained his permission, forwarded a Petition to the Grand Lodge of England ("Ancients") praying for his appointment as Provincial Grand Master. The petition was granted, and His Royal Highness was installed on June 22nd, 1792.

Remnants of the old Modern Lodges attended this installation, and their presence was the subject of discussion at a meeting of Lodge No. 9 E.R.(A) who wrote to the Deputy Provincial Grand Master of the new Provincial Grand Lodge of Lower Canada enquiring if "Bro. Grant and the rest of the Grand Officers of the Modern Grand Lodge had been regularly dealt with and healed to Ancient Masonry according to Ancient custom. Tho' we cannot entertain the smallest doubt (after introducing the different Antient Lodges into their Company, and what passed in their presence last St. John's Day) but that the above must undoubtedly have been the case, still we conceive a positive answer to the above question absolutely necessary from the Grand Lodge that we may govern ourselves accordingly."

Unfortunately, the answer to this very interesting question has not come to light.

The letter clearly indicates that the mode of working in the Modern Lodges had been changed some time after James Thompson had written to Bro. Peters in 1785, probably soon after the arrival in Quebec of Lodge No. 213 E.R.(A) held in the Royal Artillery. When this Battalion of Royal Artillery came up from New York in 1783, it was divided, two companies going to Nova Scotia, one to Newfoundland, one to Jamaica, and four to "Canada." War Office records do not show any companies of the Battalion in Quebec until 1785, so that the Lodge could not have met in Quebec until that year.

WARRANT NO. 40 (E.R.) ANCIENTS

In December 1791, the new Merchants' Lodge purchased for a contribution of Five Guineas to the General Charity the vacant No. 40 E.R.(A) which had originally been issued on August 20th, 1755 to establish a Lodge meeting at The Cock, Warrington, Lancashire, and which apparently lapsed in the following year.

In the days when the two Festivals were celebrated by public processions of the Lodges, and when the funeral of a brother was attended by all the Lodges in town, the order in which the Lodges took their places was decided by their precedence on the Roll. One can well imagine that there would be some muttering in the ranks of Lodge No. 241 E.R.(A) as the Lodge which they had themselves instituted, marched before it, because it had been able to purchase its precedence for cash. This incident emphasises the difference between seniority and precedence on the roll, a difference which must be constantly born in mind by the Masonic student, and which has been the cause of many misunderstandings and disputes during the years.

BY-LAWS

A few years ago a book in the archives of the Grand Lodge of Quebec containing the Minutes of Murray Lodge No. 13 P.G.L.L.C., at River Duquesne was examined. In the back of the book were the signatures of a number of brethren and some By-laws. It was evident that these brethren were never members of Murray Lodge, and on closer examination it was found that the By-laws were those of Merchants' Lodge, and the signatures those of its members who had subscribed to them. How the book got to River Duchesne and put to its later use has not been explained, but it was a fortunate discovery.

The By-laws which are dated 1805 provide that the Lodge was to be held at Sturch's Tavern, and that "every Brother shall appear in clean, decent apparel with proper Clothing and observe a due Decorum while the Lodge is engaged in what is serious and solemn." Any member "absent one Hour after the appointed time of Meeting" was to be fined One shilling and three-pence, "and if absent the whole night or time of Business he shall be fined Five shillings unless such Absentee furnish a sufficient apollogy, or be sick, Lame, in Confinement, or upwards of three Miles from the place of Meeting." Fines were to be used for the benefit of indigent brethren. Elections were to be held on the stated Lodge night before each St. John's Day. The Wardens were to stand as candidates for the Chair. The Master-Elect nominated his Wardens and other Officers, but the Master and Brethren were to nominate an opposition candidate for each office. There is a notation that in 1811 the Grand Lodge of England had resolved that "no Brother shall be elected Master of any Lodge unless he shall have acted for Twelve Months at least as Warden in said Lodge," and also "That no Brother shall be entitled to the privileges of a Past Master until he shall have served full twelve months as Master in the Chair of the Lodge." The Master and Wardens were to attend, "when Summoned," Grand Lodge and the Stewards' Lodge — the latter then apparently functioning as a Committee of Grand Lodge.

The names of those proposed as members were to be submitted to the other Lodges in Town for their approbation. All the members were to dine together on St. John's Day, and "each member (whether present or absent) and Visitors (not Guests)" were to pay an equal proportion of the expenses of the day. Visitors (Master Masons only) were permitted to be present at the opening of the Lodge if introduced by a member, and they were not to be admitted at any time during Lodge hours without the consent of the majority present. No brother not a member of one of the Lodges in Town was permitted to visit a second time. The fees were originally Three pounds, plus five shillings for registration, and these were later increased to Six Guineas, plus Fifteen shillings and fivpence for registration. For affiliation the original fee was Half a Guinea, plus Two shillings which was increased to One Guinea and Two shillings and a penny in 1813.

The By-laws were to be constantly read in open Lodge "that the Antient Craft may be transmitted to future times possessed of that respectability it has ever maintained." By-law 11 provided "If any Brother in this Lodge curse, swear or offer to lay Wagers, or use any reproachful language in derogation of God's Name, or Corruption of good Manners or interrupt any Officer while speaking, He shall be fined at the Discretion of the Master and Majority." By-law 12 provided "If any Member of this Lodge come disguised in Liquor, he shall be admonished (by the Presiding Officer) for the first offence: for the second of the same nature he shall be fined One Shilling, and for the third, he shall be excluded and reported to the Grand Lodge." By-law 14 provided "that on a Lodge night, in the Master's absence, the Past Master may take his place, and in his absence the Senior Warden, and in his absence the Junior Warden." There is a marginal note against this By-law "It is the undoubted right of the Wardens to fill the Chair, even tho' a former Master be present, but the Wardens generally wave this privilege upon a supposition that the Past Masters are best acquainted with the business of the Lodge." The Tyler was to receive Five Shillings "for his attendance and Summoning the Members each Lodge night." All members were to contribute One Shilling yearly to the Grand Lodge Fund or General Charity.

The following have been identified as members of Merchants' Lodge, under the "Ancients":—

AHERN, H. B.	1806.
ANDERSON, DAVID	1806. Dep. G. Secy. PGLLC. 1815. ? G. Sec. 1816.
ANDERSON, W.	I. 1811.
ARMSTRONG, ROBERT	I. 1816.
ARMSTRONG, W. A.	1820. CMRA. 1955. (2) 14.
AYLWIN, CHARLES F.	I. 1815.
BACKWELL, WILLIAM	I. 1802.
BAILEY, T. MICHAEL	I. 1811. Dep. G. Sec. PGLLC. 1812.
BAILEY, W.	I. 1816.
BARDON, WILLIAM	I. 1810.
BELL, JAMES	1800.
BELL, WILLIAM M.	I. 1814.
BELLINGHAM, ALAN	1800.
BERTHELET, MICHEL	I. 1809.
	G.P. PGLLC. 1809. G.S.D. PGLLC. 1810. Charter member Freres du Canada Lodge. 1816.
BESSERER, R. L.	I. 1807.
BOG, DAVID	1813. Field Train Department.
BOLTON, JAMES	I. 1811. G.S.D. PGLLC. 1812, 1819. Dep. G. Sec. PGLLC. 1819.
BOWEN, EDWARD	I. 1802. G. Treas. PGLLC. 1804. J.G.W. PGLLC. 1806.

- BRAYBROOKE, WILLIAM I. 1815.
- BRITTAIN, JAMES I. 1814.
- BUCHANAN, JOHN I. 1806. ? Surgeon, 49th Regiment.
- BUFFA, JOHN 1800.
- BULLOCK, RICHARD I. 1803. Lieut. 41st Regiment.
- BULLOCK, RICHARD I. 1817. Capt. 103rd Regiment.
- BURN, J. THOMAS 1824.
Storekeeper, Engineers' Dept. Expelled. 1824. Reinstated.
G.Sd.Br. QTR. 1828.
- BURNS, THOMAS 1825. Expelled.
Expelled. 1824. Reinstated.
G.Sd.Br. QTR. 1828.
- CAMERON, ANDREW 1791.
Charter member. J. St. Andrew's Lodge 1772. Dem. from St.
Andrew's 1774. Re-joined 1775. Demitted 1785. Bought
Freemasons' Hall 1790.
- CAMERON, A. I. 1805.
- CAMPBELL, MOSES I. 1814. G.J.D. PGLLC. 1814.
- CARMEL, JOSEPH I. 1805.
- CHAMBERS, ROBERT 1794.
Charter member No. 241 E.R.(A) 1788. Charter member Select
Surveyors Lodge. 1793.
- CHARLTON, THOMAS I. 1812.
- CHESSELL, CHARLES 1819.
- CHICOU, dit DUVERT, L. I. 1810.
- CHRISTIE, THOMAS I. 1814.
- COATES, JOHN I. 1809.
- COULSON, FRANCIS J. 1806.
J. No. 241. E.R.(A) prior to 1793. G.S.D., PGLLC. 1806.
G. Treas. PGLLC. 1808-10. D.P.G.M. 1811-16.
- CUPPAGE, ABSOLOM I. 1812.
- DAVIDSON, Dr. JAMES 1791. Charter member.
Charter member. J. St. Andrew's Lodge 1781. Demitted 1783.
J. Merchants' Lodge (M). 1783. G. Sec. PGLLC. 1792-5.
G.J.W. PGLLC. 1795.
- DAVIDSON, JOHN I. 1806.
- DAVIDSON, THOMAS ? St. Patrick's Lodge 1770-7.
Tyler, St. Andrew's Lodge.
1781.
- DELAMARE, LOUIS I. 1803. ? Master in ?
- DENECHAU, CLAUDE J. 1803.
"Healed" in St. Paul's Lodge, Montreal 1800 Merchant. Sec.
Union Hotel. Sec. Quebec Fire Society. G. Treas. PGLLC. 1801.
GJW. PGLLC. 1804. G.S.W. 1806-11. P.G.M. QTR. 1820-36.
Died 1836.
- DE TONNANCOUR, CHARLES
Asst. Adjutant-General. G.J.D. PGLLC. 1818. J. Freres du
Canada Lodge 1819.

- DICKENSON, RICHARD 1800.
 Capt. Royal Artillery. Past Master. G.J.W. PGLLC. 1796-7.
 G.S.W. PGLLC. 1799-1800.
- D'ESTIMAUVILLE,
 (See ESTIMAUVILLE)
- DOBER, J. T. T. I. 1806.
- DONALD, — 1801. Visitor to Select Surveyors'
 Lodge.
- DOUCET, PIERRE 1804.
 Justice of the Peace. 1786. Union Lodge No. 8. Montreal.
 1810. G. Treas. PGLLC. 1814-18.
- DOWNES, WILLIAM 1806. G. Sec. PGLLC. 1813.
- DOWNES, WILLIAM 1819.
- DUKE, — 1800.
 Capt. 26th Regiment. P.M.
- DUVETTE, FRANCIS I. 1806. Merchant.
- DWIGHT, J. I. 1817.
- EDGECOMBE, THOMAS 1813.
- EDGEWORTH, — 1800. Leut. 6th Regiment.
- ENGLISH, CHARLES 1818.
- ESTIMAUVILLE, J. B. P. C. I. 1808.
 Brother of Robert Anne. Roadmaster. J. Freres du Canada
 Lodge. G. Treas. QTR. 1821.
- ESTIMAUVILLE, ROBERT ANNE 1809.
 Brother of J.B.P.C. Born Louisbourg 1754. Deputy Road-
 master. 1813. Surveyor. 1817. Constable of Quebec. 1822.
 Gentleman Usher of the Black Rod. 1823. Justice of the Peace.
 1823. Published *Cursory View of the Local, Social, Moral and
 Political State of the Colony of Lower Canada*. 1829. J. Freres
 du Canada Lodge. G. St. Br. PGLLC. 1819. G. Sec. PGLLC.
 1820. G.J.W. PGLLC. 1821. G. Sec. QTR. 1821. G.J.W. QTR.
 1822.
- EVANS, JOHN 1800.
- FARRANTS, JAMES I. 1813. Drum Major. 103rd Regiment.
 G.J.D. PGLLC. 1815.
- FEBRITH, G. I. 1821. Clerk, Engineering Dept.
- FERGUSON, A. I. 1805.
- FEY, LEWIS 1800.
- FITZGIBBON, JAMES 1803.
 Adjutant 49th Regiment. G.J.D. PGLLC. 1806. D.P.G.M.
 PGLUC. 1822. Biography. Robertson, *History of Freemasonry
 in Canada*. Vol. II-164, 171.
- FOSTER, ANDREW 1800.
- FRASER, JAMES 1818. G. Sec. PGLLC. 1817.
- FRASER, J. I. 1816.
- GALBRAITH, JAMES JOYNT I. 1812.

GARRETT, EDWARD	I. 1808.
GAY, JOSEPH	I. 1821.
GERVIN, RALPH ROSS	1800.
GIBSONE, WILL.	I. 1810.
Head of the military settlement at Drummondville. Sec. 1813.	
GILMORE, ROBERT	I. 1808.
GODARD, J. M.	1800.
GORDON, JOHN	I. 1818. G. St. QTR. 1820.
GOWIN, HAMMOND	I. 1809.
GRAHAM, HENRY	I. 1815.
GRANT, THOMAS	I. 1800.
GRIFFEN, FREDERICK	I. 1819.
Lawyer. J. St. Paul's Lodge, Montreal 1821. Master 1830.	
G.D.C. M&WH. 1827-8. G.S.W. M&WH. 1832-4. Dep. G. Sec.	
M&WH. 1829. G. Treas. M&WH. 1830. D.P.G.M. M&WH.	
1854.	
HAMILTON, G. L.	1800.
HANNA, JAMES G.	I. 1809.
HARE, JOHN	1791.
HASWELL, JOHN	I. 1805. Lieut. Royal Navy.
HAYS, —	1803. Visitor to Zion Lodge No. 10. Detroit.
HEATHFIELD, M.	I. 1817.
HEDLEY, RICHARD	1813. Master Mariner.
HERON, T. B. A.	I. 1806.
HEULIN, EDWARD	I. 1806.
HIGHFIELD, CHARLES	I. 1816.
HINCKES, JAMES	I. 1812.
HOBBS, WILLIAM	1813.
HOLMES, Dr. WILLIAM	I. 1800. G.J.W. PGLLC. 1799. D.P.G.M. PGLLC. 1804-11.
HUNTER, FRANCIS	I. 1812.
IRWIN, RALPH ROSS	1800.
JENITH, WILLIAM	1813. Master Mariner.
JOHNSTONE, JAMES	I. 1806.
JOHNSTONE, HENRY	1800.
KELSON, C.	I. 1814. Lieut. 103rd Regiment.
KLESENDORFF, WM. L. C. F.	I. 1814.
KOLLNAR, EDWARD	I. 1816.
LANGEVIN, CHARLES	I. 1811.
LANGUEDOC, FRANCIS	I. 1809.
LANGUEDOC, JOSEPH	I. 1813.
LANGWORTHY, WILLIAM	1800.
LATERRIER, P.	I. 1808.
LAVESY, WILLIAM B.	I. 1815.

LEBLOND, JOSEPH	I. 1811. Charter member Freres du Canada Lodge 1816. Demitted 1819.
LENNON, HENRY	J. 1807. 29th Regiment. From Lodge No. 322 I.C.
LESY, CHARLES DE	1800.
LEWIS, RALPH ROSS	1800.
LINDSAY, WILLIAM	Past Master.
LINDSAY, WILLIAM Junior	J. 1791. From No. 241 E.R.(A). G. Treas. PGLLC. 1796. G. Sec. PGLLC. 1797-1806. Demitted 1819.
LOFT, JOSEPH	1818.
LOFT, HERMAN	I. 1817. Demitted 1819.
LYND, JOHN	1791. Charter member. Init. St. Andrew's Lodge 1778. Demitted 1783. J. Merchants' Lodge (M) 1783. G. Treas. PGLLC. 1792. G.J.W. PGLLC. 1793. G.S.W. PGLLC. 1795. D.P.G.M. PGLLC. 1799-1801.
McCABE, WILLIAM	1813. 4th Royal Veterans' Battalion.
McCALLUM, JOHN	I. 1812. Demitted 1819.
McCANCE, WILLIAM	J. 1812. From No 241 E.R.(A). G.J.W. PGLLC. 1813-14. G.S.W. PGLLC. 1815.
McDONALD, D. C.	1793. G.S.D. PGLLC. 1814. J. St. Paul's Lodge, Montreal in 1819.
McDONALD, WILLIAM	I. 1816. Lieut. 10th Regiment. J. Wellington Persevering Lodge, Montreal. 1818. J. St. Paul's Lodge, Montreal in 1820. Importer.
McNIDER, WILLIAM	"Healed" in No. 241 E.R.(A) in 1791.
McCAULEY, S.	I. 1819.
MacGILL, ANDREW	I. 1822.
MacNIDER, ADAM L.	I. 1810.
MAPLETON, DAVID	I. 1805. Royal Navy.
MARCHAND, GABRIEL	I. 1806.
MASSUE, L.	I. 1810.
MEIKLEJOHN, JOHN	I. 1812. G. Pur. PGLLC. 1812.
MILLER, C.	I. 1816.
MITCHELL, JAMES	I. 1806.
MONK, CHARLES E.	I. 1816.
MOOREHEAD, JOHN	I. 1810.
MORRIS, ANDREW	I. 1819.
MORRISON, D.	I. 1819.
MORRISON, GEORGE	I. 1819. G.J.D. PGLLC. 1821. G.J.D. QTR. 1822.
MURDOCH, J. T.	I. 1816.
NIXON, —	1794.

- NORTON, — 1814.
 Captain. Leader of the Five Nations. The Lodge presented him with a plaque in 1814.
- O'HARA, WILLIAM 1794. J. No. 302 E.R.(A). 1814.
- OLIVA, FREDERICK I. 1816.
 J. Freres du Canada Lodge in 1816. G. St. QTR. 1820-21. D.P.G.M. QTR. 1827.
- O'REILLY, THOMAS 1802. Lieut. 6th Regiment.
- PALMER, G. I. 1817.
- PALMER, MATTHEW 1819.
- PARYS, WILLIAM M. I. 1815.
- PERRAULT, J. Jr. I. 1809.
- PERRAULT, J. F. X. 1800.
 Born in Montreal 1784. Son of J. F. Perrault. Called to the Bar but did not practise as a lawyer. Capt. Regiment of Voltigeurs, and took part in Battle of Chateauguay. Colonel of Artillery, Quebec. Prothonotary, Quebec 1795. Charter member Freres du Canada Lodge 1816. G.J.W. PGLLC. 1811. G.S.W. PGLLC. 1818. D.P.G.M. PGLLC. 1819-20. D.P.G.M. QTR. 1820-22 His portrait was engraved by Ledroit. Died in 1853.
- PERRIN, THOMAS M. 1800.
- PETRE, SAMUEL (or PETRIE) I. 1812.
- PETRIE, J. 1813.
- PHILLIPS, WILLIAM I. 1810. G. Sec. PGLLC. 1813-5.
 D.P.G.M. QTR. 1845.
- PLAMONDON, LOUIS I. 1808.
 J. Freres du Canada Lodge in 1819. G. Pur. PGLLC. 1808. G.S.D. PGLLC. 1818. G.S.W. PGLLC. 1819-20. G.S.W. QTR. 1820.
- POINGDEXTER, JOHN I. 1809.
- POTTON, WILLIAM I. 1812.
- PRICE, WILLIAM I. 1814.
- PRIOR, J. M. I. 1817.
- PROCTOR, W. B. I. 1816.
- PYNE, E. P. 1800.
- RACEY, BENJAMIN I. 1812.
 J. Sussex Lodge in 1816. G.S.D. PGLLC. 1820. G.Sd.Br. QTR. 1820. G.S.D. QTR. 1821.
- RANKIN, JAMES J. 1793.
 Surveyor. Init. No. 241. E.R.(A). 1793. J. Select Surveyors' Lodge.
- REBBISON, — 1794.
- RIGBY, SAMUEL I. 1816.
- ROBINSON, — 1794.
- ROBINSON, WEBB I. 1812. Demitted 1819.

ROSS, C. Jr.	1807.
ROSS, JOHN Jr.	I. 1805.
RYLAND, J.	J. 1818.
From Royal Thistle Lodge No. 222 S.C. 4th Batt. 1st Regiment (Royal Scots).	
SARGEANT, KEABLE	1800.
No. 241 E.R.(A). 1793. Charter member Select Surveyors' Lodge 1793. G. Sec. PGLLC. 1795, 1819-20. G. Treas. PGLLC. 1800. GSW. 1804. G. Reg. QTR. 1820-21. G. Sec. QTR. 1820, 1822.	
SEIXAS, ED.	1819.
SEWELL, M.	I. 1811.
SHERRIFF, T.	1800.
SHORTT, W. D. (or W. C.)	1800.
SMITH, JOHN GEORGE	I. 1818.
SNELLING, WILLIAM H.	I. 1817.
Commissary-General. D.P.G.M. PGLLC. 1817-18. Demitted 1819.	
SOMERVILLE, Rev. JAMES	I. 1803. G. Chap. PGLLC. 1820. G. Chap. M&WH. 1828.
SOMMERS, CHARLES	I. 1811.
STANSER, ROBERT BRYMER	I. 1815.
Born Halifax, N.S. 1792. Son of Bishop Robert Stanser of Nova Scotia. Paymaster to the Garrison. 1812. Died London, Eng. 1850.	
STOTT, THOMAS	I. 1821.
STOWE, JOSEPH	I. 1803. Member of the Legislative Assembly in 1813.
TASCHEREAU, J. T.	Assembly in 1813.
TAYLOR, —	1793.
THOMPSON, J. H.	I. 1812.
THOMPSON, WILLIAM A.	1821.
G.J.W. PGLLC. 1819. G.S.W. PGLLC. 1820. D.P.G.M. PGLLC. 1821-22. G.J.W. QTR. 1820. G.S.W. QTR. 1822.	
THOMSON, JOHN H.	I. 1814.
TODD, ALEXANDER	I. 1806.
TOFT, JOSEPH	I. 1819.
TONNANCOUR, CHARLES	I. 1811. J. Freres du Canada Lodge in 1819.
TREW, ARTHUR	1800.
URBORNE, HENRY	I. 1804.
VALL, PAUL	1813.
VOYER, T. L. F.	I. 1810.
WALKER, JOHN	Died 1800.
WARE, THOMAS	1800.
WATKINS, SAMUEL WILLIAM I.	1821. Clerk.

WEATHERBY, J. B.	I. 1817. Capt. 60th Regiment.
WHITE, H. J.	1800.
WHITE, THOMAS	I. 1806.
WHITMARSH, HERBERT	I. 1815.
WIGGEN, W. H.	I. 1816.
WILSON, GEORGE	I. 1811. G.S.D. PGLLC. 1815.
WILSON, GEORGE	I. 1821.
WILSON, Dr. ALEXANDER	J. 1791.
D.P.G.M. PGLLC. 1792. Installed Duke of Kent as P.G.M. PGLLC.	
WOOD, HENRY	I. 1817.
WOODGATE, WILLIAM	1800. Lieut. West Yorks Regiment
YOUVILLE, PH'D	I. 1810.

VISITING BRETHREN TO MERCHANTS' LODGE

ADAMS, JAMES	St. Andrew's No. 188 E.R. Halifax.
BAKER, WILLIAM	1819. Wellington Persevering, No. 20. Montreal.
BARBER, WILLIAM	1812. Globe, ? No. 14 E.R., London, Eng.
BARRONS, JEREMIAH	1810. 23rd Regiment.
	St. George's No. 163 E.R. Grenada.
BENNETT, THOMAS	1813. St. John's No. 211 E.R. Halifax.
BINNIE, J. (or BINMORE)	1816.
	Royal Navy. Pythagor ean No. 21. Wellington Persevering No. 20.
BLAKE, B.	1817.
	Capt. Bengal Army. True Friendship, No. 1. Bengal, Calcutta.
BLAKENBERG, C.	1817. 103rd Regiment.
	Lodge Good Hope.
	(Not identified).
BOUGERA, C.	1817. Lodge Concordia No. 3. New Orleans.
BOUND, ABRAHAM	1810.
BURRELL, GEORGE	1819. No. 9 E.R.(A). (Albion).
	G. Tyler 1792.
CARRINGTON, S. G.	1810. Union No. 1. New York.
CATTY, J. H.	1817. Lieut. Royal Engineers.
	Richilieu No. 6.
CLEARY, T. O. V.	1816. St. John's No. 211 E.R. Halifax.
COATES, RICHARD AYLME	1817. No. 137 I.C., Dublin.
COATES, R. A.	1810. Sussex No. 22.
	G.D.C. QTR 1822.
CONNORS, MICHAEL	1815. No. 241. E.R.(A).

COTTERAM, M.	1819. Durham Faithful. No. 446 E.R. 68th Regiment.
COWAN, JAMES	1815. No. 931 I.C., Ballymacarett.
CRAMER, LOUIS	1811. Shoemaker. No. 241. E.R.(A). G. Pur. PGLLC. 1811.
CRAWFORD, R.	1815. Union and Crown Bo. 129 S.C. Glasgow.
CUSHING, ELMER	Gentleman. Union No. 8.
DALRYMPLE, ALEXANDER	1810. Ship's Master. Solomon No. 263 S.C. Fraserburg, Aberdeenshire.
DEMPSTER, JOHN	1809. Greenock Kilwinning No. 70 S.C. (This Lodge was No. 15 in 1809. It was never No. 70).
FRASER, ALEXANDER	1819. St. Fergus No. 252 S.C. Wick, Caithness.
FULLERTON, JAMES	1813. St. John's No. 211. Halifax.
HART, MOSES, Senior	1810. St. George's No. 16.
HAY, RICHARD BERRANGER	1809. Surveyor. Somerset No. 411 E.R. Bermuda.
HECTOR, W.	1813. Surgeon, H.M.S. Indian. No. 140. (Lodge unidentified).
HOGG, JOHN SCOTT	1810. Sussex No. 22.
HOLLY, JAMES	1812. Mariner. St. John's No. 29. (Not identified).
HOLMES, GEORGE	1812. Mariner. St. John's No. 29. (Not identified).
JOHNSTON, JOHN	1810. Physician. St. Paul's No. 12.
JOHNSTONE, WILLIAM	1812. Lodge unidentified.
JONES, DAVID	1817. Washington No. 16 New York.
LAPPENBERG, G.	1814. Master, Royal Navy. No. 268. (Not identified).
McCREATH, ARCHIBALD	1819. Royal Arch No. 163 S.C. Ayr.
McGEE, CHARLES	1810. St. Patrick's No. 4. PGL Quebec.
McLEAN, WILLIAM	1819. Sussex No. 22. Friendship No. 21 PGLUC. (Not identified).
MARSH, THOMAS	1817. No. 3. Tobago. (Not identified).
NASH, C.	1817. 103rd Regiment. No. 791 I.C., Westmeath Militia.

OLIVER, JAMES	1780.
PARYS, W. M.	1815. Peace and Concord, Mont de Marsan, France. (Not identified).
PELTON, JOSHUA	1814. Field Train Department. Field Train Department. Commercial No. 242 S.C. Oban. Union No. 8. St. Paul's No. 12.
PETRIE, ETIENNE	1810. No. 241. E.R.(A). G.S.D. PGLLC. 1811.
PIERCE, MOSES	1810. No. 241. E.R.(A).
REID, WILLIAM	1817. No. 537 I.C. Gullybacky, Co. Antrim.
REIFFENSTEIN, I. C.	1809. A military officer. No. 4, Germany. (Not identified).
ROBERTSON, JAMES	1819. St. Andrew's No. 188 E.R. Halifax.
ROSS, WILL	1817. Sussex No. 22. G. Sec. PGLLC. 1818.
SCOTT, GEORGE	1819. Sussex No. 22. G.J.D. PGLLC. 1819.
SIMPSON, W. J.	1817. Sussex No. 22.
SPARKS, T. F. S.	1814. Asst.-Commissioner of Artillery. Twelve Brothers No. 138 E.R. Portsea.
STANLEY, GEORGE	1810. Cordwainer. Joined Wellington Persevering No. 20 in 1816.
STEACEY, BENJAMIN	1819. No. 958 I.C. Enniscorthy. Co. Wexford.
STILSON, JOSEPH	1810. Sadler. Charter member Sussex No. 22. G.J.D. PGLLC. 1806. G.J.W. PGLLC. 1810. G.S.W. PGLLC. 1811-14; 1816-17.
THOMSON, T. A.	1815. No. 289. (Not identified).
TRINDER, HENRY	1819. Independent Royal Arch No. 2. New York.
VOALES, R. A.	1810. ? Sussex No. 22.
WESTBROOKE, JOHN	1819. Harmony, New Jersey.
WILDE, GEORGE	1808. No. 241. E.R.(A).
YOUNG, C.	1817. 103rd Regiment. Caledonian. (Not identified).
YOUNG, THOMAS	1815. Temple No. 5. N.Y., Albany.

Note. Unless otherwise indicated Lodges on Register of Provincial Grand Lodge of Lower Canada.

No. 59

CANADIAN MASONIC RESEARCH ASSOCIATION

1961



JOHN ROSS ROBERTSON
Freemason

by W. Bro. John E. Taylor



Read at the Thirty-First Meeting of the Association,
held at Toronto, May 16, 1961.

John Ross Robertson - Freemason

by W. Bro. John E. Taylor

It is difficult, even after a period of forty-three years following the death of John Ross Robertson, to speak of him without the excessive use of superlatives. As a successful business man, as a philanthropist, as a politician, few contemporaries excelled him, but it was as a Freemason that he is best known, and to Freemasonry he gave his leisure hours and has left behind him an imperishable memory. It is the purpose of this paper to retrace the steps by which he reached the pinnacle of the several branches of the Craft, and through which his lustre shone, setting an outstanding example for future Masons to follow.

EARLY YEARS

John Ross Robertson was born December 28th, 1841, at the Robertson home on John St., Toronto, son of John Robertson, a successful dry goods merchant. He was educated at Upper Canada College, Toronto, where he gave evidence of his skill as a compositor and as a printer. As a schoolboy he started a small printing office in his father's home, and from its press came "*The College Times*," later known as the "*Boys' Times*" which he distributed round the school from 1857 to 1860. His versatility was amazing. "By working at 'odd jobs' and assisting as opportunity offered in several of the city printing works, such as the old "*Christian*," the "*Guardian*," "*Globe*," and the "*Leader*" offices, he gained much valuable and practical experience. And so, when it came to the choice of a vocation, and he was offered a clerkship in the old Commercial Bank, an ensigncy, or a place in his father's business, it is not surprising that, after three week's trial of the last, he threw up the routine of work in the store for the pursuit of journalism.

JOURNALISM

Another early enterprise was the publication of "*The Grumbler*," a weekly satirical paper, and in 1860 he equipped a newspaper and job office and issued the "*Sporting Life*," the first sporting paper in Canada devoted to athletic sports. In 1861-3 he was employed on the staff of "*The Leader*," and at the same period was responsible for a year's issue of the *Canadian Railway Guide* under his name, the first of its kind in Canada. The year 1863 saw him city editor on the staff of the "*Toronto Globe*," in 1866 he became one of the founders of the "*Daily Telegraph*," a paper of high reputation amongst those of the Canadian press, but which, owing to political complications, ceased publication in 1872. In December 1869, Robertson, representing this paper, accompanied by Mr. Robert Cunningham of the "*Globe*," made an eventful excursion to North-West Canada, where the rigours of the climate were not the only dangers encountered, for at Fort Garry, on the Red River, they became prisoners of the rebel 'President' Riel. This adventurous service was succeeded by three years' residence in England



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J. Ross Robertson, Past Grand Master of the Grand Lodge of Canada in Ontario, P. Gd. First Principal, Gd. Chapt. of R.A. Masons of Canada, P. Gd. M., Gd. Council Royal Select Masters, Ontario.

as the London correspondent and representative of the "*Toronto Globe*." On his return to Canada in 1875 he undertook the business management of "*The Nation*," edited by Prof. Goldwin Smith, and this association appears to have led up to what proved to be the great journalistic achievement of his career — the establishment of the "*Evening Telegram*" in April 1876. It is said to be the only daily paper in Canada which paid its way from the start. 'The immediate success of this paper' said the *Globe*, in a sketch of his career, 'is ample evidence that he had graduated from a good school of journalism. Neither accident nor luck had aught to do with his success. He launched out in new and original lines, and the good fortune that attended his efforts was the outcome of his energy, enthusiasm and experience, reinforced by a persistence and resource that would admit of no failure.

"For many years Bro. Robertson was President of the Canadian Copyright Association; he served as Vice-President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at the time of his death."

Robertson was initiated in King Solomon's Lodge No. 22, Toronto, on the 14th March, 1867, and is shown as a Life Member on the 1896 membership list. He was Worshipful Master in 1881, and it is recorded in the fifty-year history of that Lodge that he was tendered a testimonial at the conclusion of his year in recognition of his services: it is typical of the man that he declined it, saying that he considered the honour of being Master of King Solomon's Lodge in itself was sufficient recompense for any services which he had been able to render, not to mention the esteem and good-will of the members which he as Master had enjoyed.

In 1883 he was elected to the Board of General Purposes of Grand Lodge, and in 1896 was appointed District Deputy Grand Master of Toronto District No. 11, consisting of seventy-eight lodges. He was elected Deputy Grand Master in 1888 and became Grand Master in 1890.

In 1891 Grand Master Robertson carried out the almost incredible feat of visiting all of the 232 lodges then in the Grand jurisdiction: what this entailed in travelling in an age when the slowest form of transportation was the horse, the fastest a less than adequate railway system, can only be imagined. The motor car was not even dreamed of. In 1879 he was also W.M. of Mimico Lodge No. 369, Lambton Mills, and in 1891, the year that Sir John A. MacDonald died, M.W. Brother Robertson was appointed to succeed him as Representative of the United Grand Lodge of England near the Grand Lodge of "Canada." Upon the occasion of the coronation of King Edward VII, he was given the rank of Past Junior Grand Warden of the United Grand Lodge of England.

Bro. Robertson made a unique gift to Toronto Masonry in a Master's Chair. This chair is historical because it is made from two oaken beams taken from the floor of the "Goose and Gridiron Inn," St. Paul's Church Yard, the Inn where the first Grand Lodge met in 1717, and they were given to Bro. Robertson by the builder who demolished the building. It has the following inscription under the seat: "This chair is made from the rafters which supported the first floor room of 'The Goose and Gridiron' Tavern, London Yard, St. Paul's Church Yard, London, England, built in 1670, in which the election of Anthony Sayer, first Grand Master Grand Lodge of England took place June 24, 1717, secured by J. Ross Robertson of Toronto on its demolition in 1897." The chair is now in the Chisholme Avenue Temple, Toronto, and was used by the Grand Lodge for the installation of the Grand Master on the one hundredth anniversary of the Grand Lodge of Ontario in 1955.

In 1867 the year that he joined King Solomon's Lodge No. 22 he joined King Solomon's Royal Arch Chapter No. 8 becoming its First Principal in 1880. He continued in this office in 1881 and was elected Grand Scribe 'N' in the same year. He was elected Grand First Principal in 1894 and was re-elected in 1895, thus holding the office one year longer than the term called for. It was characteristic of him that he visited all the Chapters under his jurisdiction.



MASTER'S CHAIR

*Made from oaken beams of "Goose and Gridiron Inn," London where
Grand Lodge of England was formed 1717.*

In 1875 Bro. Robertson continued his Masonic degrees and was admitted into Adoniram Council No. 2 Toronto Royal and Select Masters, Cryptic Rite. His Grand Council certificate was issued December 22nd, 1879 and is numbered 239. In this body he became T.I.M. of this Council in 1876 and was appointed a Grand Steward of that body in the same year. In 1879 he served as Treasurer, in the following year, Grand Lecturer, and in 1881, Grand P.C.N. The following year he became Grand Master and presided over the body from 1882 to 1885 when he was elected Grand Recorder of the Grand Council of "Canada" which office he held until 1887.

He showed his further interest in Canadian Masonry by joining Odo St. Amand Preceptory No. 17 in 1876, and was Marshal in 1879 and Constable in 1880. The following year when Odo St. Amand and Geoffrey St. Aldemar Preceptories were amalgamated he was elected the first Presiding Preceptor

of the joint body. Sir Knight Robertson was elected Provincial Grand Prior in 1882 and in the following year was Grand Pursuivant of the Sovereign Grand Priory of Canada. Odo St. Amand Preceptory charter was transferred from Toronto to Brantford in 1892.

With all his activities in the foregoing Masonic bodies, it is not surprising that he was unable to take any active part in the Scottish Rite. The obituary notice from that body reads as follows:— 'He joined the Scottish Rite in the City of Toronto in 1876, and at the time of his death was the oldest member in the Valley of Toronto. He did not at any time take any prominent part in the Scottish Rite work, and it was only because of his love for the Craft and his great work in that branch of the Order that he was made an Honorary Inspector-General 33° at a special meeting of the Supreme Council for Canada in the year 1903.

NIAGARA LODGE NO. 2

On June 18, 1889 when he was Deputy Grand Master, he delivered a lecture entitled 'One Hundred Years of Masonry in Canada.' The minute continues that the lecture was well attended and received. On June 24, it was moved and carried that he be made an Honorary member with full privileges of the Lodge, but this Brother Robertson refused. On July 15 of the same year an application for affiliation was received in regular meeting from R.W. Bro. Robertson, was ballotted on the same evening and elected.

KING SOLOMON'S PLOT

Bro. Robertson's Masonic endeavours touched on another and unexpected aspect of the Craft. His attention must have been drawn sometime to the fact that there were indigent Masons dying in Toronto who had no burial place or no means to inter them. To remedy this, in 1883 he purchased a plot in Mount Pleasant Cemetery facing Yonge St. with 243 individual resting places, and it is deeded as follows:— "That he was desirous of providing a burial ground for the interment of such poor and indigent Masons, legally and lawfully admitted members of the Order known as A.F. & A.M.'s as may die without having provided for their interment, or whose interment it may be desired by the proper representatives of the Masonic Order." The Chairman and Secretary-Treasurer of the Masonic Board of Relief of Toronto, who are elected by the representatives of the Toronto Lodges, were appointed custodians with the authority to permit burial in this Masonic plot 'free from all fees and charges' to any member of a lodge of A.F. & A.M. under the jurisdiction of the Grand Lodge of Canada, or in a jurisdiction recognised by that Grand Lodge, a Chapter of Royal Arch Masons, a Royal and Select Master, a Preceptory of Knights Templar, or the Ancient and Accepted Scottish Rite. The present secretary, in supplying me recently with the information given above, notes that one hundred and fifty-three indigent Masons have been buried therein.

OTHER ACTIVITIES

Outside of Canada, besides his Grand Lodge appointment in England, he was elected an honorary member of Mary's Chapel Lodge No. 1, Edinburgh, and became a member of Fortrose Lodge, No. 108, Stornoway, Scotland. In 1888 he became a Correspondence Circle Member of the Quatuor Coronati Lodge No. 2076, London, England.

To many minds, by far the greatest contribution which John Ross Robertson made to Freemasonry was his literary activities. He was the author of a two-volume "History of Freemasonry in Canada," published in 1899, and wherever a reference to early Canadian Masonry is quoted, that reference nearly always comes from these two volumes. He was the author of two other Masonic histories which are not so widely read as membership in the two bodies is more restricted than in the Craft itself. One is a "History of the Knights Templars of Canada," published in 1890, the other, Robertson's "History of the Cryptic Rite," appeared in print in 1888. In 1904, when Bro. Robertson's name was proposed as an active member of Quatuor Coronati Lodge No. 2076, his literary works were put forward in support of his candidature. His 'Talks with Craftsmen' seems to be very little known. Upon election he took his seat as a member on May 6th, 1904.

He also wrote a history of King Solomon's Lodge, Toronto, from 1864 to 1885, and copies of this book are very scarce. Not least of his writings is the six-volume set of Robertson's Landmarks of Toronto, now a valuable source of anything that belongs to Toronto's past, and a publication that must have taken a vast amount of time to compile.

Bro. Robertson during his lifetime built up a Masonic library of three thousand volumes, originally given to the Toronto Public Library, but in 1935 it became the start of the magnificent Grand Lodge Library of the Grand Lodge of "Canada" in the Province of Ontario. It includes unpublished manuscripts, copies of minute books of old Lodges, some of which were defunct over a hundred years ago, and of Lodges which are still flourishing. His name is commemorated in Lodge No. 545.

This paper has not touched on his myriad other activities, his service as a Member of Parliament, nor his favourite charity, The Toronto Hospital for Sick Children.

Bro. MacBean of Lodge Fortrose, No. 108, Stornoway, mentions a visit he paid Bro. Robertson in the summer of 1903, when, in addition to seeing his magnificent and extensive collection of engravings and many rare Masonic curios, he had the advantage of being shown over the Children's Hospital at Toronto and the Lakeside Convalescent Homes in connection therewith by Bro. Robertson. This brings us to another of the great activities of Bro. Robertson's life, for as Chairman of the Board of Trustees of the Hospital for Sick Children, his name will be long gratefully remembered. For thirty-five years he carried the chief burden of this important charitable institution, bringing its need not only much money of his own, but aiding it with the full

force of his powers as a financier and organizer, taking an active part in its management and visiting the Hospital every day. It was his own gift to the Charity that he completely equipped the Hospital buildings in College Street and Elizabeth Street, and built and founded the Lakeside Home for Little Children at Lighthouse Point, Toronto Island. A Nurses' Hostel containing 125 rooms, attached to the latter was a memorial to his first wife, a pavilion for tubercular treatment was a further addition, and the establishment for the pasteurization of milk in the Hospital grounds at Toronto was still another of his enterprises.

Toronto will not soon forget that the initiative which inspired improved ambulance service of the city originated with this public-minded citizen in 1888. It was on Monday, 20th May, 1918, that Bro. Robertson signed his last cheque — a cheque for \$111,000 to clear the debt from the Children's Hospital.

Politically he represented East Toronto in 1896-1900 in the Canadian House of Commons, as an independent Conservative, pledged to vote for the general good of the country. In 1902 he attended with Mrs. Robertson the Coronation of King Edward VII and Queen Alexandra. In 1917 Bro. Robertson was offered, amongst the New Year's Honours, a Knighthood and a Senatorship, both of which honours he gratefully declined.

HIS DEATH

He passed away on May 31st, 1918, at his home, 291 Sherbourne St., Toronto, at the age of seventy-eight. In closing I quote the final words of the 'In Memoriam' tribute of Bro. Gordon P. G. Hills, Master of Quatuor Coronati Lodge:

"Brother Robertson was buried with the simple rites of the Presbyterian Church of which he was a member, on June 3rd. An eye witness has described the occasion:— 'Chestnut blossoms fell into the sunlight like snowflakes as the funeral passed along the familiar streets to the Necropolis. There the interment took place upon the hillside, with a broad view up the beautiful Don Valley, green in the promise of early summer, bathed in golden sunlight, and open to the wide blue expanse of sky. There his remains were reverently lowered to their last resting place'."

*Life's labour done
Serenely to his final rest he passed
While the soft memories of his virtues yet
Linger, like the sunlight hues, when
That bright orb has set.*

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No. 61

CANADIAN MASONIC RESEARCH ASSOCIATION



THE BEGINNINGS OF
FREEMASONRY IN
THE CITY OF ST. CATHARINES
ONTARIO



By MURVIN J. McCOMB
P.M. MAPLE LEAF LODGE No. 103 G.R.C.



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The Beginnings Of Freemasonry In St. Catharines

By Marvin J. McComb, P.M.*

FOREWORD

An old St. Catharines book of By-laws had this to say: "Man is essentially a religious being. In all ages and under all circumstances, he has had a shrine at which to offer up his devotions; and no matter how unhallowed may have been the rites by which that religion was solemnized, still it afforded an outlet to his feelings, while at the same time it placed a stamp upon his character. Men's characters are formed by the society in which they move — by the institutions under which they live; and that society, no matter by what name it may be called, which has for its prime objective the good of mankind, is at least entitled to our regard and esteem. Masonry, though making no claim to Divine origin, is yet a creed that demands and receives the universal consent of all men, which admits of no doubt, and defies schism."

This being so, it is not surprising that, in the early history of our country, Masonry found a place and that story is told beautifully in other pamphlets and books and need not be repeated here. It is enough to say that British regiments, stationed in Canada, had Masonic Lodges as part of their being. Where they were stationed in a region for some time it was natural that they accepted into this inner circle certain of the prominent men of the community. When the regiment moved, as was quite frequent in those troubled days, the brethren, left without a lodge to attend, naturally met in their homes or in inns and kept up their work. In this way Niagara Lodge, in the old Town of Niagara, was so formed.

In another paper this story is well told. For this paper, it is enough to say that many prominent St. Catharines men belonged to that Lodge and did not think it too far to travel regularly to the meetings held "on or before the full of the moon."

Came the War of 1812-14 between the U.S.A. and Britain, and Canada was invaded by American troops; and old Niagara, together with other lodges along the border, found it difficult to meet and had to cease holding meetings "for the duration." St. Catharines, being somewhat removed from the threat of war and feeling the want of that intercourse that is so much enjoyed by all good Masons, decided to do something about having their own meeting place and lodge. Thus Masonry came to St. Catharines.

Today there are eight Craft lodges within the city limits as well as a Royal Arch Chapter and a Preceptory. In all there are over two thousand members making up approximately 2.5% of the population.

*The author of this paper on Freemasonry in St. Catharines and neighbourhood died December 9, 1962. He was for 18 years principal of Power Glen Public School, and for three years on the staff of Port Weller Public School. A Past Master of Maple Leaf Lodge No. 103 and a member of other Lodges, he was also active in the Scottish Rite, the Royal Arch, and Knight Templar Orders; the Shrine and other organizations. An active leader in the Anglican Church.

ST. CATHARINES

St. Catharines, "The Garden City," lays claim to being the leading city of the Niagara Peninsula. It can trace its origin back to 1786 when the first two Loyalist families, by the names of Hainer and Dittrick, settled one on either side of the Twelve Mile Creek.

At the close of the American Revolutionary War, a land survey board was established to parcel out the land to United Empire Loyalists and other early settlers. One of the members of the board, Hon. Robert Hamilton, Superintendent of the Western Division, seemed to allot a substantial portion of the best land to himself. He obtained grants in every part of the Peninsula. One of these parcels was the land now forming the heart of the City of St. Catharines. To service the settlers he hoped to have on his land, he built a warehouse on the Twelve Mile Creek in the heart of the present city. Hamilton himself did not settle here, however.

Two of the early families were the Adams family and the Merritt family, both of whom became leaders in the community and were much heard of in the formative years of the city.

In 1797, George Adams built the first tavern at the corner of what is now Ontario and St. Paul Streets. However, he retained it for one year only, selling it to Paul Shipman. For many years thereafter the community was known as Shipman's Corners or The Twelve, and the main business street as St. Paul Street. About 1816, as the community grew, the name changed to St. Catharine in honour of Catharine Askin Robertson, first wife of Robert Hamilton.

Incorporation did not come to St. Catharines until 1845. Thirty-one years later it became a city. In 1862 the town became the county seat for the County of Lincoln. On January 1, 1961, amalgamation took place with the towns of Merriton and Port Dalhousie and the Township of Grantham to make a new city of 84,000 people.

ST. GEORGE'S LODGE No. 15

George Adams became a member of St. John's Lodge of Friendship No. 2, Niagara, in 1796. In 1822, at the time of the formation of the Second Provincial Grand Lodge of Upper Canada, he was Grand Master of the schismatic Grand Lodge of Niagara. He became one of the leading movers to establish a lodge in St. Catharines.

At the 100th and 125th anniversaries of St. George's Lodge which were held in 1914 and 1939, those in charge laid claim to being able to trace their origin back to 1814. If this is true, the Lodge must have met under dispensation for two years. We know that the warrant was delivered on June 1, 1816, by officers of the continuing Provincial Grand Lodge (known as The Niagara Grand Lodge) and the Lodge received the number 27 in its register.

Late in the 1890's John Ross Robertson discovered an old volume containing the minutes of this meeting. They are in part as follows:

"Grand Lodge opened on the 1st June, 1816, at 2 o'clock p.m. at Paul Shipman's Tavern in Grantham, met for the purpose of constituting a new lodge, designated by St. George's Lodge No. _____.

"Present:

R. W. Robert Kerr, Provincial Grand Master
R. W. Christopher Danby, Deputy P. G. Master
R. W. George Adams, J. G. W. Protem
R. W. John Chrysler, S. G. W. Protem
R. W. Adam Bowman, G. Treasurer
R. W. Richard Cockrell, G. Secretary
R. W. Josiah Brown, G. Pursuivant
Bro. Thos. Merritt, Worshipful Master
Bro. George Adams, Senior Warden
Bro. Amos McKinney, Junior Warden."

It will be noted that George Adams is listed twice, first as Junior Warden pro tem and as Senior Warden of the new Lodge. In its historical notes, St. George's Lodge lists Adams as the first Master but it seems clear that this is an error and that Thomas Merritt held the position. This is further borne out as Merritt heads the list of past masters given in 1833.

Little is known of the working of St. George's Lodge in the early years. Apparently it remained active during the lull after the Morgan incident of 1826. Even when the Provincial Grand Lodge became inactive in 1829, Masonry was kept alive here. This is borne out in the fact that on June 20, 1835, the corner stone of St. George's Anglican Church was laid by the brethren. Rev. Robt. Ker in his "*Historic and Centenary Review*" reports this ceremony and this is given in the appendix: "At that time the lodge was twenty-one years old. Twelve masters had ruled over its affairs. In order, they are as follows: Thomas Merritt, Amos McKinney, Ebenezer Colliver, Peter Ten Broeck Pawling, George Rykert, Jacob Ditricks, George Adams, Charles Ingersoll, Robert Campbell, J. H. Clendennan, Peter S. Campbell and David M. Smith."

It is thought that the lodge became dormant about 1837-38 at the time of the Rebellion in Upper Canada. It was not revived again until 1846 under Sir Allan N. MacNab, the Grand Master of the third Provincial Grand Lodge. Since that day the lodge has had continuous activity.

Although not a part of the work of St. George's Lodge, yet closely connected with it, was a convocation of Grand Lodge at St. Catharines, on October 30, 1848 when Grand Master Sir Allan N. MacNab laid the corner stone of the town hall. This building has been for many years the county building for Lincoln. It contains the court rooms and legal and county offices.

The minutes of this meeting are given in the appendix.

An interesting sidelight of this occasion took place recently. It was referred to in the address of M. W. Bro. C. M. Pitts, G.M., in 1960 at the Annual Communication at Toronto in these words:

"Historic Trowel Returns."

"On October 30, 1848, at St. Catharines, under the auspices of the Provincial Grand Lodge of Canada West, Rt. Wor. Bro. Sir Allan N. MacNab, Provincial Grand Master, in an impressive ceremony, laid the corner stone of a Town Hall. He used a silver trowel engraved which was afterwards presented to him by the President of the Board of Police. One hundred and eleven years later, this trowel was discovered in the antique department of a large departmental store in Perth, Australia. Through the personal kindness of the Grand Secretary of the Grand Lodge of Western Australia, Rt. Wor. Bro. N. J. Munro, it was forwarded to our Grand Secretary, who arranged with His Worship the Mayor of St. Catharines, Bro. Wilfred Bald, for a formal presentation of the trowel to that city. On March 18, 1960, this presentation was performed by our Deputy Grand Master, Rt. Wor. Bro. R. W. Treleven, and our Grand Secretary in the presence of a large company of the Civic authorities of the City of St. Catharines. It will be placed in the City Archives. This is but another instance of the chain of Masonic influence and co-operation which binds us together in mutual interest though in different continents."

Although the number 27 was assigned to the lodge in 1816, it was changed to 15 under the second Provincial Grand Lodge and received the number 768 on the English register. When the lodge was revived in 1846, it was renumbered 9 in Canada and 791 in England. Under the Grand Lodge of Canada when re-numbering took place in 1859, it - once again took its former number 15.

The first regular meeting place of the lodge was a log tavern on Queenston Street, the property of Samual Dolsen. This meeting place was retained until the lodge became inactive. In 1846, quarters were obtained in the Mittlebergher Block near the corner of St. Paul and Ontario Streets. A fire occurred here in 1858 which resulted in the loss of many records. It cannot be ascertained where the meeting place was for a few years after this time. The block may have been repaired.

On January 31, 1871, a group of Masons met and formed the Masonic Association of St. Catharines for the purpose of erecting a lodge building. A copy of the agreement was found in the local registry office by V. W. Bro. Horton Byrne and is reproduced in the appendix. Lot No. 39 on Ontario Street, being 50 ft. by 90 ft. was purchased for \$4,000. from J. P. Merritt and a lodge building was erected. It was of three storeys. The top floor contained a lodge room and a chapter room with service rooms. The two lower floors were leased to business firms. By this time a Royal Arch Chapter and a Preceptory had been started. Maple Leaf Lodge had been in existence for several years and in 1873 Temple Lodge was instituted. These five groups would make use of the facilities.

In 1953 the building was sold for \$45,000. and the old Court Street School was bought and thoroughly remodelled into the present Masonic Memorial Temple.

With the revival of Masonry in Ontario in the 1840's membership in all lodges increased. In St. Catharines, which had grown to a sizeable community, the one lodge, St. George's, became quite large. Early in 1858 a number of prominent members, led by James Seymour and William McGhie with the full support of their mother lodge, petitioned Grand Lodge for a dispensation to start a new lodge. This was readily granted and an organization meeting was held on May 17. The new lodge received the name, Maple Leaf, and was registered as Number 103 in the register of Grand Lodge. The charter was dated July 29, 1858.

Records of the early meetings have been lost. However, the St. Catharines Constitution, a local weekly newspaper, reported the first meeting as follows:

"The installation of officers connected with the new Masonic lodge of this town — the Maple Leaf by name, together with a respectable number of visiting brethren from St. George's Lodge, being in attendance to witness the ceremony. W. M. Bro. Poe officiated on the occasion assisted by Past masters Parsons and Roberts. And if the regularity and strict observance marking the work of the evening may be regarded as a fair augury of future operations, then may the following brethren of Maple Leaf Lodge feel proud of their auspicious induction to office during the first term of its career:

W. M., W. Bro. Wm. McGhie	J. D. Bro. S. Hofeller
S. W. Bro. Dr. A. Jukes	D. of C. Bro. Robt. Lawrie
J. W. Bro. James Seymour	Sr. S. Bro. Stanley Alexander
Secy. Bro. R. H. McMullen	Jr. S. Bro. Hiram Marlatt
Treas. W. Bro. F. Parsons	I. G. Bro. Hugh James
S. D. Bro. Thos. Hostetter	Tyler R. L. Fitzgerald

The Lodge was then closed in harmony and the Worshipful Master elect invited the officers and members and visiting brethren present to Brother Houghton's for refreshments which the previous labours rendered particularly appetizing. After spending a short but pleasant season of enjoyment and social hilarity, the closing sentiment, "Happy to meet, sorry to part, happy to meet again," caused an early dispersion, the kindest wishes to Maple Leaf pervading all.

Other charter members were: Thomas Fletcher, William Read, Rolland McDonald, John S. Clark, Henry J. Hudson, Kenneth MacKenzie and Asrael Roberts."

Of the eighteen charter members, six later resigned from the new lodge, five were suspended for N.P.D., although one was later restored to good standing and the remainder remained faithful till called to the Grand Lodge above.

The lodge was very active for a number of years. In each of the first two years, eleven new members were taken in. However during 1865, the membership dropped from 67 to 46 due to suspensions for non-payment of

dues. Apparently there was an economic recession that year. By 1869, just four years later, the membership had passed the one hundred mark. From that time on progress was in evidence until today it is St. Catharines largest lodge with over five hundred members. During the century of its history no fewer than 1,300 names have appeared on its register.

One of the most famous of its members, and one of its charter members, was James Seymour who became the only Grand Master and Grand First Principal from the vicinity. He served as Grand Master during the year 1871 and as Grand First Principal during 1874.

As Maple Leaf Lodge was the child of St. Georges, so Maple Leaf in turn sponsored two other lodges that are flourishing in the immediate neighbourhood to-day, Mountain Lodge of Thorold in 1873 and Seymour Lodge in the former Port Dalhousie in 1872.

SEYMOUR LODGE No. 277

In the early days lodges were few and far between. So interested were the brethren that they came long distances and at considerable hardship at times to meet together. As their members increased it became feasible to organize new lodges which were more convenient to the brethren.

Seymour Lodge was originated because it was difficult to get from Port Dalhousie to St. Catharines during inclement weather with horse and buggy.

In the formation of the lodge, Maple Leaf Lodge may be considered the sponsoring body as most of the charter members were from that lodge and it was named after James Seymour, former Grand Master, who also became a charter member.

The first meeting to organize it was held on January 22, 1872 in the Wood building with fourteen men present. Other meetings resulted in having Robert Wilson, D.D.G.M. give the lodge a dispensation on May 22 of that year. In due course, the lodge was dedicated by Most Wor. Bro. Seymour.

Maple Leaf Lodge, whose Master at that time was Peter McCarthy, and secretary, J. E. Beeton, paid for the charter and thus acted the elder brother to the new lodge.

The first officers installed were:

W. M. Robert Patterson
S. W. Humphrey Julian
J. W. George W. Read
Treas. Richard Wood
Secy. John Lawrie

S. D. Henry Bald
J. D. Jonathan Woodall
I. G. Richard Newman
Tyler William Scott

The first lodge meeting was held in a room in a building that stood on the present site of Frank Latcham's store on the corner of Lock and Front Streets. The rent was \$60.00 a year.

In 1890, the Denton building was erected on Lock Street and on May 12, the lodge moved there. In 1921, they purchased the building and held it

until 1947. In 1954, they moved into their present building which they now share with Grantham Lodge.

One member who might be singled out for special mention is W. Bro. T. O. Johnston who served forty-two years as secretary, and who in 1954 stepped down to the position of honorary secretary.

In the intervening years the following members have received grand honours:

Year	D. D. G. M.	Dist. Secy.
1913	J. M. A. Waugh	Frank Scott
1926	T. O. Johnston	R. C. Birrell
1934	A. R. MacDonald	G. H. Scott
1944	W. G. Crandon	J. P. Harris

The John Green Memorial Jewel was presented by this family to the lodge in 1903, and is worn by the immediate past master for his year.

TEMPLE LODGE No. 296

Soon after the formation of Seymour Lodge in Port Dalhousie, it became apparent that there was the need of a third lodge in St. Catharines. St. George's and Maple Leaf Lodges co-operated in recommending the new lodge and in its actual formation. The records of the lodge give the following information:

"Regular meeting of Temple Lodge, U.D. held in the Masonic Hall, St. Catharines on Wednesday the second day of April A.L. 5873 pursuant to summonses of W. Bro. L. S. Oille, W. M., U. D."

The Worshipful Master at the appointed time read the dispensation from the M. W. G. M., authorizing to hold meetings and having complied with all the requirements, the Lodge was opened at 8 o'clock p.m.

The Worshipful Master was pleased to appoint the following officers to serve in Temple Lodge, viz:

W. Bro. Lauchlin Leitch as Treasurer
Bro. James M. Edwin, Secretary
Bro. Theodore Thompson, as Senior Deacon
Bro. Robert S. Ness, as Junior Deacon
Bro. Frederick A. Baker, as Inner Guard
Bro. Wm. W. Greenwood, as Steward
Bro. John W. Cox, as Steward
Bro. John Reid, as Director of Ceremonies
Bro. James D. Tait, as Assistant D. of C.
Bro. John M. Currie, as Assistant D. of C.

It was decided to hold the regular meetings on the first Monday of each month. Later this was changed to the third Monday. At the same time it was decided by resolution that Bro. Theodore Ratcliffe be appointed tyler at the rate of \$1.00 per meeting served.

At the first meeting, three brethren applied for affiliation and seven citizens for initiation.

At the end of the first year, Temple Lodge decided to join with its two sister lodges in forming a Joint Board of Masonic Relief for brethren who asked for casual relief and needed help hurriedly.

Some interesting highlights may be taken from the minute book:

On January 3, 1877, "Moved and seconded that the W. M. select a committee of Temple, St. George's and Maple Leaf to hold a "Conversazione" in the temple on or about the 16th of the month." Nothing further was recorded of this event.

On April 4, 1877 the record states that a gas light for the secretary's desk was requested and also that the Masonic Association do something to ventilate the temple properly.

On May 2, 1877, a motion requested the W. M. to appoint a committee to work with St. George's and Maple Leaf Lodges to make all necessary arrangements for the Grand Lodge to meet the 2nd week in July in St. Catharines.

By May 28, 1884, there was resentment over treatment by the Board of Masonic Control about the rent charged and since the lodge seemed unable to even get a reply to their letters they decided to go elsewhere, for a time meeting in the office of one of the members, V. W. Bro. Klotz. First meeting here was held June 24, 1884 and after several meetings were held in this office, a regular meeting was held in United Workmen's Hall. However, there was a reconciliation, rent was adjusted and the brethren of Temple Lodge returned to their old quarters.

In those days, progress was slow, finances were low and when the Worshipful Master sanctioned the funeral expenses of a deceased brother, the lodge, while agreeing with the Master, asked that the brethren loan the amount to the W. M. till such time as the finances were adequate to repay them. By March 1886 there was talk of amalgamation with the other lodges of the city but nothing came of this fortunately. Despite the usual setbacks, Temple Lodge has made progress to this day.

ADANAC LODGE No. 614

After the institution of Temple Lodge in 1873, no new lodge came into being in the city for about half a century. Three lodges meeting in the temple on Ontario Street serviced the centre of the community. Seymour Lodge took care of the Northern end while Mountain Lodge in Thorold was in the south. The town of Merriton with its many paper mills and other light industry became a centre of importance. Residents here belonged to the lodges in either St. Catharines or Thorold.

During the summer of 1922, a movement got underway with the view of forming a new lodge, centred in Merriton. This culminated in a meeting

held on October 30, at which over sixty attended. At this meeting the dispensation was delivered to the new lodge. It is interesting to note how many came from sister lodges in towns and cities over the whole peninsula.

The past masters among them are listed as follows:

W. F. Fawcett	D.D.G.M.	Port Colborne	McNab 169
J. C. Limburner	D.D.G.M.	Niagara Falls	Clifton 254
R. A. Gibson	P. M.	Thorold	Mountain 221
D. Walker	P. M.	Thorold	Mountain 221
L. G. O'Connor	P. M.	Thorold	Mountain 221
D. J. Munro	P. M.	Thorold	Mountain 221
P. Holmes	P. M.	St. Catharines	St. Georges 15
S. J. Linstater	P. M.	St. Catharines	Maple Leaf 103
J. Cuthbert	P. M.	Port Colborne	McNab 169
D. Burt	P. M.	Port Colborne	McNab 169
A. Neff	P. M.	Port Colborne	McNab 169
P. Gonder	P. M.	Buffalo, N.Y.	Occidental 776
N. L. Lockhart	W. M.	St. Catharines	Temple 296
W. Wheeler	P. M.	Thorold	Mountain 221
D. S. McCrae	P. M.	Niagara Falls	Clifton 254
D. McCracken	P. M.	Port Colborne	McNab 169

No minutes of this meeting are in existence but the register indicates forty-seven Master Masons in attendance. Adanac Lodge was truly off to a good start.

On November 2, the first regular meeting was held and the following officers are recorded as in attendance:

W. M.	R. A. Gibson	Treas.	W. F. Davidson
S. W.	H. R. Savigny	Secy.	F. Sutherland
J. W.	S. A. Moffatt	S. D.	R. Bradley
J. D.	R. Thompson	J. S.	P. Rennie
I. G.	R. Stuart	Tyler	J. Prophet
S. S.	F. Kerr		

In addition there were ten members and four visitors present. Three applications were received from W. A. Richardson, James Rennie and L. J. Channel.

The portals of the lodge were well guarded as it is recorded that one of the first three applicants was rejected. The first initiation took place on December 7. The candidate was James Rennie and the immediate past master of Mountain Lodge took charge of the ceremony. The second candidate was taken by W. Bro. Gibson.

It took almost two years before the by-laws were formulated and approved.

It is of interest to note that on September 3, 1923 Bro. Wheeler and the junior warden were to be a committee to purchase cuspidors but these must not be used as a chewing tobacco receptacle. By June the purchases had been made and the committee discharged.

In April 1928, the lodge encountered trouble with its landlord who had made application for membership and had been turned down. Notice of vacation was given and in November a new location was found in the Merritton Merchantile Block.

It was about this time that a Masonic holding company was established which was finally instrumental in the lodge owning its own building.

There was evidently strong feeling in May 1927 over the dividing of the Niagara Masonic District into groups "A" and "B" and at this meeting it was decided to contact the D.D.G.M. as to details and after hearing these a motion was passed June 2, 1927 that no division take place. However, this did occur and no more was heard about it.

From this time the lodge progressed steadily from year to year until there are now well over two hundred members.

On January 1, 1961, Merritton became part of an enlarged city of St. Catharines and the lodge is now one of the eight city lodges.

PERFECTION LODGE No. 616

About 1920 the local brethren began to talk about forming a new lodge, since the present lodges' memberships were getting quite large. This talk came to fruition when in the lodge rooms at 8 p.m. on the 13th of November 1922 D.D.G.M. Fawcett of Niagara District declared that all preliminaries had been met and that the Grand Master had approved of a dispensation to hold a Masonic lodge to be known as Perfection Lodge. Robert Dunn then took the chair as W.M. and appointed the following brethren to the different chairs in the Lodge, i.e.

S. W.	Amos McComb	D. C.	Sam J. Inksater
J. W.	Eric J. S. Brown	Organist	Charles Allison
Chaplain	David King	I. G.	Ernest Fox
Treas.	Alex Jones	S. S.	Thomas B. Griffin
Sec.	Gordon Sherck	J. S.	Ralsey C. Davis
S. D.	Francis Coy	Tyler	Grover H. Davis
J. D.	Wm. A. Anderson		

On 29 October 1923 there was an important emergent meeting of the Lodge. The W.M. Robert Dunn called the lodge to order and the beautiful Ceremony of Constitution and Consecrating was conducted by M.W. Bro. Drope, assisted by D.D.G.M. Damude and many other Grand Lodge officers. The same officers were all confirmed in their chairs. There was a very large attendance of visiting brethren and the evening was brought to a close with a happy and satisfying social hour. M. W. Bro. G. M. Drope was by motion of the Lodge made an honorary member of Perfection Lodge, which was numbered 616 on the Registry of Grand Lodge.

The first three candidates got their Entered Apprentice degree on January 8, 1923, while the lodge was still under dispensation. They were

Frederick John Lowe, Manufacturer, William A. Black, Merchant and Norman S. Cumming, Railway Superintendent.

Grand Lodge Honours were not slow in coming to the new lodge and through the years the following received recognition for faithful services rendered to Perfection Lodge and Masonry in general:

Robt. L. Dunn, Grand Sword Bearer, 1923
Dr. John Herod, D.D.G.M. Niagara 10 B. 1919-1920
S. J. Inksater, D.D.G.M. Niagara 10 A. 1933-1934
B. D. Hull, G.S., 1934
Grove Davis, G.S. 1936
George McCalla, D.D.G.M. Niagara A, 1942-1943
W. A. Brown, G.S. 1943
P. G. Moore, G.S. 1948
W. C. Ellis, D.D.G.M. Niagara A, 1954-1955
Ross Yeo, G.S. 1955

Perfection Lodge showed progress from the beginning. Starting with sixteen charter members and several affiliates, sixteen new candidates were initiated during the first year and throughout most of its history it has continued to progress. At the time of this writing in 1962 there is an enrolment of 225 brethren in good standing.

ST. ANDREWS LODGE NO. 661

St. Catharines has long been noted for the special groups that assemble to confer degrees. One of the most prominent was composed of brethren with Scottish background. On invitation they visited many of the District lodges to confer degrees and instal masters. This group kept quite intact for many years.

In January 1949, a number of the group gathered at the home of James Thomson with the view of forming a new lodge. Joseph Backus acted as chairman and Edwin MacLean as secretary. It was decided to seek a dispensation and the following were selected as the first officers:

W. M.	James Thomson	S. D.	J. Muir
I. P.	John Johnstone	J. D.	S. Hourston
S. W.	A. R. Blaik	S. S.	F. R. Allison
J. W.	David M. Donnelly	J. S.	P. Hunter
Treas.	Alex Mitchell	D. of C.	D. W. G. Scott
Secy.	J. H. Cunningham	Tyler	J. Garland
Chap.	J. Davidson		

Along with the officers were the following charter members, Joseph Backus, Ed. MacLean, James J. Anderson, John Storrie, Harry MacPherson, Robert Dunn.

The title, St. Andrew's Lodge, was chosen because Andrew was the second Apostle to be called, also that he was the Patron Saint of Scotland.

Like his Master, Andrew was crucified on a cross. His cross, however, was in the form of an "X", which later became known as St. Andrew's Cross.

On February 25, 1949, a dispensation was presented to the new lodge by Chas. H. Hesburn, D.D.G.M. of Niagara District A.

The evening of September 23, 1949, was one of lasting interest. At the close of the work of the evening, James S. Anderson, W.M. of Temple Lodge assumed the Masters Chair. He requested the Past Masters and members of Temple Lodge form a St. Andrew's Cross on the floor of the lodge. He then asked the officers of St. Andrew's Lodge to stand opposite their opposite numbers of Temple Lodge in their respective places. Brother Anderson instructed his officers each to present a collar and jewel to the officer opposite him. When this was completed, numerous other presentations were made.

The warrant was delivered and presented on October 28, 1949 by M. W. Bro. T. H. Simpson, P.G.M. assisted by many other past and present Grand Lodge officers.

On March 3, 1950, further presentations were made. On this occasion J. Johnstone, W. B. H. MacPherson and J. Hollinshead presented the lodge with the Union Jack, the Canadian Ensign and St. Andrew's Flag. They were of silk with silk cords and tassels. The bases were metal and teakwood with the thistle carved upon them.

On April 21, 1950, Ed Armstrong of Dominion Regalia, Toronto, presented Royal Stuart tartan ribbons to the officers of the lodge. These tartans were to be worn from the left shoulder across the chest to the right side and were to be part of the officer's dress on special occasions and when visiting.

This Lodge expanded very rapidly until now it has over 160 members on its roll. One of the charter members, Fred R. Allison served as D.D.G.M. in 1960.

GRANTHAM LODGE No. 697

Following World War II, Grantham Township, which surrounded St. Catharines, grew rapidly in population. Many new sub-divisions were opened and filled. Among the new residents, many were members of the Masonic order, a considerable number of whom affiliated with the older established lodges.

By 1958, there grew the need and desire to establish a new lodge to serve this growing area. The leader of the movement was Ben. Schaab, a past master and secretary of Seymour Lodge. On May 6, he called a meeting of interested brethren at the home of S. D. Costen. Eight past masters attended. They represented seven lodges. At this meeting it was decided to apply for a dispensation for a new lodge to be known as Grantham Lodge and which would meet in the lodge room at Port Dalhousie, owned by Seymour Lodge.

The latter lodge offered to sponsor its neighbour. A tentative slate of officers was selected as follows:

W. M.	F. G. White	Chaplain	S. W. Bunston
I. P. M.	B. E. Schaab	S. D.	A. Hartley
S. W.	F. L. Collard	J. D.	S. A. Stevens
J. W.	R. McClennan	I. G.	S. D. Costen
Secy.	W. W. Tanner	S. S.	W. S. Coolin
Treas.	H. H. Nicholson	J. S.	R. Abercrombie
D. of C.	E. R. Schrumm	Tyler	N. C. Brewster

The charter was presented on September 29, 1958 by M. W. Bro. W. J. Dunlop. It contained the names of thirty-four members. At the close of the ceremony, Dr. Dunlop was made an honorary member.

This, the newest lodge of the city, has the virility of youth and is making rapid strides.

MOUNT MORIAH CHAPTER, R.A.M., No. 14

The Grand Lodge of Canada was founded in 1855, to be followed two years later by the Grand Chapter of Royal Arch Masons. This gave a great impetus to all branches of Masonry. The need was felt for Capitular Masonry to be active in the Niagara Peninsula, so the nineteenth warrant in that area was given to Mount Moriah Chapter on February 21, 1861.

The organization meeting was held on July 10, 1860 in the lodge room on Ontario Street with the following in attendance:

James Seymour	St. John's Chapter No. 6, Hamilton
Dr. Edwin Goodman	St. John's Chapter No. 6, Hamilton
Charles R. Camp	St. John's Chapter No. 6, Hamilton
John T. Parker	St. Andrew's Chapter No. 4, Toronto
Henry G. Keefer	Washington Chapter No. 13, Marysville, Cal.
Fred Parsons	Ames Chapter No. 88, Lockport, N.Y.
Dr. Theophilus Mack	Buffalo Chapter No. 71, Buffalo, N.Y.
Robert Wilson	King Solomon Chapter No. 8, Toronto
Thomas Bird Harris	Hiram Chapter No. 2, Hamilton

A petition was forwarded to Grand Chapter and a dispensation was granted on January 19, 1861. On January 22, the Grand Superintendent for the Hamilton district installed the Principals. On February 21, the warrant was presented.

Among those early Companions who brought lustre to themselves and Mount Moriah Chapter was most Excellent Companion James Seymour. He was born in Limerick, Ireland in 1824 and came to Halifax, N.S., when but four years of age. His boyhood days were spent in the Maritimes. Later he became associated with the *Toronto Globe* and the *Hamilton Spectator* and finally purchased the *St. Catharines Constitution*. This was then an influential weekly newspaper. He continued to publish it till he was appointed Collector of Inland Revenue in 1884. As already mentioned he was a charter

member of this Chapter, becoming its First Principal. He was also very active in Maple Leaf Lodge, No. 103, becoming its first junior warden and its Worshipful Master in 1860. He was elected Grand Master of the Grand Lodge of Canada in the Province of Ontario in 1871 and the Grand First Principal of the Grand Chapter of Ontario in 1874. His election took place at a Convocation of Grand Chapter held in St. Catharines to which Mount Moriah Chapter acted as host.

Another equally illustrious Companion was Dr. Theophilus Mack who also came from Ireland, the city of Dublin, where he was born April 20, 1820. He came to Canada and trained as a doctor in one of the marine corps. This was in Amherstburg and Geneva College, N.Y. He returned to Canada and began to practise medicine in St. Catharines, Ont., in 1884. An interesting event in his very busy life was when he was called to Toronto to attend Hon. George Brown, one of the Fathers of Confederation, after Brown had been shot by an assassin. Dr. Mack also became famous as the doctor who started the first training school for nurses in Canada. This is now known as the Mack Training School for Nurses and is still located in St. Catharines, where Dr. Mack founded it in 1874. He was also interested in the local mineral springs and built Springbank for sick people coming to take the waters at the springs. He was also the founder of St. Catharines General Hospital. He was an enthusiastic Mason and was a charter member of Mount Moriah Chapter No. 19 and its first Scribe "E". He was also a member of St. George's Lodge No. 15.

Included in that memorable and cherished group was another local medical doctor, Dr. E. Goodman. He assisted Dr. Mack in organizing St. Catharines General Hospital. He was attached to the local militia during the Fenian Raids of 1866 and was on active service at the Battle of Ridgeway in 1866. He was a charter member of Mount Moriah and became its first Second Principal.

Early members came from widely scattered parts of the Peninsula, namely St. Catharines, Thorold, Niagara, Centreville, Port Dalhousie, St. Davids, Queenston, Stamford, Grimsby, Dunnville, Beamsville, Welland, Clifton, Black Creek and Fort Erie. It must have taken real interest in Capitular Masonry for these companions to be regular attendants. Old records attest to the fact that those farthest away would drive some ten miles, change horses, drive another ten miles, repeat the performance and so on until they arrived at St. Catharines, repeating the undertaking in reverse after the meeting. Companions were picked up along the way and these meetings were eagerly anticipated.

Despite distance, weather and other hindrances the Chapter gradually grew and by 1904 had reached a membership of 100 members — a remarkable increase from the nine charter members in 1861. During the next fourteen years it doubled its membership again. There were also poor years. In each

of the years 1893, 1887, 1931 there were no Mark Masters made, although there were two affiliates in 1931. One highlight was that wonderful night, February 13, 1953 when 12 brethren were advanced to the honorary degree of Mark Master Mason. Again one reads with delight of January 5, 1866 when 12 brethren journeyed from Dunnville, with other companions and were also advanced. The year 1921 was a banner year and one still referred to by the older companions, because that year 36 brethren received their M.M.M. degree.

Early history of the Chapter shows that the officers came from every walk of life. Among the First Principals were 3 teachers, 4 farmers, 4 doctors, 8 merchants, 3 lawyers and 1 clergyman.

Besides the Convocation of Grand Chapter held in St. Catharines in 1875, a second Convocation was held here in 1936.

In those early days Chapters worked four degrees, namely M.M.M.; P.M.; M.E.M.; and R.A.M. This caused considerable difficulties with the Grand Chapter of England which was not resolved till the year Mount Moriah was granted its charter, namely 1861. Irregularities in granting the P.M. degree in Ontario Chapters caused this degree to be discontinued in 1896. Today New York Chapters frequently work this degree for our companions and grant them a certificate to this effect, making it possible for them to visit chapters 'across the river'. Local companions have always appreciated this gesture of good will and many avail themselves of this courtesy each year.

PLANTAGENET PRECEPTORY No. 8 KNIGHTS TEMPLARS (1866)

The first record we have of the Knights Templars in St. Catharines was on July 10 and 11, 1862, when the seventh annual assembly was held in this community. At this session it was announced that the Supreme Grand Conclave had granted authority to the Provincial Grand Conclave to regulate its own fees of honour, and that the power of granting dispensation for new Encampments would be vested in future in the Provincial Grand Commander. The Grand Conclave immediately amended its regulations to provide for these important concessions.

At this meeting the several degrees, or points, of Knight of the Sword, Knight of the East, and Knight of the East and West were conferred by the Grand Commander on such fraters present as had not previously received them.

The eleventh annual assembly was held in St. Catharines on August 15, 1866. On this occasion a petition was received, dated March 20, 1866, from a number of knights resident in St. Catharines and vicinity, praying for authority to open an encampment in St. Catharines, to be called Plantagenet. A dispensation was immediately issued, pending the receipt of a warrant from England.

According to an old record book of this organization, a meeting had previously been held in the Masonic Hall. In attendance were:

Dr. Theophilus Mack, Lake Erie Encampment, Buffalo
James Seymour, Godfrey de Buillon Encampment, Hamilton
Dr. Edwin Goodman, Godfrey de Buillon Encampment, Hamilton
Isaac Pemberton Wilson, Godfrey de Buillon Encampment, Hamilton
William McGhie, Godfrey de Buillon Encampment, Hamilton

The petition for a dispensation contained these additional names:

James Mackay, Godfrey de Buillon Encampment, Hamilton
John Walter Murton, Godfrey de Buillon Encampment, Hamilton
Thomas Bird Harris, Godfrey de Buillon Encampment, Hamilton
The Hamilton Encampment was the sponsoring body.

The charter listed the following as first officers:

E. Com.	James Seymour
1st Capt.	Edwin Goodman
2nd Capt.	Theophilus Mack
Registrar and Capt. Lines	William McGhie
Equerry	Isaac P. Willson

The first regular assembly was held on January 14, 1867 at which time there were applications from thirteen members of Mount Moriah Chapter.

The Preceptory grew and prospered and although many times there were only six or seven in attendance, yet there was much interest in the work of the Preceptory. Repeatedly the end of the year report claimed two or three new members with one or two being removed from the roll for various reasons. It was a time of rejoicing when in 1871 four new knights were added to the roll and none during the year removed.

The regular meeting of April 14, 1873, had a long report of the discussions taking place as regards a Convent General for the whole British Empire and the report was closed advising that the Fraters keep a close watch on developments. It was at this time that the word Masonic was dropped. Encampments became Preceptories and Commanders became Preceptors; the titles "Chaplain", "Constable" and "Marshall" replaced the titles of Prelate and First and Second Captains. The use of the Masonic apron was also discontinued at this time. At this regular meeting the officers were addressed by their new titles. The Convent General delayed for a long time in acceding to the request of the Canadian body to have its own Great Priory and Plantagenet was wholeheartedly behind the agitation, and finally in 1876 Plantagenet exchanged its English Charter for one issued by the National Great Priory of Canada. This was in 1876.

From that time on Plantagenet continued to progress with good men and true in charge of the work. They builded well and they builded truly and as a result, as Plantagenet nears its centennial, it is in good financial position and has at present a membership of approximately 100 knights.

Almost 150 eventful years have passed into history since Masonry was established in St. Catharines. Its members have taken a leading part in civic, religious and social undertakings. Many have attained renown in their various fields. The many citizens who have practised Masonic precepts and tried to model their lives on its teaching, goes to prove that the mission of the organization has been eminently successful. We, who follow in their footsteps, can look back with pleasurable pride.

APPENDIX I

The corner stone of St. George's Church, St. Catharines, was laid with full Masonic honours on the 20th of July, 1835.

The scroll deposited beneath the corner stone reads as follows:

ST. GEORGE'S CHURCH

Diocese of Quebec

Episcopal Bishops: The Right Reverend Lord Bishop Mountain.

Second and now present Bishop: The Hon. and Right Rev. Chas. J. Stewart.

The Foundation or Corner Stone of the Church was laid in the Town of St. Catharines, on Monday, the 20th day of July, in Anno Lucis 1835 and in the fifth of the Reign of William 4th of Great Britain and Ireland, King, Defender of the Faith, etc.

A.D. 1835

The present Incumbent of the Church, The Rev. James Clarke.

In the year of Our Lord 1795 the Honourable Robert Hamilton of Queenston granted to George Adams and Thomas Merritt, Esquires, two acres of land in St. Catharines, in trust to them and their successors for the site of a Church and burial ground for the Church of England, in the Province of Upper Canada, upon which a church was erected, but the great increase of population of this town requiring a more extensive and suitable building wherein to perform public worship, the new trustees — Henry Mittleberger and Elias Adams — have disposed of the said grant in order to enable them to erect the building which now encloses this scroll. For that purpose Wm. Hamilton Merritt, Esquire, has also conveyed to Henry Mittleberger and Elias Adams, Esquires, trustees and elected Churchwardens for the Township of Grantham, one acre and one-tenth of land, to which they have added, by purchase from the funds of the Church lands granted by the late Honourable Robert Hamilton, a piece of ground for a burial place in front of which this Church now stands: being 45 x 60 feet.

Erected during the administration of Sir John Colborne, K.C.B., Lieutenant-Governor of the Province.

Builders of Mason Work, James Gilleland, Sr.; of Joiner Work, Samuel Haight.

Saint George's Lodge No. 15, at St. Catharines: first Provincial Grand Master, Rt. Worshipful George Adams.

Former Masters in Succession:—

Worshipful Thomas Merritt	Worshipful George Adams
Worshipful Amos McKinney	Worshipful Charles Ingersoll
Worshipful Ebenezer Colliver	Worshipful Robert Campbell
Worshipful Peter Ten Broek Pawling	Worshipful Jonathan H. Clendennan
Worshipful George Rykert	Worshipful Peter S. Campbell
Worshipful Jacob Dittrick	Worshipful David William Smith

Present Officers of the Lodge:—

Jonathan H. Clendennan,	W.M.
Lewis Traver,	S.W.
George Ackert,	J.W.
Samuel Dolson,	S.D.
Joseph Markwell (deceased),	J.D.
Elias S. Adams,	Secretary
Peter Smith Campbell,	Treasurer
John Wright,	Tyler

Population of St. Catharines in February A.D. 1835 as taken by the assessors — 1,130. Contains an ancient "Episcopal Church," a "Roman Catholic Church" a "Presbyterian Church" (not completed), a "Canadian Wesleyan Methodist Chapel" — and a Chapel for people of colour.

The above is taken from "*Historic and Centenary Review*" — By the Reverend Robert Ker.

APPENDIX II

Special Communication of the Provincial Grand Lodge of Canada West, at St. Catharines, October 1848.

In October of 1848, the impressive ceremonial of laying a corner stone at St. Catharines was performed by R. W. Bro. Sir Allan N. MacNab, the Provincial Grand Master. An especial meeting had been summoned for the purpose, and the ceremony was not only attended by a large number of brethren of Grand Lodge and the private lodges in the vicinity, but was viewed by an immense concourse of people from the town and surrounding country. The official minutes read:

"At an especial meeting of the P. Grand Lodge, holden at St. Catharines, on Monday, the 30th day of October, 1848, for the purpose of laying the foundation stone of a Town Hall, in the course of erection in that place.

Present

The Right Worshipful Bro. Sir Allan Napier MacNab, Provincial Grand Master.

The Right Worshipful Bro. Thomas Gibbs Ridout, Deputy Provincial Grand Master.

W. Bro. Henry Melville, as P. Grand Senior Warden

V. W. Bro. P. V. Meyerhoffer, as P.G. Chaplain

V. W. Bro. Alexander Burnside, P.G. Treasurer

V. W. Bro. Robert McClure, P.G. Registrar

V. W. Bro. Francis Richardson, P.G. Secretary

W. Bro. Charles Lynes, P.G. Senior Deacon

W. Bro. George Rykert, P.G. Junior Deacon

Bro. Kivas Tully, P.G. Superintendent of Works

V. W. Bro. Richard Watson, as P.G. Director of Ceremonies

W. Bro. W. M. Wilson, P.G. Sword Bearer

Bro. Thomas Duggan, W. Bro. Nathan Gatchell, Bro. J. L. Rannay,
P.G. Stewards

Bro. Henry Schallehn, Bro. W. F. Murray, Bro. R. L. Fitzgerald,
P.G. Stewards

Bro. John Morrison, P.G. Tyler

The Masters, Past Masters, and Wardens of several lodges.

The Provincial Grand Lodge was opened in due form at 4 o'clock p.m., with solemn prayer.

The Right Worshipful Provincial Grand Master having stated the purpose for which the Provincial Grand Lodge had been assembled, directed the Provincial Grand Director of Ceremonies to form the procession. The brethren then proceeded to the site of the intended building, and the band having played "Rule Britannia," the Right Worshipful Deputy Provincial Grand Master delivered to the people the following address:—

"Men, women and children, here assembled to-day, to behold this ceremony, know all of you, that we be lawful Masons, true to the laws of our country, and established of old, with peace and honour, in most countries, to do good to our brethren, to build great buildings and to fear God, who is the great Architect of all things. We have among us concealed from the eyes of all men, secrets which may not be revealed, and which no man has discovered; but these secrets are lawful and honourable to know by Masons, who only have the keeping of them to the end of time. Unless our Craft were good and our calling honourable, we should not have lasted so many centuries, nor should we have had so many illustrious brothers in our Order, ready to promote our laws and further our interests. To-day we are here assembled in the presence of you all, to build a hall for the public use of this town, which we pray God may prosper, if it seem good to Him, that it may become a building for good men and good deeds, and promote harmony and brotherly love till the world itself shall end." — So mote it be.

The Provincial Grand Chaplain offered up prayer, invoking the protection of the Great Architect of the Universe to the building, after which the Provincial Grand Secretary read the inscription engraven on the plate. The Provincial Grand Treasurer deposited a bottle containing coins, papers, etc., in the cavity. The P. Grand Secretary placed the inscription plate on it, and cement was placed on the lower stone.

The trowel (of silver) was then presented to R. W. Provincial Grand Master by the President of the Board of Police, who in presenting it read the followinig inscription:—

Presented to

SIR A. N. MacNAB, M.P.P.,

Provincial Grand Master of Free and Accepted Masons for Canada West. By the President and Members of the Board of Police, on the occasion of laying the corner stone of a Town Hall and Market House at St. Catharines, on the 30th October, 1848.

To which the R.W. Provincial Grand Master made a suitable reply.

The R. W. Provincial Grand Master then proceeded to spread the cement, and the stone was lowered in its place, the band playing the National Anthem; after which he was pleased to prove that the stone was truly adjusted by the plumb rule, level and square, which were successively handed to him by the Senior and Junior Grand Wardens and Deputy Provincial Grand Master, when the Mall being also presented to him by the R. W. Deputy Provincial Grand Master, he gave the stone three distinct knocks, and said:—

“May the Great Architect of the Universe grant a blessing on this foundation stone which we have now laid, and by His Providence enable us to finish every other work which may be undertaken for the benefit and advantage of this town.”

The Cornucopia, containing corn, and two ewers, containing wine and oil, were then successively presented by the Deputy Provincial Grand Master to the Provincial Grand Master, who scattered the corn and poured out the oil and wine upon the stone, saying:—

“May the all-bounteous Author of nature grant an abundance of corn, wine and oil, with all other necessities, conveniences and comforts to this town, and may the same Providence preside over and preserve it from ruin and decay to the latest posterity.”

The Provincial Grand Superintendent of Works then presented the plans of the building to the Provincial Grand Master, who inspected and returned them to him, together with the several working implements, and thus addressed him:—

“Mr. Architect, the foundation stone of this Town Hall, planned in much wisdom by you, being now laid, and these implements having been applied to it by me, and approved of, I now return them to you in full confidence that as a skilful and faithful workman you will cause them to be used in such a manner that the building may rise in order, harmony and beauty, and being perfected in strength, will answer every purpose for which it is intended, to your credit and to the honour of those who have selected you.”

The above ceremonies being completed, an address was delivered by W. Bro. W. M. Wilson, P. Grand Sword Bearer, and P. M. St. John's Lodge, Simcoe, who had been appointed to perform the duties of Grand Orator for the occasion; after which an address was presented by the President of the Board of Police to the Provincial Grand Master, who made a suitable reply thereto.

The procession was then re-formed and returned to the lodge room in the usual manner; after which

The Provincial Grand Lodge was closed in due form at half-past six o'clock p.m., with solemn prayer.

(signed) FRANCIS RICHARDSON,
Prov. Grand Secretary."

APPENDIX III

TEMPLE LODGE No. 296.

Charter Members as shown on Charter in Lodge Room.

This Charter was issued by Most Wor. Bro. Wm. M. Wilson, Grand Master Rt. Wor. Bro. Thomas White, Jr., Deputy Grand Master and Rt. Wor. Bro. T. B. Harris, Grand Scribe, A.D. 10 July, 1873.

Lucius Sterne Oille	W.M.
William F. Biggar	S.W.
Calvin Brown	J.W.
James Seymour	
Robert McFate	
James McEdward	Secretary
John McB. Currie	
John Riordan	
Robert Matheson	
Frederick A. Baker	I.G.
George Graves	
John W. Cox	J.S.
Laughlin Leitch	Treasurer
James Binley Benson	
Robert Ness	J.D.
Roswell H. Smith	
James D. Tait	
Theodore Thompson	S.D.
William Walter Greenwood	D.C.

APPENDIX IV

ORGANIZATION OF ST. CATHARINES MASONIC ASSOCIATION, 1871

Be It Remembered that on this Thirty-first day of January in the year of our Lord one thousand eight hundred and seventy-one

We the Undersigned have resolved to form Ourselves into a Company according to the Provisions of a certain Act of the Parliament of Canada

passed in the Twenty-third year of the Reign of Her Majesty Queen Victoria Chapter Thirty-one entitled "The Joint Stock Companies Judicial Incorporation Act" to be called "The Masonic Association of St. Catharines" for the purpose of erecting a building to be used in part as a Mechanics' Institute or Public Reading or Lecture Room on the Town of St. Catharines in the County of Lincoln and Province of Ontario.

And We do hereby further Declare that the Capital Stock of the said Association shall be fifteen thousand dollars which shall be divided into Six hundred Shares of twenty-five dollars each.

And We whose names are subscribed hereto with our respective address calling and amount of Subscription are the persons making this Declaration and that

Albert Chatfield, Robert Struthers and George Groves All of the said Town of St. Catharines shall be the First Directors of the said Association or Company.

Names	Address	Calling	Amount
Albert Chatfield, Trustee	St. Catharines	Manufacturer	\$ 800.00
George Groves,	St. Catharines	Official Assignee	700.00
Robert Struthers, Trustee	St. Catharines	Merchant	1,500.00
James Seymour	St. Catharines	Collector Internal Revenue	400.00
Edwin Goodman	St. Catharines	Physician	400.00
Albert George Brown	St. Catharines	Barrister	400.00
Calvin Brown	St. Catharines	Barrister	400.00
Henry Carlisle	St. Catharines	Merchant	400.00
George Groves	St. Catharines	Official Assignee	100.00
James Davidson Tait	St. Catharines	Merchant	200.00
James McEdward	St. Catharines	Accountant	50.00
James Birdall Fowler	St. Catharines	Merchant	400.00
Peter McCarthy	St. Catharines	Barrister	200.00
William McAndrews	St. Catharines	Merchant	50.00
Emanuel Nethenvery	St. Catharines	Merchant	100.00
Daniel Webster Bixby	St. Catharines	Bookseller	100.00
Robert Hill McMullin	St. Catharines	Jeweller	100.00
Robert Struthers	St. Catharines	Merchant	100.00
William Walker Greenwood	St. Catharines	Druggist	100.00
Joseph Edward Beeton	St. Catharines	Druggist	50.00
Lewis Nelson Soper	St. Catharines	Music Dealer	100.00
Louis Dorr	St. Catharines	Mason	200.00
John William Coy	St. Catharines	Merchant	25.00
Samuel Goodfellow Dolson	St. Catharines	Builder	400.00
Levi Yale	St. Catharines	Manufacturer	200.00
James Albert Mills	St. Catharines	Machinist	100.00
William Byles Beeton	St. Catharines	Druggist	200.00
Lucius Sterne Oille	St. Catharines	Physician	400.00

Witness
 J. McPhee, — Registrar of the
 County of Lincoln to the Signature
 of Albert Chatfield and J. McPhee
W. W. Powell, Deputy Registrar of
 the said County as to all the
 remaining signatures.

No. 62

CANADIAN MASONIC RESEARCH ASSOCIATION



NIAGARA LODGE No. 2, G.R.C.O.

Niagara-on-the-Lake, Ont.

Ontario's Pioneer Lodge

By V. W. Bro. J. Lawrence Runnalls



Read at the 32nd Meeting of the Association, held at
St. Catharines, Ont., November 14, 1961.

FOREWORD

Niagara Lodge No. 2 A.F. and A.M., G.R.C., is the senior lodge in the Province of Ontario. It seems odd to the casual reader to learn that it holds the number two and that there is no lodge with number one. There was a lodge called the Grand Master's Lodge, at Niagara, that held first place but it did not long survive. Between 1846 and 1855, St. Andrew's Lodge in Toronto held first place. However, when the Canadian Grand Lodge was formed, it remained outside. In the re-numbering in 1856, the Lodge of Social and Military Virtues of Montreal was given the first number. When the Grand Lodge of Quebec was formed, it was erased leaving Niagara Lodge as the first.

Niagara Lodge is heir to Masonry of the early days of the Niagara frontier, with its numerous lodges that operated from time to time. With the exception of a few years, when the Craft everywhere in the Province was quite inactive, Masons have met at, or in the vicinity of, Niagara since 1773.

It is little wonder that the brethren of this lodge are proud of their heritage.



Niagara Masonic Hall — On the Site of Ontario's First Masonic Building.

EARLY HISTORY OF NIAGARA

The word Niagara is an Indian word full of meaning. Quinagarah, Ongiara, or Niagara, along with nearly forty one other forms of the word, which in the Neutral tongue means "The Strait," was the name given to that part of Ontario lying between the Lakes, Erie and Ontario. The Indians had a village on the plains at the mouth of the river on its west side.

The town, when peopled by newcomers from the newly-formed United States, became known in turn as Loyal Village, Butlersburg, West Niagara, Nassau, Newark, Niagara and now the post office is named Niagara-on-the-Lake. (To distinguish it from Niagara Falls — a few miles to the south.) It has been said that to know the history of Niagara is to know the history of Upper Canada. Niagara was at different times a legislative, military, literary, commercial, naval, educational and social centre; the centre too of the Indian trade and the refuge of escaped slaves. A town, that has been the scene of a battle, that had the first parliament, two of the first churches, the first library, the first newspaper and the first agricultural society in Ontario, may claim to be of special interest to the historian.

The site of the town was, at the coming of the white man, the abode of the Neutral Indians, so called because in the wars between the Iroquois and the Hurons they took no part.

The first European visitor of which there is record was Father Dailion who is said to have celebrated mass on the west side of the river in 1624. Galinee and Dollier came in 1640 and again in 1669. In 1679, Sieur de la Salle camped there en route to the upper lakes. He built his famous ship, Griffon, higher up the river.

By the treaty of 1764, concluded by Sir William Johnson, the Indians ceded a tract on both sides of the river to the British.

The first white settlement began in 1779, when settlers tried to raise farm produce for the military establishment at Fort Niagara on the east side of the river at its mouth. Two years later, Colonel John Butler had four or five families settled in homes. He mentioned Peter and James Secord, two of the families who were about to erect a saw and grist mill. In a petition to Lieutenant-Governor Simcoe, dated August 1, 1794, Peter Secord asserted that he was "the first settler on land in this country."

In a survey of settlement at Niagara on August 25, 1782, there were sixteen heads of families listed as follows: Isaac Dobson, Peter Secord, John Secord, James Secord, George Stuart, John Depue, George Field, Daniel Rose, Elijah Phelps, Philip Bender, Samuel Lutz, Michael Showers, Hermanus House, Thomas McMiiken, Adam Young and McGregor Van Every. A number of these settlers had been among the famous Butler's Rangers. Butler himself, who had assumed the position of Acting Superintendent of the Six Nations, had made his headquarters at Fort Niagara from 1777 onward.

In 1792, Canada was divided into two provinces by the Constitutional Act (Canada Act). John Graves Simcoe was named as the first Lieutenant-Governor of the upper province called Canada West or Upper Canada. He chose Niagara as the first capital, re-naming it Newark, and called parliament for November, 1792. By 1797, the government had moved to Toronto (York) to be more central and to be more distant from the United States border. But Niagara continued to be the centre of life for the western part of the province for years to come.

After the withdrawal of the capital, Niagara continued to be the County town for Lincoln. When St. Catharines attained this honour in 1862, the old town gradually diminished in importance until today it is quaint with its old forts, Navy Hall, historic churches and former mansions.

LODGE NO. 156 OF THE EIGHTH OR KING'S REGIMENT OF FOOT

The Grand Lodge of England (Moderns) began the practice, mid-way in the eighteenth century, of granting travelling warrants to military units. The first of these went to the 8th or King's Regiment of Foot. This regiment was organized in 1685 and was first named the Queen's Regiment in honour of Queen Anne. In 1751 under King George I, it was changed to the 8th or King's Regiment.

In May 1768, the regiment embarked for America and after spending several years at Quebec, Montreal and Chambly, it was ordered in 1773 to Niagara and was stationed at Fort Niagara. It remained there for twelve years when it was relieved by the 65th Regiment to take up duties at Detroit. In 1808, it returned to England but subsequently served at Quebec, Montreal, Kingston and York. Once again it returned to Niagara, this time being quartered on the west side of the river at Fort George.

Records in the Grand Lodge of England list certificates of five members of this lodge. They are: Joseph Clement, Henry Nelles, Henry W. Nelles, and Daniel Servos. The first four were issued when the men were in Canada, the fifth after the regiment returned to Salisbury, England. Joseph Clement's certificate was dated 1780.

The Lodge of the 8th or King's Regiment was warranted on February 15, 1755 and was given the number 255. The first meeting place was at the Haunch of Venison, Maidstone, Kent. Soon it was moved to Salisbury where it made its main location for many years to come.

Soon the number was changed to 195 and, in 1770, to 156. In later years it bore the numbers 124, 125 and 112. Grand Lodge erased the lodge in 1813 at the union of the two grand lodges.

While the regiment was stationed at Fort Niagara between the years 1773 - 1785, the lodge met in a stone building called "The Castle," a part of the fort.

The only trace of the work of this lodge is a letter written by the master to the grand secretary acknowledging the receipt of a letter containing the renewal of the warrant. On the arrival in Canada, the lodge had placed itself on the roll of the Provincial Grand Lodge of Quebec and was given the Number 5. This number had originally belonged to the sea lodge of H.M.S. Canceaux but in 1771 the vessel left Quebec and the number was considered vacant. The letter referred to above is as follows:

Niagara, 26th July, 1781.

Dear Brother,

This is to inform you that acknowledged the receipt of your letter, dated 31st March, 1779, (with which we also received a renewal of our warrant, etc.) last year. We are now glad to have an opportunity of remitting by the Bearer (Brother Pollard) Five Guineas to the R.W. Grand Lodge, which is to be disposed of as they may think fit.

From the uncertainty of corresponding with you in these times. We beg leave to inform you, that we have on that account, renewed our correspondence with the Provincial Grand Lodge at Quebec, to whom we make such Donations as our circumstances will admit of; which correspondence, we hope, will meet with the R.W. Grand Lodge's approbation . . . notwithstanding which, we mean to keep up regular correspondence that you observe to use in your last Letter by every safe opportunity.

We wish to have any Regulations, etc., which may have happened since we heard from you last, sent unto us, and all Demands whatever shall be duly honored. In the meantime, I beg leave, in the Names of the rest of the Brethren of Lodge No. 156, to subscribe myself with respect.

Dear Brother,

Your most obedient and
most humble servant,

JOHN McLAUCHLAN, Mr.,
Sergt. King's (or 8th) Regiment.

James Heseltine, Esq.

While the lodge was stationed at Niagara, its membership was about forty. (In 1779, there was a complement of 386 at various establishments in Upper Canada). Appendix III is a copy of the register of this lodge between the years 1776 and 1789 as kept by the Grand Lodge of England. The names of the non-commissioned officers are not mentioned.)

Records indicate that members of the military lodges became the founders of the permanent lodges in the areas where they were stationed. The first of these in the Niagara peninsula was St. John's Lodge of Friendship No. 2. It is unfortunate that records have not been left showing how the early Masons fraternized in pioneer days. It may be taken for granted that there was much coming and going of brethren across the Niagara River.

ST. JOHN'S LODGE OF FRIENDSHIP NO. 2,
TOWNSHIP OF NIAGARA
1782 - 1794

As stated before, Lodge No. 156 was a military lodge stationed at Fort Niagara on the east side of the Niagara River at its mouth. To complement this, civilians on the west side were organized into a lodge, known as St. John's Lodge of Friendship in 1782. Records indicate that this lodge bore the number 2 but its origin is vague. It is supposed that it was warranted by the Grand Lodge of Ireland. Dubious proof of this is found in the record of a visitor in 1824 to St. Andrew's Lodge No. 1, P.R., York (Toronto). He registered as being a member of "No. 2, Registry of Ireland". It is supposed he became a member of St. John's Lodge between 1781-90.

The lodge was held at several sites in the township.

The earliest petition extant is that of Joseph Brown dated September 14, 1782. Later the lodge met in his home which was on Lot 13, Township of Niagara, almost midway between Queenston and Niagara along the River Road. Along with this petition, there were several others found. They were of:

James Cooper, 1782 (no date)
Charles Field, Aug. 7, 1787
Jesse Hubbard, Apr. 16, 1790
Minor Bredt, Apr. 30, 1790
Thos. Clark, Apr. 18, 1796

There are also recorded others initiated in this lodge. Among them were: Thos. Ingersol, John Clow, John Chrysler and James Secord.

The fact that all of the early petitions from this lodge during the years 1782-1790, and those of St. John's Lodge of Friendship No. 2 under the Jarvis warrant 1796-1810, were found tied into one package and labelled St. John's Lodge of Friendship No. 2, Niagara" indicate that the lodge warranted in 1795 was a continuation of the early lodge.

ST. JOHN'S LODGE NO. 19, AT NIAGARA
1787 - 1794

It is quite difficult to differentiate among the several St. John's Lodges at Niagara. No fewer than three were in operation between 1782 and 1822. It is supposed that there was a very close connection among these Lodges, the first two merging to form the third.

The second St. John's Lodge was warranted on October 10, 1787. Its authority came from the Provincial Grand Lodge of Quebec, which worked under the Grand Lodge of England (Moderns). It was given the number 19 in the provincial register and 521 on the English register.

The first master was Colonel John Butler and the secretary was Ralfe Clench.

It was customary for a selected committee to carry on organizational work and to communicate with the Grand Secretary in England. On October 23, 1787, the committee wrote as follows:

"Upon the Petition of Lieut. Colonel Butler a warrant was granted, 19th Inst., constituting a lodge at Niagara by the name of St. John's Lodge No. 19, of which our said Bro. Col. Butler is appointed Master; the Fee of five guineas for the same together with our annual donation of One Guinea will be given you by our W. Brother Adams Lymburner, Esqr."

A further meeting was called for October by a notice in the Gazette as follows:

"A meeting of the members of St. John's Lodge No. 19, to be held in the lodge room, Newark, on the second Tuesday in October at 11 o'clock, A.M., of which all concerned are desired to take notice.

By order

31st July, 1794.

Ralfe, Secretary."

As the records of this lodge, along with its successors, were destroyed by fire in 1860, no conclusive proof can be obtained as to what occurred at these meetings. However, it can be assumed that steps were taken to organize the new lodge and eventually to return its former warrant to Quebec. It is known that the summons calling for the organization meeting of St. John's Lodge of Friendship No. 2 was sent out by Ralfe Clench, as secretary. He was followed in office by Thomas Clark who was a member of the first St. John's Lodge.

St. John's Lodge No. 19 certainly filled an important place in the evolution of Freemasonry at Niagara.

GRAND MASTER'S LODGE NO. 1, NIAGARA

1796 - 1798

In 1792, Colonel John Graves Simcoe was appointed Lieutenant-Governor of the newly-established province of Upper Canada. Among the officers whom he chose to assist him in setting up and operating the new government was William Jarvis, who was to serve as Provincial Secretary and Registrar. Before leaving England he was appointed Provincial Grand Master of Upper Canada by the Athol Grand Lodge and was provided with a warrant to establish lodges in the province.

The provincial capital was set up temporarily at Newark (Niagara) in the autumn of 1792 but it was not until 1794 that Jarvis had the time or inclination to attend to his Masonic duties. The first lodge to be warranted was St. John's Lodge of Friendship No. 2 in the Township of Niagara. Number One was reserved for Grand Master's Lodge which was not warranted until 1796.

Following the custom of his mother grand lodge in England, Jarvis established a private lodge of which he was to be the master and which it was supposed his successors in office would also head.

On the wall of the lodge room in Niagara hangs the charter of 1796. It lists Francis Crooks as senior warden and Dr. Robert Kerr as junior warden.

Written history of this lodge is very meagre but newspaper notices in the local press indicated that members of this lodge joined the other local lodges in celebrating Masonic functions from time to time.

By 1797, Simcoe had re-located the capital of the province at York (Toronto). Jarvis went along with the government. No record is left to indicate that Grand Master's Lodge No. 1 was active after 1798. On St. John's Day in that year the lodge joined three of the other lodges in the annual celebration.

ST. JOHN'S LODGE OF FRIENDSHIP NO. 2 IN THE TOWNSHIP OF NIAGARA, Alias QUEENSTON 1795 - 1822

During the period 1795 - 1822, when the first provincial grand lodge held authority over the lodges of Upper Canada, there were three lodges holding concurrent jurisdiction in the town and township of Niagara. They were Grand Master's Lodge No. 1, St. John's Lodge of Friendship No. 2 and Lodge of Philanthropy No. 4. Adjacent, also, was Stamford Lodge No. 12, "on the mountain" and St. George's Lodge No. 27 in St. Catharines.

Although the warrant for St. John's Lodge of Friendship was not issued until November 20, 1795, meetings under the new organization began on May 24. In 1898, the minutes for the whole period were discovered. A copy was made by John Ross Robertson and filed in the Masonic Library, Toronto. Unfortunately no trace was found of the records of its sister lodges. The original warrant was also found. It was endorsed on the back as Dalhousie Lodge No. 2, the successor of the lodge in 1822. The first officers were Colonel John Butler, W.M., Joseph Clement, S.W., Samuel Gardner, J.W. and Ralfe Clench, Secretary. On July 15, William Jarvis, P.G.M., and Christopher Danby, G.S.W., visited the lodge and Jarvis assumed the chair. The purpose of the meeting was not stated.

During its twenty-seven years of history, the lodge met in eighteen different locations, chiefly at Queenston and St. Davids, although the festivals of St. John were often celebrated at Niagara. On such occasions, it was usual to join with the other lodges. On one occasion, a motion stated that the festival would be celebrated at Queenston, but the Gazette in its next issue stated that Lodge No. 2 had joined Grand Lodge at its request for the occasion.

During part of the time during the War of 1812-14 no meetings were held. No records were made from February 5, 1813 until January 17, 1815. On the latter date six military personnel were initiated.

A survey of the minute book shows a wide variation in attendance. A number of meetings had only four registered. Up to twenty-four were at the largest meetings. Apparently a fee was charged for each meeting not per year as present'y in vogue. Much difficulty was experienced in collecting dues. Time after time the minutes stated that brethren were to be given special summons to attend to pay up their arrears.

Fees for joining were \$7.00 Canadian funds, but were often paid in New York currency or in British sterling. A fee was collected also for each of the other degrees.

There seems to be evidence that Canadian lodges followed the custom of the Athol G. L. of England in conferring the Holy Royal Arch degree on those who had "passed the chair." No separate body was warranted for this. William Jarvis held the dual positions of Provincial Grand Master and Provincial High Priest. On August 2, 1810, a motion was made to open a Mark Master's Lodge. No further record is given of this move.

Members of the lodge took their duties very seriously. On numerous occasions applicants were rejected. On February 11, 1797, five black balls rejected J. McEven and two John Chrysler. At a later meeting Matthias Carron received eleven black balls. A change of heart took place later as on April 17, 1798, Chrysler applied again in these words:

"The petition of John Chrysler humbly sheweth, That your petitioner has long been desirous of becoming a Mason, having once before petitioned your lodge and was rejected, still relying on a good character and the liberality of the lodge, again presumes to request the honour of being admitted into your society. Your petitioner will ever pray.

John Chrysler."

His petition was then accepted and he went on become Master for several terms. His descendants are still much-respected residents of the township.

On May 12, 1808, the minute book reads:

"Read a petition of Matthias Carron, when it was passed by the minutes of this lodge on April 1797, that the said Matthias Carron was by some inveterate brothers black balled, but it appears from his conduct ever since that the said Matthias Carron is eligible to become a member of this society, which was the unanimous opinion of this lodge in consequence the Deputy Grand Master apply to the Grand Master for a dispensation for the same."

From time to time charges were laid by members against their brethren. Many cases did not indicate what the charges were and apparently were easily settled. One case, however, was not so easily settled. In December 1807, a dispute arose between John Connolly and Brother Bongerer over a work contract. The latter had agreed to work for Connolly during a period of illness. However he did not fulfil his duties with the result that eighteen bushels of beer in the course of preparation spoiled. Bongerer agreed to work

for Connolly to make up for the loss but he claimed that he lost \$60.00 in so doing. In the end an amicable settlement was reached.

On January 7, 1811, it was recorded that the lodge "received a charge from Brother Corbin against Joseph Brown for unmasonic conduct. Bro. Brown, in contempt of the lodge after several importunities threw up his jewels and left the lodge room."

On May 1, 1809, it was reported that the jewels had been stolen from the Master's desk. Later that month a search warrant was obtained. No results of the search are evident. In October, Brother Lutz put in a bill for \$1.00 for the warrant. At the same time a new chest, with a lock was ordered for the safe keeping of lodge property. It might be well to note that as the meeting-place of the lodge was frequently changed, it was necessary to have some type of chest to hold all lodge property. This practice has resulted in the preservation of the original warrant of the lodge which is now displayed on the wall of the temple at Niagara.

Christopher Danby was initiated in the same lodge as was William Jarvis in London, England. He was, for many years, chief adviser to Jarvis in Masonic matters in Canada. He became a member of Lodge of Philanthropy No. 4. Up to November 1799 he was a frequent visitor to St. John's Lodge. At that time he affiliated and the next month he became Master. From that time until 1822 he was the backbone of the lodge. At one time he was listed as Deputy Grand Master. During many meetings when there was no degree work, he gave lectures on what we would now term Masonic education.

On June 6, 1796, George Adams was initiated. He later served as secretary. In 1822 he was Provincial Grand Master of the schismatic Grand Lodge at Niagara. He lived in the Township of Grantham adjacent to St. Catharines and became a leader in St. George's Lodge No. 27, St. Catharines. During the last years of Christopher Danby he cared for him.

With the reorganization in 1822 under the second Provincial Grand Lodge, new officers took over and even the name of the lodge changed.

THE LODGE OF PHILANTHROPY NO. 4

A fourth, and apparently quite active, lodge operated at Niagara from its inception on April 6, 1796 to some time during the 1830's. No direct records have been found as they were likely destroyed in the fire of 1860. Our only information is gleaned from the visitors' record of sister lodges and the records and proceedings of the provincial grand lodge.

In several places, the lodge goes unnamed. But it is generally known as the Lodge of Philanthropy and was given the number 4 on the provincial register with 757 on the English register.

This lodge has the distinction of being the first one in Upper Canada to establish a fund for the widows and orphans of Masons, hence its name.

It must have been a strong active lodge as many of its members were visitors at the meetings of sister lodges. It was represented at the re-organization under Simon McGillivray and returns were received until the provincial grand lodge became inactive.

In 1856, when the present Niagara Lodge No. 2 received its warrant, Lodge No. 4 was specifically mentioned as being the lodge from which this lodge came. No doubt the present lodge was the successor of both Dalhousie Lodge No. 2 and the Lodge of Philanthropy No. 4, and so carried forward the Masonic tradition along the Niagara frontier.

THE RIFT IN FREEMASONRY 1801 - 1822

Although William Jarvis was granted a warrant on March 7, 1792, by the Grand Lodge of England (Athol), to establish a Provincial Grand Lodge in Upper Canada, he did not call a meeting until August 26, 1795 for the purpose of completing the organization. Fortunately there were some very ardent masons resident in the province at that time. These became the bulwark of the society and lent the enthusiasm so sadly lacking in Jarvis.

In 1797, when the provincial capital was permanently established in York (Toronto), Jarvis moved with the government. He took with him his warrant and claimed that the headquarters of Grand Lodge was where the warrant was held.

However, the brethren at Niagara did not agree with this view and continued to hold Grand Lodge sessions there but they sent all official papers to Jarvis for attention. By 1801, the state of Masonry was so low that something had to be done. Jarvis was given the ultimatum to attend the next Grand Lodge Convocation or relinquish his office. No drastic action was taken until 1802, when George Forsyth was elected Provincial Grand Master.

The lodges in the Niagara peninsula and in western Upper Canada backed up the Niagara brethren but those in the vicinity of York and in the eastern parts did not fall in line.

In 1804, Jarvis urged by brethren in the eastern part, finally called a meeting of Grand Lodge at York to re-organize it. As he was able to produce his warrant, quite a large number of Masons acknowledged him as their Grand Master, and the Niagara group became known as the schismatic Grand Lodge. It gave warrants to about ten new lodges. Both groups kept up correspondence with the Grand Secretary in England and both were recognized in some measure.

In 1817, William Jarvis died but it was not until 1822 that the rift was healed under Simon McGillivray who was accepted as Provincial Grand Master by both sides. At this time George Adams, a member of St. John's Lodge of Friendship, was the Provincial Grand Master of the Niagara group.

DALHOUSIE LODGE NO. 2

1822 - 1827

The second provincial grand lodge was organized on September 23, 1822, at York. The Niagara brethren were represented by William J. Kerr who was listed as the new Worshipful Master of Lodge No. 2, although his father Dr. Robert Kerr is shown in that position in lodge records.

At the first convocation of the provincial grand lodge the breach created early in the 1800's was healed by the appointment of W. J. Kerr as Grand Senior Warden and his father, a former Grand Master of the Niagara Grand Lodge, as Past Grand Master.

Between the time of the first meeting and the second, which was held on July 9, 1823, the new Provincial Grand Master, Simon McGillivray reported to the Duke of Sussex, in England, as follows:

"I also had the satisfaction of rescuing from rather doubtful hands the warrant granted by Brother Jarvis to Lodge No. 2 (No. 1 he had not given), and I have given a dispensation under that number to a select association of highly respectable brethren at Niagara, and I shall consider a further extension of lodges of this description as a subject of congratulations for very obvious reasons". (Robertson II, Pg. 307).

It is easy to see how elated McGillivray was to be able to heal the breach that had been evident in Masonry in Upper Canada.

The new dispensation was given in the name of Dalhousie Lodge honouring Lord Dalhousie, the current Lieutenant-Governor of Upper Canada, and the old number was retained. The list of officers is not available but an old ledger shows Dr. Robert Kerr as Worshipful Master and R. H. Dee as Senior Warden.

The ledger covers a period of about two years beginning in 1822. Eleven members are listed, few of whom belonged to the former St. John's Lodge of Friendship. From the time of the War of 1812, that lodge had gradually dwindled away.

The records indicate that the first meeting of the lodge was held on September 20, 1822, three days before the organization of the provincial grand lodge. Meetings were held with some regularity until October 15, 1823, fifteen meetings being held in all. The final end came in 1826 as at that time R. H. Dee tried to transfer the warrant to Stamford Lodge. On October 24, of that year, John Beikie, D.D.G.M. wrote to Simon McGillivray on the matter. No results, however, were obtained because "arrearages" were not paid up.

By 1824, the lodge had fallen so far into financial difficulties that it

was decided to dispose of the lodge furniture to pay off the debts. Here follows a copy of an agreement executed at that time :

"We whose names are hereto subscribed being members of Dalhousie Lodge (or No. 2 of Upper Canada) on the spot, and only answering individually for ourselves, have resolved for want of necessary support to maintain the lodge, to refrain meeting as a body until some alteration advantageously to that effect takes place; or until the Grand Master interest himself in the case. Wherefore we do propose and agree to avoid any meeting, to deliver over the lodge furniture to Brother John McGlashan on his written acknowledgement being granted for them to be forthcoming at any time to the majority of us and for which said acknowledgement must be returned. Or to dispose of the articles by sale and make a dividend of the proceeds after paying the lodge debts. And to avoid any further misunderstanding the propositions to be decided by a majority of signatures thereto annexed, which shall be as follows, viz: — that the members desirous of selling the furniture of the lodge to subscribe the left half of this page, and those who wish to deliver them over to the charge of Bro. McGlashan for the future use of the lodge shall subscribe on the right half of the page, but it is understood that the right side or half of this page of paper shall be the side where the writing of lines finishes, and the left side where the lines begin. In witness whereof we have hereunto set our hands accordingly this day of in the year of our Lord, one thousand and eight hundred and twenty-four.

R. H. DEE, S.W.
WILLIAM J. KERR
JAMES A. STEPHENSON
J. MCGLASHAN."

The next information concerning Dalhousie Lodge comes from the year 1827 when W. J. Kerr writes, "As a member of the late Lodge No. 2," to J. McGlashan, who had taken charge of the property :

"Niagara, May 21, 1827.

"Dear Sir,

Your letter of the 18th instant I received this day on my arrival — and in answer to which I have to say — that I am perfectly willing (as a member of the late Lodge No. 2) that the furniture of that body should be disposed of to meet the demands that exist against it, and particularly as the warrant has been returned to the Grand Lodge, therefore I agree with you in opinion that the furniture ought to be disposed of, and I truly authorize you to act for me as may seem best as a member of Dalhousie Lodge No. 2 in disposing of the same. I will thank you to forward a book of constitutions to me, when received from Mr. Dee, and believe me,

Yours faithfully

MR. J. MCGLASHAN

WILLIAM J. KERR"

This then closes out the history of Dalhousie Lodge No. 2 until the third provincial grand lodge was organized in 1845 under Sir Allan N. MacNab. At that time there were numerous Masons living at Niagara so it can only be supposed that the movement did not die out entirely. During the period, which followed the Morgan incident at Niagara, a wave of anti-Masonry swept America. Nowhere did the order thrive, yet it did not cease entirely.

NIAGARA LODGE NO. 2

1846 - 1855

As stated previously, the William Morgan incident of 1826 sparked an anti-Masonic movement that had been simmering for several years. So strong was the feeling against the order that many grand lodges and most constituent lodges in America ceased to operate. Here and there the brethren kept alive their lodges and continued with the work. It was not until the 1840's that a general revival took place. For years there had been no provincial grand master for Upper Canada. In 1845, Sir Allan Napier MacNab received the appointment to this office and the brethren were summoned to meet at Hamilton on August 9 to attempt a re-organization. Seven lodges sent representatives but the lodge at Niagara, being inactive, was not one.

No date is given for the re-warranting of the lodge but the returns made on November 1, 1846 show it active again. At that time, St. Andrews of Toronto was listed as No. 1 with the lodge at Niagara, now called Niagara Lodge, as No. 2, on the provincial register. On the English register, the latter was given Number 492. In 1847, the Master, Alexander Gordon, was appointed to the Board of General Purposes.

In the list of grand lodge officers for 1850, the name of Dr. Henry Melville is given for the office of Grand Senior Deacon.

Records indicate that Alexander Gordon was Worshipful Master from 1845 to 1847. He was followed by Dr. Henry Melville for 1848, 1850 and 1851, with W. G. Downs for 1849 and in 1852 and 1858. He was in office when the Grand Lodge of Canada was formed.

NIAGARA LODGE NO. 2

1855 - 1961

In 1855, when the Grand Lodge of Canada was declared independent, the Niagara brethren were behind the movement. In the re-numbering of the lodges in 1856, it retained its previous number. Number one went to the Lodge of Social and Military Virtues, Montreal. Many lodges remained loyal to the Provincial Grand Lodge of Upper Canada under MacNab. They were not considered in the numbering. St. Andrews of Toronto retained number one under this re-numbering. In 1857, when the two finally merged, Niagara Lodge still retained its rank. When the Grand Lodge of Quebec was formed, the Montreal lodge became one of the lodges on its register, leaving no lodge senior to Niagara Lodge. Since that time it has been the senior lodge in Ontario.

On March 25, 1860, the lodge hall in Niagara was destroyed by fire and with it most of the lodge records. The charter had to be replaced. It indicated that in 1856, when it was originally issued, Dr. Robert M. Willson was the Worshipful Master, John Hemphill, Senior Warden, and Robert Gordon, Junior Warden. Dr. Willson must have ruled continuously, with the exception of 1858 when W. F. G. Downes was Master, until 1861, as the minute book started after the fire shows him Master in that year.



*Plaque on Masonic Hall
J. F. C. Aikins, U.E.L., Worshipful Master 1953.*

Research has failed to determine where the lodge met from 1845 to 1860. It certainly was not in the present quarters as the lodge moved there in 1860. The minutes do not state this fact but on April 16, 1877, when the Masonic building was purchased, the building committee reported as follows:

“On Tuesday, the 20th ult., a final settlement was effected with Messrs. Miller and Miller with regard to the purchase of the building now and for some years occupied by the lodge.”

At no time between 1860 and 1877 is there any indication that the quarters of the lodge were changed.

No major catastrophe or upheaval has occurred during the past century of the lodge. Time and time again the funds were so low that there was fear that operations must cease, but in each case there was retrenchment and revival.

Reading of the minutes indicates the frequency with which Masonic trials took place. It seemed that with very slight provocation a brother would charge another with unmasonic conduct and a trial would result. Almost invariably the charge would not be sustained or an admonition and apology would close the matter.

Many social events took place. One of the most interesting was the annual steamer trip across the lake to Toronto. This appeared on several occasions to be a money-maker for the lodge used the surplus to make payments on the mortgage.

Unlike present-day practice, most parades were accompanied by a band. These seemed costly considering the value of money at the time, but appeared to the brethren to be necessary.

In 1865, Dr. Robert M. Willson was made an honorary life member. He had served the town as Mayor in 1861. He was elected D.D.G.M. in 1870. His was the first honorary membership conferred. He was followed, in 1871, by James Seymour, a member of St. George's Lodge No. 15 and Maple Leaf Lodge No. 103, of St. Catharines and the only Grand Master from this part of the province.

John Ross Robertson spent much time in the 1880's investigating Masonry in the Niagara Peninsula. To culminate his research, he visited the lodge on June 18, 1889 and gave an interesting lecture, entitled "One Hundred Years of Masonry in Canada." At the next regular meeting of the lodge it was unanimously decided to make him an honorary member with full privileges. This honour he evidently appreciated as he frequently visited the lodge.

In 1942, at the time of the 150th anniversary of Masonry in Upper Canada, Grand Lodge met at Niagara and unveiled a plaque in the lodge room to commemorate this event. The Grand Master, Dr. John A. McRae made the presentation. The feature of the evening was the giving of an historical sketch of Freemasonry in the Niagara District 1792-1942 by Dr. J. J. Talman of Western University, London. To close the celebration, the brethren paraded to Old St. Mark's Church where divine service was held. The Lodge had 156 members at that time.

With the increase in size and importance of St. Catharines, Niagara Falls and Welland, and the transfer of the county seat with its attendant offices to St. Catharines, Niagara ceased to be the leading centre of the district. Masonry in the town and adjoining township reflected the economic conditions. Despite this, Masonry has continued to be a vital force in the town.

FREEMASONS' HALL

Masonry was of so much importance at the time of the founding of Niagara that the Land Board, appointed by the Crown to divide the new land among the Loyalist settlers and immigrants felt it necessary to have a regular meeting place for the order. The minutes of the meeting of the Board, held in June 24, 1791 carried this information;

"The Board authorize a public house to be built on the corner lot on the east end of the town adjoining the River, and a Masons' Lodge on the next to it."

An old pen and ink sketch in the John Ross Robertson collection and published in his History of Freemasonry in Canada, shows three buildings in a row, the public house near the River, the Masonic hall next to it and the residence of Surveyor W. D. Smith farther inland. From the minutes of the Board and the sketch, the Niagara Historical Society placed a plaque at the River's edge in 1902 to commemorate this hall and the founding of the first newspaper in Upper Canada, the Gleaner.

However, more recent research has unearthed an old map with the words "The Lodge" written in on Lot 33, the site of the present Masonic building. A heavy manuscript book marked "Letters received January 1794 to October 1794" shows lot 33 marked "Freemasons' Lodge." The strip of land adjacent to Niagara River was not divided into lots and so would not likely be built upon. Starting at the south-east corner of the surveyed area, that is at the corner of Front and King Streets, the lots were numbered 1 to 16 in the first strip. They were numbered back in the second strip from 17 to 32. The third row, beginning at Prideaux Street began with Number 33. It can be assumed that the public house took in lots 1 and 32 and the Masonic Lodge, Lot 33.

The records in the Crown Land Office go back only to February 10, 1797 when the Crown granted the half-acre lot 33 to William Dickson who at that time was an enthusiastic Mason. It was not until April 8, 1833 that John Eaglesum obtained the east half of the lot. He sold it on October 29, 1847 to William Little from whose estate the Niagara Lodge purchased it in 1877.

The building was destroyed by fire during the War of 1812 but was rebuilt in 1816. Before it was burned it was the meeting place, along with Navy Hall, for the citizens of the community. The first meeting of the Provincial Grand Lodge of Upper Canada was held there in 1795 when five lodges were in attendance. The Land Board, the Agricultural Society and council meetings of the Indian bands were frequently convened here.

Since the rebuilding it has gone by the name of "Stone Barracks." In all legal papers dealing with the property it is described as follows: "All and singular that certain parcel or tract of land and premises situate lying and being in the Town of Niagara in the County of Lincoln, and Province of Ontario containing by admeasure one quarter of an acre be the same more or less, being the northeast half of Lot Number Thirty-three in the said Town of Niagara formerly the property of one John Eaglesum on which said lot is erected a stone building called the "Stone Barracks".

Between 1816 and 1877, it was put to various uses. A. McKee had his private school there in 1830. J. Miller used it for a dancing academy. It was at one time a boarding house, a store, a hotel and a barracks.

After the Lodge lost its quarters on March 25, 1860, it leased the top floor of the building from William Little, a member of the lodge, who owned it at that time. On July 7, 1865, the lodge accounts show \$40.00 paid to Little for a year's rent.

Beginning in 1873, a committee, appointed for the purpose, began looking for new quarters. In 1875, William Little died and his executors were desirous of closing out his estate. The Lodge was offered the property for \$500.00. This was accepted and the transfer was made on February 27, 1877.

It became necessary almost immediately to renovate the building. First a new roof had to be put on. This cost \$600.00 which was covered by a mortgage given on November 18, 1880.

It was always a struggle to repay the various mortgages placed on the property. In both 1880 and 1890, a move was on foot to sell out for \$1,000.00. The deal, however, was not taken too seriously.

Since the turn of the century it became necessary from time to time to make major repairs and renovations.

The lower floor became a source of revenue at various times. Since its inception, the Royal Arch Chapter made joint use of the upper floor with the Lodge. Such organizations as the Home Circle and the Orange Lodge, met on the ground floor. For a while in 1919, the Public School Board leased it for a classroom.

Truly the Niagara Masonic building may be considered a national historical site.

COLONEL JOHN BUTLER

In the earliest years of the settlement at Niagara one of its leading citizens was Colonel John Butler.

John Butler was born in New London, Connecticut, then a British province, in 1728. He spent his whole life in faithful service to the Crown. In the Seven Years' war of which Canada was the prize, he fought at the battles of Lake George in September 1755 and at Ticonderoga a little later. He was at the capture of Fort Frontenac (Kingston) and took part in the siege and capitulation from the French on July 28, 1759, of Fort Niagara. When General Prideaux was killed at Niagara, Sir William Johnson took command of the whole forces for Britain and Butler was placed in charge of the Indian allies. He accompanied General Amherst against Montreal.

During Pontiac's war he was active in restraining the Indians of the Six Nations. By his knowledge of the Indian language he was able to exert a great influence over them. After the war he was retained by the government to aid in the work with the Indians.

In 1775 he accompanied Colonel Guy Johnson to Montreal and was sent by Sir Guy Carleton, Governor of Canada, to Fort Niagara to take charge there. Two years later, he was present at the siege of Fort Stanwix. In order to protect the Niagara frontier he raised the battalion known as Butler's Rangers. Many of his men were resident in that part of New England where he made his home.

In 1778, he took and destroyed eight forts in the Susquehanna Valley near Wyoming. He then built a row of log barracks at Niagara on the Canadian side of the river and greatly enlarged the number of his Rangers. The buildings became known as the Ranger's Barracks. During the years 1779-1782, his rangers did yeomen service for Britain.

When the Revolutionary War closed and the Rangers were about to be demobilized, many of his men chose to stay at Niagara and were among the first settlers. They received special grants of land for being United Empire Loyalists or former soldiers. Several of these grants remain in the names of the families even to this day. Chief among these are the Chrysler and Vrooman families.

After the Rangers were disbanded, John Butler was named Deputy Superintendent of Indian Affairs and a Justice in the District Court. He received a salary of £500 and a pension of £200 along with a grant of land for his family.

Not only was Colonel Butler noted for his military career, he was one of the founders and a staunch supporter of St. Mark's Anglican Church at Niagara. He also took an active part in civic affairs by being a member of the Land Board.

John Butler became a Mason in Union Lodge No. 1 of Albany, N.Y., on April 10, 1766. An ancient document from the lodge shows these items:

Bro. Sir William Johnson	on raising	0	16	0
Bro. Guy Johnson	on raising	0	16	0
Bro. Claus	at entering	3	4	0
Bro. Butler	at entering	3	4	0
etc.				

In 1766 he assisted in the organization of St. Patrick's Lodge No. 4 of Johnstown, N.Y. The first Master was Sir William Johnson, Guy Johnson was Senior Warden, Daniel Claus was Junior Warden, while John Butler was the first Secretary. Records of the lodge indicate that he signed the by-laws of the lodge on December 1, 1766. He served in this office until May 4, 1769, at which time he was elected treasurer. His last attendance at St. Patrick's Lodge was February 3, 1774, when he was acting as Senior Warden. There is no record of him serving as Master of the lodge.

He took a very active part in Freemasonry from its inception at Niagara until his death. In 1887, he became the first Master of St. John's Lodge No. 19, under Quebec registration. In 1797, when the Provincial Grand Lodge of Upper Canada was founded, he was appointed as its Grand Senior Warden under William Jarvis. He was one of the charter members of St. John's Lodge of Friendship No. 2 and became its first Master.

He died in May 1796 and his remains were interred in the vault in the Butler's Burying Grounds on the edge of the town of Niagara. A tablet erected to his memory may be seen in St. Mark's Church.

Canadian Freemasonry may be proud of him as one of its founders.

JOSEPH CLEMENT

Joseph Clement was senior warden of St. John's Lodge of Friendship No. 2 when it was warranted in 1795. His certificate of membership in Lodge No. 156 of the Eighth Regiment in 1780 is the oldest Masonic document pertaining to Masonry in the Province of Ontario.

The record of the Clement family goes back to the early 18th century when a widow Clement married Benjamin Roberts of Woolwych in Cludent

of Bents Island, New York. She had two sons by her first husband, Joseph and Peter.

The Joseph of our story was the grandson of the elder Joseph. He was born on October 24, 1750. At the outbreak of the Revolutionary War, the family lived along the Mohawk River in the County of Tyron, New York. They were loyal to Britain and took up arms as Loyalists. In a document executed some time after the close of the war, he laid claim to compensation for losses incurred. He outlined his service in some detail. He joined the British Militia in 1777 and served in the Indian Department as a lieutenant. In 1783 at the close of the war, he was stationed at Montreal. He then settled at Niagara.

He must have been attached to the 8th or King's Regiment in 1780 when he became a member of Lodge 156. He must have had a good standing in Masonry because he was chosen to serve as senior warden at the institution of St. John's Lodge No. 2 in 1795. He did not succeed John Butler as Master but his son John, served two terms as Master in 1799 and 1817. Joseph died in 1812.

RALFE CLENCH

Ralfe Clench may be considered as one of the founders of Masonry on the Niagara frontier as well as being a man of great civic and military importance.

He was born in 1762 in the State of Pennsylvania, the son of Robert Clench who was officer in the British Army. As a child he moved to Schenectady with his family. There Robert Clench became one of the founders of the first Masonic lodge in that city.

Ralfe followed in his father's footsteps by joining the army at an early age. In 1775, at the beginning of the American Revolution, he became a cadet in the 42nd Regiment. Soon he transferred to the 8th or King's Regiment of Foot and proceeded to Fort Niagara. After one year's service, he again transferred to Butler's Rangers where he attained the rank of lieutenant. When the war was over and the Rangers were disbanded, he helped to establish the West Riding Regiment, well-known as the Lincoln militia and became their colonel. With this regiment, he took part in the Battle of Queenston Heights. In 1813 he was a prisoner of war for a short period.

When the Town of Niagara was founded, he became the first town clerk and a justice of the peace. He also took a leading part in the Agricultural Society which was of major importance at that time. He was elected three times to the legislature of Upper Canada — in 1801, 1805 and 1813. He finally served as the first judge of Niagara district in 1827 one year before his death.

There is no record of his initiation into Masonry, but taking into consideration his age and the period in which he served in the military forces, he must have joined Lodge No. 156 of the 8th or King's Regiment. On the withdrawal of the regiment from Niagara, a new lodge was formed across the river. It was called St. John's Lodge and was No. 19 on the Quebec register. He served as the first secretary under the mastership of

Col. John Butler. On the establishment of the Provincial Grand Lodge under William Jarvis, the lodge was re-organized as St. John's Lodge of Friendship No. 2 of which Butler became the first master and Ralfe Clench the first secretary. He served as third master of this lodge in 1796.

Niagara owes much to such staunch citizens and Masons as Colonel Ralfe Clench.

APPENDICES

1. Certificate of Joseph Clement.
2. Warrant of Lodge No. 2, Township of Newark, alias Queenston.
3. Register of Members of Lodge No. 156. In the 8th or King's Regiment of Foot.
4. Worshipful Masters of St. John's Lodge of Friendship No. 2. 1795-1822.
5. List of members of St. John's Lodge of Friendship No. 2. 1795-1822.
6. Members of Dalhousie Lodge No. 2. 1822-1824.
7. Worshipful Masters of Dalhousie Lodge No. 2. 1822-1824, and Niagara Lodge No. 2. 1845-1855.
8. Worshipful Masters of Niagara Lodge No. 2. 1855-1961.
9. Meeting Places of St. John's Lodge of Friendship No. 2. 1795-1822.
10. The First Parliament of Upper Canada 1792.
11. First Officials of the Town of Niagara 1793.
12. Members of the Agricultural Society 1792-1805.
13. Niagara Land Board.
14. Law Society of Upper Canada 1797.
15. Charter of Niagara Lodge No. 2. 1856.
16. Masonic Line of Succession — Niagara.

APPENDIX I

Certificate of Joseph Clement, 1780

AND THE DARKNESS COMPREHENDED IT NOT

We, the Master, Wardens and Secretary of Lodge No. 156 of Free and Accepted Masons from the Grand Constitution of England, held in the King's or 8th Regiment of Foot.

Adorned with all their honours and assembled lodge in due form, do hereby declare, certify and attest, to all men enlightened by the truth, and spread on the face of the earth, that the bearer hereof, our worthy Brother Joseph Clement, has been by us lawfully entered an Apprentice. Passed a Fellow Craft, and after having sustained with strength and courage the most Painful Works and Severest Tryalls, we have raised him into the sublime degree of Master Mason, and have entitled him, as such, to the mysterious and most secret Works of the Royal Art, and he may, without demur or hesitation, be admitted or incorporated into any Lawful Warranted Body wheresoever met, congregated or convened, having to the utmost of his

power strenuously supported and contributed to the advancement and interest of Masonry with zeal and power.

Jno. BAILEY
J. McLACHLAN, S.W.
FRANCIS SINCLAIR, J.W.

Ne Varietur

Given under our hand and the seal of our Lodge this 23rd day of
September A.L. 5780, A.D. 1780.

JOHN McLACHLAN,
Acting Secretary.

Robertson, Vol. I, Pg. 259

APPENDIX II

Warrant of Lodge No. 2, Township of Newark, alias Queenston

WILLIAM JARVIS, Provincial Grand Master

R. HAMILTON, P.D.G.M.

JOHN BUTLER, S.G.W.

WILLIAM MACKAY, J.G.W.

Whereas the Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of England, and Masonical jurisdiction thereunto belonging, according to the old institutions, in ample form assembled in London on the seventh day of March, in the year of our Lord One Thousand Seven Hundred and Ninety-two, and in the year of Masonry Five Thousand Seven Hundred and Ninety-two. The most noble Prince John, Duke and Marquis of Athol, Marquis and Earl of Tullibardine, Earl of Strathay and Strathardle, Viscount of Ballquider, Glenalmond, and Kinclaven, Lord of Man and the Isles, and Earl Stanley and Baron Murray of Stanley, in the County of Gloucester; Grand Master of Masons in that part of Britain called England, and Masonical jurisdiction thereunto belonging; the Right Worshipful James Agar, Esquire, Deputy Grand Master; the Right Worshipful Sir Watkins Lewis, Senior Grand Warden; the Right Worshipful John Bunn, Esquire, Junior Grand Warden; together with the representative of the several warranted lodges, held under the sanction and authority of the said Grand Lodge, did appoint our Right Worshipful Brother, William Jarvis, Esquire, Secretary of the Province of Upper Canada, &c., &c., &c., to be Provincial Grand Master in the said Province, and for the better regulation and further extension of the most honorable and ancient craft, did empower him to grant warrants or dispensations to such worthy brethren as should apply for the same, according to the ancient form:

To all whom it may concern, Greeting. Know ye, that we, at the petition of our trusty and well beloved brethren, John Butler, Esquire, Capt. Joseph Clement, and Ralfe Clench, Esquire, three of our Master Masons, and several other brethren, to be separated and formed into a Lodge, do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, and do hereby authorize and empower our trusty and well beloved John Butler, Esquire, to be Master, Captain Joseph Clement to be Senior Warden and Captain Gardner to be Junior Warden, and to form and hold a Lodge in the Township of Newark, alias Queenston, Home District, which is hereby designated No. 2, and at all times, and on all lawful occasions in the said Lodge when duly congregated, to make Freemasons, according to the most ancient and honorable custom of the Royal York Craft, in all ages, and nations throughout the known world. And we do hereby further authorize

and empower our said trusty and well beloved brethren, John Butler, Joseph Clement, and Samuel Gardner, with the consent of the members of their Lodge, to nominate, choose and install their successors, to whom they shall deliver this warrant, and invest them with their power and dignities, as Freemasons, &c., and such successors shall in like manner nominate, choose, and install their successors, &c., such installations to be upon or near every St. John's Day, during the continuance of this Lodge forever, who shall from time to time cause to be entered in a book for that purpose an account of their proceedings in the Lodge, together with all such rules and regulations as shall be made for the good government of the same, for the inspection of the Grand officers.

Provided the above-named brethren, and their successors duly conform to the known and established rules and regulations of the Craft, paying due respect to us by whom these presents are granted, and to the Grand Lodge of England, and conforming to the rules and regulations thereof, and preserving a regular and yearly communication with the said Provincial Grand Lodge, otherwise this warrant to be of no force or virtue.

Given under our hand, and the seal of the said Grand Lodge, at Niagara, this 20th day of November, in the year of our Lord One Thousand Seven Hundred and Ninety-five, and of Masonry Five Thousand Seven Hundred and Ninety-five.

(Signed) DAVENPORT PHELPS, G. Secretary.

Received of the W. Master of Lodge No. 2, Two Guineas for this warrant.

(Signed) D. PHELPS, G. Sec'y.

APPENDIX III

Register of Members of Lodge No. 156, in the 8th or King's Regiment of Foot

Name	Age	Occupation	When Made
Samuel Nelson	30	Laborer	March 12, 1776
John Dillon	25	Cordwainer	June 24, 1777
John Bailey	31	Laborer	January 6, 1778
James Ridgeway	38	Cordwainer	March 22, 1786
James Vallentine	1786		
Robt. Laysell			
Samuel Dollword			
Archibald Mackey			
John Ellis			
John Clues			
Daniel Mackey			
Theodore Brown	25	Laborer	August 22, 1789
William Brown	23	Laborer	February 6, 1787
James Greenfield	28	Woolcomber	February 3, 1786
John Gliden	26	Laborer	June 24, 1786
John Adams	30	Cordwainer	August 4, 1786
Robert Emery	32	Joiner and Carpenter	August 4, 1786
John Ram	24	Laborer	September 1, 1786
William Parker	24	Laborer	September 1, 1786

APPENDIX IV

Worshipful Masters of St. John's Lodge of Friendship No. 2 1795 - 1822

W.M.	Date of Installation
John Butler	June 1795
Samuel Gardner	December 1795
Ralfe Clench	December 1796
Samuel Gardner	December 1797
John Reilly	December 1798
John Clement	June 1799
Christopher Danby	June 1800
Gilbert Field	December 1800
John Chrysler	December 1801
Isaac Swayze	December 1802
John McBride	December 1803
Gilbert Drake	June 1805
Thomas Hewitt	June 1806
Aaron Stevens	December 1807
John Chrysler	June 1809
Christopher Danby	June 1811
John Clement	June 1817
D. Clow	June 1818
S. Quick	June 1819
John Chrysler	December 1819
— — — Raymon	June 1821

APPENDIX V

List of Members of St. John's Lodge of Friendship No. 2 1795 - 1822

Charter Members—John Butler, W.M.; Joseph Clement, S.W.; Samuel Gardner, J.W.; Ralfe Clench, Sec'y; John Clement, Treas.

1795—Daniel Powers, Andrew Brandt, Ebenezer Whiting, Gilbert Fields, John Reilly, James Medaugh, John Darling, Robert Campbell, Jacob Tederick, Walter Bullar Sheenan, J. B. Rosseau, Charles Depew, James Secord, James Cooper, Asa Dayton, David Seacord.

1796—John Morden, Abraham Bowman, George Campbell, Thomas Ingersoll, Thomas Clark, John Fraleigh, George Adams, John Pinchion, John McKertie, Peter Bowman, _____ Wilson (Affil.), D. Thompson (Affil.).

1797—James Bags, Charles Whiting, John Dunn, John Clow, Gustavus Schiveral, James Hurst (Affil.), Adrian Hunn, Thomas Horner, James Wilson, J. McCartney, Daniel Servos, William Dummer Powell (Affil.), Benjamin Page, William Mullinex, Caleb Sweazey, Thomas Adams, George Purvis, Benjamin Medeau.

- 1798—John Chrysler, Jesse Hubbard, Ezekiel Woodroff (Affil.),
 Halliburt (Affil.), Charles Gilbert, Stephen Seacord, Dan
 Scroop.
- 1799—Shubael Park, Aaron Stevens, Francis Weaver, Christopher Danby
 (Affil.).
- 1800—Ray Marsh, Thomas Hewett.
- 1801—Elisha Purdy, Isaac Sweazy (Affil.), Adam Vrooman (Affil.),
 George Adams (Affil.).
- 1802—James Durham, Elijah Angevine, Joseph Brown, John McBride,
 Hy. McBride.
- 1803—Gilbert Drake.
- 1804—Isaac B. Taylor, Chris. Bongeners, James McKenny.
- 1805—And. Rorbach, Fred Brackbill, Conrad Hoffman, F. Coyle (Affil.).
- 1806—John F. Micking, John Burch.
- 1808—John Connolly, Mathies Carron.
- 1810—Samuel Sweazy.
- 1811—Joshua Green, John R. Smith, William Gardner, W. Beach.
- 1812—William Forsyth.
- 1815—William Hutton, Edward Applegath, Hugh Fraser, Cap. William
 Lee, William J. Frandling, Geo. Hamilton, Samuel Bunting, George
 Frederick Ireland.
- 1816—Christian Carne, Lewis Clement, R. M. Chrysler, Adam Chrysler.
- 1817—Daniel Field, Joseph Hodgkinson, Joseph B. Darling, William
 Hodgkins, Duncan Clow, John Dodge (Affil.).
- 1818—..... Buckler.
- 1821—..... Raymon.

APPENDIX VI

Members of Dalhousie Lodge No. 2 — Niagara

1822 - 23

J. Breakenridge
 Donald Chilholm
 Hon. Thos. Clarke
 Lewis Clement
 R. M. Chrysler
 R. H. Dee
 Dr. Robert Kerr
 W. J. Kerr
 J. McGlashan
 ——— Norton
 J. A. Stevenson

Visitors to the Lodge

1822 - 23

R. Kay
 ——— Burasew
 ——— Pousett

Note.—This list was taken from the Lodge cashbook of the period.

APPENDIX VII

Worshipful Masters, Dalhousie Lodge No. 2

1822 - 1824

Dr. Robert Kerr	1822
W. J. Kerr	1823

Worshipful Masters, Niagara Lodge No. 2

1845 - 1855

Alexander Gordon	1845-1847
Dr. Henry Melville	1848, 1850-1851
W. F. G. Downs	1849, 1852-1855

APPENDIX VIII

Worshipful Masters — Niagara Lodge No. 2

1855 - 1960

R. M. Willson	1855-1860	B. P. St. John	1904-5
W. F. G. Downs	1861-2	J. de W. Randall	1906-7
J. B. Robertson	1863	C. E. Brown	1908
S. J. J. Brown	1864	W. Edwin Lee	1909
Alex Servos	1865	T. M. Ferguson	1910
Geo. Flynn	1866	Thos. A. Stewart	1911-19
G. A. Clement	1867	F. J. Rowland	1912
H. J. Brown	1868	R. W. Allen	1913
J. P. Clement	1869	J. B. Lockwood	1914
Robt. Best	1870	F. J. McClelland	1915
Daniel Servos	1870-80	T. W. Bishop	1916
D. Thorburn	1872	C. D. Currie	1917
G. J. Miller	1873-85	James A. Coleman	1918
R. Shearer	1874-5 - 82	J. W. McMillan	1920
S. H. Follett	1876-7	M. Slingerland	1921
John Knox	1878-88 - 1902	C. W. Inksater	1922
E. H. Thompson	1879-81	W. H. Quinn	1923
J. Sheppard	1883-4	W. H. Singer	1924
John P. Clement	1886	G. W. Irvine	1926
H. L. Anderson	1889-90	J. F. Schmidt	1927
T. F. Best	1891	C. T. Gilleland	1928
J. Redhead	1892	W. C. Paton	1929
Oliver Taylor	1893	John Lutz	1930
J. G. Rousseau	1894	R. G. Dawson	1931
Samuel Campbell	1895-6	A. N. Rogers	1932-43
W. E. Lyall	1897-8	J. M. McMillan	1933
Andrew Ferry	1899	F. G. Curd	1934
F. A. Lane	1900	J. C. Redhead	1935
Frederic Masters	1901	N. L. Caughill	1936
J. H. Brown	1903-25	G. D. Wilson	1937

A. G. Hall	1938	F. L. Collard	1951
J. D. Cooper	1939	H. W. Moore	1952
L. S. Quinn	1940	J. F. C. Aikins	1953
I. B. Collard	1941	J. E. Ferguson	1954
C. S. Knox	1942-4	H. M. Gibson	1955
A. N. Irwin	1945	H. A. Dawson	1956
A. H. Awde	1946	F. S. Goring	1957
W. E. Brown	1947-49	D. McNeill	1958
J. B. Hostetter	1948	E. C. Stewart	1959
E. W. Stewart	1950	G. E. Irvine	1960

APPENDIX IX

Meeting Places of St. John's Lodge of Friendship No. 2 1795 - 1822

Place	Tavern or Home	Date of First Meeting		No. of Meetings
Queenston	Fairbank's Tavern	May	24, 1795	1
Newark	Hind's Hotel	June	24, 1795	3
Queenston	Ingersoll's Tavern	Nov.	14, 1796	19
Newark	Wilson's Tavern	June	24, 1796	5
Stamford	Bowman's Tavern	Sept.	16, 1796	3
Stamford	Dayton's Tavern	May	13, 1797	3
On The Mountain	Home of Wm. Mullinex	July	10, 1797	3
Queenston	Home of Thos. Clark	Aug.	7, 1797	1
Queenston	Adam's Tavern	Dec.	27, 1797	19
Niagara	Gilbert Field's Tavern	March	18, 1899	67
Niagara	Joseph Brown's Tavern	Sept.	13, 1802	36
Queenston	G. Drake's Hotel	Dec.	27, 1804	17
Queenston	Mr. Moore's Tavern	Nov.	16, 1805	8
Niagara	Lion Tavern	June	24, 1807	1
Queenston	Mr. Bannister's Tavern	May	1, 1809	4
St. Davids	Josiah Brown's Tavern	Sept.	25, 1809	18
St. Davids	Home of Solomon Quick	Jan.	17, 1815	50
Queenston	Dynn's Tavern	Nov.	30, 1819	6

APPENDIX X

The First Parliament at Niagara — 1792

Lieutenant Governor — COLONEL JOHN GRAVES SIMCOE

Clerk of the Council — E. B. LITTLEHOLES

Provincial Secretary and Registrar — WILLIAM JARVIS

Legislative Council

William Osgoode
James Baby
R. Duncan
William Robertson
Robert Hamilton
Richard Cartwright
James Munro
Alex. Grant
Peter Russell

Legislative Assembly

John Macdonnell (Speaker)
Nathaniel Petitt
Isaac Swayze
Hazelton Spencer
Ephriam Jones
Joshua Booth
P. Vanalstine
Benjamin Powling
David W. Smith
John White
Jeremiah French
Francis Baby
Pershall Terry
Hugh Macdonnell
Alex. Campbell
Philip Dorland

APPENDIX XI

First Officials of the Town of Niagara — 1793

At a meeting of the inhabitants, electors of the Township of Newark, on Saturday, August 17, 1793, the following persons were elected for the ensuing year:

Town Clerk	—Ralfe Clench
Assessors	—Peter Ball Adam Vrooman
Collector	—Arent Bradt
Town or	—John Butler
Church Wardens	Robert Hamilton
Pound Keepers	—Peter Lampman James Thomas Arent Bradt
Highway Overseers	—William Vanderlip
and Fence	John Young
Viewers	Adam Chrysler Gilbert Field Stephen Secord Cornelius Lambert

APPENDIX XII

Members of the Agricultural Society 1792 - 1805

President (1792) — Lt. Gen. John Graves Simcoe

Vice-President — D. W. Smith

Members

Lt. Gov. Simcoe	J. McNabb
D. W. Smith	J. A. Ball
Rev. Robt. Addison	L. Clement
Robert Kerr	Miss Crooks
George Forsyth	Warner Nelles
Hon. Robert Hamilton	J. Warren
C. McNabb	S. Street
Hon. Wm. Dickson	Captain Usher
Dr. Jas. Muirhead	George Ball
Thos. Butler	A. Nelles
John Symington	J. Kirby
J. Edwards	Dr. Summer
Ralfe Clench	

At the dinner, a silver snuff box, ornamented with a cornucopia on the lid, was held alternately by the members.

Niagara Historical Society Paper No. 27, Pg. 17.

APPENDIX XIII

Niagara Land Board

Proceedings of the Land Board held at Niagara, June 24, 1791

Present

Colonel Gordon	John Burch
Colonel John Butler	John Warren
Peter Ten Broeck	John McNabb
Robert Hamilton	Lieutenant Bruyere
Benjamin Pawling	

The Board, after considering the plans for a County Town in the district relinquish the first proposal by the Surveyor General and adopt the second as most eligible, the first having been curtailed by the reservations for Government, to a front of only 800 yards. They accordingly direct the Surveyor to run out lines of the said town to the west of Navy Hall adjoining the reservation, and they direct that such persons as may be inclined to build on town lots shall pay to the present possessors two pounds ten shillings N.Y. currency, for each improved acre, and the present occupants are permitted to retain the lot on which their houses may fall.

The Board authorize a Public House to be built on the corner lot at the east end of the town adjoining the River, and a Mason's Lodge on the next to it.

Adjourned to the second Monday in July.
Niagara Historical Paper No. 41, Pg. 118, Records of Niagara — Brig. Gen. E. A. Cruickshank.

APPENDIX XIV

Law Society of Upper Canada — 1797

The Law Society of Upper Canada met on July 17, 1797, at Wilson's Hotel, Newark. An Act had been passed on July 9, 1794, allowing the Lieutenant Governor to licence such as were well qualified to act as advocates and attorneys.

MEMBERS

John White
Angus McConnell
Christopher Robinson
William D. Powell
Nicholas Hagerman

Robert D. Gray
James Clark
Allan McLean
Alexander Stewart
R. C. Beardsley

APPENDIX XV

Charter of Niagara Lodge No. 2 — 1856

W. M. Wilson, G.M.

To All and every, Right Worshipful, Worshipful and Loving Brethren

WILLIAM MERCER WILSON, Esq.,
GRAND MASTER

Of the Most Ancient and Honourable Fraternity of Free and Accepted
Masons of Canada

Send Greetings, Whereas

A warrant or dispensation bearing the date December 2, 1794 was granted by William Jarvis, then Provincial Grand Master under the jurisdiction of the Grand Lodge of England, to certain Brethren therein named, authorizing and empowering them and their successors to open and hold a Lodge in the Town of Niagara, Province of Upper Canada, and which was then designated or known as Lodge No. 4, afterwards

changed to $\frac{4}{757}$ and again renumbered $\frac{2}{490}$ on the Register of the

Grand Lodge of England and which said Lodge was opened and held accordingly, And whereas the Brethren composing the Lodge, Viz., Robert M. Willson, W.M., John Hemphill, S.W., Robert Gordon, J.W., William George F. Downes, John Hall, Richard Howard, John McBride

and others, have applied to Us for a Warrant of Affiliation and Constitution under this our Grand Lodge of Canada. Now, Know Ye that We, being well satisfied with the good conduct of the Brethren of the said Lodge, and in compliance with their Petition, Do hereby grant this Our Warrant of Constitution, Authorizing them and their Successors to continue to assemble, and hold a Lodge of Free and Accepted Masons in the Town of Niagara, in the Western Division of this Province under the title or denomination of

NIAGARA LODGE

to be enrolled and registered on the Books of Our Grand Lodge, No. 2, and to be assembled and holden as heretofore, or at such other times as may be resolved upon by the Brethren of the said Lodge from time to time, in conformity with the Laws and Constitution of the Grand Lodge, and the By-Laws of the Lodge, and then and there, when duly congregated to make, pass and raise Free Masons according to the ancient custom of the Craft in all ages and nations throughout the world, And further, at the petition of the said Brethren, We do declare and nominate the said Robert M. Willson to be Master, the said John Hemphill to be Senior Warden, and the said Robert Gordon to be Junior Warden, for continuing to hold Lodge until such time as another Master shall be regularly elected and installed. Strictly charging that every Member who shall be elected to preside over the said Lodge as Master, and who must have duly served as Warden in a Warranted Lodge, shall be installed in antient form, and according to the Laws of Grand Lodge, that he may thereby be fully invested with the dignities and powers of the Office. And We do require you, the said Robert M. Willson, to take special care that all and every, the said Brethren are, and have been regularly made, Masons, and that you and they, and all other the Members of the said Lodge, do observe, perform and keep the Laws, Rules and Orders contained in the Book of Constitution, and all others which may from time to time be made by Our Grand Lodge, or transmitted by Us, or Our Successors, Grand Masters, or by the Deputy Grand Master for the time being, And We do enjoin you to make such By Laws for the government of your Lodge as shall to the majority of its Members appears proper and necessary, the same not being contrary to, or encountered with, the General Laws and Regulations of the Craft — a copy whereof you are to transmit to Us. And We Do require you to cause all such By-Laws and Regulations, and also an account of the proceedings in your Lodge to be entered in a book to be kept for that purpose. And you are in no wise to omit to send to Us, or Our Successors Grand Masters, or to the Deputy Grand Master for the time being, at least once in every year, a list of the Members of your Lodge, and the names and descriptions of all Masons initiated therein, and Brethren who shall have joined the same, with the fees and monies payable thereon, It being Our Will and intention that this Our Warrant of Constitution shall continue in force so long only as you shall conform to the Laws and Regulations of Our Grand Lodge, And

you the said Robert M. Willson, are further required as soon conveniently may be, to Send Us an account in writing of what shall be done by virtue of these presents.

Given under Our Hands and the Seal of Grand Lodge at Hamilton this 30th day of May A.L. 5856, A.D. 1956.

By Command of the W. M. Grand Master

Thos. B. Harris, G.S.

G.S.

A. Bernard, D.G.M.

D.G.M.

APPENDIX XVI

Masonic Line of Succession — Niagara

Lodge No. 156 of the 8th or

King's Regiment (A Travelling Lodge)

1780-1784

St. John's Lodge of Friendship No. 2

1782-1794

St. John's Lodge of Friendship No. 2

1795-1822

Grand Master's Lodge No. 1

1796-1798

St. John's Lodge No. 19

1787-1794

The Lodge of Philanthropy No. 4

xx-1822

Dalhousie Lodge No. 2

1822-1824

Niagara Lodge No. 2

1845-1855

Niagara Lodge No. 2

1855-1961

Documents and Records Examined

Charters

1. Original Charter — Grand Master's Lodge No. 1. 1796.
2. Original Charter — St. John's Lodge No. 2 — 1795.
3. Charter — Niagara Lodge No. 2 — Replaced 1860.

Minute Books

1. May 1795 — July 1821 (Copy made by John Ross Robertson)
2. March 1860 — June 1870
3. June 1870 — June 1886
4. September 1886 — December 1891
5. January 1892 — January 1906
6. February 1906 — December 1919
7. December 31, 1919 — August 1929

Attendance Registers

1. May 1861 — December 1870
2. January 1871 — December 1891
3. January 1892 — September 1908
4. October 1908 — December 1927

Financial Registers

1. August 1854 — April 1858
2. April 1858 — July 1863
3. July 1863 — June 1870
4. June 1870 — June 1879
5. July 1879 — June 1903
6. July 1903 — December 1916
7. December 1916 — December 1931

Electric Light Record 1894 — December 1903

Cash Book of Secretary January 1917 — December 1923

Cash Book — Dalhousie Lodge No. 2.

September 1922 — November 4, 1823.

References

- | | |
|-----------------------------------------------------------------|---------------------------------------------------------------------------------|
| Robertson, John Ross | — <i>The History of Freemasonry in Canada</i> |
| Tallman, J. J. | — <i>Freemasonry in the Niagara District</i>
1792-1942 |
| Carnochan, Janet | — <i>History of Niagara</i> |
| Chrysler, J. M. | — <i>Chrysler and Other Early Settlers in the</i>
<i>Township of Niagara</i> |
| <i>Wickersham and Comistock — The Vrooman Family in America</i> | |
| Niagara Historical Society Papers | |
| No. 14 — <i>Letters of Mrs. William Dummer Powell</i> | |
| No. 26 — <i>Historical Notes</i> | |
| No. 27 — <i>Names Only But Much More</i> | |
| No. 30 — <i>Extracts from Niagara Papers</i> | |
| No. 37 — <i>United Empire Loyalists</i> | |
| No. 38 — <i>Records of Niagara</i> | |
| No. 4 — <i>Records of Niagara</i> | |

No. 63

CANADIAN MASONIC RESEARCH ASSOCIATION

1962

DANIEL SPRY

(1835-1897)

by

R. W. Bro. Richard A. W. Stewart

Read at the Thirty-third meeting of the Association
at Toronto, Ontario, May 8, 1962

DEDICATION

To the Memory of two very close Masonic friends
We repeat here the Dedication of one to the other

In 1890, when JOHN ROSS ROBERTSON published his book:

“The History of The Knights Templar of Canada”

he dedicated it to DANIEL SPRY in these terms:

TO

DANIEL SPRY

Grand Chancellor of the Sovereign Great Priory of Canada

A FRATER WHO HAS ENDEARED HIMSELF TO ME
THROUGH LONG YEARS OF PERSONAL FRIENDSHIP

whose many excellent qualities of heart and head
HAVE RAISED HIM TO A HIGH PLACE IN THE ESTEEM
OF ALL CRAFTSMEN

this work is Fraternally and Sincerely
dedicated by

THE FRIEND OF A LIFE-TIME

Toronto, 1890.

THE AUTHOR.

Daniel Spry

THE BOY, THE YOUTH, AND THE MAN

Daniel Spry was born on a farm near the village of Merrickville, and not far from Burritt's Rapids, on the Rideau River in Carleton County, on November 29th, 1835.

His Boyhood was fraught with adversity and certain restraints, but nevertheless a sturdiness and determination against failure; his Youth was filled with activity and association with others in worthwhile projects; his Manhood saw the crowning completion of a successful business employment, a memorable fraternal association, and that greatest boon of all, a host of friends.

His father was Samuel Spry from County Devon, England, and his mother was Janet McLean from Perth, Scotland. Samuel Spry had come out from England with the Royal Sappers and Miners, under Colonel By (after whom Bytown, now Ottawa, was named), to build the Rideau Canal. After purchasing his discharge, Samuel Spry settled on the farm where Daniel Spry was born. Being ambitious to prosper, he bought, on time, adjoining land. Then disaster fell! For Samuel Spry, endeavouring to clear more land and pay for it as speedily as possible, brought on an illness from which he did not recover.

Daniel's mother, with her family, attempted to carry on the farm, with the aid of hired help and crop sharing, but after a couple of years this failed, and they were forced to lease the farm, losing the additional property and the payments made thereon.

The family moved to a place ten miles east of Prescott, where the Government was commencing to build a canal on the St. Lawrence. Daniel, anxious to aid the family earnings, although only eight years of age, took his first employment as a paid worker. He secured work as water-carrier to the men engaged on the canal, at one shilling and three pence per day, getting some schooling during the winter months.

After several months of more moving, the family settled at the village of Iroquois, at which time Daniel again worked on the canal. This time, with the use of his mother's horse and cart, and another horse, he became a teamster, hauling earth for the embankments of the canal. This was difficult and strenuous work for a boy but, in spite of the strain and weariness, his tenacity of purpose enabled him to carry on.

The next move was to Toronto. Here, for a time, he attended the Model School, endeavoring to improve his somewhat scattered education. His first work in Toronto, for a short time, was a bookkeeper for a law and land firm. However, having a fancy for the merchantile business, he was apprentice to John C. Griffith, grocer. After work with two other grocers —

William McMorran and John Laurie — and employment as bookkeeper with Messrs. G. & B. Barnack of Richmond Hill and Bradford, he received an appointment which set him on the way to his life vocation. He was appointed as a clerk in the Toronto Post Office. Here his talents were soon recognized and advancement followed. After he had served for a time as mail officer, he was transferred to the Post Office Savings Bank at Ottawa. His health failing, he left the Government service for a time conducted an extensive and successful retail and wholesale grocery business in Toronto on Yonge Street, where the Arcade is now located. However, in 1876, at the request of the Government, he returned as Post Office Inspector, in which position he continued for the next twenty-one years. His supervision was in the Districts of Toronto, Barrie and London.

In his late youth and early manhood, Brother Spry found time, after working hours, to lend his talents to a number of useful, interesting and outstanding groups.

He joined the Cadets of Temperance, which, at that time, played an active part in community life. Here he passed the ordeal of his first public speech, and this proved to be the forerunner of other public addresses and much participation in debates to follow.

He became a member of the Toronto Mechanics' Institute and was elected a Director thereof. He was also President of the Mechanics' Institute at Barrie.

He joined with Fred Rattray in organizing the Ontario Literary Society, of which each, in turn, became President. Most of the talented young men of Toronto were members and built up a Society that became an institution of some influence in the city, and had more than a local reputation for good speaking, and the enterprise of its members.

He was one of the Editors of a comic paper called "*The Poker*," and satirical paper called "*The Grumbler*." He also contributed to "*The Gavel*" and the "*The Craftsman*" and other Masonic Journals. His literary leanings remained a life-long characteristic.

He joined the Merchants' Rifle Company, and took an active part in drilling. In this organization he was elected a member of the Board of Management. He was later an Ensign in the 10th Royal Regiment, and a Lieutenant in the Queen's Own Rifles.

He was a member of the Anglican Church of Canada, and for a number of years was a Lay Delegate to the Synod of the Diocese of Toronto.

He was keenly interested in educational matters, and was Chairman of the School Board for the Town of Barrie.

Other groups in which Brother Spry was active or over which he presided were:

Grand Master Workman of the Ancient Order of United Workmen — (21,000 members at that time.)

Grand Regent of the Royal Arcanum.

Chief Magus of the Rosacrucian Society.

Director of Toronto Home Building Association; also the Provincial Building and Loan Association.

THE FAMILY

Brother Spry was twice married. In 1856 to Miss Mary Jane Burgess, and in 1867 to Miss Mary A. Fortier. The children were: Charles S. F.; May (Mrs. A. E. H. Creswicke); Daniel W. B.; Ethel (Mrs. J. W. Hamilton); Adele; Frank M.; Janet (Mrs. Ross Cameron); Clara (Mrs. W. H. Parker). Of this family only Clara is now living. Her husband, Worshipful Brother Harry W. Parker, is a charter member of two Western Lodges — Transcona and Fort Garry — and also a member of Corinthian Lodge, No. 96, Barrie, and Ashlar Lodge, No. 247, Toronto. Their two daughters, Adele and Peggy were on Active Service overseas in the Nursing Service.

Military service is a notable feature of this family, and well worthy of mention.

Brother Spry's eldest son, Captain Charles S. F. Spry, served under Col. O'Brien, with the York and Simcoe Regiment, in the North-West Rebellion, being the youngest officer in the Services. Unfortunately, the following year, just as he had commenced his study of Law, he passed away suddenly from an attack of typhoid fever.

The second son, Maj.-Gen. Daniel W. B. Spry, had extensive and varied activity in the Canadian Militia, and a most distinguished service overseas in the First World War, both in organization and service at the Front. He was three times mentioned in dispatches and received the Order of the British Empire.

The third son, Major Frank M. Spry, was attached to the Transport Service.

Maj.-Gen. D. W. B. Spry's son, Maj.-Gen. D. C. Spry, had no less a notable record in the Second World War. He received the Order of Companion of the British Empire — the Distinguished Service Order — and the Canadian Service Decoration, and he is now Director of the Boy Scouts International Bureau.

The second son, Graham Spry, was a brilliant student (Rhodes Scholar) and is now Agent General in England for the Saskatchewan Government.

Other members of the family who gave military service were: Major Tom Creswicke, Lieut. Frank Creswicke, Lieut. Jas. H. Hamilton and Lieut. Wilson S. Cameron.

GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

Initiated in King Solomon's Lodge, No. 22, Toronto, (originally No. 222 of the Grand Lodge of Ireland registration.)

Worshipful Master of King Solomon's Lodge five times (1862, 1863, 1868, 1872 and 1873.)

Represented King Solomon's Lodge on one of his visits to the Grand Lodge of England.

Worshipful Master of Rehoboam Lodge, No. 65, Toronto, in 1871 and 1878.

Helped to re-establish Rehoboam Lodge when it became dormant.

Restored to the Lodge the old Rehoboam jewels, which for a time had gone astray.

Gave an interesting address on the Lodge's Twenty-fifth Anniversary.

In 1865, journeyed with C. W. Bunting to Richmond Hill to revive Richmond Lodge, acting as Worshipful Master.

At this meeting in March, he joined the Lodge and at the Installation in June acted as the Installing Master.

One of the founders of Zetland Lodge, No. 326, Toronto, in 1875, and its first Junior Warden. Later he became Treasurer of the Lodge. An interesting feature of the founding meeting was the large attendance from so many different Lodges — twenty-four being represented.

One of the founders of Mimico Lodge, No. 369, Lambton Mills, in 1878, and its first Worshipful Master. He was followed in the Chair by a close friend, John Ross Robertson.

The name of the Lodge is an interesting feature. The members wished to have the name "Weller Lodge" (after the then Grand Master) or "Spry Lodge." Both Most Worshipful Brother Weller and Right Worshipful Brother Spry emphatically requested that their names be not used. At the suggestion of the Worshipful Master, they adopted the name "Mimico Lodge." The word is derived from the language of the Mississauga Indians. "Omimeca" means "Home of the wild pigeons." In early days wild pigeons used to gather in the flats at the mouth of the Mimico Creek in such numbers as to darken the sky when they rose on wing.

GRAND LODGE

Affiliated with Kerr Lodge, No. 230, Barrie, as was also his son, Very Worshipful Brother Daniel W. B. Spry.

On the occasion of his leaving Barrie, Kerr Lodge presented him with a handsome silver service.

Affiliated with Tuscan Lodge, No. 195, London.

Honorary Member of St. John's Lodge, No. 209A, London.

Appointed Assistant Grand Director of Ceremonies of Grand Lodge in 1862.

Elected Grand Registrar of Grand Lodge in 1869.

Elected District Deputy Grand Master of Toronto District in 1875 and 1876.

Elected a Member of the Board of General Purposes in 1877, 1878 and 1879.

Elected Grand Master of Grand Lodge in 1882 and 1883.

One of the chief and most difficult matters with which he had to deal as D.D.G.M., was to investigate and attempt to check the spurious Grand Lodge which was being formed in Ontario. Later in his report as Deputy Grand Master he said:

"The chief point of interest arising out of Masonry in this Jurisdiction has been the application of some twenty gentlemen, who were brought into Masonry under the auspices of the clandestine so-called Grand Lodge, to be healed and received into the Grand Lodge of Canada.

The Grand Master having been pleased to grant a dispensation for that purpose, eighteen of them were duly healed at the Regular Meeting of Rehoboam Lodge, No. 65, held on Thursday, Sept. 5th, 1878."

In his first address as Grand Master, Most Worshipful Brother Spry introduced his Report as follows:

"Standing upon the threshold of a new Masonic year, we may pause for a moment before commencing the work which our hands will find to do, and take a retrospective glance at the events which have occurred and the progress which Masonry has made in our Jurisdiction since we last met to take counsel together.

"The year which has gone has had its pleasures and trials, its doubts and its difficulties, and yet, through all, the sun of prosperity has shone brightly, and the future is full of hope. Many have been added to our ranks, while here and there a gap tells of a well-beloved comrade who fought the good fight, ere being called away to the undissolving Lodge above. It, therefore, becomes those of us who have been spared to return thanks to the Great Architect of the Universe for the protective care and manifold blessings which He has permitted us to enjoy."

"That He will so guide our deliberations that they may redound to His glory, the benefit of the Fraternity, and the good of mankind will, I am sure, be the heartfelt prayer of every member of the Craft in this much-favoured land."

SPECIAL EVENTS

The ceremonial laying of corner stones is recorded. Receptions, addresses (some illuminated), and gifts were of occasional occurrence. These were of both a Civic and a Masonic nature.

Only brief mention will here be made of two of these — one Civic and other Masonic.

When Brother Spry was leaving Barrie, the townsfolk gathered in the Music Hall to express a regretful farewell. During the programme planned for this occasion, a presentation was made of a very fine silver-mounted case of silverware.

When Brother Spry had completed his two years as Grand Master, a very large reception was given in Toronto. This was held in the Pavilion of the Horticultural Gardens. This Assembly was unique in that Masons of all branches and all ranks united as one. The two Toronto Preceptories paraded to the station to meet the Hamilton delegation. Then, headed by the Governor General's Body Guard Band, marched along King, Yonge and Gerrard Streets to the Gardens. Here some 1500 other Masons were lined ready to join in the marching and counter-marching before entering the Pavilion, where the galleries were crowded with spectators. After the Grand Master had passed under the Arch of Steel, and Grand Honours had been given, the programme and presentation concluded a memorable occasion.

Speaking of the Laying of Corner Stones in an address as Grand Master, M. Wor. Bro. Spry said:

"It is peculiarly gratifying to observe that the religious bodies, as well as the loyal descendants of the early settlers of this country, who endured many trials and privations, of which we know but little, hold Masonry in such high esteem that they have invited us to assist in laying corner stones of churches to be erected to the honour and glory of God, and the foundation stone of a monument to be raised in commemoration of those noble men, who in the early days of Canada's history laid the foundation of this great Dominion, upon the principle of unswerving loyalty to the Crown and the Government of Great Britain.

All true Masons are loyal to the Government of the country under which they live, and the recognition of our Craft is an acknowledgement of the influence of Freemasonry for good in every community."

II.—MASONIC AFFILIATIONS

When Brother Spry was initiated in King Solomon's Lodge in Toronto, at the age of twenty-two, he began, what proved to be in the next forty years, a most remarkable and outstanding record of devotion and service to the Order.

From a careful perusal of Brother Spry's Masonic activities, it must be clearly noted that he was not merely a "joiner," but outstandingly an organizer and promoter of the Craft. In addition to his labours with his chosen affiliates, he seems to have found time for much fraternal fellowship, for we find his name listed or mentioned frequently as a visitor or a participant in neighbouring lodge affairs.

His favours were shared by humble and high in equal part, as stated in an address given in Toronto: "In your position of Grand Master you are

the companion of Princes and Rulers, but we are glad to see that you have not forgotten to extend to the humblest craftsman that kind and cordial courtesy which has endeared you to every member of our Institution, while, at the same time, you have decided with becoming firmness, ruled with sound judgment, and maintained the princely dignity of the Chair."

It was frequently stated with what warm affection and friendly esteem he was ever greeted privately as a citizen and publicly as a Mason. He was possessed of a personality which enabled him to enliven and enlighten an occasion; a warm grasp and a friendly greeting which endeared him to those who knew him best. Few have attained to his extensive, able and useful experience with all branches of our Ancient and Honourable Fraternity:

Member of 7 Lodges and Most Worshipful Grand Master.

Member of 6 Chapters and Most Excellent Grand First Principal Z.

Member of 7 Preceptories and Honorary Supreme Grand Master.

Member of 2 Councils and Most Illustrious Grand Master.

Member of 4 Chapters of Rose Croix and Grand Chancellor of the Supreme Council.

Grand Sovereign of the Grand Imperial Conclave of Rome and Constantine.

Grand Master of the Grand Lodge of Royal Ark Mariners.

President of the Grand Council of High Priesthood.

Member of Rameses Temple, Order of the Mystic Shrine.

GRAND CHAPTER OF ROYAL ARCH MASONS OF CANADA

Exalted in King Solomon's Chapter, No. 8, Toronto, on January 17, 1859.

Elected Scribe E. of King Solomon's Chapter in 1860.

Elected First Principal Z. of King Solomon's Chapter in 1863.

One of the founders of York Chapter, No. 62, Eglinton, in 1874.

Listed as No. 1 on the Roll of Members.

Elected First Principal Z.

One of the founders of Orient Chapter, No. 79, Toronto.

No. 1 on the Roll and elected First Principal Z.

Affiliated with Signet Chapter, No. 34, Barrie, Ont., on February 3, 1880.

Elected First Principal Z of Signet Chapter in 1886.

A member of Occident Chapter, No. 77, Toronto.

A member of St. George's Chapter, No. 5, London, Ont.

Appointed Grand Steward of Grand Chapter in 1860.

Elected Grand Scribe N of Grand Chapter in 1870.

Elected Grand Superintendent of Toronto District in 1872 and 1873.

Elected to Grand Executive in 1874.

Elected Grand Scribe E of Grand Chapter from 1876 to 1878.

Elected Grand First Principal of Grand Chapter 1880-1881.

In speaking of non-payment of dues, Most Excellent Companion Spry said:

"Companions who possess the means of paying and will not, deserve but little consideration; but as to those who are willing to pay, but for want of means cannot, it is the refinement of cruelty to cut them off from Masonic fellowship with their Companions for an offence that is not a crime but a misfortune."

"If as much energy were displayed in quietly ascertaining the ability of our members to meet the demands made upon them, as is sometimes exhibited by Companions who possess more zeal than discretion in 'touting' for candidates to join Chapters, there would be less suspensions for non-payment of dues or, indeed, for any other cause."

He concluded his address in Guelph in 1880 as follows:

"The large number of intelligent men, from every rank of life, who have, during the present week, withdrawn for a period from their several busy vocations for the purpose of taking counsel together in the interests of the Fraternity, exemplifies in the strongest possible manner the powerful influence which Freemasonry has over its votaries."

"It points out to those who are skeptical regarding its usefulness that unless the Institution was founded on the purest principles of piety and virtue, and its members had an unswerving faith in the approval of the GREAT I AM, our labours would be in vain."

"We may congratulate ourselves upon the high position Capitular Masonry has attained in this Jurisdiction through the wisdom and foresight of those who so well and truly laid the foundation upon a solid basis; and may we, with an earnest desire to extend its usefulness and assist in elevating and aiding our fellow men, fervently invoke the blessing of the Great Architect of the Universe that He may guide, protect, and support us in all our undertakings."

THE SOVEREIGN GREAT PRIORY OF CANADA KNIGHTS TEMPLAR

Fratr Spry was knighted in Mount Calvary Encampment, No. 12, at Orillia (later moved to Barrie) on Oct. 4th, 1871.

He was a Charter Member of four Preceptories — Presiding Preceptor of two Preceptories — affiliated with another — for twenty-one years Grand Chancellor of Great Priory — and Honorary Supreme Grand Master.

Charter Member of:

Odo de St. Amand Preceptory, No. 16, Toronto, May 17, 1872.

Kent Preceptory, No. 20, Chatham, Aug. 7, 1877.

Ray Preceptory, No. 23, Port Arthur, March 9 1880.

Metropolitan Preceptory, Melbourne, Australia, May 1, 1886.

Presiding Preceptor, Geoffrey de St. Aldemar Preceptory, No. 2, Toronto, 1875.

Presiding Preceptor, Mount Calvary Preceptory, No. 12, Barrie, 1880.

Affiliated with Richard Coeur de Lion Preceptory, No. 4, London, December 14, 1894.

Honorary Member of Detroit Commandery, 1896.

Appointed Grand Sub-Marshal in 1875.

Elected Grand Chancellor in 1876 (succeeding that well known Mason, Thomas Bird Harris.)

Elected Honorary Deputy Grand Master in 1884.

Confirmed Honorary Supreme Grand Master in 1893.

Grand Chancellor of Sovereign Great Priory from 1876 to 1897.

Frater Spry was the first Presiding Preceptor of Mount Calvary Preceptory, Barrie, after its removal from Orillia, and continued for many years to lend his assistance to its guidance.

Perhaps the most outstanding evening for Most Eminent Sir Knight Spry, in his Mother Preceptory, was January 22, 1895, when he journeyed from London and, with the assistance of the Provincial Prior, Right Eminent Knight C. F. Mansell and others, installed his son, Daniel W. B. Spry, as Presiding Preceptor of Mount Calvary Preceptory.

In 1886, Frater Spry received from H. R. H. The Prince of Wales, Supreme Grand Master of the United Orders of the Temple and Malta in England, Ireland and Dependencies of the British Empire, the G. C. T. (Grand Cross of the Temple.)

Most Eminent Sir Knight W. J. Bury McLeod Moore, G.C.T., Supreme Grand Master, in his annual Allocution to Sovereign Great Priory in 1886, said:

"I deem it but right to record the sense I feel of the energy, ability and administrative qualities for the office held by the Grand Chancellor, our esteemed Frater, Daniel Spry, since his appointment in 1876, and it is, therefore, with unfeigned pleasure I announce that, at my recommendation, His Royal Highness, The Prince of Wales, has conferred upon him one of His Royal Highness' distinguished honours, that of a "Grand Cross of the Temple." This is but another instance of the gracious and kindly consideration of our Royal Brother."

In his address to Sovereign Great Priory in 1893, Most Eminent Sir Knight E. T. Malone said as follows:

"By some oversight the rank of Frater Spry does not appear to have been formally confirmed by us, although in his position as Past Grand Master, he presided at the opening of the Special Meeting of Great Priory in the City of Hamilton in 1891. No one has laboured more faithfully in the interests of Templarism than Frater Spry, and no one is more entitled to recognition at our hands than he. I, therefore, recommend that Great Priory confer on Frater Spry the rank of Past Grand Master of the Great Priory of Canada."

The Committee on the address of the Supreme Grand Master, after mention of the proposal of a portrait gallery of Past Masters, reported as follows:

"In such a collection of the portraits of those who have been grandly loyal and unfailingly zealous, we would hope to see the face of our dearly beloved Chancellor, Daniel Spry, with the rank of Past Supreme Grand Master, for he well deserves it, and no recommendation in the Supreme Grand Master's address receives more hearty endorsement than the proposal to add to our too short list of Grand Masters so eminent and dearly beloved a name."

ROYAL AND SELECT MASTERS (CRYPTIC RITE)

Right Excellent Companion Daniel Spry, having heard that the Cryptic Rite had been introduced into New Brunswick by Most Illustrious Companion D. C. Hathaway, wrote for information. He was informed that a Council had just been opened at Orillia under the Grand Mastership of Thrice Illustrious Companion Robert Ramsay, where he could get the degrees.

Accordingly, a Dispensation having been obtained from Rt. Puissant Companion T. Douglas Harington, who had been appointed Inspector General of the Grand Council of New Brunswick for Ontario and Quebec, six Companions (namely - Daniel Spry, David McLellan, Nelson Gordon Bigelow, Wm. C. Morrison, George Chanter, and Wm. A. Stollery, all of King Solomon's Chapter) journeyed to Orillia, and in Shekinah Council on November 24, 1870, received the Cryptic Degrees.

A Petition was immediately prepared asking the Grand Council of New Brunswick to grant a warrant for Toronto Council (later named Adoniram Council.)

The warrant was granted as No. VI, and Right Excellent Companion Spry became the first Thrice Illustrious Master of Adoniram Council.

Two other Councils in Ontario quickly followed: Zabud Council of Bradford and Harington Council of Galt.

On August 8, 1871, Adoniram Council called a Convention of representatives of the four Councils to consider the proposal of a Grand Council for Ontario.

The delegates were in accord with the plan set forth and gave their approval.

T. Douglas Harington, the Inspector-General for Ontario also gave his approval and surrendered his authority to the Convention, and added that the Grand Council of New Brunswick was in accord with the plan.

A resolution, moved by Thrice Ill. Comp. Daniel Spry and seconded by Thrice Ill. Comp. Robert Ramsay, setting forth the progress made by Cryptic Masonry and the desirability for a Supreme Council, and ending with the phrase "that the Grand Council of Royal and Select Masters of Ontario be and is hereby formed" was approved.

A Constitution prepared by Illustrious Companions Daniel Spry, Gordon Bigelow, and David McLellan and approved by T. Douglas Harington, was submitted, read and adopted.

Some twenty delegates were then elected to the various offices, with Most Ill. Comp. T. Douglas Harington as Most Puissant Grand Master, and Right Ill. Comp. Daniel Spry as Right Puissant Deputy Grand Master.

Warrants were issued as follows:

No. 1 — Shekinah Council, Orillia

No. 2 — Adoniram Council, Toronto

No. 3 — Harington Council, Galt

No. 4 — Zabud Council, Bradford

At the Second Annual Assembly of the Grand Council, Rt. Ill. Comp. Daniel Spry was elected Most Puissant Grand Master, which office he continued to fill for five years.

In 1876 he declined the offer of re-election, saying that it was with some regret that he had resolved, after five years of office to ask the Companions to select a successor to preside over their deliberations.

Many important problems had been dealt with during his term of office, chief of which were:

Organization of new Councils

Recognition by Grand Chapter

Placement and surrender of Red Cross

(Babylonian Pass) Degree

Jurisdiction over Quebec territory

The Grand Council of Rites.

Most Illustrious Companion Spry continued for some years as a member of the Grand Executive.

In one of his visits to United States, he and Most Ill. Companion John Ross Robertson were delegates from the Grand Council to a National Convention of Royal and Select Masters for the United States of America held in the City of Buffalo.

The old original Warrant from New Brunswick, bearing notes in Most Ill. Comp. Spry's own writing, which was recently rescued from oblivion, now hangs beside the present Warrant from the Grand Council of Ontario, in the Chapter Room of the Masonic Temple at Davenport Road and Yonge Street, Toronto.

ANCIENT AND ACCEPTED SCOTTISH RITE

In Scottish Rite Masonry, Illustrious Brother Spry received the Degrees from the Fourth to Eighteenth on Oct. 4, 1871, in Immanuel Chapter of Rose Croix in Orillia.

He completed his degrees in Moore Sovereign Consistory in Hamilton.

In 1873, Illustrious Brother Spry, in association with five others (James Kirkpatrick Kerr, Frederick Joseph Menet, James Stephenson, Samuel Bickerton Harman, and Thomas Sargant) sent a petition to the Supreme Council of Sovereign Grand Inspectors General of the 33rd

Degree of the Ancient and Accepted Rite of Freemasonry for England and Wales, and the Dependencies of Great Britain, for permission to have the authority and power to constitute and hold a Sovereign Chapter of Rose Croix in Toronto, to be called the Toronto Chapter.

This petition was granted on May 14, 1873, and in conjunction therewith, and in subordination thereto, to hold a Meeting or Lodge in each of the Ineffable Degrees from the Fourth to the Fourteenth inclusive.

The Toronto Chapter of Rose Croix was duly formed with Ill. Bro. Frederick Joseph Menet as Most Wise Sovereign.

In Oct. 16, 1874 the Chapter transferred its allegiance to the Supreme Council of Sovereign Grand Inspectors General of the 33rd Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Dominion of Canada.

Ill. Bro. Daniel Spry became the second Most Wise Sovereign of Toronto Chapter in 1875.

On October 11, 1884, he was created an Honorary Inspector General, and at the same meeting was crowned an Active of the Supreme Council.

He was elected Deputy for Ontario and also elected Grand Chancellor of the Supreme Council, which office he held at the time of his death.

Ill. Bro. Spry was instrumental in organizing the Barrie Lodge of Perfection in 1888, but due to other commitments said he was unable to preside, which office was taken by Daniel Fraser McWatt.

The Spry Chapter of Rose Croix, Barrie, was organized in 1891.

In addition to having presided as Most Wise Sovereign of Toronto Chapter, which then included what is now the Grand Lodge of Perfection, Ill. Bro. Spry is listed as belonging to the following:

Moore Sovereign Consistory, Hamilton

Hamilton Chapter of Rose Croix

Murton Lodge of Perfection, Hamilton

London Chapter of Rose Croix

Spry Chapter of Rose Croix, Barrie

Barrie Lodge of Perfection.

III.—IN MEMORIAM

From the Grand Lodge of Canada in the Province of Ontario, Right Worshipful Brother E. T. Malone, in his report of the Board on the Fraternal Dead, said:

"We mourn the decease of Most Worshipful Brother Daniel Spry, one of our most beloved and valued members called from labour to refreshment, August 13th, 1897. He had a large experience, and took a lively interest in all branches of Masonry. Possessing great ability, he was honoured, not alone in our own Jurisdiction, but

throughout Sister Grand Lodges in America and Europe. There were few positions of trust and honour which he had not held with great satisfaction to the Craft and with credit to himself."

One who knew him well (Most Worshipful Brother Hugh Murray) writes of him: "He was, in every sense of the word, a true man, one whose word was as good as his bond, and whose friendship it was a pleasure to possess."

In his last message, the Most Worshipful the Grand Master (Most Worshipful Brother W. Gibson, M.P.) regretting the absence of our lamented Brother through severe illness, said:

"It is with feelings of most profound regret that I make known to the members of Grand Lodge, the unavoidable absence of Most Worshipful Brother Daniel Spry, Past Grand Master, through severe illness, brought on by too close attention to public business."

"Brother Spry's genial face and kindly grasp will be sadly missed at this Communication. His ability to comprehend at a glance the salient points of an argument, and to enforce the same with knowledge joined to long experience, placed him in the front rank of Grand Lodge legislators."

"Let us individually and collectively pray that the Great Architect of the Universe speedily restore him to his wonted health, for no Brother is more beloved by his Brethren than he, whose absence from to-day's meeting we deeply deplore."

GRAND CHAPTER:

Most Excellent Companion Michael Walsh of the Grand Chapter of Royal Arch Masons of Canada, said:

"Since we met here last, a Most Excellent Companion, whose familiar face will be missed, has gone to that 'bourne from which no traveller returns.' I mean Most Excellent Companion Spry, who died last August in London."

"The records of this Grand Chapter bear the evidence of his usefulness and influence in the conduct of its affairs, and his nimble mind and incisive speech were factors in every debate of consequence with us for many years past, while his warm heart and friendly hand endeared him to his Companions and Brethren."

SCOTTISH RITE:

The Supreme Council of the Sovereign Grand Inspectors General of the 33rd Degree of the Ancient and Accepted Scottish Rite for the Dominion of Canada published in their Proceedings an IN MEMORIAM Balustre, and sent out a circular letter to the Subordinate Bodies;

To the Bodies and Members of the Obedience of the Supreme Council —
GREETING.

Dear Brethren:

We are again called upon to announce the loss of another of the Active Members of this Supreme Council, one whom we had expected

would be with us for many years, and to whom we could look for valuable assistance and advice.

Ill. Bro. Daniel Spry, 33°, Grand Chancellor of this Council, passed away on Friday, the 13th inst., at London, in this Province.

The immediate cause of his death was a relapse of a serious illness with which he had been afflicted during the past winter, but from which we hoped he had recovered.

Bro. Spry was one of our most beloved and valued members, a Mason of large experience and of great ability, whose name and fame, as a Mason, were known not only over this Dominion, but throughout the United States and Europe as well.

He was in every sense of the word a true man, one of whom we could rely, whose word was as good as his bond and whose friendship it was a pleasure to enjoy.

He will be greatly missed by the Canadian Craft and by this Rite especially, as, when in health, he was seldom absent from its Assemblies, cheering and inspiring the members by his genial presence and his ready and valuable advice, and, with few exceptions, was always in his place at the sessions of this Supreme Council.

Brother Spry was born on the 29th of November, 1835, near Burritt's Rapids, in the County of Carleton, Province of Ontario, and resided for very many years in the City of Toronto. He was at the time of his death, and has been for several years, Inspector of Post Offices, a position which he filled with great ability and with acceptance to the Government and the people. His Masonic career was of long standing and of marked prominence. He was initiated in King Solomon's Lodge, No. 22, Toronto, on the 11th of March, 1858, and was elected Worshipful Master of same in 1862, and again in 1863, 1868, 1872 and 1873; was elected Master of Rehoboam Lodge, No. 65, in 1871 and 1877. He was the first Master of Mimico Lodge, No. 369; he was the founder of Zetland Lodge, No. 326, and for many years its Treasurer. In 1875 he was elected D.D.G.M. of Toronto District; in 1881 he was elected Deputy Grand Master of the Grand Lodge of Canada, and in 1882 and 1883 Most Worshipful Grand Master.

In Capitular Masonry, Companion Spry held many offices, including those of Grand Scribe E., Grand H. and Grand Z.

In Knight Templarism, Frater Spry took a leading position, and at the time of his death was Grand Chancellor, and held the rank of Past Supreme Grand Master in the Pories of Canada and of Victoria.

He was created an Honorary Inspector General, 33°, in this Supreme Council on the 15th of October, 1884, and afterwards crowned an Active at the same session. He was appointed Deputy for Ontario, and was elected to the office of Grand Chancellor at the session of this Supreme

Council in 1886; the latter position he held until his death, and both of which he filled with great acceptance.

Such, my Brethren, was the man who has left the scene of his labors and his suffering for the peace and joy of a Higher and Holier sphere. We will cherish the memory of him in our hearts and endeavour to imitate his many virtues, and as a mark of respect to his memory, we direct that the badge of mourning be worn for a period of sixty days, and may Our Father in Heaven have you always in His Holy Keeping.

Given under our hands and the seal of the Supreme Council this 22nd day of August, 1897.

JNO. W. MURTON, 33°,
Sovereign Grand Commander.

Attest:

HUGH MURRAY, 33°,
Secretary-General.

The Sovereign Grand Commander, John Walter Murton, said in his address:

"Again the Angel of Death visited us on the 13th of August last, and took from our little Band another and a most prominent member in the person of our dearly loved Brother Daniel Spry, the Grand Chancellor of the Supreme Council.

The loss of Brother Spry is one which all branches of the Craft will deeply feel. He had been so long identified with many of the Grand Bodies in this Dominion, particularly in the Province of Ontario, and his experienced labours had been so constantly exercised in our behalf, that his name had become a 'household word' in Masonry. His genial manner and genuine friendship had endeared him to us all; and he will ever be greatly missed and his loss sincerely deplored by the members of this Council."

GREAT PRIORY:

The Sovereign Great Priory of Canada, Knights Templar, published a circular letter, to be read in all Preceptories.

TO THE KNIGHTS TEMPLAR OF CANADA;

SORROWFUL GREETING.

Dear Fratres,

It becomes my sad duty to communicate the mournful intelligence that the dark shadow of death has crossed our threshold, entered our circle and called into the great and silent majority our dearly beloved Frater and Most Eminent Sir Knight

DANIEL SPRY, G.C.T.

Past Honorary Supreme Grand Master and Grand Chancellor.

Our dearly beloved Frater had been in failing health for some time but strong hopes were entertained that he would recover. Up to a very

short time before his death, he was preparing as usual for the Annual Assembly of Great Priory on the 19th of August, but the final summons came a week before, and on the 13th instant he passed away at his home in London, surrounded by his sorrowing family. The Supreme Grand Master, Deputy Grand Master, and many of the officers and members of the Great Priory attended the funeral which took place the following day at the town of Barrie, where he formerly resided, and where he was interred by the Most Worshipful the Grand Lodge of Canada with Masonic honors.

At the cities of London and Toronto, when the funeral cortege passed through, as well as at the final place of interment, many prominent members of all branches of the Masonic fraternity paid their last sad token of respect to the memory of their distinguished Comrade.

Most Eminent Sir Knight Daniel Spry was born November 29th, 1835, near Burritt's Rapids, County of Carleton, Ontario. For many years he was an efficient officer of the post office department and filled the position of Inspector for the divisions of Toronto, Barrie and London, Ont., which latter position he held at the time of his death.

For nearly forty years our Most Eminent Frater had been actively connected with the Masonic fraternity, and had held many high and important positions therein.

Initiated in King Solomon's Lodge, No. 22, Toronto, on March 11th, 1858, he afterwards became the Worshipful Master and held the office for several years. He was:

Grand Master of the Grand Lodge of Canada (in Ontario) A.F. & A.M., in 1882 and 1883.

Grand First Principal Z of the Grand Chapter of Royal Arch Masons of Canada in 1879 and 1880.

Grand Master of the Grand Council of Royal and Select Masons of Canada in 1872 and 1873.

He was an active member of the Supreme Council 33° of the A. & A.S. Rite for the Dominion of Canada, and at the time of his death held the office of Grand Chancellor of the Supreme Council.

For many years he was actively connected with the Knights Templar of Canada, and up to the time of his decease was the very devoted and efficient Grand Chancellor of the Sovereign Great Priory. He received the decoration of the Grand Cross of the Temple some years ago from H.R.H. the Prince of Wales, Grand Master of the Order of the Temple in England, and was created an Honorary Grand Master of both the Great Priories of Victoria (Australia) and Canada. He was a zealous and enthusiastic Knight Templar, and his cheery greeting, kindly smile and wise counsels will be much missed by the members of the Order of the Temple.

NOW, THEREFORE — As a token of our love and esteem, and in memory of our dearly beloved Frater and Most Eminent Sir Knight, it is hereby directed that this Communication be read in the Assemblies of our Constituent Preceptories, and that each Preceptory of our obedience be draped in mourning for the period of three months.

D. F. MacWATT,
Supreme Grand Master.

Attest: WILL. H. WHYTE,
Grand Chancellor.

Montreal, August 28th, 1897.

The Supreme Grand Master, Will. H. Whyte, in his Annual address said:

“OUR VACANT CHAIR”

“To-day in sorrow and sadness we look around our Assembly and we find the winged messenger of death hath crossed our threshold and we have a vacant chair. One of the most active and zealous members of our Order, the oldest Officer of this Great Body, a Prince and a Ruler in Israel has fallen.

Our dearly beloved Grand Chancellor, Most Eminent Knight Daniel Spry, Grand Cross of the Temple, on the 13th inst., received the final summons, and the ever kindly smile and courteous greeting of our much esteemed and beloved frater is gone from us forever.

For some months past, Sir Knight Spry had been seriously ill. It was hoped that a complete rest from business cares and a change of residence would prove beneficial, but He who said “I am the Resurrection and the Life” in His good providence decided otherwise and the anticipated message came at last to me over the wires that he was no more. On the 14th I attended the funeral of our departed Frater at the town of Barrie, where the Grand Lodge of Canada, of which he was a Past Grand Master, committed all that was mortal to its last resting place with Masonic honours.

He was a true and courteous Knight, and has fallen full knightly. The memory of his many virtues will ever linger in loving remembrance, while his loss will be deeply deplored by every Knight of this Grand Jurisdiction.”

*The Good Knight sleeps where the daisies nod,
And the clover hangs its head,
Where the wild birds come and the wild bees hum,
Above his lonely bed.
He fought the fight — he kept the faith,
His fame shines bright and clear,
And his memory lives in loving hearts,
Which will hold it ever dear.*

“THE GOOD KNIGHT SLEEPS.”

IN MEMORIAM — DANIEL SPRY

(ANONYMOUS - SIGNED M. H. A.)

In an issue of your paper I saw a brief notice of the death of Daniel Spry, lately of London, and formerly of Barrie, Ont. It was the first intimation I had received, and the news came to me with such a sense of personal loss that I cannot refrain from writing these few words in memory of one of the noblest men I have ever known.

Though many years of absence has intervened between the time I last saw him and the present, they have not been long enough to dim the memory of him, and I can see him now as I saw him then in the full flush of perfect manhood. He was a remarkably handsome man, with a nobility of face and bearing, indicative of the soul that dwelt within the man.

The memory of many acts of kindness (under unusual circumstances), of unselfish loyal friendship at the hands of him and his, the remembrance of his kindly, generous, upright nature, the thought of the desolation that his death must have brought to his family, to whom he was the best of husband and father, and the irreparable loss which the passing away of such a one as he must bring to the community in which he lived, renders my hand unsteady, and dims my eyes with tears. Not often have I known any the equal of Daniel Spry, never his superior.

His was the charity which "thinkest no evil", the liberality which forbids display, the good deed done, and the prayer sent up, not in the sight of man, but of God. His was the stainless honour, which would not enrich himself at the expense of his fellowman: his the gentleness of manner and action which marks the gentleman.

The world can ill spare such men, for they are not found every day, nor everywhere, and perhaps that is why the memory of such a life lingers within the mind of those who were privileged to know him, when less noble natures are forgotten. He was one of Nature's noblemen, and words are but poor and empty expressions of the feeling which animates the writing of this feeble tribute to his worth.

The God, Whom in life he served "Who is the God of the fatherless and the widow" has him in His holy keeping and He alone can give consolation to the dear ones left behind to mourn, and not "as those without hope."

May the turf above his grave be ever as green, as the memory of all his goodness is, in the hearts of those to whom he was so true a friend.

M.H.A.

No. 64

CANADIAN MASONIC RESEARCH ASSOCIATION

1962

Sir John Morison Gibson

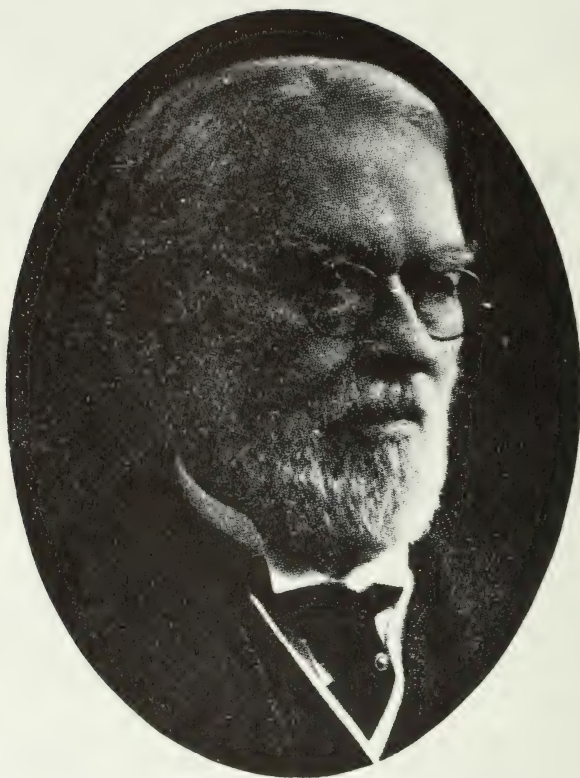
K.C.M.G., LL.D., K.C.

(1842-1929)

by

V. W. Bro. J. Lawrence Runnalls

Read at the Thirty-Third meeting of the Association
at Toronto, Ont., May 8, 1962



SIR JOHN MORISON GIBSON, K.C.M.G.

Sir John Morison Gibson

K.C.M.G., LL.D., K.C.

(1842 - 1929)

Hamilton's Great Freemason

By V. W. Bro. J. LAWRENCE RUNNALLS

FAMILY BACKGROUND AND EDUCATION

John Morison Gibson was truly a great Canadian, living during some of the most formative years of this country's history. At the time of his death the Hamilton "Spectator" said of him, "John Morison Gibson was one of those men who flit across the pages of history in glamour created by their own talents. The volumes of Macaulay or Froude have to be opened to find the parallel of the rise of this barefoot farm boy to the lieutenant-governorship of the banner province of the Dominion."

He was born on January 1, 1842, in Toronto Township, Peel County, U.C., the son of William Gibson and Mary Sinclair, who were farmers. His father had emigrated from Glamis, Forfarshire, Scotland, while his mother was born in Nelson Township, Halton County.

His father died when he was three years old. The family then moved to Haldimand County where he first attended a small rural school. In a short time, they moved to Hamilton and John entered Central School. In 1924, in introducing an old friend to Grand Lodge, he said in part: "I well recollect Brother Adam Brown coming up to Central School to see what we were doing and how we were getting on, and all that sort of thing on a Queen's birthday. We were presented on such occasions with oranges, and I received an orange from Brother Brown on the Central School land sixty or seventy years ago. That orange has gone, but the donor of it here appears to me as young to-day as he did then." He did so well at this school that he was elected head boy of the Hamilton schools. As such he was chosen, in 1858, to assist in the opening of the Hamilton Waterworks at which the Prince of Wales officiated. He had the honour of turning on the first faucet.

On completion of secondary school classes at age 17, he entered the University of Toronto, graduating from this institution with a Bachelor of Arts degree in June 1863 and the following year with a Master's degree. On attaining his first degree he won the Prince of Wales' Prize together with medals in Classics and Modern Languages and a prize in Oriental Languages.

On graduation, he joined the firm of Burton, Sadleir and Bruce to read law. He was called to the Bar in Confederation year, 1867. He then returned to the University to study law, graduating in 1869 with the degree of LL.B., being gold medallist for his year.

John Gibson was married three times. On October 26, 1869, he married Anne Emily, daughter of Ralph Birrell, a merchant of London, Ontario.

She died on June 3, 1874. Two years later, on September 26, he married Caroline, daughter of the Honourable Adam Hope of Hamilton. One year later (October 9, 1877) she too died. On May 3, 1881, he took as his third wife, Eliza, daughter of Judge Malloch of Brockville.

To the third union were born six children, John Gordon, Eugenia Elizabeth, Mary Margaret Stewart (Meta), Archibald Hope, Colin William George and Francis Malloch.

On the day John Gordon received his Bachelor of Arts degree, at the University of Toronto, his father was awarded an honorary LL.D. John Gordon died shortly afterward.

Francis, with the rank of lieutenant, served in the 48th Highlanders in World War I and was killed at Armentieres in 1915.

Colin William George served at the same time with the Royal Fusiliers and was twice wounded. He received his University education at Royal Military College, Kingston, and Osgoode Hall, Toronto. He followed in his father's footsteps, being called to the Bar in 1915 and twenty years later was appointed a King's Counsel. He entered politics as a representative for Hamilton West in the Canadian Parliament from 1940 to 1950. In the latter year he was appointed a Justice of the Supreme Court of Ontario.

Eugenia did not marry and remained at the family home in Hamilton. Meta married Robert S. Waldie. Archibald Hope followed his family becoming a barrister. He died during the influenza epidemic in 1920.

BUSINESS LIFE

John M. Gibson practised law for sixty years in Hamilton. On graduation, he started practice alone, but within a year, joined the firm of MacKelcan, Gibson, Gansby and Maclean. Shortly after, he organized the firm of Gibson, Osborne, O'Reilly and Levy of which he was senior partner and with which he remained for the rest of his life. He was one of the most successful members of his profession, handling many cases of note.

He branched out into many avenues of business. Early in his career, he took a special interest in the long distance transmission of electrical power. To this end he helped organize the Hamilton Cataract Power, Light and Traction Company, and became its first President. This company contracted for water from the Welland Canal and dug a canal to carry it to the DeCew power plant on the escarpment above St. Catharines. This led to a second company, the Dominion Power and Transmission Company, of which he was the first President.

His services and wisdom were in demand in other financial circles and he became a Director of the Canadian Bank of Commerce and the Canada Life Assurance Company. He served as President of the National Steel Car Company and the Hamilton Connaught Hotel Company. It is said that it was he who was in large measure responsible for the Canadian Westinghouse Company establishing in Hamilton and he served as a Director of that company.

He was the founder of several small companies. Among them were the Peddie Rifle Sight Co. (1902), the Canadian Screw Co. (1907), the British and Colonial Land and Security Co. (1911) and the British Canadian Ship-building Co. (1911).

He was also a Director of the "Homewood Retreat" of Guelph and the Toronto Conservatory of Music.

COMMUNITY LIFE

A person of John Gibson's energy could not stay out of community activity for very long. He became a member of the Hamilton Board of Education which he served for many years; — first as a member and for two years as chairman. He helped to organize the Hamilton Art School and served as its first President. He became a Director of the Hamilton Health Association and a Vice-president of the Ontario Lord's Day Alliance. He helped to found the Hamilton branch of the St. Andrew's Society and was President in 1890-91. As an outstanding graduate of the University of Toronto, he became President of its Alumni Association.

During the Boer War, he was very active in the Canadian Red Cross and became its first President. For his services to this organization he received high honours.

He was a life-time member and active worker in the Presbyterian Church. He worked hard for Church Union, but in 1925, when the United Church of Canada was formed, his Church remained outside the union and so he remained with it.

His third wife was always active in the local women's organizations serving for some time as President of the Local Council of Women.

A MARKSMAN

Early in life, John Gibson became interested in target shooting and soon gained prominence in this sport.

From 1893 to 1907 he was President of the Dominion Rifle Association.

On three occasions, 1874, 1875 and 1879, he was a member of the Canadian Bisley Team that entered the Wimbledon competition. In 1879, he was the winner of the Prince of Wales' Prize which amounted to £100 accompanied by a distinctive badge.

In 1876, at Creedmore, he entered the Great Centennial of Small Bore Competition. In this event, representatives from England, Scotland, Ireland, Australia, United States and Canada took part.

In 1907 he was captain of the Dominion Bisley team.

In truth, shooting was a great relaxation for such a busy man.

MILITARY INTERESTS

John Gibson joined the Canadian militia as soon as he entered the University in 1860 and his interest continued for the remainder of his life. His first unit was the Queen's Own Regiment but in 1863 he joined the 13th Regiment with which he served for thirty-two years, retiring as Honorary Lieutenant-Colonel in 1895. His only active service was in 1866, at Ridgeway during the Fenian Raids. In 1921, he was made a Major-General.

During the terms of their Excellencies the Earl of Aberdeen and Earl of Minto as Governors-General of Canada, he was appointed an Honorary Aide-de-Camp.

At the time of Queen Victoria's Diamond Jubilee in 1897 he was selected by the Military Department to proceed to London as its representative.

POLITICAL LIFE

John Gibson was a life-long Liberal. He headed the Hamilton Liberal Club for many years. He contested a seat in Hamilton West in 1879 and was elected a member of the Legislative Assembly and for nineteen years retained this seat. Then he ran in East Westworth and was successful. In 1890, he was defeated by T. H. Stinson, but his opponent was unseated allowing him to return in 1891. In 1905 he retired because of ill health at the time of the defeat of the Ross government. From 1889 on, he held cabinet posts and by 1905 had served in three governments under Premiers Mowat, Hardy and Ross. He was Provincial Secretary from 1889 to 1896, Commissioner of Crown Lands from 1896 to 1899 and Attorney General from 1899 to 1905.

A minister of such prominence in the government could not help but leave his mark upon the legislation of the Province. One of his most famous enactments is known as the "Gibson Act" or "An Act for the Prevention of Cruelty to and Better Protection of Children." In essence, this Act established the Children's Aid Societies of Ontario on a sound basis.

For fifteen years, he was named Chairman of the Private Bills Committee of the Legislature. This always was a hard working group.

He proposed important changes in the mining laws. An Act in 1890 changed the liquor licensing laws which made provision for local option. He helped re-organize the Ontario insurance system. This made the registration of Ontario insurance companies and friendly societies compulsory. He reviewed and improved game and fisheries laws for better preservation and propagation. He sponsored the Ontario Companies' Act and Loan Corporations Act which revised and modernized business practices in the Province. These were the outstanding accomplishments credited to him during his several ministries.

HONOURS IN CIVIL LIFE

In 1890 he was made a Queen's Counsel, reflecting his high standing in his chosen profession. In 1901, for his service as President of the Canadian Red Cross Society, he was made a Knight of Grace of the Order of St. John of Jerusalem.

On January 1, 1912, among the King's New Year Honours and on his seventieth birthday, he was made Knight Commander of the Most Distinguished Order of St. Michael and St. George, and was thereafter known as Sir John Morison Gibson.

By special invitation he attended Queen Victoria's Garden Party in June 1897. He was present at the Coronation of King Edward VII and Queen Alexandra in August 1902, and that of King George V and Queen Mary in 1911, and was presented at St. James's Palace on both occasions.

Because of his prominence in every branch of life, he was named Lieutenant-Governor of Ontario in 1910 serving until 1914.

Both his Alma Mater, University of Toronto, and McMaster University, Hamilton, conferred on him the degree of Honorary LL.D. in 1902 and 1909 respectively.

These comprise an unusually large array of honours.

MASONIC ENDEAVOURS

John M. Gibson took an active part in every branch of Freemasonry.

On November 19, 1867, Confederation year, and the year he was called to the Bar, he was initiated in the Lodge of Strict Observance No. 27, Hamilton. He took his three Craft degrees on November 19, 1867, January 21, 1868 and March 17, 1869. He immediately took office and in two years from his raising was installed Worshipful Master, serving in that office for the year 1872. In 1883, he was elected D.D.G.M. for Hamilton District. This led to other offices in Grand lodge. For two years, 1890-1892, he held the office of Deputy Grand Master, serving as Deputy to John Ross Robertson, succeeding him in that high office in July 1892, and continuing for two years.

A Mason of such high repute was of course in demand to assist in organizing other Masonic bodies. On November 18, 1874, he helped to establish Temple Lodge No. 324, Hamilton, and served as its first Master, and on June 14, 1910 did the same for University Lodge No. 496, Toronto.

On October 27, 1893 he was elected an honorary member of Zetland Lodge No. 326, Toronto, and on February 12, 1919, affiliated with The Barton Lodge No. 6, Hamilton, being the 365th affiliated member on its register.

In 1925, the Grand Master appointed him representative of the Grand Lodge of England near the Grand Lodge of 0"Canada," and for the remainder of his life held this post.

The year after his taking the Sublime Degree, he received his M.M.M. degree in St. John's Chapter No. 6, Hamilton, on February 24, 1870, and was received and acknowledged on the same day, and exalted on March 10, of the same year. He was installed First Principal for the years 1875-76 and three years later was elected Grand Superintendent for the Hamilton District.

He did not however proceed any farther in the Royal Arch, but for his great interest in Masonry, he was elected an Honorary Grand First Principal on February 22, 1922.

Going on with the York rite, he joined Godfrey de Bouillon Preceptory No. 3, K.T., Hamilton, on November 7, 1874, but there is no record of his becoming Preceptor in this Order.

In 1906 he became a member of the Royal Order of Scotland.

Perhaps his greatest contribution to Masonry was in the Scottish Rite. This branch of Freemasonry was formally organized in Hamilton on May 14, 1868, and soon afterward (September 27, 1870) John Gibson became a member of Murton Lodge of Perfection, and (December 18, 1870) Hamilton Sovereign Chapter of Rose Croix of H.R.D.M. Moore Sovereign Consistory was warranted at the same time as its subordinate branches, but it was not until March 7, 1872 that any candidates were advanced. At that time ten Sovereign Princes were advanced to the 30°; with the 31°, Oct. 2, 1872; 32°, Oct. 1, 1873. Among them was our distinguished brother who immediately took an active part in the Rite. He did not preside over the Lodge of Perfection but he was Most Wise Sovereign of the Hamilton Chapter of Rose Croix for the years 1877-1883.

On October 15, 1884, he was elevated to the Supreme Council as an honorary 33° member. Two years later, on October 21, 1886, he was made an Active Member.

He was the fourth Commander-in-Chief of Moore Sovereign Consistory following W. J. B. MacLeod Moore, Thomas Douglas Harington and John Walter Murton.

He held the office of Sovereign Grand Commander of the Supreme Council of the Ancient and Accepted Scottish Rite in the Dominion of Canada for two periods. The first was for a nine year period from October 27, 1904 to October 23, 1913. Due to the illness of J. Alex. Cameron he served for another year, October 26, 1922 to October 25, 1923, even though he then was over eighty years old. It was during this period of service, that he officially opened the Scottish Cathedral at Hamilton May 7, 1923.

While Sovereign Grand Commander, he attended World Conferences of the Rite at Brussels in 1907 and at Washington in 1912.

This remarkable man lived to the ripe age of eighty-seven. His death occurred at his Hamilton home, "Ravenscliffe," on June 3, 1929. He was buried with full military honours from Central Presbyterian Church, Hamilton, to Hamilton Cemetery.

At the time of his death, the Toronto "Globe" in an editorial stated: "He was a man with the highest qualities of judgment, of a marked degree of enterprise, and with a reputation of sterling solidity and ability unsurpassed in the Province."

In the History of Barton Lodge (P. 170) it states: "It is not easy to do justice to the character and services of Brother Sir John M. Gibson. He did things so easily and well. There were no half measures with him. He gave himself unhesitatingly to worthy causes, and performed whatever he thought it was his duty to do, nor left he any work unfinished. Faithful in small things, industrious in great causes, clear in thought, precise in judgment. No wonder his wise counsel was so widely sought. Prominent in public life, yet withal so modest and retiring and humble. In every respect he was a true leader of men."

In an address given in 1926, he summed up his own life in these words: "It is not necessary for a man to have arrived at his life's goal to be able to give of himself, his time and means for the betterment of his community, its business life, its social life and political life."

These words are an epitome of his life, revealing the idealism that impelled the manifold activities of a man whose passage through the world left it better than he found it.

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No. 65

CANADIAN MASONIC RESEARCH ASSOCIATION

1962

AUGUSTUS TOPLADY FREED

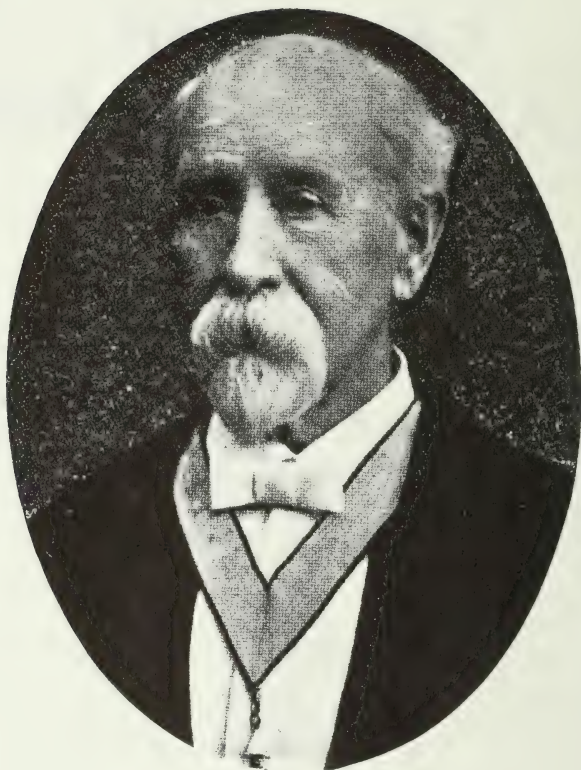
Grand Master

1835 - 1924

by

W. Bro. Evans F. Greer

Read at the 33rd Meeting of the Association at Toronto,
May 8, 1962.



AUGUSTUS TOPLADY FREED

Augustus Toplady Freed

Editor, Author, Orator, Protectionist,
Imperialist, Freemason

FAMILY HISTORY

Freemasonry lost a very distinguished member in the death of Brother Augustus Toplady Freed, which took place on the 27th of September, 1924, at the ripe age of 88.

Brother Freed was born in Beamsville, Ontario, in November 1835, the son of James Freed and Charlotte, daughter of the Rev. Thomas Hill, a Baptist minister. His father was of English origin, a yeoman of Kent. He was married to Martha Elizabeth, daughter of Mr. and Mrs. A. J. Parker of Port Jefferson, Long Island. While residing in Hamilton, Brother Freed lived at "Hawcob," 49 Homewood Avenue.

LITERARY CAREER

In his early life, he laid the foundation of a career that was outstanding in the field of journalism. After filling various positions as printer and editor, in and near Hamilton, Ontario, he went in 1855 to New York and was employed by the "New York Tribune," conducted by the celebrated Horace Greeley. The influence of his associations in this connection served to strengthen his ambition to succeed in newspaper work and must have influenced materially his subsequent career in that direction.

He became the chief editorial writer and reporter for the old "Banner" of Hamilton, and later on started the "Literary Garland" here in company with Richard Donnelley and Tom Pigott. The "Hamilton Banner" was what might be called a corporation organ, as it was founded to promote the interests of the Great Western Railway that commenced serving the travelling public in 1854. One of his teachers was the distinguished Robert Spence, later newspaper editor and Postmaster General of the MacNab-Morin ministry.

Augustus started to work in the print shop of the Dundas "Warder" as the printer's devil to John W. Harris, father of the future founders of the Hamilton Herald (1889). This boy delivered his newspapers along the Governor's Road, on horseback, improving the homeward journey in composing poetry of doubtful merit. However, he was destined to do better in that line later, for there are literally hundreds of effusions of a poetic character attributable to this lover of the muse. Harris and Jones were publishers of the "Warder."

They did not however, hit it off very well and in time, Gus, as he was known, withdrew from his princely job at a few, and very few, shillings a week and came to Hamilton, which at the time was the hub of things. He received a job at once in the printing department of Bull's "Hamilton Gazette," but in due course, went over to the "Journal Express." He next showed up at the composing case in the "Spectator" office.

Hard and difficult times however were on and Freed decided to strike out for greener fields and richer rewards, and he set out for the United States. In 1859 he landed at Albany and got a job as compositor. He worked for awhile and moved on to New York. There he found employment on the "New York Tribune." After a few months he left this employer to fight in the Civil War, and we shall later deal with his military career.

Following the Civil War, he went to Chicago and there found a berth awaiting him in the printing establishment of an old friend from Hamilton, R. R. Donnelley. In 1871 Freed returned to New York and from that centre answered the call of the country and came home to take a post in the editorial department of the "Spectator," but in 1874 a tempting offer from the New York Times was received by him. He packed up again and took the train to Gotham.

He did not stay long however, and was on his way again and westward to Chicago as manager of the "Lakeside Press," but in 1880, he was comfortably established as associate editor of the "Hamilton Spectator." In 1881, Bro. Freed took the helm in the editorial department, but resigned the editorship in 1892 to take on duties of Inspector of Weights and Measures.

Brother Freed has been very aptly described as one of the most effective editorial writers of his day; endowed by nature with the gift of literary expression, reinforced by wide reading, earnest study and keen observation. He was always ready and forceful when called upon either as a writer or speaker.

In 1891, at an occasion at the Masonic Hall on James Street North, Hamilton, when a presentation of a splendid silk Union Jack was made to The Barton Lodge No. 6, A.F. & A.M. by its Past Masters, Brother A. T. Freed composed a song for the occasion:

Rough John, Tough John, Bluff John Bull,
The man that carries the burden
and the man who has the pull,
The march of empire thunders
as his martial footsteps fall
For old John Bull is
"The Daddy of them all".

He was also author of "Life of Hancock" and the patriotic lines, "Canada to Britain." He was a great believer in Canada first and desired the closest possible union of the empire.

MILITARY EXPLOITS

Big bounties were paid by loyal Americans to others to take their places in the firing line during the Civil War. The adventurous Freed was offered \$300.00. He took it and donned the blue uniform in 1862 and marched to war with the 27th New Haven Regiment. He fought in the Battles of Fredericksburg, Chancellorsville, and Gettysburg. He served in the ranks during the conflict without serious mishap.

He was one of the Chicago volunteers who returned to Canada during the Fenian raid of 1866. Being a staunch protectionist and imperialist, he could not resist the call to arms at this time. The Fenian Brotherhood, organized in Ireland and among Irish Americans to win Ireland's independence from Britain, took advantage of the general restlessness in the United States and hostility towards Britain following the American Civil War to make several raids on Canada. A half-hearted attempt on New Brunswick's Campobello Island was followed by a much more serious effort under John O'Neill who led 1500 Fenians across the Niagara River on May 31, 1866 and won a victory over a Canadian force at Ridgeway before withdrawing. Simultaneously, there was some plundering on the border east of Lake Champlain and a minor raid was repulsed near Huntingdon. Despite many alarms, the only other major raid was in May, 1870, when a force raised by O'Neill was met by resolute Canadians at Eccles Hill on May 25th and driven back across the border. We are proud to report that Brother Freed fought with the Canadians.

BUSINESS CAREER

In 1892 Brother Freed resigned the editorship of The Hamilton Spectator to take on the duties of Inspector of Weights and Measures at Hamilton for the Dominion Government. He retired from this office after sixteen years of faithful service to spend his remaining days in quiet seclusion and in the enjoyment of the warm friendships he had formed.

MASONIC HISTORY

Brother Freed's greatest outside interest was in Freemasonry.

He was initiated in Independence Lodge No. 185 A.F. & A.M., New York City. Upon his return to Hamilton, he affiliated with The Barton Lodge No. 6 on April 8th, 1874 and became its Worshipful Master in 1896; was District Deputy Grand Master of Hamilton District No. 8 in 1898; was elected to the Board of General Purposes of the Grand Lodge in 1903 and 1904; served as Deputy Grand Master for two years, 1905 and 1906; he was then called upon to fill the chair of the Grand Master in 1907 and this call was repeated in 1908. He attended every Grand Lodge meeting since that time until the year of his death in 1924.

He was elected to honorary membership in many constituent lodges and was for many years, and up to the time of his death, Honorary President of the Hamilton District Past Masters' Association.

Brother Freed joined St. John's Chapter No. 6, Hamilton on February 8, 1900 at the age of 64 and received his Mark Master degree. He was exalted to the sublime degree of the Holy Royal Arch on June 14 of the same year. He became First Principal of the Chapter in 1906, Grand Superintendent in the year 1908 and served in an elective capacity on the Grand Chapter committees for many years until 1920 when he was made an Honorary Past Grand Z in that year.

He is credited with discovering the charter for No. 1 and No. 2 Lodge A.F. & A.M., Niagara-on-the-Lake, in England and returned them to their rightful owners.

He entered the Ancient and Accepted Scottish Rite — Murton Lodge of Perfection — in November, 1888, and obtained the succeeding degrees in the Hamilton Bodies, completing the course in June, 1894. He was Thrice Puissant Grand Master of Murton Lodge in 1897 and 1898.

On the 28th of October, 1903, he became an Honorary Inspector-General, 33°, and on the 29th of October, 1914, he was crowned a Sovereign Grand Inspector-General, and received into Active membership in the Supreme Council.

He was also a member of the Royal Order of Scotland.

The funeral services were conducted by The Barton Lodge No. 6 A.F. & A.M. at the Scottish Rite Cathedral; there was a very large attendance including many Grand Lodge officers from Canada and the United States.

As a mark of respect to the memory of our departed Brother, the usual Badge of Mourning was worn for a period of sixty days.

No. 66

CANADIAN MASONIC RESEARCH ASSOCIATION

1962



JOHN GRAVES SIMCOE
Freemason, Soldier, Statesman,

- by -

M.W. Bro. R. V. Harris, P.G.M.

(Reprinted from "The Freemason" Toronto)



Read at the 34th meeting at Toronto
November 14th, 1962



JOHN GRAVES SIMCOE

1752-1806

JOHN GRAVES SIMCOE FREEMASON, SOLDIER, STATESMAN 1752 - 1806

by R. V. Harris, P.G.M., G.R.N.S.

John Ross Robertson in his great History of Freemasonry in Canada (Vol. 1, p. 512,) wrote:

"It is believed that if thorough search could be made in the English records, it would be found that Lieut. Governor Simcoe was a member of the Craft."

The record has since been found. In browsing through the Transactions of the Quatuor Coronati Lodge, London, (Vol. XL, p. 260) I found the record, which I at once recognized as of great interest to Canadian Masons.

It may well be that Bro. Robertson himself learned of this record; I do not know.

But let us begin at the beginning:

FAMILY AND BIRTH

John Graves Simcoe, the subject of this paper was the son of Captain John Simcoe, Commander of H.M.S. "Pembroke" a ship of 60 guns, 420 men, which left England in February 1757 as one of the squadron under Admiral Boscawen to form part of the expedition against Louisbourg under the Earl of Loudoun.

This expedition ended in failure, and the "Pembroke" remained in North American waters, and in 1758 played an important part in the siege and capture of that great fortress.

Captain John Simcoe was a man of studious habits, more inclined to reading than the ordinary run of naval men of his time. We are told that on his ship he had a library of many books, chiefly concerned with philosophy and mathematics, and that while stationed at Halifax, he and one

James Cook, later world famous as an explorer studied navigation and seamanship together, and explored and charted the environs of Louisbourg and the Gulf and River of St. Lawrence in preparation for the projected attacks on these fortresses.

The following year, (1759) the "Pembroke" formed part of the fleet under Admiral Saunders which was sent against Quebec, and on this occasion Captain Simcoe succumbed to a severe attack of pneumonia at the age of forty-five years, leaving a widow and two infant sons, JOHN GRAVES SIMCOE, born February 25, 1752, and a younger brother, born in 1754.

JOHN GRAVES SIMCOE, the elder son, was named after his father and his godfather, Admiral Sir Thomas Graves, and was born at Cotterstock, Northampton, England.

Soon after the death of Captain Simcoe, the widow and her two young sons removed to Exeter, where John was educated at the Free Grammar School, one of five old endowed institutions of England, endowed originally for the education of the children of needy people, but which had become fashionable with all kinds of parents except those for whom the schools were originally founded—a preparatory school for the great schools of Eton and Winchester.

Here his class standing was fair except in the classics, where he led the school in Greek and Latin. His godfather, Admiral Sir Thomas Graves watched over him and his pro-

gress, and his influence guided the lad in his choice of a profession. "He isn't exactly cut out either for the Army or the Navy, but there is no other opening for him."

From Eton, John Simcoe went to Merton College, Oxford, where he made a special study of ancient and modern literature and history, the science of war, campaigns and conquest; so it is not remarkable that in 1771, at the age of nineteen, he left Oxford and became an Ensign in the 35th Regiment of Foot.

From this time on the life story of John Graves Simcoe is the history of a man of ordinary ability who achieved great distinction by reason of strength of character rather than the accident of genius.

His rapid rise was evidence of this, for he soon became a captain, shortly afterward a major, and at twenty-six a lieutenant-colonel.

MASONIC RECORD

The 35th Regiment, known as Otway's, was stationed in Exeter in the period 1771-74, and it was in December 1773 that Lieutenant John Graves Simcoe was made a Mason in Union Lodge in that City.

The record compiled by Dr. George Norman, the Master of the Quatuor Coronati Lodge No. 2076 and incorporated into his inaugural address on November 8, 1927 (A.Q.C. Vol. XL p. 251) reads as follows:

"Towards the end of 1773, several fresh candidates were admitted. Amongst them was Peter Davis Foulks, Esq., Sir Wilmot Prideaux, Mr. Savery and Mr. John Graves Simcoe; also Henry Brown, Esq., 20th Regiment was proposed, ballotted for and accepted, and being a case of emergency was made E.A. and F.C. &c." in Union Lodge, Exeter.

UNION LODGE

This Lodge was constituted August 6, 1766, under a warrant from Lord Blaney who had served at the 1st siege of Louisbourg 1745, to meet at the Globe Tavern, St. Mary's Churchyard, Exeter, as No. 370 by the Grand Lodge of England (Moderns). It was named Union Lodge in 1769, renumbered 307 in 1770; as 243 in 1780; and 244 in 1781.

It met in the New Coffee House, in St. Peter's Churchyard, Exeter in 1769, and again at the Globe in 1775. The membership of the Lodge was "limited to twenty-four, all gentlemen of standing in the County."

The Lodge worked for about twenty years, when it collapsed, being "erased" in 1789.

AMERICAN REVOLUTION

The 35th Regiment was among the reinforcements sent to Massachusetts on the outbreak of the Revolution and the transport with the Regiment arrived in Boston Harbour on June 17, 1775, the day of the Battle of Bunker Hill, but probably too late to take part in the engagement, although one or more military histories credit the 35th Regiment with participation.

Following the battle the 35th took part in operations about Boston, but on March 17, 1776 the British forces, commanded by Lord William Howe, evacuated Boston and on March 30th the fleet, consisting of three men-of-war and 47 transports arrived at Halifax, followed by a later flotilla, comprising about 11,000 soldiers and seamen, and 1,000 refugees.

This great body of soldiers and refugees remained at Halifax until the following June.

40th REGIMENT

Either in Halifax or in Staten Island, in July 1776, Simcoe purchased the command of a company

in the 40th Foot (originally formed in Annapolis Royal, Nova Scotia in 1717), and with that famous regiment took part in the battles of Long Island (August 27th) Harlem Heights (Sept. 16), White Plains (Oct. 23), Fort Washington (Nov. 18) and actions leading up to the Battles of Brandywine (Sept. 11, 1777) and Germantown (Oct. 4, 1777).

Simcoe was in the midst of all this fighting and was wounded in the Battle of Brandywine, but his daring leadership on all occasions, and contempt for danger, led to his appointment by Sir Wm. Howe on October 15th (with the rank of Major) to command the Queen's Rangers.

THE QUEEN'S RANGERS

This celebrated Loyalist corps in efficiency and discipline equalled any regular regiment of the British line. It was organized in August 1776 by Col. Robert Rogers of New Hampshire, a veteran officer of the old French wars.

In 1776 Rogers was appointed Governor of Fort Michilimackinac, and in 1777 he sailed for England, Simcoe succeeding him as commanding officer of the regiment, and being promoted Lieut. Colonel, December 7, 1777.

In Rivington's Royal Gazette, printed at this time in New York, we find in an advertisement for recruits a reference to this corps as "The Queen's Rangers Huzzars, commanded by Lieut. Colonel Simcoe (Robertson I p. 5-13).

The men were enlisted chiefly in New York and western Connecticut, a large portion of the rank and file being of Irish nationality, while the majority of the officers were of Scottish descent. The corps at first consisted of ten companies, later increased by the addition of another

company of infantry, five troops of cavalry and a battery of artillery.

John Henderson in his "Great Men of Canada" (p. 36-50) says:

"It was Simcoe who introduced the mounted section into his Regiment. Since the Rangers were invariably used as a sort of flying column, constantly on outpost duty, or detailed as scouts, the young colonel speedily discovered the necessity of horsemen. He declined the proffered loan of a troop of Dragoons, contending that their scarlet uniform unfitted them for scouting duties. The Rangers wore tunics of rifleman green. Instead of borrowing regular Dragoons, Simcoe mounted some of his own men, and recruited others. In time he boasted a troop of sixty cavalry."

After a few months, Simcoe embodied in his Regiment a company of Highlanders, and a little later a company of Irish. It was a cosmopolitan battalion, but a wonderful fighting unit, noted for bravery and daring.

It was usually the vanguard of the attacking, and the rearguard of the retreating army. Under all circumstances it could be relied on to give a good account of itself. Perhaps the hottest fight in which the Queen's Rangers ever engaged was the battle of Brandywine, where the British gained a victory which, if it had been energetically followed up by General Howe, would have resulted in the annihilation of Washington's army. At Brandywine the Queen's Rangers lost 72 killed and wounded, eleven of whom were officers.

It was undoubtedly Simcoe's service in the Rangers that moulded his character and made him an excellent military leader, above the level of the ordinary officer. In camp or on the line of march, the Rangers were as difficult to handle as in action they were difficult to check. They cared

little or nothing for discipline, and had no respect for mere authority; no regard for pipe-clay or epaulettes or insignia.

A motley group, frontiersmen and adventurers, deserters from merchant vessels and ships of war, trappers, mechanics, rogues, wild men, heroes, all loyal to the death and to their leader and the cause for which they all fought. They must never fail and remain alive.

One of their most noted achievements was a raid on the 29th October 1778, in which they marched some fifty miles into the heart of the enemy's country in the teeth of the American forces. The corps, led by Colonel Simcoe, in the course of the expedition destroyed a large number of boats and military stores at one place, released a number of Loyalists imprisoned in Somerset Court House which, with a quantity of stores collected there they burned, and finally, after a sharp encounter with a considerable body of the enemy, whom they charged and dispersed, returned to their headquarters. The boldness of the stroke created a sensation at the time, in both the British and American camps.

The Queen's Rangers in 1781 accompanied General Benedict Arnold in his raid on Virginia, where they maintained their reputation. Afterwards they served under Lord Cornwallis in the unfortunate campaign in the South ending in the capitulation of Yorktown, October 19, 1781.

The end of the war found Simcoe a prisoner. This was a tragic occurrence, due to tragic circumstances. Shattered in mind and body by frightful fatigue, worn out by battle and incessant marching, he lay on a sick bed in Yorktown; the city was closely invested by the enemy under Washington. Lord Cornwallis, in command

of the British, put up a stern resistance, but there was a whisper of defeat. Simcoe, too weak to stand, caused himself to be put on his horse and proceeded to the redoubt occupied by his beloved Rangers. There he remained, a futile yet gallant figure, until, becoming unconscious, he was taken back to his quarters by an orderly.

"History tells us how Cornwallis was forced to capitulate; Simcoe was placed on board the 'Bonetta' and eventually landed in England, shattered in health, and a prisoner on parole.

"However, the young Colonel was not long in recovering, and his liberty was restored by the War Office, which arranged for his 'exchange' with an American prisoner of equal rank. Thus ended the military experiences of Lieutenant-Colonel John Graves Simcoe in the War of American Independence." (Henderson).

The officers and men received grants of land in the new Province of New Brunswick in the parish of Queensbury, York County.

The colours of the regiment, in accordance with the custom of the time, were handed over to Colonel Simcoe, and taken with him to England, where they were hung in the Great Hall of his estate at Wolford near Honiton in Devonshire. In 1923, they were, through the interest, liberality and public spirit of Mr. Frederick B. Robins, placed in the Toronto Reference Library.

ENGLAND AND MARRIAGE

Colonel Simcoe settled down to the tranquil life of an English country gentleman. In 1783 he married Elizabeth Posthuma Gwillim, a great heiress and a beautiful woman. Miss Gwillim, born in Herefordshire of Welsh extraction, was the daughter of Lieut. Colonel Thomas Gwillim,

who served as an aide de camp to General Wolfe at Quebec in 1759, and died at Gibraltar seven months before Elizabeth was born. A few hours after her birth her mother died also, and these circumstances account for her unusual name—Posthuma. She was also a near relative of the wife of Admiral Gwillim who had commanded at Boston during the Revolution.

Mrs. Simcoe was a woman of strong character, a most accomplished woman, who kept a diary illustrated by over a hundred drawings from her own pen, descriptive of their sojourn in Newark (Niagara) and York (Toronto) and including sketches of Kingston and other places visited by the Governor. This collection is now in the manor house at Wolford. (Robertson I 630) and in the Provincial Archives of Ontario. The diary was presented by Governor Simcoe to King George III and is now in the King's Library in the British Museum. It was published in 1911 with notes and illustrations by John Ross Robertson.

PARLIAMENT 1790

Owing possibly to his wife's influence in the West Country and the assistance of her purse, Simcoe was able successfully to contest the Borough of St. Maw's in Cornwall, and went to Westminster as a Member of the British Parliament. Normally a silent, private member of that august assembly, his knowledge of American affairs enabled him to take part in the debates on the Bill by which the Province of Quebec was divided into Upper and Lower Canada.

His speeches, without rhetorical merit, were those of a simple, sound man, possessed of sound ideas. He became a steady party man, speaking only when he could speak with knowledge. His contribution to the debate on the Canada Act—"The Constitu-

tional Act"—attracted considerable attention, and almost as soon as the Bill became law he was appointed Lieut. Governor of the new Province of Upper Canada.

LIEUTENANT GOVERNOR OF UPPER CANADA

In Simcoe's time a Governor's powers were wide and far-reaching. Though the Province had its elected Parliament, the voice of the Governor was more or less dominant if he wished to make it so. He was in fact the Governor and the Government, and his position was one of great responsibility, isolated as he was from greater authority than his own.

It was a time of great men; Pitt, Fox, Burke, Nelson, Washington, Wolfe, Napoleon, and a score of others whose names are immortal; and great events: The American War of Independence and the French Revolution.

Simcoe arrived at Quebec on June 11, 1792 in the "Henniker," accompanied by William Jarvis, his Provincial Secretary. The latter, who had been appointed Provincial Grand Master of Upper Canada, was presented to H.R.H. Prince Edward, the Provincial Grand Master of Lower Canada, and then proceeded to Kingston, where the Provincial government was organized and Simcoe was sworn into office as Lieut. Governor on July 8th, 1792 in the "Protestant Church," later in 1794 named "St. George's Church."

The members of the Executive and Legislative Council were also sworn in and writs were issued for the election of the Legislative Assembly of the new Province.

On September 11th transfer was made to Newark, now Niagara where on September 17th the first Parliament was opened in great state by Simcoe. Cannon roared in salute as the Governor strode to the little wooden building which was the first

Parliament Building; he wore his full uniform, and was accompanied by red-coated guards replete in their elaborate equipment. With great pomp and ceremony he made his first speech from the throne. His audience, among whom were a great number of Indians, were properly impressed.

This great drama was enacted in the Freemasons' Hall, the only suitable place of meeting in the village, and where it continued to meet for about a year, when the government was removed to York, now Toronto. Newark in those early days was a centre of Masonic activity, well portrayed by Robertson in his History.

One of the first Bills passed by the Upper Canada Parliament brought into operation the whole body of English law. Another early measure prohibited the bringing of negro slaves into the province. Thus to Ontario belongs the great honour of being the first Parliament to legislate for the abolition of slavery. This Bill was directly due to Simcoe's personal influence. He had seen slavery at its worst during his campaign in America, and had been disgusted by the appearance of an advertisement in the first newspaper published in Upper Canada, setting forth the sale of "a negro wench named 'Chloe', twenty-three years old" etc. and determined that in his province slavery should be abolished; and he abolished it.

Soon afterward Simcoe turned his attention to the building of roads throughout the province. Expansion and settlement could only result from improved systems of transport. His first great project was the building of the great Dundas Highway — a road which he designed to stretch from the shore of Lake Ontario westward to the Detroit River. This road was constructed with great rapidity; the first twenty miles being finished

within a period of thirty days.

Next he constructed the road we now call Yonge Street; stretching from Lake Ontario to Lake Simcoe.

TORONTO

It was soon realized by Simcoe and his associates that Newark was too exposed to attack in the event of war with the United States, and in August 1793 he decided to transfer his capital to Toronto, or as he proceeded to call it, York. A transfer of the establishment, administrative and military, was made forthwith from Newark (Niagara) to Toronto, which had many advantages over the former site. Simcoe himself began by pitching three tents on the shore of the lake at a place near the old fort, and started to construct the town.

The process of the building of the new capital must have been a fascinating business, as the settlement gathered form. Simcoe and his staff lived in the tents; huts appeared from nowhere, houses emerged, plank buildings, brick stores, a Church, Court House, streets, sidewalks — a town was born.

When Simcoe came to Canada he left four of his children, all girls, behind him, but brought the two youngest, Sophie aged three years, and Francis or Frank as he was called, aged one. In January 1793 their seventh child was born at Newark, and she was christened Katherine, but lived only a year, and died at York and was buried in the garrison cemetery.

Simcoe, soon after arriving at York, began a search for a quiet retreat for his little family, away from government house and the garrison. The area selected lies at the north boundary of St. James' Cemetery and included the parkland of the Rosedale Ravine, and the avenue known as Castle Frank Crescent. The site

was an "exceedingly steep hill," (when the writer was a student at Trinity College, Toronto, 1899-1902, he spent many a weekend in this locality at a home known as "Drumsnab," standing on the Simcoe property, and knew the area most intimately in all directions).

The house was 'built on the plan of a Grecian Temple, totally of wood', with pillars 16 feet high, as described and pictured in Mrs. Simcoe's diary. In April 1796 Frank, their four-year old, became ill; the house was still unfinished. At times he was 'very ill and feverish'. At this point word was received from England granting Simcoe leave of absence, and so in July 1796 the family left 'that dear place' and returned to England. Frank as a subaltern was killed at Badajoz in 1812.

THE FIRST TORONTO LODGE

Here at old Fort Toronto he quartered the Second Queen's Rangers. This corps was raised in Canada from old soldiers of the regular regiments, strengthened by a detachment of ex-soldiers from English regiments, and came to Canada with William Jarvis in H.M.S. "Henniker" in 1792.

Lodge No. 3, Ancient York Masons, would seem to have begun its corporate existence at Niagara early in 1793, under a dispensation from William Jarvis, Provincial Grand Master, removing to York, the new capital, in August.

There, by permission of Governor Simcoe, it met in the historic Fort. The full story of the Lodge from 1793-1804 will be found in Robertson's History (Vol. I, pp. 511-29).

As would be expected, "Simcoe did not look with unfriendly eye on the meeting of Craftsmen, which took place, month after month, in his regiment." His friend, John Butler, Lieut. Colonel Butler of the Rangers, was Senior Grand Warden of the

Provincial Grand Lodge at Niagara in 1795, and another friend, Davenport Phelps, a prominent attorney, was Grand Secretary at the same time.

HIS PUBLIC SERVICE

Simcoe explored his territory with consistent energy; he made journeys by land and water, penetrating the North and West towards districts practically unknown. He founded little settlements, constructed forts, improved the main roads, and laid the foundations of new developments. He visited and helped the settlers with grants of food, seed and implements. He studied the country and the conditions and the people, and put the knowledge he gained to the greatest purpose. The reckless soldier became the steady governor, a master of the arts of peace. So much did he care for the higher things, for religion and all that religion stands for, that he gave a large part of his official salary for the establishment of an Anglican Bishop of Upper Canada.

For five or six years he laboured, and those years witnessed the real birth of Upper Canada—Ontario as we call it now. In short, Simcoe proved himself a great man, and a great governor. He laid the foundation of a mighty province, and created a capital city; he conquered a wilderness and constructed roads through primeval forests. Where he had found huts he left settlements; and he filled a vast and silent emptiness with the pleasant sounds of an industrious people.

RETURN TO ENGLAND AND MILITARY ADVENTURE:

Simcoe's ideas however were not always acceptable to Lord Dorchester, the Governor General of Canada, and it was doubtless this disagreement that in great part influenced Simcoe's decision to leave Upper Canada in

1796, and in that year he returned to England. He was promoted to the rank of Major-General, and later given partial command of the British troops investing San Domingo; but it was a miserable business as far as the British nation was concerned. The force sent from England was insufficient and we learn that "wearied with the kind of warfare in which he was thus unavailingly engaged, General Simcoe returned to England in August 1797, to procure a force sufficient to pursue a career of glory, or to abandon a scene furnishing at best but negative honours."

But Simcoe did not return to the West Indies; instead he was promoted to the rank of Lieutenant-General and given command of the Western District, with headquarters at Plymouth, where the invasion of England by the French under Napoleon was anticipated; but it did not materialize.

By this time the General's health had begun to fail; yet, contrary to the wishes of Mrs. Simcoe, he accepted, in 1806, the important position of Commander-in-Chief in India. He was, however, never destined to reach India. Before proceeding East he was ordered to join Lords Rosslyn and St. Vincent in a special and very delicate mission in Lisbon. On his way

there he was stricken with a grievous sickness; the ship which had brought him from England took him home again. And at Topham in Devonshire, John Graves Simcoe died, on the 25th day of October, 1806. A gallant gentleman, a great commander, and the founder of the Province we now call Ontario.

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No. 67

CANADIAN MASONIC RESEARCH ASSOCIATION

1962



IMMORTALITY AND FREEMASONRY

By M. W. Bro. William Lockridge Wright, P. G. M.



Read at the 34th Meeting of the
Association held at Toronto, Ont.
November 14, 1962.

Immortality and Freemasonry

By M. W. Bro. William Lockridge Wright, P.G.M.

From time to time we commemorate those fair brethren who have passed into the Great Beyond. The Church brings before us in a succinct manner the truth that death is no longer the king of terrors. The unrelieved sorrow with which we surround it, the fear with which we shrink from it, give proof enough of our failure to realize in the realm of conduct the great doctrine of the Resurrection. In the memorials of Sir Edward Burne-Jones, we read his account of Browning's funeral. It was far too sombre to please him. "I would have given something for a banner or two" he says "and much would I have given if a chorister had come out of the triforium and rent the air with a trumpet." The trumpet, with its defiant note of life triumphant over death, that is what Burne-Jones wanted to hear. "God is not the God of the dead, but of the living; for all live unto Him."

As we stand by his empty tomb, we know that death is only an episode in continuing life, a bend in the road that leads the pilgrim home. The Church continues to expand this great truth in devious ways but it is in the realm of Freemasonry that we are particularly interested in this paper.

At death we do not think of our brethren as having ceased to be. We think of them as having entered into the inner chamber of the Temple of God while we are still in the outer court. Freemasonry teaches very clearly the doctrine of immortality. We believe that in this perishable frame there resides a vital and immortal principle. Death is not only the end of all affliction, but the entrance to a better life. When the bodies of our brethren are being committed to the earth we drop in the grave a sprig of evergreen as a symbol of our faith in the immortality of the soul. By the use of this symbol, the evergreen, which is unchanged amid the apparent death of nature in winter, we confess our faith that there dwells within our tabernacle of clay an imperishable and immortal principle, which the grave can never receive and over which death has no dominion.

There are few, if any, beliefs more universal than that of survival after death. The burial customs of primitive man show very clearly that even in those far-off days, they had a dim idea that life went on, and that the deceased would have need of the weapons of war or of the chase which were buried with him. And the same is true of most uncivilized races today. While many of their ideas of the after-world are crude and repulsive, they do believe that in some way the man survives.

Even in historical times the accepted ideas of the after-life have been gloomy indeed. The old Greek idea of Hades is described in Homer's

Odyssey. Hades is a dark and gloomy place, where the shades of the dead flit about miserably. Achilles, the great hero, although still a king in Hades as he had been on earth, says to Odysseus, the visitor from the world of the living "Speak not comfortably to me of death. Rather would I live on the earth as the hireling of another, with a landless man who had no great livelihood, than reign among the dead that be departed."

The ancient Hebrew idea of Sheol, the place of the departed, was very similar. Existence was continued, but it could not be called life. The dead were in a place of darkness, beneath the earth, away from the presence of God. We have expressions of this hopeless belief in the Psalms: "In death there is no remembrance of thee, in Sheol who will give thanks?" (6:5). "The dead praise not the Lord, neither they that go down into silence." (115:17). "Shall thy loving kindness be declared in the grave, or thy faithfulness in destruction? Shall thy wonders be known in the dark, and thy righteousness in the land of forgetfulness?" (88:11-12). And the author of Ecclesiastes tells us that "there is no work, nor desire, nor knowledge, nor wisdom in Sheol whither thou goest."

But a belief such as this, a belief in mere survival, could not satisfy mankind. As their ideas of the character of God became more enlightened, men felt that there must be something better beyond the grave than a mere Hades, a Sheol. The gloom which rested on the prospects of futurity began to lift. Socrates, when about to drink the hemlock, discoursed with his friends about immortality, and assured them of his belief that he would immediately depart to some happy state of the Blessed; and when asked by one of them "How shall we bury you?" he replied "Just as you please, if only you can catch me." And the same change was taking place in the thoughts of the Hebrews. Let me give some quotations from the Psalms later than those I have already given: "Thou wilt not leave my soul in Sheol; neither wilt thou suffer thy holy one to see corruption." (16:9). "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with beholding thy form." (17:15). "Thou wilt guide me with thy counsel; and after that receive me with glory." (73:24).

In later Hebrew thought belief in the immortality of the soul was not sufficient. They conceived the hereafter in terms of resurrection of the whole man, body as well as soul. So, in the Book of Daniel, the latest of the Old Testament books, we read: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (12:2, 3).

This belief in the resurrection was that of the best Jewish thought at the time of the beginning of the Christian era. The Pharisees, the strictest party among the Jews, held it firmly. But the Sadducees, the opposite party, refused to accept this teaching. They clung to the old gloomy idea of Sheol. And when, in an argument with Jesus, they tried

to show from the Law of Moses that this idea of resurrection was absurd, He turned the tables on them by quoting from the same authority. God had said "I am the God of Abraham, Isaac, and Jacob." God is not the God of the dead but of the living, said Jesus, for all live unto Him.

The Jewish faith in resurrection and immortality remains. In the Jewish Burial Service they speak of the world that is to be created anew, where God will quicken the dead and raise them up unto life eternal. And Christians have no doubt on the subject whatever. The Resurrection of Jesus Christ from the dead, a fact which no amount of hostile criticism has ever shaken, has given us a sure and certain hope. Shakespeare makes Hamlet speak of death as "that undiscovered country from whose bourne no traveller returns." But one Traveller has returned, and has brought life and immortality to light.

Such is the evolution or growth of the idea of immortality. Beginning as a mere belief in survival under the most miserable conditions, it has developed into a hope, a certainty, of a higher and better life than is possible here.

The Greek belief in the immortality of the soul, true as far as it goes, has been expanded into a belief in the immortality of the whole man, body, soul and spirit. This does not mean the resuscitation of the material body which is buried in the earth; it means that the soul will hereafter have some organ of self-expression as it has here. This will be necessary if our personality is to survive. We believe that we shall not be merely disembodied spirits, shadowy ghosts, but real men. Instead of the natural body we now wear, we shall have a spiritual body, a body which will be a fit instrument for the soul in the new conditions of another and higher world. "We know" says St. Paul "that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

But it may be said "What has science to say to all this? In a scientific way and in a scientific age, can we continue to believe in immortality regardless of what the Church and Freemasonry in their own spheres declare?"

This question came to the fore some years ago, when Sir Arthur Keith, then president of the British Association for the Advancement of Science, in his annual address to that important body, undertook in the name of science, to pronounce against the possibility of immortality. Life, he argued, may be compared to the flame of a candle. When the candle is blown out, the flame simply ceases to exist. He spoke on the assumption that there is no reality except that which can be investigated by scientific means; and of course, if that assumption were correct, his scepticism might perhaps be justified.

Another scientist, however, the late Sir Oliver Lodge, turned the tables on him very neatly. He said the illustration was quite a good one, but Sir Arthur did not follow it up as he should have done. He

thought only of the material candle and flame; he did not think of what was happening in space. A candle is not lighted without an object. Its object is to illuminate something, to give light. And the light of that candle, said Sir Oliver, goes off into space; and so far as space is empty the light goes on forever. The real soul of the candle, its object and meaning, is the radiation of light. Astronomers tell us that the light from the Great Nebula of Andromeda which can be seen on a clear night, has been on its way through space for some 800,000 years before it reaches our eyes. And the light of the candle is of the same nature, though infinitely weaker. So Sir Arthur's metaphor was made to illustrate the exact opposite of what he had intended it to teach.

But that was not all. Another writer (Canon A. B. Streeter of Oxford) pointed out that the relation between the flame and the candle was quite different from that between life and the material body. Flame is destructive, life is constructive. The flame consumes the candle, but the life within builds up the material body as its organ of self-expression. While the flame burns the candle dissolves until it is no more. To save the candle we must extinguish the flame. But while the life remains in the body, the organism is sustained. It is when the life disappears that the physical body begins to decompose. Here again the illustration of the candle teaches the exact opposite of Sir Arthur's thesis.

The fact is, of course, that immortality cannot be proved or disproved by science. It belongs to another sphere, beyond the reach of telescope or microscope or test tube. So we must not be disturbed by opinions of individual scientists or of pseudo-scientists like the late H. G. Wells, who says in one of his books that "Man is immortal, but not men," and who speaks of the "immortality of the race." But without personal immortality there is no such thing as the immortality of the race. Scientists tell us that at some time in the future the sun will die out, will cease to radiate heat; and long before that takes place life on this earth will be extinct. If there is no personal immortality, where will the immortality of the race then be? All this great work which God has designed so marvellously will come to an end. Can we conceive that God will suffer such a colossal failure?

After all, we believe in immortality and the resurrection because we believe in God. God made both our bodies and our souls, and He did not make them for naught. He has given us wonderful gifts, above all, the possibility of knowing and loving Him. He has shown Himself to be "Our Father." No human father would consent to the annihilation of his son, nor will God suffer His children to be destroyed.

It is for us, then, to hold fast this sure and certain hope. Our immortality has begun here and now. And when death approaches, all we have to do is to "go out into the darkness and put our hand into the hand of God." That hand will be there to guide us and uphold us, and to bring us to Himself.

In part, the Church and Freemasonry depict therefore this ringing confidence of immortality.

No. 68

CANADIAN MASONIC RESEARCH ASSOCIATION

1963



The Founding Fathers of the
Grand Lodge of Manitoba

by M. W. Bro. William Douglas, P.G.M. (Man.)



Read at the 35th Meeting of the Association
held in Winnipeg, Man., February 15th, 1963.



M. W. BRO. WILLIAM DOUGLAS

*the author of the following paper,
passed to his reward December 11, 1963,
full of years and honours.*

Born in Kelso, Scotland, January 28, 1878, he came to Winnipeg with his wife in 1904.

In Manitoba he soon became a leader in the Craft. He served as Grand Master of Masons in Manitoba in 1929 and for nearly twenty-five years 1939-63 as Grand Historian. The author of "Freemasonry in Manitoba." The paper printed herewith is an excellent example of his literary work, his keen scholarship, and profound understanding of the history and mission of Freemasonry.

The Founding Fathers of the Grand Lodge of Manitoba

by M.W. Bro. William Douglas, P.G.M.

Ninety-nine years ago, in 1864, organized Freemasonry was instituted in what became the Province of Manitoba in 1870, by and through the actions of eight dedicated members of the Craft. They felt the urge of Brotherhood in a lone and isolated part of this great Dominion. Canada had not even entered into a confederation. This pioneer group carried on their Masonic activities until disrupted by the outbreak of the Riel rebellion. But, prior to this effort to introduce Freemasonry to Western Canada we find a few fragmentary records that indicate the occasional fur trader, or an independent traveller, and others who were members of the Craft travelled the prairie trails.

With the disruption in community life caused by the rebellion the pioneer lodge — Northern Light — holding a dispensation from the Grand Lodge of Minnesota ceased to function. But this did not snuff out the interest of our brethren.

The authorities in the East had dispatched troops to quell the Red River disturbances and attached to these units were a number of stalwart Craftsmen holding memberships in their home town lodges. It was only natural that as the troops slowly moved westward toward Fort Garry that the Freemasons would fraternize in an informal way. By this means many friendships were formed. At the conclusion of hostilities many decided to remain in the young and growing West. As a result of this decision, a small group, all of them members of the Expeditionary Forces, petitioned the Grand Lodge of "Canada" for a Dispensation to open a Lodge to be designated "Winnipeg Lodge." This was granted and the Lodge instituted on December 10th, 1870. Within a few months the members decided to change the name of the Lodge to "Prince Rupert's" and under that name it has been known ever since. Being the oldest Lodge in the jurisdiction it proudly has number ONE on the Grand Lodge Register.

Five years after Prince Rupert's Lodge had been instituted there were three Lodges in Manitoba;—Prince Rupert's Lodge and Ancient Landmark Lodge in Winnipeg. and Lisgar Lodge in Selkirk. The total membership of all three did not exceed the 200 mark. But there was determination in the souls of these pioneers. Early in 1875 a meeting of the principal officers of the three Lodges was held. The final outcome was that on May 12th, 1875, the Grand Lodge of Manitoba was brought into being.

We should realize that neither this Grand Lodge, nor any other sovereign body, simply came into existence. Behind the movement there

had to be dedicated leadership and direction — it required a passion to erect the Temple of Freemasonry. So, my brethren, let us place on the records of the Canadian Masonic Research Association, the story of four of the brethren largely responsible for this contribution to Canadian Freemasonry.

As we review the events of that far-off day it is evident that the preliminary work of organization and subsequent development rested largely on the devotion of a quartette of operative Freemasons. The names of this group are, William C. Clarke, who was elected first Grand Master; William N. Kennedy, Deputy Grand Master; James Henderson, Senior Grand Warden; and John Headley Bell, Grand Secretary. Today these names are but a memory but they left their indelible mark upon Speculative Masonry in Manitoba. In addition to their activities within the tyled walls of their Lodges, they made remarkable contributions to the building of the community life. Let us recall some of the work they did for us of a later generation.

WILLIAM CLARKSON CLARKE

The brother elected to the office of Grand Master was William Clarkson Clarke. He was born on October 28th, 1834, in Inverness, Scotland, and came to Canada as a teen-age lad. He received his early education in London, England. Entered Queen's University, Kingston, Ontario, in 1852; graduated with the degree of B.A. in 1855; continued his studies for the ministry until 1858 when he obtained his Testamur, and was ordained a minister of the Presbyterian Church of Canada. After ordination he was inducted into the charge at Middleville, just north of Lanark, Ontario. He remained there until 1865. In the meantime he was initiated into Freemasonry. In 1865 he received a call to the charge at Ormston, Quebec, where he remained until 1873 when his Church sent him as a missionary to serve the people at Winnipeg. He arrived there late that year.

There was but one Presbyterian congregation in Winnipeg at the time — Knox Church — which was in the process of becoming organized as a separate congregation apart from the Mother Church at Kildonan. The situation had some internal problems. There existed in Canada at that time two distinct bodies each claiming the designation "Presbyterian." One had its root in "The Auld Kirk" — The Established Church of Scotland, the other had affiliation with the "Free Church." A sharp rivalry existed between these two denominational groups not only across the sea but also in Canada. Among the Knox Church pioneers were representatives of both. This was the situation that confronted Dr. Clarke on his arrival in Winnipeg. Nevertheless, he carried out his pastoral duties with diligence. The situation was complicated in 1874. Although he was in charge of the congregation and occupied the pulpit regularly, Sunday after Sunday, one section of the congregation proceeded to receive and induct Dr. James Robertson as the minister of

Knox Church. From subsequent events it is evident that Dr. Clarke was a disappointed man but he did not pack up and depart in a huff. He remained in Winnipeg although deprived of his charge.

From the records of the Church of England we learn that William Clarkson Clarke, Ph.D., was licensed a Curate in Deacon's Orders, on October 19th, 1874 and ordained Priest on or about March 24th, 1875. He was appointed to minister to the rising congregation of Holy Trinity Church, Winnipeg. This congregation, like that of Knox Presbyterian Church was being organized apart from the Mother Church at St. John's, Winnipeg. When the time came to elect a permanent incumbent, Dr. Clarke, who was in temporary charge, was one of two names submitted in nomination. He was the successful candidate. Still, he carried out his parochial duties until the newly appointed minister arrived about November, 1875. Early in 1876 he returned to Eastern Canada. Later he was appointed Rector of Christ Church and St. George at Belleville, Ontario, where he carried on until his death, October 16th, 1883. A rather moving experience, I'm sure.

Dr. Clarke's Masonic biography is interesting. He was initiated in True Britons Lodge, No. 14, Perth, Ontario, March 7th, 1859, and demitted from his Mother Lodge in January 1864. I have not been able to trace when or where he was first elected as Master of a Lodge. There is a blank of about five years over which my research has been fruitless. However, in the year 1869 he was Master of Chateauguay Lodge, No. 208, Grand Lodge of "Canada," meeting at Huntingdon, Quebec. In 1870 he was the first Master of Clarke Lodge, No. 28, Grand Lodge of Quebec. He was elected Grand Chaplain of the Grand Lodge of Quebec in 1872. This, in brief, covers his Masonic affiliations prior to his arrival in Winnipeg in 1873. Shortly after reaching Winnipeg he affiliated with Prince Rupert's Lodge, May 19th, 1874, by certificate issued by Clarke Lodge. We can judge from his constant activity that Freemasonry held a prominent place in his life.

What we have just outlined gives ample evidence that our first Grand Master had a somewhat hectic experience during his short residence in the West. Through all these he was one of the founding fathers of the Grand Lodge of Manitoba. At the organizational meeting, held on May 12th, 1875, he was honored by being elected first Grand Master. Three months later he presided over the ceremony of laying the corner stone of the first City Hall erected by the City.

Most Worshipful Brother Clarke passed away at Belleville, Ontario, in 1883. From the local newspaper we read that the brethren of Belleville, Eureka and Moira Lodges joined in conducting the Masonic funeral ceremony and burial took place at Belleville Cemetery.

WILLIAM NASSAU KENNEDY

We come now to the second "Founding Father," the brother who was elected to the office of Deputy Grand Master — William Nassau Kennedy.

Brother Kennedy was born at Darlington, Ontario, April 27th, 1839. He came to Manitoba as a Lieutenant in the 60th Ontario Rifles, in 1870, being attached to the Wolseley Expedition. After the troops were disbanded Brother Kennedy remained in Winnipeg where he made his home. Along with other members of the military forces who had remained in the West he was not fully convinced that peace had been completely restored with the quelling of the Riel Rebellion. In 1871 we find him commanding the Winnipeg Volunteer Company in the Fenian Raid of that year.

In the summer of 1883 he was delegated to proceed to Ottawa to obtain permission to organize a regiment of militia in Winnipeg. The Dominion Government issued the necessary authority on November 9th, 1883, with Lieut-Colonel W. N. Kennedy as its first Commanding Officer. This was the beginning of the 90th Battalion of Rifles, better known to us as "The Little Black Devils."

Retracing our steps for a few years we find that Brother Kennedy was appointed Registrar of Deeds for the City and County in 1872. In the following year — 1873 — he was one of the Executive Council for the North-west Territory. In 1875 he was elected Mayor of the City of Winnipeg and re-elected for a second term in 1876. He declined nomination for a third term. During his incumbency in the Mayor's chair he was delegated to discuss with the Federal authorities the projected construction of the Canadian Pacific Railway then in its formative stage. A quotation from the report he submitted makes interesting reading ninety years after it was prepared. Here then is what Brother Kennedy had to say: "No influence that can be brought to bear will prevent Winnipeg from being one of the principal cities of the Dominion. A leading and far-seeing member of the Montreal Board of Trade, the other day, in writing about Winnipeg, said; 'that in 1900 the population of Winnipeg will probably be 200,000,' and I do not think he was far astray. Nature has done a great deal for Winnipeg; let us do the rest."

Incidentally, let me comment in passing, the early forecast as to population did not materialize by the date mentioned, but within 40 years from the time the forecast was made, the population of Winnipeg had passed the mark.

Despite all these activities and under the stress of a responsible public office, William Nassau Kennedy was an ardent Freemason and did not neglect his fraternal obligations. He was one of the charter members of Prince Rupert's Lodge, presenting his certificate of good standing in Corinthian Lodge, No. 101, Grand Lodge of "Canada." In 1873 he was elected Worshipful Master of Prince Rupert's Lodge and in addition was active in organizing Lisgar Lodge at Selkirk, Manitoba.

Turning our attention to an entirely different field of action we find an interesting chapter in Brother Kennedy's career. In the year 1884, in response to a request from his old-time Commander in the Red River Campaign of 1870, Sir Garnet Wolseley, he organized and took command

of the Corps of Canadian Voyageurs who were assigned the responsibility of transporting Wolseley's Nile Expedition for the relief of General Gordon at Khartum. This far-off undertaking was carried out successfully. En route home, after hostilities ceased, Brother Kennedy contracted small pox at Dongela, Egypt. He was hurriedly rushed to Highgate Hospital, in London, England, but medical skill could not save the life of our distinguished brother. He passed away on May 3rd, 1885.

The British military authorities accorded our late brother a full military funeral attended by 300 men of the Essex Regiment, accompanied by the Regimental Band. Lord Wolseley telegraphed from Egypt instructing Colonel Alleyric to represent him at the funeral. H. R. H. the Field Marshal and Commander-in-Chief, the Duke of Cambridge, as well as H. R. H. the Prince of Wales, sent personal representatives.

Her Majesty, Queen Victoria in a letter, expressed her deep regret and as a mark of her appreciation of Colonel Kennedy's service, bestowed a pension of £50. per annum, on the widow, and an additional allowance of £12. per annum, on each of the children of the deceased. His remains were interred in Highgate Cemetery, London, England.

In tribute to a devoted Past Grand Master, his Grand Lodge went on record as follows: "Those of us who can look back to the infancy of Freemasonry in this country, will remember with what unflagging zeal and untiring energy our late brother devoted himself to laying the foundation of the Craft in this new land, and when these foundations were securely laid, still his interest in no degree abated, but ever continued as keen and full of energy as that of the very youngest Mason among us." Truly, William Nassau Kennedy was a Master Builder.

JAMES HENDERSON

In every great movement there is always one man who is looked upon as the spark plug — the driving force. At the convention called to discuss the advisability of forming a Grand Lodge in the Province of Manitoba, in 1875, and after it had been resolved to take the necessary steps to create the Grand Lodge of Manitoba, Worshipful Brother James Henderson was elected to preside and supervise the election of officers.

James Henderson was born at Paisley, Scotland, September 29th, 1846, and came to Canada with his parents in 1852. His early life was spent in the City of Montreal where he attended school. In 1869 he served with a Montreal Regiment during the Fenian Raid. He was initiated into Freemasonry in Zetland Lodge, No. 21, Montreal, and during his residence there he served his Mother Lodge as Secretary and in the Wardens' chairs. In 1870, he was installed Master of Zetland Lodge.

In 1871, during his incumbency as Master, he pulled up stakes and set out for the West. Shortly after his arrival in Winnipeg he met with enthusiastic young Masons who were interested in forming a second Masonic Lodge in the rising City. In the meantime, he had affiliated with Prince Rupert's Lodge.

James Henderson was without doubt the moving spirit that brought into being a second Lodge in Winnipeg — Ancient Landmark Lodge. The Dispensation did not issue to the founding fathers without a few irritating delays. A section of the membership in Prince Rupert's Lodge seem to have taken umbrage at the audacity of having a rival. The objections were finally overcome and the necessary authority issued September 19th, 1872, by the Grand Lodge of "Canada."

At the organizational meeting of the Grand Lodge of Manitoba in 1875, Brother James Henderson was elected Senior Grand Warden. He was elected Deputy Grand Master in 1876 and re-elected to that office for a second term in 1877. For some reason, not disclosed in the records of Grand Lodge, he voluntarily relinquished office in 1878 and firmly refused to allow his name to be placed in nomination.

We can make our own deductions from the reading of the interesting records appearing in the proceedings of Grand Lodge. First, let me quote this resolution;—

"Resolved that this Grand Lodge having heard the explanation of R. W. Brother Henderson, deem the reasons satisfactory, and would further wish to express their regret at his retirement from official position in Grand Lodge, and would further wish to record their hearty appreciation of his untiring energy in performing the duties of Deputy Grand Master and President of the Board of General Purposes, and their belief that he has done all that could be done to promote the prosperity of the Craft, and that the Grand Lodge believe that he has in no way acted in an unconstitutional manner or transgressed the spirit of Masonry."

This pronouncement by Grand Lodge was followed, a few weeks later, by a further tribute when several prominent members of Grand Lodge met to honor Brother Henderson. The account of this function as it comes to us reads;—

"A number of the Masonic Fraternity of Winnipeg gathered at the Windsor House, on the evening of August 2nd, 1878, the occasion being a dinner to R. W. Brother James Henderson, P.D.G.M., given by the members of Ancient Landmark Lodge, St. John's Lodge, Hiram Lodge and Assiniboine Lodge, on his retirement from the office of Deputy Grand Master. R. W. Brother J. Headley Bell, Grand Secretary, on behalf of the members of these Lodges, presented R. W. Brother Henderson with a handsome silver breakfast and tea set bearing the following inscription;— 'Presented to R. W. Brother James Henderson, P.D.G.M., by the brethren of Lodges No's 3, 4, 5, and 7, A.F. & A.M., 1878.' In addition to the silver set, an address was presented. This read;—

'The undersigned, on behalf of the brethren hailing from nearly every Masonic Lodge in the Province of Manitoba, hearing with regret, of your voluntary retirement from the position of Deputy Grand Master, which high office you have filled with much profit to the Craft and

credit to yourself, from the organization of Manitoba Grand Lodge till now, cannot permit the occasion to pass without expressing to you the sincere regret they feel at the step you have thought proper to take, appreciating as they do the loss your service will prove to the noble order you have done so much to build up in the Province during the eight years you have been in active connection therewith.

"Although you have declined to hold the prominent position you have so long and worthily filled, permit us to express the hope that the Craft in the Province, which has benefitted so much already from your ripe Masonic knowledge, may continue to receive the assistance of your counsel, which on all questions of Masonic Jurisprudence has been most valuable.

"Be good enough to accept this trifle as tangible evidence of our appreciation of the value of the services you have, often at great personal inconvenience and loss, been ever willing to render the Craft.

"May your estimable wife and family long continue to enjoy the blessings that spring from well-spent lives, and secure the approval of the G. A. of the U., is the prayer of,

J. M. McGregor,
W.M. Ancient Landmark Lodge.

H. McGowan,
W.M. St. John's Lodge.

Jas. Munroe,
W.M. Hiram Lodge.

R. McQuaig,
W.M. Assiniboine Lodge.

In making acknowledgement of this tribute Brother Henderson thanked the subscribers and assured those who were present that his interest in Grand Lodge would continue unabated. Regardless the cause of his retirement from office, James Henderson showed by his subsequent interest that he was indeed devoted to Craft Masonry. As a matter of record he served as Grand Secretary in 1881 in an emergency.

Throughout the wide expanse of Western Canada the name "Henderson" is familiar in every business establishment. When the prairie country was very sparsely settled, Jim Henderson published a modest directory which became a necessary item in the office of our early commercial dealers and to this day the Henderson Directory is a must in practically every business establishment.

The end came to our beloved founding father on October 10th, 1919, at Los Angeles, California, at the age of 73. His remains were cremated and brought to the City of his adoption and laid to rest in St. John's Cemetery.

JOHN HEADLEY BELL

In this commentary dealing with the founding fathers of the Grand Lodge of Manitoba, I am "confining" my remarks to four of the stalwarts. We have covered the activities of three and now we come to the fourth — John Headley Bell.

Brother Bell was a native of Western Ontario; born in London Township, September 6th, 1840. He received his education in the public and high schools of his native town and for a time was connected with a business college in the Forest City. He moved to Manitoba in May 1871, where he settled on a farm in Kildonan, on the East side of Red River. He obtained employment with Brother James H. Ashdown as head book-keeper.

During his residence at Kildonan he was active in local municipal affairs; was a member of the first Council organized under the Provincial Statutes, and in 1883, was elected to the Provincial Legislature as the member for Springfield constituency. When the House was in session Brother Bell occupied the position of Assistant Clerk of the House and Chief of the Sessional Writers.

The Masonic career of John Headley Bell commenced in St. John's Lodge, No. 20, Grand Lodge of Canada, meeting at London, Ontario. He was initiated in that Lodge on April 10th, 1860. About twelve months after his arrival in Winnipeg he affiliated with Ancient Landmark Lodge. In 1874 he was elected Master of this Lodge and re-elected for a second term in 1875.

At the institution of the Grand Lodge of Manitoba, Brother Bell was elected to the office of Grand Secretary and continued in that position until 1879. He was elected Grand Master in 1880 and re-elected to that high office at the succeeding five Annual Communications. No other Brother in Manitoba has had such a continuous term and perhaps it is unequalled in other jurisdictions in the Dominion. Upon his relinquishing the chair in the Grand East to his successor, Grand Lodge, in 1886, presented him with a gold jewel, appropriately inscribed, and an illuminated address which read;—

"We, the members of the Grand Lodge of Manitoba, take advantage of the opportunity afforded by the meeting of Grand Lodge to express our deep appreciation of the valuable services which you have rendered to our Grand Lodge during your five year term of office. We feel that the Craft, in general, owe you a lasting debt of gratitude for the zeal and interest which you have always displayed in its welfare, and the members of the Order in coming generations will recognize the sure foundation stones which you have placed under the Masonic temple in our jurisdiction.

"The numerous Lodges which were constituted under your regime are a convincing proof of the progress and strides made in this new land by Masonry under your fostering care. The brethren recall with

pleasure that no less than twenty Lodges received their warrants from you and upwards of 886 members were initiated while you occupied the distinguished chair in the Grand East. Your well-maintained Masonic enthusiasm served as a beacon light to animate many brethren who are now themselves bright lights in the Order.

"We beg you to accept the accompanying jewel as a slight token of our recognition of the great good rendered by you in the cause of Masonry and we pray the Great Architect of the Universe that you may be spared for many years to enjoy the esteem and confidence of your brethren."

About ten years after this eulogy had been delivered, John Headley Bell passed to the Grand Lodge Above. He died on March 16th, 1897, and his remains rest in Old Kildonan Cemetery where many of the early pioneers sleep their last sleep. The funeral was conducted by Grand Lodge under the charge of Rev. Samuel P. Matheson, Past Grand Master.

At the Annual Communication of Grand Lodge, held a few months later, the Most Worshipful Grand Master paid tribute to our brother in these words;—

"Most Worshipful Brother John Headley Bell enjoyed the distinction of being governor of the Craft for a longer period than that of any other who has held that office, having been Grand Master for five years. This in itself is a monument to his worth for had it not been for his eminent fitness and conscientious discharge of his duties he surely would not have, as he did, from time and again, received at the hands of the Craft the greatest honors it was in their power to confer on him. Those were the days of the infancy of Masonry in Manitoba, and had it not been for the broad and deep lines then well laid by him, the super-structure now erected would not have stood upon such a firm foundation."

This has been a brief review covering the Masonic life and activities of four dedicated Freemasons whose energy and devotion brought into being the Grand Lodge of Manitoba; a jurisdiction which at the outset held sway from the western boundary of Ontario to the eastern boundary of British Columbia, including the Yukon Territory. What a vast area — thousands of square miles in extent.

Ninety-eight years have passed since these brethren launched their Masonic project. There have been many handicaps; discouragements; and as is found even in the best regulated families, a few disagreements, but we got over these stumbling blocks and the spirit of Brotherhood triumphed in the end. We feel justly proud of the contribution made by our Founding Fathers not only in the Masonic life but in the life of the community wherever a lodge was instituted.

I am reminded of that classic from the gifted pen of Joseph Fort Newton, who must have been familiar with contemporaries of our Manitoba brethren. Here is what Dr. Newton wrote; "They were men of faith who builded better than they knew, as men of faith always do.

They believed in the future, in the growth of large things from small beginnings, and in the principles of Masonry as the true foundation of society and fortress of a free state."

The work begun in 1875 has made good progress across the intervening years. New frontiers have opened and long before the ribbons of steel carried passengers in railway trains, our progenitors established the local Masonic lodge. Some of these pioneer spots on the map are now thriving cities.

In all our Grand Lodges is vested sovereign authority and leadership must proceed from that source. But in fact we find brethren having a vague idea of what Grand Lodge really means. Here and there we find a tendency to regard Grand Lodge as a necessary bit of machinery, so to speak, lifeless and without a touch of color. This is a weird and unreal conception of Grand Lodge. Perhaps if some of the critics would make a personal examination of men who brought Freemasonry to life in the pioneer days, they might change the tune. We have no cathedrals to build in this century but we are still builders and out of the Speculative brethren we do find many who are engaged, operatively, in building the Temple of Brotherhood.

Let us then pay homage to the men who came this way before us and who laid the foundations of what we now cherish. They were indeed, builders of the Temple and it stands because of their faithfulness.

We must have a finer, a firmer faith, and be worthy of the heritage delivered to us from yesteryear.

No. 69

CANADIAN MASONIC RESEARCH ASSOCIATION



THE HISTORY OF
KINISTINO LODGE NO. 1

(G. Reg. Saskatchewan)

By M. W. BRO. RICHMOND MAYSON, P.G.M.



Read at the 35th Meeting of the Association
at Winnipeg, Man., February 15, 1963

THE HISTORY OF KINISTINO LODGE NO. 1

Grand Lodge of Saskatchewan, A.F. & A.M.

FOREWORD

The history of any Lodge of Freemasons makes at least two demands on its author; first, that he shall trace the development of the institutional life of the Lodge: second, that he shall consider and appraise the Masons themselves who were (and are) the Lodge.

"No man is sufficient unto himself," says the adage. The truth of this experience is quickly discovered by anyone charged with the task of removing the veils of historical obscurity from an old Lodge. I, therefore, take this only opportunity of thanking all those Brethren and friends who have helped in one way or another, in compiling the history of Kinistino Lodge No. 1. I would ask each of them to accept the record of his name as my tribute of gratitude to him.

M. W. Bro. C. O. Davidson, W.M. of Kinistino Lodge, 1897, Grand Master of Masons in Saskatchewan, 1908, who prepared the original record from 1879 to 1926.

V. W. Bro. A. H. Pullinger, W.M., 1940, Grand Organist, 1946. Bro. Pullinger added to the record of the history from 1926 to 1939.

R. W. Bro. Alexander Reed W.M. 1944, D.D.G.M. 1953, who assisted me in gleaning the interesting and amusing historical notes inserted in the summons, during the Lodge's 75th Anniversary.

W. M. Bro. R. W. Smith, W.M., 1926, Grand Director of Ceremonies, 1931, who has given much assistance in providing the Lodge minute books and searching the Lodge records for other information. For typing the hundreds of pages required for this history, I am indebted to Mrs. Marjorie Petrisor, my assistant in the Grand Lodge Office.

R. MAYSON,
Kinistino Lodge No. 1, G.R.S.

Regina, 1963



PHOTO BY CHARMBURY'S STUDIO, SASKATOON
M. W. BRO. RICHMOND MAYSON

The Name "KINISTINO"

When application for charter of this Lodge was made to Grand Lodge of "Canada," the name "Kinistino" was selected, on the recommendation of Bro. Charles Mair, the distinguished Canadian Poet, author of the well known poem, "Tecumseh." The Geographic Board of Canada advises that "Kinistino" is one of over eighty variant spellings of Kinisteno." The word first appears in the "Jesuit Relations" for 1658 in the form of "Kilistinon." The French corruption of Kenisteno into Kristeneau led to its further alteration by abbreviation into Cree. The name applied to a large number of sub-tribes, including the original Kenisteno. Brother Canon Ahenekew of Fort a la Corne states that "Kinistino" is an Indian word for Cree Indians, as applied to them by the Salteux Indian Language. Chief Kinistin was so called because he was a great friend of the Cree Indians and spent much of his time with them.

It is reported that before Chief Kinistin died, he spent much time in the Kinistino district. He lived some 75 to 100 miles north of where the present town of Kinistino is located. Among his friends was the Hudson's Bay factor at Fort a la Corne, whom he visited every year. However, on his not paying his usual visit one year, the Hudson's Bay factor went north to look up his friend, Chief Kinistin, and found him dying. About this time the Hudson's Bay Company was naming its trading territories, which were being broken up into Districts. The factor told his Indian friend he would name his district after the Indian Chief. The Chief and his family's name afterwards came to be known as Kinistino.

The logical conclusion is that the charter members of our Lodge, in selecting the name Kinistino, decided that the name connected with a nearby locality, was both historical and appropriate.

BEGINNINGS:

In the early part of the year 1879, Freemasons residing in the vicinity of what was then known as the Prince Albert Settlement, comprising the present city of Prince Albert, at that time, a small village on the south bank of the Saskatchewan River and the territory thereto, feeling the need of facilities for Masonic intercourse, decided to undertake the organization of a lodge in that remote part of civilization.

Only those who are familiar with conditions in a pioneer district, far removed from civilization, can realize the magnitude of the undertaking, and appreciate the courage of the brethren who, regardless of the difficulties confronting them, began the work and laid the foundation stone of Masonry in this part of Canada.

Their numbers were few and intercourse with the outside world was difficult and expensive; the nearest point of any importance being Winnipeg, some 700 miles distant by trail, then only beginning to emerge from the status of a frontier town, the headquarters of the Grand Lodge of Manitoba, recently formed, with jurisdiction over the Province of Manitoba, extending

East to Rat Portage (Kenora), all of the Northwest Territories, now the provinces of Saskatchewan, Alberta and the unorganized country lying north of these Provinces, as far west as British Columbia.

Arrangements progressed satisfactorily, and on March 29, 1879, a meeting was held in the Hudson's Bay Company store for organization purposes, resulting in an application for a dispensation being made to the Grand Lodge of Canada. The reason for not making application to the Grand Lodge of Manitoba, was the unsettled conditions prevailing regarding the form of work. Most of the petitioners had been accustomed to working in the English form, while the Grand Lodge of Manitoba was considering the adoption of the American work. Indeed a minority of the brethren favored the latter, and at one time arrangements were on the verge of being wrecked on this contentious point. However, an agreement for the adoption of the English work was finally arrived at, and in due course a dispensation was granted by the Grand Lodge of Canada bearing date May 22nd, 1879 for a lodge to be called Kinistino No. 381.

On receipt of the dispensation, the necessary clothing, jewels, working tools, etc., were ordered from "Eastern Canada," but on account of the imperfect means of communication between Saskatchewan and other parts of the Dominion existing in those comparatively primitive days, they did not arrive until the end of September, and progress was further delayed for this reason.

THE FOUNDERS:

Bro. Captain Charles F. Young, being the oldest Mason among the petitioners was named Master; Bro. John F. McKenzie was elected to be District Deputy Grand Master of District No. 6, Grand Registry of Manitoba, on June 13th, 1894, and as such he made the following report to the Grand Lodge of Manitoba in 1895:

"Kinistino Lodge No. 16, Prince Albert: I visited this Lodge officially on May 3rd, 1895 and as a member was a regular attendant at nearly all its meetings during the past year. I am glad to be able to report a marked progress during my year of office, not only in the routine work of the ritual but also what is of more importance, a better Masonic spirit. I can also report that by the care of the officers, the financial position of the Lodge is improved and the debt greatly reduced. W. Bro. Joseph Coombs, W.M. and his officers are deserving of great credit for the Masonic energy they have shown.

"Before leaving this country and returning to England I would wish to bid my brother Craftsmen of the Grand Lodge of Manitoba "Goodbye." As an honorary member of Kinistino Lodge No. 16 I shall still be attached to this Grand Lodge and be only too happy to make myself useful, should my services be required.

Fraternally submitted,

CHAS. F. YOUNG,
D.D.G.M. District No. 6

Other charter members were Bros. Charles Mair, John F. Kennedy, Edwin Stanley, John Lestock Reid, Joseph M. Coombs, Geo. Tait, Dr. Andrew E. Porter and John McKenzie.

Bro. Canon James Flett affiliated in February 6th, 1880, and Bro. William Drever in February 1880.

THE FIRST MEETING:

The first meeting was held on October 3rd, 1879 in a room over Bro. Porter's office in the "west end," a short distance east of old St. Mary's Anglican Church on the River Road. It was a small log building, and was standing as late as 1913.

There were present at the meeting; Worshipful Master — Major Charles F. Young, an officer in the Imperial Army, having served in almost every part of the Empire. He retired with the rank of major and moved to Canada, where he took up farming near Prince Albert. He returned to England in 1903.

Senior Warden: John McKenzie formerly a member of Queen's Lodge No. 34, Sherbrooke, Nova Scotia, in which Province he was born. He farmed at Miller Hill near Prince Albert, and equipped the first grist and saw mill in Saskatchewan. He was afterward an engineer with the Department of Indian Affairs, and died in Prince Albert in 1916.

Junior Warden: George Ridley Duck, formerly a member of Prince Rupert Lodge No. 1, G.R.M. was an officer of the Hudson's Bay Company, and later became Dominion Land Agent at Prince Albert. He returned to Winnipeg in 1886 where he died shortly afterwards.

Chaplain: John Lestock Reid was born at Bowmanville, Ontario in 1841. He was a civil engineer and Dominion Land Surveyor, and practised his profession in Australia for some time. Returning to Canada he came to Winnipeg in 1871 and in 1875 moved to Prince Albert from where he had charge of surveys for the Dominion Government for many years. A great part of this Province was surveyed by him. He died in Prince Albert in 1910.

Treasurer: Charles Mair was a poet of some repute. Besides other works, he was the author of the epic poem "Tecumseh" which establishes his right to a high place among Canadian men of letters.

He was sent to the West to collect data respecting the Hudson's Bay Territory in connection with his transfer to the Dominion. He took an active part in the Red River Rebellion and was one of 30 prisoners whom Louis Riel detained in Fort Garry; one of whom — Thomas Scott — was so tragically murdered. Bro. Mair died at Fort Steele, B.C., in 1928.

Senior Deacon: Dr. Andrew E. Porter.

Bro. Porter came from Cumberland County, Nova Scotia in 1876 and practised his profession in Prince Albert until 1892 when he moved to Calgary, returning after a short residence there to his native province. The

call of the West however was too strong for him and he again moved westward to Edmonton, where he died in 1940.

Junior Deacon: George Tait. A native of Manitoba of Scotch parentage. He farmed near Prince Albert for many years and died there in 1906.

Inner Guard: Joseph M. Coombs. A native of Ontario, and one of the early Manitoba pioneers. He was one of the Red River Rebellion prisoners held by Riel and his associates. He came to Prince Albert in the early seventies and became Town Clerk which position he resigned to take up the business of accountancy which he followed until his death at Prince Albert about 1908. He served as District Deputy Grand Master for Masonic District No. 7, Manitoba.

Tyler: Edwin Stanley, was a member of St. Patrick's Lodge No. 623, Ireland. He farmed near Prince Albert and afterwards worked under Bro. J. Lestock Reid on surveys throughout the West. He was associated with the Department of Indian Affairs and after retiring moved to British Columbia.

Bro. Charles Mair acted as Secretary at this first meeting, but immediately after his affiliation Bro. Fleet became Secretary.

At the first meeting petitions for initiation were received from Thomas McKay, Thomas E. Baker and Justus Duncan Wilson.

By-laws were adopted on March 5th, 1880. On December 5th, 1879 Thomas McKay received the First degree in Masonry, being the first candidate to be initiated in this Lodge, along with Thomas E. Baker and Justus D. Wilson. Bro. Baker was the first to receive the Master Mason's degree, conferred upon him March 8th, 1880.

CHANGE OF ALLEGIANCE:

On the 6th of April, 1880, the question of transfer from the Grand Lodge of "Canada" to the Grand Lodge of Manitoba was raised, with the result that on the 3rd of September, 1880, notice of motion was given by Bro. Duck:—

"Whereas difficulties have arisen with the Grand Lodge of Canada in consequence of the distance we are from our Mother Grand Lodge; And Whereas the Grand Lodge of Manitoba in whose district we are; privately recommended that we should affiliate with the Grand Lodge of Manitoba:

Therefore be it resolved that this Lodge enter into correspondence with the Grand Secretary with the object in view of withdrawing from the jurisdiction of the Grand Lodge of Canada and affiliating with the Grand Lodge of Manitoba."

In the meantime the Lodge continued to work under its dispensation from the Grand Lodge of Canada until 1st October 1880, when it met under the name and number "Kinistino, No. 381" Grand Lodge of Canada. There is no record however of it having been constituted, Bro. Duck's resolution

appears to have been adopted and a committee appointed to confer with the Grand Secretaries of the two Grand Lodges, with a view to transferring allegiance from one Grand Lodge to the other.

On January 7th, 1881, the question of transfer of allegiance was again before the Lodge, and a year later on, 27th January, 1882, the matter was brought to finality, when it was moved by Bro. Thos. J. Agnew and seconded by Bro. A. E. Porter:—

“That this lodge surrender its charter to the Grand Lodge of Canada, and accept a charter from the Grand Lodge of Manitoba as Kinistino Lodge No. 16,

About this time the question of the “work,” which had always been a matter of contention, arose again, and was finally settled by the adoption on March 8, 1882 of the Ancient York work.

The last meeting of the lodge under its charter from the Grand Lodge of Canada, was held on April 21st, 1882. No meetings were held from that date until November 3rd, 1882, when it met under dispensation from the Grand Lodge of Manitoba.

EARLY YEARS (1880-1906)

The first celebration of the anniversary of St. John the Evangelist was held on December 27th, 1880, when the brethren attended Divine service at St. Mary's Pro-Cathedral, the preacher on the occasion being Bro. Canon James Flett. A ball was held in the evening.

The first break in the ranks of Kinistino Lodge occurred about January 30th, 1882 in the death of Bro. Alexander Roderick McKenzie, who was buried with Masonic honours on February 1st.

From its organization to February 12th, 1883, the initiation fee had been \$25.00 but on that date it was raised to \$35.00 and on March 2nd, the day of meeting was altered from the first Friday in the month to the first Monday.

On the 23rd of April 1883 it was decided to vacate the lodge-room then occupied, and move to new quarters in the Treston building on River Street.

About this time the Lodge found itself in a somewhat curious situation. The by-laws originally provided that two black balls were necessary for the rejection of a candidate. An amendment was made, reducing the number to one, but application to the Grand Master for his approval of the amendment was not made, the lodge being unaware of the necessity of doing so. In view of this circumstance, it was decided that the provisions of the original by-law were still in force, and to reballot for all candidates who had been rejected since the “adoption” of the new regulation. This involved thirteen rejected candidates who were again balloted for on the 4th of May, 1883, and five of them declared elected, creating a rather awkward situation for all concerned.

On May 14th, 1883, according to the Lodge records, a request was received from the Grand Master that the Lodge should recommend a brother for appointment to the office of District Deputy Grand Master for the Masonic District in which the Lodge was included. W. Bro. C. F. Young was recommended, but the official record of the Grand Lodge of Manitoba shows that Rev. Canon James Flett was the first D.D.G.M. appointed from Saskatchewan for District No. 6 (Alberta) at the Ninth Annual Communication held in February, 1884.

On July 20th, 1883, new bylaws were drafted and forwarded to the Grand Master who approved them on September 19th.

The Grand Master, on October 12th, notified the Lodge of the removal from office of R. W. Bro. Herbert Dupree LaCappelain, Grand Secretary, and the appointment in his stead of R. W. Bro. W. G. Scott. Bro. Scott was Treasurer of the City of Winnipeg, and retained the office of Grand Secretary for many years, until the work of the office became so heavy as to conflict with his duties as City Treasurer, when he resigned and was succeeded by M. W. Bro. James Ovas.

On October 1st, 1884 a request was received from brethren in Battleford for the consent of Kinistino Lodge to the formation of a Lodge at that place. The consent was granted.

On March 5th, 1884, Bro. H. G. O'Brien presented the Lodge with a beautifully ornamented trowel.

For the first time in its history Kinistino Lodge was represented at the Grand Lodge held in Winnipeg on January 28th, 1885. Even then a delegate was not sent direct from the Lodge, but its proxy was given to Bro. D. B. Murray, who at that time was Chief of Police of the City of Winnipeg.

On October 28th, 1885, the night of regular meeting was changed to the first Thursday in the month, and on January 6th, 1887, the Canadian "work" was again adopted.

Toward the end of the year 1887, the condition of the Lodge had become exceedingly unsatisfactory, and from various causes, principally the lack of financial resources, its affairs had reached a very low ebb. No meetings were held between June 2nd and September 29th and on the latter date the question of surrendering its charter was seriously considered, though it was ultimately decided not to do so. To enable the work to be carried on, Bro. T. J. Agnew offered to provide a place of meeting free of charge. This offer was accepted, though it does not appear to have been taken advantage of, as a move was made on November 24th to rooms over T. N. Campbell's store on River Street, between First Avenue West and Second Avenue West, then known as King Street and Government Road respectively. Occupancy of these quarters continued till November 23rd, 1888, when still another move

was made to the building owned by Sheriff O. E. Hughes on Government Road. This building afterwards became the "American Hotel."

The first recorded laying of a "Corner Stone" by a Masonic body in Prince Albert was early in October, 1888, when a letter was received from the Trustees of Nesbitt Academy, Prince Albert, thanking the members for laying the foundation stone of that building. On the morning of January 1st, 1890, the Academy was burned to the ground, an event of particular interest to Kinistino Lodge, which had officiated a little more than a year previously and for the further reason that the annual festival of December 27th had been held there a few days before its destruction. The Academy was built by the Presbyterian Church authorities, but was never rebuilt in Prince Albert, the fund by which it was endowed being transferred to the institution known as Moose Jaw College.

In March 1890 a lease of the whole of the Hughes building was signed by the Lodge and the lower floor sublet to the Prince Albert School Board to be used as a high school. This was the first high school to be operated in Prince Albert.

At a meeting, May 2nd, 1890, there occurred a discussion as to whether or not the Lodge's representative to Grand Lodge should be instructed to support a proposed amendment to make the use of the "Canadian work" obligatory. It was finally decided that he should vote as he considered best for the interests of Freemasonry generally. Rev. Canon Matheson, later Archbishop of Ruperts Land, was the Lodge's proxy on this occasion.

The following rather unusual entry appears in the minutes of the Board of General Purposes held December 15th, 1890:—

"I have also to report that on Sunday I had occasion to be in the lodge-room where I had gone for envelopes, and during that time J. D. Hanafin came upstairs and said that had not the door been open, he was prepared to break it open. He also demanded from me the keys of the sideboard in our ante-room which I gave him. He then opened the cupboard and took therefrom all the knives and forks and silverware. Hanafin was accompanied by Sheriff Hughes and two other men."

No report was ever given as to whether or not the knives, forks and silverware were returned.

NEW QUARTERS:

On May 1st, 1891, arrangements were made with Bro. W. Knox to provide new Lodge quarters by building a second story over his wood-working shop on Church Street (now Central Avenue). The new hall, 24' by 52' by 12' was to be leased for two years, at \$15.00 per month. At the first meeting held there, Sept. 4th, 1891, the Board of General Purposes presented a report containing recommendations for the furnishings of the new rooms. Part of this report recommended the purchase of "a Star in the East, Cuspidors and other little necessities."

At the second meeting held in the new quarters, Nov. 6th, 1891, five applications for initiation were received and one for affiliation. The application for affiliation was from Bro. C. O. Davidson, who was afterward the first Deputy Grand Master of the Grand Lodge of Saskatchewan, and its second Grand Master. Bro. Davidson's demit was from Oak Lake Lodge No. 44, G.R.M.

In the fourteen years of its existence, Kinistino Lodge had never enjoyed the advantage of an official visit by a Grand Master. The 21st of September 1893 was therefore an eventful day in its life, as on that day the lodge was honored by a visit from M. W. Bro. D. J. Coggin, Grand Master of Manitoba. M. W. Bro. Coggin was received by a well attended meeting and delivered a most instructive address on the 3rd degree of Masonry which was greatly appreciated. In the evening, he was entertained at a banquet at the Queens Hotel.

The years 1893 and 1894 was a critical period financially. The hall rent had fallen seriously into arrears, notwithstanding that it amounted to only \$15. per month. Many accounts were outstanding, and conditions generally had reached a rather acute stage. To meet the emergency, several brethren who were creditors of the Lodge, agreed to let their accounts stand over until Lodge affairs should improve, and one, Bro. Charles A. Newitt volunteered a loan of \$100.00. Fortunately these difficulties were overcome as similar ones had been in the past, and a degree of comparative prosperity eventually restored.

These incidents are mentioned as a reminder to brethren who may in later days read this narrative, of the struggle which their brethren in the past, whose lot it was to blaze the trail, were forced to maintain, and the difficulties with which they were obliged to contend; in order that Kinistino Lodge might become an heritage to their successors of which they could justly be proud. The labours of these old pioneers, all of them now gone from our midst, inculcate a lesson in devotion to Masonic ideals, which we who come upon the stage under less strenuous conditions, will do well to emulate.

Bro. Wm. Knox and Bro Thos. E. Baker, on April 6th, 1894 presented the Lodge with two pillars, which are still in use.

In the year 1894 an historic meeting of Grand Lodge was held at Banff, N.W.T. It was the first occasion a Grand Lodge meeting was held outside of Manitoba and was also the first occasion of Kinistino Lodge being represented by one of its own members, in the person of R. W. Bro. Hugh U. Bain. A feature of this meeting was that one of its sessions was held in the open air, on the top of a mountain.

On May 7th, 1897 notice was received of the death in Winnipeg on March 16th of M. W. Bro. John Headly Bell. Bro. Bell was one of those who took part in the organization of the Grand Lodge of Manitoba in 1875 and was its first Grand Secretary. He was Grand Master from 1880 to 1884. Suitable action in the way of official mourning etc., was taken by the Lodge.

Queen Victoria's Jubilee was celebrated by the citizens of Prince Albert on June 22nd, 1897 by suitable exercises and a parade of various organizations and societies in which Kinistino Lodge participated.

In the many speeches delivered on this occasion in the skating rink on River Street (formerly known as Government Road, now First Avenue West), Bro. Andy Holmes who was the Mayor of Prince Albert, could not refrain from lauding the town. Rather than referring so much to the Queen's Jubilee he referred more to Prince Albert becoming the metropolis of Western Canada and that in ten years Prince Albert would have a population of 100,000. Bro. Andy never lost an opportunity of proclaiming the good points of the Town of Prince Albert.

In this year occurred a terrific cyclone in Oklahoma, U.S.A. on account of which an appeal was made to Masonic lodges throughout the United States and Canada for assistance to brethren who had lost their homes in the disaster, and it is a pleasure to remember that Kinistino Lodge responded to the full extent of its ability.

Bro. Robert Young, who afterward attained the dignity of Grand Master of Saskatchewan, took his first step in Masonry in Kinistino Lodge on May 4th, 1900.

In the minutes of a meeting held June 1st, there appears a resolution to the effect that this Lodge's representative at the Communication of Grand Lodge to be held in Winnipeg on the 2nd Wednesday in June, be instructed to vote against a proposed amendment to the constitution providing for a levy of \$30.00 per annum upon each lodge for the maintenance of a Masonic Home. As the home was not established, it is presumed that the resolution failed of adoption.

The death of Her Most Gracious Majesty, Queen Victoria was appropriately referred to in the Lodge on January 23rd, 1901.

Notice was read at the meeting held December 27th, 1901 of the death of M. W. Bro. Canon O'Meara, Past Grand Master of Manitoba, M. W. Bro. O'Meara had been a prominent figure in Freemasonry from its organization in the western part of Canada to the time of his death, which was regarded as a heavy loss, not only to Masonry, but to the many other interests, religious and charitable, with which he was identified. The Lodge was ordered to be draped in mourning for a period of two months.

M. W. Bro. Dr. E. A. Braithwaite of Edmonton, Grand Master, paid an official visit to the Lodge on Thursday, February 18th, 1904 and held a lodge of instruction, which was well attended. This was the first lodge of instruction to be held in the District, and was especially beneficial as lodges in this District, owing to limited means of transportation and distance from other centres, were somewhat at a disadvantage as to opportunities for intercourse with other lodges.

An incident of the banquet tendered to M. W. Bro. Braithwaite is perhaps worthy of being recorded. Arrangements had been made with the old Prince Albert Hotel, David Pollock, proprietor, to cater for the event, but on the eve of the Grand Master's visit the old hostelry was destroyed by fire. It was then too late to arrange with another hotel, and Bro. John H. Wilson, Treasurer of the Lodge, offered the use of the spacious rooms in his residence over the old Imperial Bank at the corner of Tenth St. and First Avenue West where a most enjoyable evening was spent.

About the end of 1905 the Lodge began to manifest considerable interest in Masonic education, evidenced by lectures by various brethren at nearly every regular meeting. Bros. James Stewart, George Will, Rev. O. W. Taylor and R. W. Bro. Cyrus Carroll are mentioned as delivering interesting and instructive addresses, from time to time, and Bros Smith, Taylor, Young and Stewart were appointed a library committee, and the nucleus of a Masonic library was actually begun under the direction of this committee.

On October 7th, 1904 a petition was received from the brethren at Melfort for the consent of Kinistino Lodge to the formation of a new lodge at that place. It was granted, and the new lodge organized in due course, and started on its career with the best wishes of Kinistino, though it took from it several useful and valued members.

Early in 1904 it became apparent that the Lodge had again outgrown its quarters, and the question of providing a more suitable hall again appeared for discussion. On Sept. 2nd, 1904, an agreement was entered into, with Ittner and Spore to build a hall, to be approved by the Lodge, and rented to it for \$30.00 monthly, with an option to purchase for \$7,000 within three years. The hall was to be built on a lot with a party wall, on First Avenue West purchased from Bro. T. E. Baker. The building was erected accordingly, and the first meeting held there on St. John's Day, December 27, 1905.

THE GRAND LODGE OF SASKATCHEWAN

On May 4th, 1906 a telegram was received from Wascana Lodge No. 23, Regina, requesting Kinistino as the oldest lodge in Saskatchewan, to call a convention to discuss the advisability of breaking away from the parent Grand Lodge of Manitoba and forming a new Grand Lodge for the Province of Saskatchewan. The telegram referred to was never actually received. R. W. Garnet Coombs, the Secretary at that time, told me he was working in Goshen, which was the east end of Prince Albert, and telephoned to him on the Rural Line, but he never received a copy of it.

A meeting was immediately called to consider the request and on motion by R. W. Bro. C. O. Davidson, seconded by Bro. Robert J. Jones, it was resolved to issue to all lodges in the Province, a call for such a convention to be held in Prince Albert on May 25th, 1906 for the purpose of discussing the question.

There is record of an emergent meeting held on this date, apparently for the purpose of instructing Kinistino Lodge's delegates to the convention; the only business noted being the passing of a resolution conferring upon them full power to act in the matter, and vote on the question as they might consider proper, and in the best interests of Masonry in this Province.

It is unfortunate, in view of the historical importance of the event, that no account was made by this Lodge of the deliberations of the convention, other than that Kinistino Lodge was called from labour at 9:45 p.m. and the hall given to the convention, which finished its work at 11:20 p.m.

To remedy this defect, the minutes of the convention as they appear in the first published proceedings of Grand Lodge are recorded as follows:

Prince Albert May 25, 1906.

"The convention called by Kinistino Lodge, No. 16, A.F. & A.M., G.R.M. to consider the advisability of forming a Grand Lodge for the Province of Saskatchewan, met in the Masonic rooms at nine p.m. on the above date.

"Bro. John George McTavish Christie, Kinistino Lodge No. 16, was unanimously chosen chairman.

"It was moved by Bro. Charles Oscar Davidson, Kinistino Lodge No. 16, seconded by W. Bro. Daniel Colin McLellan, Kinistino Lodge No. 16, that W. Bro. John Norman Bayne, Wascana Lodge No. 23, act as secretary of the convention. Carried.

"W. Bro. William Melville Martin, Wascana Lodge No. 23, moved, seconded by W. Bro. D. C. McLellan, that in the opinion of this meeting, the time has arrived that for the benefit of Masonry, we should form a Grand Lodge for the Province of Saskatchewan, and that said Grand Lodge shall have full control over all lodges in the Province; That we appoint a deputation to wait on the Grand Lodge of Manitoba at its next session to lay the matter before the said Grand Lodge; That this deputation have power to add to its numbers.

"Speaking to the motion, Bro. Dr. John Milton Shaw, Wascana Lodge No. 23, gave facts and figures, showing conclusively that a Grand Lodge could be formed at the present time, pointing out that the heaviest expense would be that of the Grand Secretary, which with other disbursements could be readily met by the present ever-increasing strength of the Craft without any financial loss.

"R. W. Bro. John Felton Betts, Kinistino Lodge No. 16, spoke in favor of the motion, comparing the present standing of Saskatchewan's number of Masons with those of Alberta's which Province was now working successfully as an independent Grand Lodge.

"W. Bro. C. O. Davidson, Kinistino Lodge No. 16, took occasion to explain that the Lodge to which he belonged, took the initiative in calling

this convention as the oldest in the Province, many of its members being pioneers of Masonry in the North West Territories. He also stated that at first he was inclined to oppose any action in severing from the present Grand Lodge, but on investigation of conditions he was now thoroughly convinced that in the interest of the Craft, he should support the motion.

"W. Bro. William Hopkins, Saskatchewan Lodge No. 89, Saskatoon, stated that he as well as many others with whom he had conversed on the subject were of the opinion that conditions were ripe for a Provincial Grand Lodge. One reason given, was that of the distance which our delegates had to travel to attend Grand Lodge in Manitoba, where by reason of that Province's majority of lodges, these meetings were generally held. This inconvenience, often resulted in this portion of the jurisdiction being poorly represented.

"W. Bro. Garnet Edwin Coombs, Kinistino Lodge No. 16, stated that while not opposing the motion, he failed to see any financial benefit resulting from it.

"R. W. Bro. William Fawcett, Duck Lake Lodge No. 72, recorded himself as being in hearty sympathy with any movement which would further Masonry, and thought the time had arrived for action in forming a Grand Lodge.

"Before the motion was put, a committee on credentials was appointed on motion of R. W. Bro. D. C. McLellan (16) and Bro. Robert Young, Kinistino Lodge No. 16. This committee was composed of W. Bros W. M. Martin (23), C. O. Davidson (16) and W. Bro. Thomas Russell, S. Penton, Rosthern Lodge No. 105, who reported that there were forty votes to be given, some of which were represented by duly appointed and authorized proxies.

"After due deliberation the motion was put to the convention, and was heartily carried.

"At this juncture, R. W. Bro Betts (16) took occasion to pay a glowing and well-merited tribute to R. W. Bro. Fawcett (72) of Duck Lake for his untiring zeal and unselfish work in the interests of Masonry.

"It was pointed out by R. W. Bro. Shaw (23) that certain committees would be necessary for further action, and suggested that each be composed of only two members in order to facilitate their work, much of which would have to be done by correspondence.

"On motion by R. W. Bro. McLellan (16) and W. Bro. W. Hopkins (89), Bros. Thomas McKay (16) and Fenton were appointed a committee on Finance, and W. Bros. Martin and Davidson a committee on by-laws, constitution and jurisprudence. It was also moved by R. W. Bro. Betts (16), seconded by Bro. Young (16) that R. W. Bro. W. B. Tate, Evening Star Lodge No. 57, Grenfell and R. W. Bro. Fawcett (72) be a committee on condition of Masonry in the Province of Saskatchewan. Carried.

"On motion of W. Bros. Davidson and Coombs the representatives of the different lodges with R. W. Bros. Rev. William Bradshaw Tate and Fawcett as leaders, be a deputation to wait on the Grand Lodge of Manitoba at its regular meeting in June, to present the course of action decided upon by this convention.

"It was also decided on motion of Bros. Shaw and McLellan that the committee which had just been appointed, be a committee for general purposes, to meet for action after the consent of the Manitoba Grand Lodge to the first motion had been given.

"By resolution the convention adjourned in harmony at eleven thirty p.m."

GRAND LODGE FORMED:

The duties imposed upon the various committees were faithfully performed and a convention for organization was held in the city of Regina on August 9th, 1906, under the chairmanship of R. W. Bro. Fawcett, at which Grand officers were elected and afterward installed by M. W. Bro. John McKechnie, Grand Treasurer and M. W. Bro. James A. Ovas, Grand Secretary of Manitoba.

These two distinguished brethren, and M. W. Bro. Geo. B. Murphy were by unanimous resolution elected Past Grand Masters of the new Grand Lodge of Saskatchewan.

The Most Worshipful Grand Lodge of Saskatchewan was in due and ancient form, declared legally constituted by M. W. Bro. James A. Ovas.

THE YEARS 1906-26:

The last meeting of Kinistino under its old number, 16, was held on July 6th, 1906 and it met for the first time as No. 1 of Saskatchewan on Friday, September 7th, 1906. During this period of transition, W. Bro. John G. M. Christie was Master and Bro. Garnet Coombs, Secretary of Kinistino.

The first Deputy Grand Master of the new Grand Lodge was chosen from among the members of Kinistino, and the Lodge was further honoured by being granted the privilege of wearing a specially designed apron bordered with garter blue, with gold fringe on flap and edge and the number and name of the lodge enclosed in a circle in the centre; as recognition of its seniority.

On January 4th, 1907, W. Bro. J. G. M. Christie presented the Lodge with a pair of handsome globes to surmount the "great pillars." The pillars themselves had been presented by Bros. T. E. Baker and Wm. Knox some years previously.

On January 9th, 1907, M. W. Bro. H. H. Campkin accompanied by the Deputy Grand Master and the District Deputy Grand Master visited the Lodge officially.

On May 3rd, 1907 the initiation fee was raised to \$50.00.

GRAND LODGE MEETING :

On Wednesday, June 19th, 1907, Grand Lodge met in Prince Albert at its first regular annual communication, when every possible effort was put forth by the officers and members of Kinistino Lodge to make the event a memorable one. The communication was most successful, and everything possible was done for the entertainment of the representatives. A special feature was a trip by steamboat down the North Saskatchewan River to Lacolle Falls, and on the return, a pleasant hour was spent at a garden party given by Mayor R. S. Cook on his lawn, which was beautifully hung with bunting, flags and Chinese lanterns for the occasion.

The brethren were especially pleased with the river trip, and departed with profuse assurances of their belief that the Prince Albert brethren were entertainers par excellence.

The brethren of Kinistino Lodge were equally pleased with the results of their efforts. At the next meeting, the secretary was instructed to endeavour to obtain by borrowing from the bank, sufficient money to pay the bills incurred by the Lodge acting as host.

The first definite move towards the erection of a new Temple was made on April 3, 1908, but no action was taken until April 1909, when a company was formed. (entirely Masonic) for the purpose of erecting a Masonic Temple on Tenth Street, between Central Avenue and First Avenue, W. The Building Committee obtained the land from Bro. Sam Donaldson in return for fifty shares. The only money on hand was \$360.00 a rebate of a year's rent on the hall on First Avenue West, \$5,000.00 was borrowed at 7% and seven young men were each insured for a \$5,000.00 endowment. In 1921 conditions were bad, but two of the insured men died and money was available to carry on. 315 shares were sold for \$10.00 cash and a note for \$90.00. The note was used for financing.

George Will was the key man in the erection of the Temple, which had the cornerstone laid on June 17, 1910. The Grand Master, N. W. Bro W. B. Tate, officiated at the laying of the stone. The first meeting in the Temple was held on December 2, 1910. (The contents of the box placed in the cornerstone are recorded in the Historical Register.)

A second lodge formed in Prince Albert to be known as Prince Albert Lodge No. 63 was instituted in January 1909. A formal invitation to attend the ceremony was extended to Kinistino, which of course was accepted with a great deal of pleasure.

KING EDWARD VII DIES :

On May 6th, 1910, news was received of the death of M. W. Bro. His Majesty King Edward VII. His Majesty had always taken a deep interest

in Freemasonry, and Masons throughout the Empire entertained toward him, aside from the loyalty which was his due from every British subject, the deepest feelings of fraternal love and devotion.

The following entry appears on the minutes of the meeting held on the day of his death:

"Most Worshipful Bro. Davidson referred in feeling terms to the great loss sustained by the Masonic Order and the British Empire, in the death of Most Worshipful Bro. His Majesty King Edward VII which occurred on this date, and exhorted the brethren to ever revere the memory of our late noble and illustrious brother; and the Worshipful Master directed that mention of the remarks be made in the minutes."

On June 18th, 1911 Bro. John Lestock Reid, one of the Charter members of the Lodge died at his residence, Prince Albert, and was buried with Masonic honours on the 20th of June. Lestock, Saskatchewan was named to perpetuate his memory. Bro. Reid was one of the earliest settlers in Prince Albert, which place he made the headquarters of his business of Land Surveyor, and was in charge of the Survey of a large part of the Dominion Lands in this District and other parts of Saskatchewan and Alberta. On account of his frequent long absences from home in the performance of his duties, he was not active in the affairs of his Lodge, though he maintained his connection with it from its organization to the time of his death, and whenever circumstances would permit was in attendance at its meetings. His death was deeply regretted not only by Masons but by all other classes of citizens.

On May 9th, 1914, W. Bro. Hon. John Felton Betts, an old member of the Lodge died at this residence in Prince Albert. W. Bro. Betts was Master of the Lodge in 1907. He was a member of the first Council of the Town of Prince Albert and represented the Prince Albert District in the North West Territories Assembly in 1888 and was again elected in 1891 and in 1894. He served as Speaker from 1894 to 1898. His death was deeply felt by his Masonic brethren, and was a severe loss to the City of Prince Albert and surrounding country where he was well known and widely respected. He was buried with Masonic honours on May 12th.

On October 2nd, 1914, Kinistino Lodge celebrated the thirty-fifth anniversary of its institution. The meeting was well attended, and while not one of those present was a charter member, telegrams were received from Bros. Ed. Stanley and Chas. Mair, expressing regret at their inability to attend.

THE FIRST GREAT WAR:

Which began in this year, 1914, affected the lodge as it did every other organization and individual throughout Canada. Many of its members volunteered for active service, and their names appear on the Honour Roll of the Lodge. The dues of all such brethren were suspended during their absence. The lodge parlour was placed at the disposal of the Daughters of the Empire

for their war work. The Red Cross Society was given the use of the dining room and any other help which the Lodge could render was gladly given.

On October 16th, 1916, consent was given to the formation of a new lodge at Birch Hills.

By the death on January 16th, 1916 of Bro. Thomas E. Baker, our first petitioner, another of the links which connected Kinistino Lodge with the gallant little band who built upon the foundation stone laid in 1879, was broken.

Bro. Baker was an Englishman and one of the earliest residents of the Prince Albert settlement, where he carried on the business of builder and contractor. He played a prominent part in the history of Prince Albert, and had a wide circle of friends. His death was a severe loss to the community and to this Lodge.

On December 7th, 1917, the awful disaster which visited the City of Halifax through the explosion of a ship in the harbour, laden with ammunition, was noted by the dispatch of a telegram of sympathy from this Lodge to the Halifax brethren.

After the conclusion of the Great War there was a marked increase in the number of candidates for initiation. This condition, which was not confined to any one district or country, was attributed largely to the favourable impression which outsiders formed of the Masonic Order amid the perils and hardships of the time.

In November 1922 no fewer than eight members of the Lodge demitted for the purpose of forming Shellbrook Lodge. Though the new lodge included other brethren from Prince Albert Lodge and from other Lodges, the eight members of Kinistino Lodge formed the nucleus of the organization, and Kinistino Lodge came to consider itself almost the Mother Lodge of Shellbrook and has taken a just pride in its growth and development.

The funeral of Bro. S. J. Donaldson occurred on March 8th, 1926. Bro. Donaldson was initiated in Kinistino Lodge on April 7th, 1893, and became a life member on January 6th, 1922. Public affairs claimed the major part of his time and attention. He was Mayor of Prince Albert in its earlier days, and later represented the constituency in the Dominion Parliament. The affection in which he was held by political friends and opponents alike demonstrated Bro. Donaldson's possession of the truly Masonic virtues. During the War he held the rank of Lieutenant-Colonel, successfully recruited the 188th Battalion in Prince Albert, and proceeded Overseas with his command. In his later years he earned the gratitude of the Masonic fraternity by the zeal and ability with which he presided over the affairs of the Masonic Temple Company Limited. His funeral was probably the most largely attended in the history of the Lodge.

A very happy day in the history of the Lodge was April 16th, 1926, when the last payment due to the Trustees of the Grand Lodge Benevolent Fund

on the 1917 allotment of \$1,800.00 was made. Every member felt that a big task had been successfully accomplished.

JOHN GEORGE DIEFENBAKER:

At the regular meeting of May 7th, 1926, a petition for affiliation was received from John G. Diefenbaker.

At the regular meeting of June 4th, 1926, he was elected a member of Kinistino Lodge No. 1 by affiliation. He had previously been initiated, passed and raised in Wakaw Lodge No. 166, G.R. Saskatchewan.

From time to time Bro. Diefenbaker's name appears in the minutes.

The minutes of March 6th, 1953 recorded the fact that politics are not brought into the Lodge, but it did mention one of its members, John G. Diefenbaker had been elected a Member of Parliament as Prince Albert's representative, some thought this worthy of a motion that a letter of congratulation be sent to Brother John; the Master was of the opinion politics of any nature should not be brought forward where a vote would be called and thereby divide the membership, so he had the motion tabled for further advice. The W.M. wrote the Grand Secretary for his opinion. R. W. Bro. Robert A. Tate, the Grand Secretary replied "the motion would be out of order, so the Master ruled the motion should not be reconsidered. Nevertheless the fact that Brother John G. Diefenbaker had been elected as Prince Albert's representative in Parliament got into the minutes and is there as an historical fact.

On the occasion of the Lodge's Diamond Jubilee, October 1st, 1954, John G. Diefenbaker was the guest speaker after the evening banquet; he had only recently returned from a trip to Jerusalem, while there he had inspected the site of King Solomon's Temple, of which he spoke.

The minutes of June 1957 indicate that Bro. Diefenbaker was sworn in as Prime Minister of Canada on June 21st, 1957. A motion was unanimously agreed to send to the Prime Minister the warm fraternal greetings and congratulations of the members of his Lodge. No thought of politics was here considered.

The minute book under date of January 2nd, 1959 records that a motion was approved to confer Life Membership on Bro. J. G. Diefenbaker, Prime Minister of Canada and a member of this Lodge. Bro. Diefenbaker qualified both by length of membership and by age. A special illuminated life membership certificate was prepared by the Grand Lodge office.

On Friday, December 27th, 1959, his life membership certificate was taken by M. W. Bro. R. Mayson, Past Grand Master and Grand Secretary of the Grand Lodge of Saskatchewan, and himself a member of Kinistino Lodge, to Ottawa and accompanied by M. W. Bro. Clarence Pitts, Grand Master of the Grand Lodge of Canada in Ontario, called on the Prime Minister in his office in the East Block of the Parliament Buildings, and presented to him his Life Membership Certificate.

On December 27th, 1957, a joint festival communication of Kinistino Lodge No. 1 and Prince Albert Lodge No. 63 was held for the purpose of installing the Master, Brother J. F. Gear and investing the other elected and appointed officers for the year 1958.

The following Grand Lodge officers were introduced by M. W. Bro. R. E. Partridge and received with the customary honors. M. W. Bro. R. A. Tate, Grand Secretary, R. W. Bro. R. Mayson, Deputy Grand Master, R. W. Bro. Morris Herman, Grand Senior Warden; V. W. Bro. R. Wyllie, Grand Director of Ceremonies.

Then was received the distinguished member of Kinistino Lodge, Bro. J. G. Diefenbaker, Prime Minister of Canada who was introduced by M. W. Bro. Branion and received with the customary honors. Bro. Diefenbaker, was the guest speaker at the installation banquet. The occasion was graced by the presence of the three past Grand Masters and other Grand Lodge officers, along with 51 other Past Masters and visitors from 23 lodges. The regular members present, brought the total attendance to 225. Bro. the Rt. Hon. J. G. Diefenbaker took advantage of his Christmas visit home to attend his lodge and as Canada's distinguished Prime Minister, he was formally received and accorded courtesy Grand Honors and later at the banquet, as guest speaker, he gave an intimate account of his recent experience of being sworn a member of the Privy Council in London and of attending the summit conference of NATO in Paris. This memorable occasion was notable for the warmth of the fraternal spirit which prevailed throughout.

At a regular meeting on November 4th, 1955, a suggestion was made that the W. M. Bro. Cecil Rees, communicate with the lodges which constituted the Grand Lodge in 1906 with a view to purchasing an Altar Cloth to be presented to Grand Lodge at the 50th Anniversary in 1956. During 1955 Rt. Wor. Bro. R. Mayson and Bro. W. J. Hooper, both of Kinistino Lodge No. 1 were asked to peruse the histories that were on file in the archives of Grand Lodge and sent in by lodges throughout the jurisdiction. Throughout the winter of 1955 and 1956, we prepared a brief history of Freemasonry in Saskatchewan, the final editing being done by M. W. Bro. Douglas Fraser and M. W. Bro. Robert A. Tate. This history was printed and submitted to the 50th Annual Communication of Grand Lodge. Wor. Bro. Rees of Kinistino Lodge had been successful in inducing the lodges which originally formed Grand Lodge, to join with Kinistino Lodge No. 1 in the presentation of Altar and Pedestal Drapes to Grand Lodge. This presentation was made on June 21st, 1956 and these drapes are now used at each Annual Communication of Grand Lodge.

On June 7th, 1957, the Lodge approved the formation of a Masonic Service Bureau in Prince Albert, the third such Bureau in Saskatchewan, the other two being at Saskatoon and Regina. This Bureau in Prince Albert was eventually formed and has turned out considerable good work for the Masonic fraternity, not only in the community but has assisted other lodges throughout the jurisdiction and even the Grand Lodge of Scotland by giving

service to members or dependents of brothers or deceased brothers who are resident in the district of Prince Albert.

At the meeting of February 21st, 1958, an invitation was issued by Uranium City Lodge members for Kinistino Lodge members to fly to Uranium City and confer the Third degree on two candidates. This was done with Rt. Wor. Bro. R. Mayson, D.G.M. being in the chair, assisted by Wor. Bro. J. Milburn, Wor. Bro. Ian McLeod, Wor. Bro. J. Poole, Wor. Bro. Stanley Turner and other members of Kinistino Lodge. The visit was much appreciated by members of Uranium City Lodge No. 210.

At the meeting of June 20th, 1958, the Grand Master, M. W. Bro. Richmond Mayson was presented by Rt. Wor. Bro. Tomlinson and received with customary honours. Congratulations and best wishes were extended to the Grand Master on his election and installation as the Grand Master of the Grand Lodge of Saskatchewan.

At the regular meeting September 5th, 1958 among other applications was one received for initiation from Gordon Mayson, age 22, son of the Grand Master. A report of the Character Committee was received at the October 3rd meeting and after balloting Mr. Gordon Mayson was declared elected to become a member by initiation.

At a meeting October 25th, 1958 R. A. Clelland and Gordon Mayson were initiated into Masonry as members of Kinistino Lodge No. 1. The degree was conferred by officers of Lodge Progress No. 92, Saskatoon with M. W. Bro. R. Mayson, Grand Master, assisting in the work of initiating his son.

A Joint Festival Communication of Kinistino Lodge No. 1 and Prince Albert Lodge No. 63 was held on December 27th, 1958 for the purpose of installing the Worshipful Masters of the two lodges and investing the other elected and appointed officers. Bro. Ian MacLeod, Master-elect of Kinistino Lodge was duly installed into the chair of King Solomon and the other elected and appointed officers were all invested. Wor. Bro. Rich, the newly Installed Master of Prince Albert Lodge No. 63, on behalf of himself and Wor. Bro. MacLeod, thanked the Installing Master and said that it had been quite an honor to have the Grand Master perform the ceremony of Installation assisted by Past Master Lodge officers. These were: M. W. Bro. R. E. Partridge, Past Grand Master; R. W. Bros. W. E. Cutt, J. L. Connell, Small, Alex Reed, Alex Macrone, all P.D.D.G.M.'s; V. W. Bros. Harry Dickson, Walter Gray, P. Grand Directors of Ceremonies; V. W. Bro. R. W. Smith, Past Grand Steward; V. W. Bro. G. C. Dobson, P. Grand Organist and V. W. Bro. S. R. H. Pipe, the present Grand Junior Deacon and V. W. Bro. R. Wyllie, the present Grand Director of Ceremonies.

A special Emergent Meeting was called for January 30th, 1959, and designated "Grand Master's Night." The business was to raise Bro. Gordon Mayson to the sublime degree of a Master Mason. M. W. the Grand Master, and other Grand Lodge officers were introduced by Rt. Wor. Alex Reed and received with

the customary Grand Honors. M. W. Bro. Mayson, Grand Master, occupied the chair and conferred the Third degree on his son, Gordon, assisted by Grand Lodge officers. While not unique in our history, this was however, a rare and historic event. A distinguished company attended to do honor to and share in the joy of our Illustrious Brother and his son, who by following in his father's Masonic footsteps, paid him one of the highest filial compliments within his power to bestow: "A wise son maketh a glad father." (Prov. 10: 1.) We heartily congratulate both on the significance of the occasion. In spite of the fact that the thermometer registered on this evening close to 50 degrees below zero, the register still disclosed a record of 85 brethren in attendance, including visitors, representing 17 lodges from all parts of the Province and beyond. Following the ceremony a happy fraternal interchange was enjoyed around the festive board, highlighted by many expressions of congratulations and emphasizing the importance of "the transmission of the genuine tenets of our time-honored institution through the lodge, pure and unimpaired from generation to generation."

*"All we have of freedom, all we
use or know —
This our fathers bought for us
long and long ago."*

KIPLING.

At an Emergent Meeting on June 19th, 1959, the members were informed of the death of the Grand Secretary, M. W. Bro. Robt. A. Tate. The brethren stood and observed one minute's silence in tribute to the memory of M. W. Bro. Robt. A. Tate. The late Bro. "Bob" as he was affectionately known, was buried with Craft honors in the Regina Cemetery. M. W. Grand Master, R. Mayson, conducted the Masonic funeral service. It was also reported that M. W. Bro. R. Mayson had been elected Grand Secretary of the Grand Lodge of Saskatchewan, A.F. & A.M. to succeed the late M. W. Bro. Robt. A. Tate.

At the meeting of April 1st, 1960, on behalf of Mrs. M. McKechnie, Bro. Mascho presented to the lodge, a birch bark memento for placing in its Masonic Museum. This Masonic Museum had been started by M. W. Bro. R. Mayson when he presented to the lodges, two display cases and a number of Masonic museum articles.

The members graciously approved of a motion to confer life membership on M. W. Bro. R. Mayson who had been a member of Kinistino Lodge for 25 years and was of the required age. The life membership certificate was presented to the Grand Secretary at the District Meeting in Melfort in July, 1961 by Wor. Bro. Frandsen.

At the Regular Meeting of February 3rd, 1961, the Wor. Master Bro. S. H. Frandsen presented to the lodge a beautiful altar cloth and cushion. However the manner of presentation was somewhat unique as it was arranged without the donor having any knowledge that the ceremony was to take place

that evening. In fact he was unaware that the altar cloth and cushion had arrived. In appreciation of Wor. Bro. Frandsen's generous gift and also his faithful service to the lodge, the Past Masters arranged an informal but very impressive ceremony appropriate to the occasion. Entering the lodge in a body they formed a guard of honor for M. W. Bro. R. E. Partridge who had most willingly volunteered to represent all the Masons of the City. In the ceremony of presentation he was assisted by R. W. Bro. Pipe and R. W. Bro. Reed. After the formal draping of the Altar, M. W. Bro. Partridge, in a few simple well chosen words, expressed to Wor. Bro. Frandsen the thanks of all Masons, not only for this beautiful gift but also for his service to Masonry and to his community in general. Wor. Bro. Frandsen completely taken by surprise, regained his composure and in turn thanked the brethren for having given him the opportunity to serve them. He stated that for him, Masonry had enriched his life and given it meaning and thought. This was a happy occasion and one of those only too rare occasions when we have the opportunity to pay sincere tribute to one who serves.

At the meeting, May 5th, 1961, the Grand Master, M. W. Bro L. H. Bergstrom attended, being received with the customary Grand Honors, and was introduced by M. W. Bro. Partridge. Also on May 5th the report was received that arrangements had been completed by the committee for purchasing the Prince Albert Masonic Temple. An offer was to be made for purchase by the lodge of 250 shares at \$150.00 each.

At the December 1st, 1961 meeting a presentation of a beautiful hand carved inlaid lectern was donated to the two Prince Albert lodges by Wor. Bro. J. A. Pool. The presentation was made by M. W. Bro. R. E. Partridge who, in well chosen words, paid a glowing tribute to Wor. Bro. Pool's Masonic career and his efforts on behalf of Masonry. An effort, he stated, which might well be emulated by all Masonic brethren. The Master, Bro. Frandsen thanked M. W. Bro. Partridge for making the presentation and in accepting on behalf of Kinistino Lodge No. 1, expressed his thanks and appreciation to Wor. Bro. Pool.

In reading over 2,000 pages of minutes, it has been a most satisfying reward. Time and time again there has been an unrolling picture given of members with whom I was personally acquainted. I read in the minutes of various individuals who had petitioned for initiation or affiliation. Their petition had been referred to a Character Committee, which committee eventually brought in a report. The petition was placed before the brethren and balloted on, accepted and the individual declared elected by affiliation or elected for initiation at some future date. Eventually the picture rolls on and I view them being initiated. On occasions, being present. The name appears time and time again in the minutes as being on various committees and given work to do in the Lodge, on Social Committees, Dads and Lads Banquet or some special committee. The brothers bring reports back to the Lodge. The picture still rolls on. When I see by the minutes that Bro. so and so is not well and the lodge sends flowers or wishes for the recovery of the individual, that he may be

restored to good health. On some occasions this is so; on others, the picture shows that the individual is called by the Great Architect of the Universe to the Grand Lodge above. Members being called to an Emergent Meeting for the purpose of attending the funeral of this Brother whose name would be mentioned in the minutes and at the first regular meeting thereafter the brethren called to order by the Worshipful Master to stand for a minute's silence in memory of a late Brother. He then rolls out of the picture, others take his place. The eventual destiny of man catches up with each and every one of us, when we have to render to the Most High an account of our conduct through life and we are summoned from this sublunary abode where, if we have obeyed His divine commands, we shall ascend to the Grand Lodge above where the world's Great Architect lives and reigns for ever and ever.

No. 70

**CANADIAN
MASONIC RESEARCH
ASSOCIATION
1963**



John Walter Murton

***Architect of the
Scottish Rite in Canada***

by W. Bro. Murvin J. McComb

(Reprinted from "The Freemason," Toronto)

Read at the 36th Meeting of the Association, held at
Toronto, Ont., May 7, 1963.



JOHN WALTER MURTON 33°
Sovereign Grand Commander 1892-98

John Walter Murton

Architect of Scottish Rite Freemasonry in Ontario

by W. Bro. Murvin J. McCombe

Any history of early Freemasonry in Ontario will list many prominent names. Well up in any list will be that of John Walter Murton of Hamilton. Although he was active in all branches of the Order, his particular interest was in the Scottish Rite.

The Murton family was English in origin. William, the grandfather did not migrate to Canada although three of his sons did. John's father, William, settled in Ancaster in 1832, while Edward took up residence near Guelph and Stephen, in York.

John Walter Murton was born in Ancaster on July 2, 1836. As a young man he moved into nearby Hamilton where he entered the business world. The proceedings of 1898 of the Supreme Council of the Scottish Rite had this to say in part, "He received a good education, entered when a young man upon commercial pursuits and for forty years was actively identified with the business, civil, educational and other interests in Hamilton. For years he was in active mercantile life, in which he displayed capacity, energy, and industry combined with integrity and a regard for principles which won for him the respect and esteem of the whole community"

He was married twice. His first wife was a Miss Eastwood. To this union were born four sons and a daughter. Ella was drowned while still a child while on a visit to the Cockshutt family in Brantford.

His second wife was a Miss Roper. Her sister's husband, William Carey, along with William Spectator, founded

the Hamilton Spectator. There were no children of this second marriage.

When John Walter Murton reached manhood, he entered the coal business. Soon he was able to establish his own company which went by the name of the Murton Coal Company. This became a large competitive business. In its expansion, a fleet of lake boats was procured. No doubt some of these were sailing vessels. One was named The Ella Murton after the late daughter of the family.

After Mr. Murton retired from the active business his son, Edward, carried on under the firm name for quite some time. In time, one of the ship captains, George Guy, purchased the company. It is still in business today under its new name, Gillies Guy Limited.

Seldom do successful business men remain aloof from local civic and social activities. Although it has been difficult to get explicit details, it is recorded that he served for a short period on the Hamilton Public School Board. He did not become chairman but served faithfully on several of the board's committees.

Going on to wider fields, he ran for city council and became an alderman for at least one term. Later the council appointed him to the License Commission for the city and he served this body as chairman for one term. He also was interested in the Royal Humane Society, being its secretary for a considerable time.

In religious life, he was a life-long member of Central Presbyterian

Church, Hamilton. He took his place on the several church boards, and always helped his church generously in financial matters.

His final position in the community was that of Sheriff for Wentworth County. His appointment came in 1894 and he died four years later in office.

If it were only for his family, business and civic life, John Walter Murton would be classed merely as a successful upright citizen. However, he made his name chiefly in the Masonic world.

He joined Masonry as soon as he was of age. He was initiated in St. John's Lodge No. 40, Hamilton, on September 17, 1857. In the two succeeding months he took the Fellowcraft and Master Mason degrees. He immediately took office in his lodge. In five years, in 1862, he was installed Worshipful Master. His only office in Grand Lodge was that of Grand Senior Warden which he held in 1868.

He must have been held in high regard by other lodges because he affiliated with at least two sister lodges. On December 19, 1862, he joined the newly established Acacia Lodge No. 61, Hamilton. His name appears as number 31 on the register, twenty-three of whom were charter members.

In November 13, 1867, he affiliated with Hamilton's oldest lodge, The Barton No. 6. From that time on he seems to have taken an active part in the affairs of this lodge.

In November 1857, he took his sublime degree in Masonry. He immediately applied for membership in the Capitular branch. On December 10,

he took his Mark Master's degree in St. John's Chapter No. 6, Hamilton. At that time the Past Master's degree was part of Canadian ritual. He took this degree on January 14, 1858 and proceeded to the Most Excellent Master and Holy Royal Arch degrees on February 11. In 1865, he was elected First Principal of his Chapter and served continuously for three years. The next year, 1868, he was appointed Grand Superintendent for the Hamilton Royal Arch District. He had served Grand Chapter in two capacities previously to this. In 1864 he was a Grand Steward. This was followed by a two-year period, 1865 and 1866, as Grand Treasurer. It is also reported that he served as Superintendent of Works for a term but the year is not given.

On October 12, 1860, he received the Order of the Knight Templar in Godfrey de Bouillon Preceptory No. 3, Hamilton, and went on to take the Order of Malta on July 7, 1862. He was number 11 on the register of this Preceptory. There is no record in the books about the Novice, Installation and Consecration Orders but we find that he was Presiding Preceptor in 1867 and Provincial Prior in 1872. In 1873 he was elected Grand Registrar.

He took a special interest in the Royal Order of Scotland. At the time of his death and for a number of years preceding this he was Provincial Grand Master for Ontario and Quebec for this Order.

As indicated earlier, it was in the Scottish Rite branch of Masonry that he is chiefly distinguished. At the time that he entered Freemasonry in 1857, the Scottish Rite was practically unknown in Canada. It had gained

quite a foothold in the eastern parts of the United States where it had originated. In fact, two jurisdictions had already been set up and it had been carried to Britain where a Supreme Council was in operation. The famous Albert Pike was the great promoter of the rite.

We do not know how John Walter Murton got information about the Scottish Rite. His interest in it and the fact that he was prospering in business is shown by the evidence that at age 27 and six years after he had been initiated into the Craft, he journeyed to Louisville, Kentucky, and took the degrees from 4° to 32° on October 23, 1863, and succeeding days. Fred Webber, who later became the Secretary-General of the Supreme Council for the Southern Jurisdiction, was in charge of the work at this time.

Murton was then authorized to develop the Scottish Rite in Canada. As this country was a British dominion, this could not come under the authority of United States Councils, but he sought and received authority from the Supreme Council of England and Wales.

At the same time, other Canadians were getting acquainted with the Rite. The history of the Supreme Council of the A. and A.S.R. in Canada (1868-1960) lists the early members as follows: Col. W. J. B. McLeod Moore, 32°, Southern Jurisdiction, U.S.A., Laprairie, Que.; John Walter Murton, 32°, Southern Jurisdiction, U.S.A., Hamilton, Ont.; Alex. Allan Stevenson, 32°, Northern Jurisdiction, U.S.A., Montreal, Que.; William Mercer Wilson, 32°, Northern Jurisdiction, U.S.A., Simcoe, Ont.; Capt. Thompson Wilson, 18°, Invicta Chapter, London,

England, London, Ont.; Thomas Douglas Harington, 32°, Obligated by Moore, April 9, 1868, Ottawa, Ont.; Rev. James D. Gibson, 32°, Southern Jurisdiction, U.S.A.; Charles A. Birge, 32°, Northern Jurisdiction, U.S.A., Hamilton, Ont.; William Reid, 32°, Northern and Southern Jurisdictions, U.S.A., Hamilton, Ont.; William Edgar, 32°, Northern Jurisdiction, U.S.A., Hamilton, Ont.; Hugh Alex. MacKay, 32°, Northern Jurisdiction, U.S.A., Hamilton, Ont.; John C. Franck, 32°, Belleville; Thomas Bird Harris, 32°, Hamilton; Richard Ball, 32°, Robert Marshall, 32°, Northern Jurisdiction, U.S.A., 1867, St. John, N.B.; Christopher Besant, 18°, St. John, N.B.; Colin McKenzie, 18°, St. John, N.B.; David G. Smith, 18°, St. John, N.B.; Robert Thos. Clinch, 32°, Northern Jurisdiction, U.S.A., St. John, N.B.; William Henry Thorne, St. John, N.B.

In all likelihood Col. Moore obligated those who did not claim allegiance to England and Wales or one of the American Jurisdictions.

Col. W. J. B. McLeod Moore (whose history was told fully in a previous paper) was the leader in espousing the Scottish Rite in Canada. He had taken his work in 1863 in New York but became affiliated with the Supreme Council of England and Wales. There he was given the 33°.

In June, 1867, Moore and others sought permission to establish the Rite in Canada. The request was readily granted. Both American jurisdictions gave their blessing.

John Walter Murton was an able assistant to Moore. The active group was made up of the first four named in the above list. They petitioned the

Supreme Council of England and Wales on April 4, 1868. Their petition was accepted on May 14 and on July 10, 1868, a Consistory was organized in Hamilton. This was followed four days later by a Chapter of the Rose Croix.

Moore declared himself Commander-in-Chief and appointed the other officers. John Walter Murton was first Lieutenant Commander.

In December, 1868, Moore found it necessary to relinquish his position. He was replaced by Thomas Douglas Harington, with Murton continuing in his former position.

On the organization of the Hamilton Chapter of the Rose Croix, Murton, who had received his 33rd degree from the Supreme Council of England and Wales in 1868, was named as the first Most Wise Sovereign.

It might be recorded here that a Chapter was organized in London, Ontario, at the same time. Murton took an active part in these proceedings, acting as presiding officer for the organization meetings.

Other Scottish Rite bodies became organized in quick succession. With them came the need for a Supreme Council for Canada. This was accomplished on October 16, 1874, at Ottawa. Murton took an active part in the organization movement. Thomas Douglas Harington became the first Sovereign Grand Commander with Murton as Secretary General.

The movement to organize this Council took many hours of labour and required a full share of that type of diplomacy that John Walter Murton was able to dispense.

He held the office of Secretary General for twelve years after which he was elected to the office of Lieutenant Grand Commander. After spending six years he went on to the top position. On October 26, 1892, at Montreal, he was installed Sovereign Grand Commander. He was still in this office at the time of his death on October 23, 1898.

At the time of the founding of the Hamilton Chapter of the Rose Croix, it was the practice of having the degrees from 4° to 18° under one authority. The first move to separate the Lodge of Perfection from Chapter jurisdiction was introduced by Hugh Murray and John Morison Gibson on December 26, 1871, but it was only after many months of discussion and reflection that a satisfactory agreement was concluded, and in November, 1873, the Lodge became a separate and independent body. The Consistory was named for W. J. B. McLeod Moore, the leader of the movement. It was fitting that the Lodge be named after John Walter Murton who might be regarded as second in leadership in the earliest days. So in 1873, the Murton Lodge of Perfection came into being with Hugh Murray as Thrice Puissant Grand Master.

The services which John Walter Murton rendered to foreign jurisdictions were recognized abroad for the Supreme Councils for the Northern and Southern Jurisdictions in U.S.A. and the Dominican Republic conferred on him honorary membership. He was asked to represent in Canada the Supreme Councils for the Southern Jurisdiction and of Belgium.

The Hamilton Spectator of Mon-

day, October 24, 1898, carried the following obituary notice:

"Murton, at his late residence, Ashford, Hamilton, Ontario, Sunday evening, 23rd of October, 1898, John Walter Murton, Sheriff of the County of Wentworth in his 63rd year. Funeral Thursday at 2.30 p.m. Kindly omit flowers."

The same issue of the paper carried the following editorial which sums up from a civic standpoint the life of this famous citizen and Mason:

"By the death of John Walter Murton, Hamilton loses a good citizen and a good man. During the greater part of his life, the deceased gentleman was a resident of this city where he commanded the respect of all and the warm esteem of those who were his friends. He lived a blameless life and will be sincerely mourned.

"But it is in Masonic circles that his loss will be most felt. More than perhaps any other man in Canada, Mr. Murton made Masonry his life

work. He was active in the symbolic lodges and in Capitular and Cryptic masonry; but he was justly called the father of Scottish Rite in this country. More than a quarter of a century ago he received an impulse in the work of the Rite from Albert Pike, and he was so impressed with the ritualism of that branch of Masonry that he introduced it into Ontario, whence it spread to all parts of the fair Dominion. He was tireless in study and labour for the welfare of the Rite and in connection with its name is known throughout the world. Murton Lodge of Perfection, the first body established here, is the strongest single body of Masonry in the Dominion. From the first, Mr. Murton was an active member of the Supreme Council and for some years has been Sovereign Grand Commander for the Dominion of Canada. Perhaps no single loss in Masonic circles would be more deeply and widely mourned than that of John Walter Murton."

No. 71

CANADIAN MASONIC RESEARCH ASSOCIATION

1963

FABLES, FALLACIES AND FICTIONS
RESPECTING FREEMASONRY

by

M. W. Bro. R. V. Harris, P.G.M. (N.S.)

Read at the 36th Meeting of the Association held at
Toronto, Ont., May 7, 1963.

Fables, Fallacies And Fictions Respecting Freemasonry

by R. V. Harris, P.G.M., (N.S.)

Every Masonic seeker after the truth respecting the origin of Freemasonry knows that the Legend of Hiram Abif is not to be found in the Books of the Kings or Chronicles, nor will you find it in the works of Josephus or any other Hebrew historian. What little is to be found in these ancient records has been clothed and embroidered by the imagination of many later writers.

One more modern theologian, Dr. John Lightfoot, (1602-'75) famous for his Hebrew scholarship even went so far as to assert that "Heaven and earth, centre and circumference, were created all together, in the same instant and clouds full of water, — This work took place and man was created by the Trinity on October 23, 4004, B.C. at nine o'clock in the morning." From what facts Dr. Lightfoot came to this interesting conclusion has never been revealed and so it is with many other legends and fairy tales respecting Freemasonry.

Dr. James Anderson, in his *Constitutions*, placed the date one year later (4003 B.C.) and William Hutchinson in his *Spirit of Masonry* generalized this theory by asserting that Freemasonry had existed "from the very beginning of the world." Unfortunately, he gave no further particulars, dates or other details.

Rev. Dr. George Oliver in his *Antiquities* made an even more profound statement and asserted that "the science and art of Masonry existed *before* the creation of this globe, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished!"

William Preston in his *Illustrations* did not attempt to outdo Oliver but contented himself with the statement that the Craft was introduced into England by Julius Caesar, a patron of the Order! Unfortunately, he also neglected to cite the source of his information.

Needless to say, such preposterous statements have helped to hold the Masonic Order up to the ridicule of the whole world.

Few of us like the role of a "debunker," nor that of an "idol smasher."

Around Freemasonry in the course of *centuries*, have grown up certain *fables* and *false notions* which persist. Perhaps they do no harm, some of them are even entertaining but the fact remains that they are pure fiction, misleading not only to ourselves but ridiculed by the world outside.

Let me mention a few and as the Queen of Sheba said: "The half has not been told."

1. *That Adam was a Mason* — pure fiction.

The Rev. Dr. George Oliver (1782-1867) highly esteemed and prolific writer on Freemasonry actually made this claim. Dr. Oliver was too credulous and readily accepted the crude theories of previous writers and cited documents and records which subsequent researches have led all present day scholars to doubt or deny as absurd.

Dr. Oliver had a warm imagination which led him to accept without hesitation almost anything he wanted to believe. His theory was that Adam founded the Order; and that Seth, his son, taught his descendants, including Tubal Cain, who practised the art under the name of Primitive or Pure Masonry. It passed on to Noah, to Solomon and thence to the present day. He taught that on the dispersion of mankind following the Flood, Masonry was divided into two kinds, Pure, which was later to become strictly Christian in character and Spurious Masonry, which was corrupt in its teaching.

Some one has jokingly said that Oliver was right for if you read the 7th verse of Chapter III of the Book of Genesis, you will find it recorded that Adam and Eve "sewed fig leaves together and made themselves aprons."

If you can accept that as "evidence" then it may be argued that Eve was likewise a Mason !

Now a learned Archbishop of Dublin (Dr. James Ussher, 1581-1656) by calculations based on the ages of Adam, and his descendants as found in the Old Testament, came to the conclusion that the Creation of the World took place 4004 years before the Birth of Christ. If you look in many Bibles you will find that date, 4004, on the margin as the date of creation itself. Ussher therefore dated everything in the Old Testament from that time. And in Oliver's day, it became the practice and still is in most Grand Lodges the custom to add 4000 or 4004 to the current date in Masonic documents and records and so this year is 5963 or 5967. Anno Mundi, year of the World or Anno Lucis, year of Light, dating the Craft back to the time when the Creator of the Universe said "Let there be light."

Modern science declares that this old world of ours is several billions of years older than that, notwithstanding the calculations of Ussher and Oliver.

2. *That Freemasonry was invented or practised by the Mayas, 20,000 years ago.*

The Mayas were an American Indian people inhabiting Yucatan and Guatemala in Central America. They built large cities and schools, had hospitals and doctors, knew astronomy, and mathematics. Their civilization spread to Peru (Incas) and Mexico (Aztecs). Their language is I believe still spoken. The earliest authentic date in Mayan history is 179 A.D., a Frenchman, LePlongean, saw Maya stones in a museum in San Diego, Cal. and invented the whole story citing hieroglyphic inscriptions in support of his theory. Mayan civilization did not have even the remotest connection with Freemasonry — not even a trace. The claim is another fiction.

3. *That the definite history of the Masonic Order goes back to the time of the building of King Solomon's Temple.*

While it is true that much of the symbolism of Masonry, as well as some of its forms and ceremonies, is of great antiquity, this is not true of the organization itself, which probably is a development from the guilds of the Cathedral builders of the Middle Ages. The oldest known Masonic document is dated about 1390 A.D. the Regius Poem.

There is not the slightest evidence of any connection of King Solomon with the Craft except what is found in the Old Charges — which merely recite our legendary history of the building art. These legends take our history back to the building of the Tower of Babel, but there is not the faintest evidence in the Bible and other records which give the legend any support whatever.

4. *That Freemasonry was founded by French Knights Templar about 1314.*

There are two versions of this fictitious assertion;

(1) As our histories inform us. Jacques DeMolay, the last Grand Master of this Crusading Order of Chivalry, along with two of his Lieutenants, at the order of Pope Clement V and Philip the Fair, King of France, were burned at the stake in Paris in 1314, and the Order suppressed everywhere.

The claim is made that before his death he appointed John Marc Larmenius as his successor with power to appoint his successor forever.

This Charter of Transmission signed by Larmenius is the basis of the Templar Order in France, and provides a line of descent until in 1705, it reached Philip, Duke of Orleans and since his time to 1804, when it was signed by Bernard Raymond Fabre.

This Charter is beautifully executed on a large folio sheet of parchment, in medieval Latin cipher. The original is now in possession of the Great Priory of England (See *Ars Quat. Coron.* vol. 24).

As many of the earliest signatures are those of men who could not write their names, and in one or two instances, the date of the alleged signature is a year or two after the death of the signatory, the Charter is considered by most authorities a forgery, believed to be the work of an Italian Jesuit, Father Bonami, a learned antiquary and designer, and closely associated with Philip of Orleans.

(2) The other story of descent of Masonry from the Templar Order alleges that one Peter d'Aumont and seven others fled to Scotland after the death of DeMolay, disguised as operative masons, and there under the name of Freemasons founded a new Order.

Instead of conquering Jerusalem or rebuilding the Temple, they were to erect spiritual temples.

No evidence whatever has been found to support this story although several Masonic degrees are based on this story.

Freemasonry would seem to have evolved out of the Craft guilds of Cathedral builders of the middle ages, which had their legends and ancient

charges, and can be traced back into centuries to other builder associations, but as Kipling says "that is another story."

5. *That the "Ancient" Grand Lodge of England was older than the "Modern" Grand Lodge.*

The first Grand Lodge founded in England was organized in London in 1717, the Grand Lodge of Ireland in 1725 and the Grand Lodge of Scotland in 1736.

About 1740, some Irish brethren in London formed a committee which in 1751 was turned into another Grand Lodge of England. Because of many exposés, published about this time, the first Grand Lodge founded in 1717, made a number of changes in the modes of recognition and discontinued the ceremony of installation of a Worshipful Master.

The new Grand Lodge announced in 1751 declared themselves as The Grand Lodge of England "according to the *Ancient* Institutions granted at York by Prince Edwin in 926 A.D." and called themselves the "Ancient" Grand Lodge and dubbed the older Grand Lodge as the "Moderns," and they "got away with it."

The Ancients were long characterized as the Schismatic Grand Lodge, but their origin was not due to any schism within the ranks of the older Grand Lodge. The two Grand Lodges were rivals until 1814, when they united to form the present day United Grand Lodge of England.

6. *That the United Grand Lodge of England is the Mother Grand Lodge of Freemasonry.*

This claim is denied by Irish and Scottish Freemasons as a distortion of the facts

Neither the Grand Lodge of Ireland formed in 1725 nor that of Scotland organized in 1736, included a single lodge of English origin.

A considerable number of Scottish Lodges date back to the sixteen hundreds and when in 1736, they organized a Grand Lodge in the Northern kingdom, the sanction or assistance of the Grand Lodge of England was not sought. The same is true of the Grand Lodge of Ireland.

Each Grand Lodge was formed independently of England and was composed entirely of Lodges native to the soil of Ireland and Scotland.

6. *That the Jesuit Order founded Freemasonry*

Mackey says (in his Encyclopedia) that a library of books has been written on this subject in Germany and France.

The facts would seem to be that the Jesuit Order was driven out of France, Spain, Portugal and other Roman Catholic countries and suppressed by the Pope in 1773. They were permitted, however, to retain their organization in Prussia and Russia.

In 1776, a former Jesuit, Adam Weishaupt, organized an order in Bavaria, which he called the Illuminati, which was modelled on the Masonic Order and proved very popular; but it had no connection whatever with organized Masonry.

It was the theory of one Nicolas de Bonneville (1760-1828) a French historian and bookseller who published a book on the subject in 1788, that the Knight Kadosh degree of the Scottish Rite had been invented by the Illuminati to promote the doctrine of vengeance for the murder of DeMolay. As the Grand Kadosh degree originated at Lyons in 1743, twenty years before the founding of the Illuminati, the convention seems to lack support.

Mackey says that the Illuminati came in direct conflict with the Roman Church and succeeded in 1784 in having the Elector of Bavaria issue an edict to suppress the Order which disappeared about 1800. The Jesuit Order was revived by the Pope in 1814.

The theory that the Jesuits founded Freemasonry may have been due to the confusion arising from the fact that the Jesuit College of Clermont was in the same neighborhood as the College of Clermont established in 1754 to promote a series of seven degrees in Freemasonry.

Whatever the facts, it is certain that the story that the Jesuits *founded* Freemasonry is a fable and a fairy tale.

7. Freemasons caused the French Revolution in 1791.

About 1920, one Bernard Fay, a French historian and the author of several books on American history, came to the United States, ostensibly to write a biography of Benjamin Franklin. The Grand Lodge of New York extended to him every courtesy, and he later wrote such a biography, but full of distorted facts. He also took advantage of his opportunity and wrote another book entitled "Revolution and Freemasonry," published in 1935 which attempted to prove that the French Revolution was the result of a Masonic plot, a book based on a tissue of falsehoods and forgeries.

His real purpose was to furnish the Germans with a list of Freemasons to aid Hitler and Ludendorf in their crusade against Jews and Freemasons.

In the New York "Times" of Dec. 1, 1946, we read "Bernard Fay, former professor of American Civilization at the College de France and writer on Franco-American relations, was sentenced to life imprisonment at hard labour, today after his connection on a charge of intelligence with the enemy, Mr. Fay has been charged with publishing documents and lists of the Freemasons for the Vichy (Nazi-dominated) government. This had the result according to the prosecution, in deportation or death for thousands of them."

As we all know, the French Revolution was due to causes other than Freemasonry. The Craft was practised both in Royalist and Revolutionary circles, and there is not the slightest evidence of any Lodges in that period promoting rebellion against the Government.

8. That Freemasons are allied with atheists.

It may surprise many, but such an allegation is common in France, Spain and Italy, and is a preposterous falsehood.

Historically, Freemasonry is a survival of the brotherhoods existing among the operative masons of the middle ages, who built the great Churches and Cathedrals of those days. On admission to the operative gilds, charges were addressed to the new member, "in the Name of God, and Holy Church."

When the operative period was over and the Craft assumed its present speculative character the Craft in England was re-organized largely by a Presbyterian divine, Dr. James Anderson, and a Huguenot clergyman, Dr. John T. Desaguliers. They also were authorized to "digest the old Gothic constitutions in a new and better method." In their report to the Grand Lodge, entitled "The Book of Constitutions," it was declared that a belief in the existence of God was an essential point in Speculative Masonry, and that no atheist can be made a Mason.

The very first question put to a candidate on his initiation is "In Whom do you put your trust?" If this reply is a negation of the existence of God, then he cannot proceed further.

Our Canadian Grand Lodges recognize about 100 other Grand Lodges, all of which require a belief in a Supreme Being and the obligation of all candidates on the Holy Book of the faith of the candidate, whether Christian, Jew, Mohammedan, Buddhist or other faith.

The Grand Lodge of France and the Grand Orient of France do not require an obligation to be taken on any such Book nor a declaration of a belief in a Supreme Being, and no Canadian Grand Lodge or any other Grand Lodge in fraternal relations with us, recognizes the so-called Freemasonry of these Grand Lodges.

9. *Freemasonry is a secret society.*

This assertion so worded is intended to bring Freemasonry into disrepute and suggest to others such groups as the Carbonari of Italy, the Ku-Klux Klan, the Mafia, who stop at nothing in their plots against humanity and lawful government.

Freemasonry is *not* a Secret Society.

- (1) Its membership lists are published by many Grand Lodges and by individual Lodges, and may be had for the asking.
- (2) Its ritual may be purchased at nearly any book-store.
- (3) Its meetings, anniversaries and public occasions are publicized in every day journals.
- (4) Its officers are known to everybody.
- (5) Good deeds of charity and benevolence, its homes for the aged, the orphans and underprivileged are well known.

To suggest that these characteristics are evidence of underground activity or malice is ridiculous.

Only the means of recognition are secret and for good reasons.

10. *Freemasonry is a disguise under the control of the Jews of the world who are plotting to overthrow Christian civilization.*

This preposterous claim was the invention of Von Ludendorf, the German Field Marshal who organized an anti-Masonic crusade after World War I and convinced Hitler of an alliance between Freemasonry and Jewry.

Only stupendous ignorance could connect the two. True, the Old Testament and Jewish history provide a basis for much of the legends and for the ritual and there are many Jews who are influential members of the Craft, but that the controlling powers in Freemasonry are Jewish is fantastic to say nothing of a plot to rule the world of which you and I know nothing.

Erich F. W. Ludendorf (1865-1937) German General in World War I in association with Hindenburg were responsible for Russia's defeat, and his plan of campaign on the Western Front almost crushed the Allies. In the years before the Second War he was fanatical in leading crusades against the Jews, Catholics, Freemasons and Protestants.

11. *That William Morgan was murdered by the Masons for disclosing their secrets.*

This is one of the most persistent falsehoods used by the enemies of Freemasonry.

The fairy tale respecting his murder is cut in stone on a huge monument in Batavia, New York State, erected in 1882 by the National Christian Association, which to this day persists in circularizing the membership of the Craft with their pamphlets, especially the new initiates.

I am convinced that Morgan was not murdered, but that he made his way to Smyrna in Asia Minor, where he placed himself under the protection of the British Consul; that about 1840, he was in Hobart, Tasmania and that the story of his "murder" was the invention of ambitious politicians who used the story for their own personal ends to the serious injury of the Craft in the United States and Canada in the period of 1827-37. It was a hoax of the first magnitude.

12. *That Masonic Lodges bar from membership the adherents of a particular Church or Creed.*

There is no such restriction. A belief in a Supreme Being is required of initiates, but their particular sect, creed or religion is not regarded as the concern of the Lodge. Under some foreign Grand Lodges, however, those in the Scandinavian countries for instance, only Christians are admitted to membership.

Roman Catholics are not barred anywhere by the Masonic Order itself but the Roman Church forbids its members to join Freemasonry, but 95% of Masons in France and Italy are from that Church, and similarly in South and Central America. In Costa Rica, several Roman Catholic priests have been Grand Masters.

In India, we frequently find at least two and sometimes three or four, Sacred books on the altar for the obligation of candidates.

13. *That Freemasonry is an insurance organization, or benefit society, and that it makes definite provision for the care of its members in illness or poverty.*

The Masonic Order has no insurance feature, nor system of sick or funeral "benefits." It is not like the Knights of Columbus, the Foresters, Oddfellows, Royal Arcanum and other fraternal societies with assessment and insurance features.

The Masonic Order does have institutional care, benevolent funds and other forms of assistance, such as orphanages, hospitals, homes for the aged, scholarship funds etc., for its members and dependents.

The Grand Lodge of England has a home for boys, another for girls; another for the aged members and their wives and widows, and also a Royal Masonic Hospital. Scotland has two homes for the aged.

There are 33 homes for the aged in the United States, including Puerto Rico.

Ireland maintains two schools for boys and girls, each with about 100 students.

Also 20 homes for orphans of Masonic families.

Nova Scotia is the only Grand Lodge in Canada with a Masonic Home for the aged Masons and their wives or widows.

In all these jurisdictions, the membership contributes from twenty cents to four dollars per capita (in one instance \$6.25) which of course establishes no legal rights to benefits, which in every jurisdiction depends on circumstances.

14. *That Masonic Lodges, like many other organizations, hold "Membership campaigns" for the purpose of securing an increase in numbers.*

Not only is this untrue, but it is contrary to the ethics of Freemasonry for any member of the Order to solicit an application for membership from a non-Mason. Each must seek membership "of his own free will and accord," "Uninfluenced by mercenary motives or improper solicitation." We must enter Freemasonry *voluntarily and not as the result of canvassing or solicitation*, and a membership campaign would be a most unmasonic procedure.

15. *That "Once a Mason, always a Mason," and when a man becomes a member of the Order, he is entitled to benefit from that membership for the rest of his life.*

Most of the material advantages of membership are connected with affiliation in a particular lodge. Every lodge has its dues, and if a member becomes unaffiliated through failure to pay these dues, or by demission from the lodge, he forfeits his right to such advantages and privileges as membership in that lodge may give him.

The dictum means that Freemasonry is indelible, and that it is not necessary to be initiated again if you are suspended, excluded or demitted from a lodge. In such cases you lose some privileges, but you will never have to be re-initiated.

16. *That Masonic lodges have a goat, which they employ in their initiation ceremonies.*

While usually referred to in jest, some people are so credulous as to believe the lodge goat is a reality. Some are even inclined to give credit to picturesque tales to the effect that Satan sometimes presides in person over lodge gatherings.

Mackey says that these were originated in the superstitions of antiquity. The Greeks and Romans portrayed the god Pan with horns and hoofs and a shaggy hide and called him "goat-footed."

Christianity modified the idea, and the devil was represented by a he-goat with horns, beard and cloven hoofs.

Witches were depicted as riding a goat, and to the vulgar mind Freemasons were believed to raise the devil. So says Dr. Oliver.

The belief has long since died out but the saying still remains.—That a Mason when initiated has to ride the goat.

17. *That to receive certain High Degrees, Masons of the United States or Canada must go to Scotland, or to the "Old Country."*

That is not true. Only one organization of Masons, the Royal Order of Scotland, has bodies in Canada which are under a "foreign" jurisdiction, and that Order has no degrees which are not conferred in the United States or Canada.

The belief that Scotland is the home of the Scottish Rite also exists in some quarters and of course, is not true, any more than the assertion that York (England) is the home of the so-called York Rite.

It is certain that the Scottish Rite as now established did not originate in Scotland and the "Supreme Council of the Scottish Rite for Scotland" is exactly on the same footing as any other recognized Supreme Council in the world, including that for Canada, autonomous and supreme within its jurisdiction.

18. *That the Order of the Mystic Shrine is the highest branch of Masonry.*

Although membership in the Order of the Mystic Shrine is confined to those who are Knights Templar or 32° Scottish Rite Masons, the Shrine is not itself a Masonic organization.

It merely confines its membership to members of the Craft who have shown their interest in the Craft and the so-called higher degrees. Actually the highest degree in Freemasonry is the Third degree, the Sublime degree of Master Mason.

19. *That Freemasons are vain or silly in their use of high-sounding titles, such as Worshipful Master and Grand Master.*

Such titles have come down from a time when they had a different meaning. "Grand" is used in the same sense as in grand-father or grand total, meaning principal or chief.

It is argued that the word "Worship" is associated with prayers to the Supreme Being, and is a most inappropriate title for the Master of a lodge, or any human being.

The word WORCHYPPE or WORCHYP is Old English and means "greatly respected." In the Wycliffe Bible "Honour thy father and thy mother" appears as "Worchyp thy fadir and thy modir." English and Canadian mayors are still addressed as "Your Worship" WORSHIPFUL, therefore, in modern Masonry continues an ancient word, meaning "greatly respected," to pay honour and reverence to one to whom honor is due.

Many titles used in all fraternal orders are the titles of characters in degrees conferred by the Order, or are as pretentious and high sounding as "Noble Grand" in the Oddfellows and "Supreme Knight" in the Knights of Columbus, or "Imperial Potentate" in the Shrine.

In service clubs we hear of Governors, and Lieut. Governors which in the public mind imply authority and dignity.

20. *That if a member of the Fraternity is not buried with Masonic ceremonies, there must have been something amiss with his relations with the Order.*

Preston says "No Mason can be interred with the formalities of the Order unless it be by his own special request communicated to the Master of the Lodge in which he died a member or by the request of his family." It is so stated in the burial ritual of most Grand Lodges. No Lodge can force a Masonic funeral on a family which does not want one.

21. *That Masonic membership will protect a criminal from punishment, and particularly from the death sentence.*

Fortunately few Masons are so forgetful of the teachings of the Order as to violate the law of the land. Those who do can expect no lessening of the penalty on account of their fraternal affiliations. In fact, judges who were themselves Masons have been known to impose more drastic penalties in such cases, on the ground that the offender had received such teaching and instruction and thus could not plead ignorance of the moral law.

The story is told of a famous Magistrate in Bow Street, who, having heard a minor charge against a man brought before him and whom he had convicted, observed him giving a Masonic sign, evidently to arouse his sympathy and leniency.

Looking over his glasses, he said: "I observe that you evidently belong to the same great fraternity as I do. You have not acted in accordance with its great teachings, I impose a sentence of two years, to be served" etc. It is reported that the constable in charge of the convicted man, said to him: "You will step off on your left foot, follow your conductor and fear no danger!"

In a very notable case in Nova Scotia, in which I empanelled a jury for the trial of a prominent citizen charged with embezzlement, it was widely predicted that he would be acquitted for the Judge was a Freemason, also both the counsel for the prosecution and defence, the foreman of the jury, and four

others, as well as myself, the Clerk of the Crown — but to the confusion of all the prophets, the accused was found guilty and sent to the penitentiary.

In my long experience of nearly sixty years I have not heard of a case in the criminal courts where Freemasonry exerted any influence to free a guilty man.

22. *That Scottish Rite Masons and Knight Templar Masons are a higher sort of Mason, with authority over the ordinary Masons.*

All so-called higher degrees are really "side" degrees which amplify the teaching found in the first three degrees and they are adjuncts to the original plan of Masonry.

Let me make this point clear by saying that The Grand Master and the Grand Lodge in Ontario have jurisdiction over *all* Masons resident in Ontario whether members of an Ontario lodge or of lodges outside the province, and whether suspended or demitted from their lodge.

Other concordant bodies select their members from this larger group and confer their degrees upon them. If these members are suspended in their Craft lodge, they are automatically suspended in all other concordant bodies.

The Supreme Grand Master of the Knights Templar of Canada, the Sovereign Grand Commander of the Scottish Rite, the Grand First Principal of Royal Arch Masons and the Imperial Potentate of the Shrine govern only those of their obedience and exercise *no control or authority over members of the Craft lodges as such and membership in these so called higher bodies is no protection against the penal jurisdiction of the Grand Master of the Craft*, or that of any lodge within whose *jurisdiction a Mason may reside*.

Craft Masonry is the root and foundation of all Masonry and the *Grand Lodge of any State or Province is the highest Masonic authority in that State or Province*.

23. *That Freemasons are pledged to obey their superiors, known or unknown, and regardless of the nature of the command.*

Freemasonry believes in and practises individual freedom of thought and action, and blind obedience is wholly contrary to its principles. The head of every Masonic Grand Power in the world is known. There are no "unknown superiors" in Masonry. In every country where Masonry exists, the Grand officers as well as the individual members of the Craft are subject to, and enjoined to obey, the laws and regulations of the land. Further, the regularly organized Grand Masonic Powers in every country in the world are sovereign and independent, and there is no higher Masonic power above them.

24. *That there is, somewhere, a mysterious head who controls the Freemasonry of the entire World.*

This is a *wholly false notion*. Each of the Grand Lodges is entirely independent of any other Masonic power or authority. Each may or may not as it pleases, maintain fraternal relations with other Grand Lodges, and each is subordinate to no organization or man, other than its own Grand Master. In foreign countries and in the higher degrees the situation is similar.

There are about 100 regular Grand Lodges in the world and there is and never can be a super-Grand Lodge or a Supreme Grand Master over the whole world.

Some years ago a Grand Master of Nova Scotia directed that on a certain evening, all the Lodges in the Province should hold a re-dedication service, in their lodge rooms at the same hour. Some newspapers had a reference to it, and a few days later the Grand Master met a certain clergyman and a conversation followed, which ran in this wise;

Q. Who is your Grand Master now ?

A. Mr. N. T. Avarð.

Q. No, I don't mean him; he is only your nominal Grand Master, just a figure-head.

A. That, my friend, is not so, I was Grand Master as you know and I know that there was no higher in authority in Freemasonry, than myself in Nova Scotia, at that time.

His answer was; "I'm afraid you don't know anything about it. You are just the tool of an unseen and unknown directing hand; you get your orders from somewhere and someone, and when the signal is given you are bound by your oath and at his command to carry out his orders even if it means death. It's right in your ritual.

He went on to say that Freemasonry was responsible for all the troubles that were brewing at the time, and it was behind the troubles in Spain, and Franco was right in seizing the Masons in that country and imprisoning them. The Grand Master gave up for no amount of argument or cold facts can convince or convert such a man to the truth, and I challenge anyone to name or prove the existence of a world Grand Master.

I have given you 24 of these fables, fallacies and fictions and they are not all, probably not more than half of them. They are just samples of the kind of story that our enemies and our friends start about a subject about which they are ignorant and misinformed.

Yes, *Masonic education is needed everywhere*, both inside the Order and outside as well. Let us have more of it !


No. 72

CANADIAN MASONIC RESEARCH ASSOCIATION



The First Fifty Years of Perfection Lodge
No. 9 (G.R. Alta.)
Calgary
1895 - 1945

by R.W. Bro. Fred Parker



Read before the 37th Meeting of the Association held
at Calgary, October 11th, 1963.

The First Fifty Years of Perfection Lodge No. 9 (G.R. Alta) Calgary

1895 - 1945

by R.W. Bro. Fred Parker

The 37th Meeting of the Canadian Masonic Research Association was held in the King George Masonic Temple, Calgary, Alberta, on Friday evening, October 11th, 1963, following the regular meeting of King George Lodge No. 59, G.R.A. at which there were present over one hundred brethren from King George Lodge, Foothills Lodge and others representing lodges under the Grand Lodge of Alberta.

Among those present were R. W. Bro. W. J. Collett, D.G.M., M. W. Bro. W. Ireland, P.G.M., M. W. Bro. W. L. McPhee, P.G.M., R. W. Bro. E. H. Rivers, G.S., V. W. Bro. J. E. H. Tidswell, G. Pursuivant, M. W. Bro. R. V. Harris, Secretary of the C.M.R.A.

R. M. Bro. W. J. Collett, D.G.M. presided and introduced M. W. Bro. W. L. McPhee who read a paper on the first Fifty Years of Perfection Lodge No. 9, G.R.A., written by R. W. Bro. Fred Parker on the occasion of the 50th anniversary of that Lodge, founded August 7, 1895, as No. 60, (G. Reg. Man.)

INTRODUCTION

Fifty years, Brethren, is a long time in a new country. Many of you were not born; others of us were going to school, whilst still others of you had set out on life's journey to execute the designs inscribed on your trestle boards. In looking up the old minutes I found that all of the early officers and charter members which numbered seventeen, have passed away except Bro. Tony Grogan, whom we are delighted to have with us to honour this evening. Tony was our first secretary and held that office for eighteen months. Just why Tony was selected, I do not know, but to his credit I must say that the minutes were kept in such shape as would be a credit to any secretary in this more enlightened period.

There are many interesting items in these early minutes and one struck me as very curious. Quite often I read that the Lodge was called from Labour to Refreshment three times and sometimes four times during the evening. I must tell you a story about Tony, and coming from me you will know it is a true one. About three years ago in this banquet room Tony and I were talking about toasts and he said to me "Fancy having to drink toasts in tea and coffee, and tonight Postum!" The look of disgust on his face was worth going miles to see. Then turning to me he said "Have you ever drunk a toast in real stuff?" I said "No." Then he replied "Boy, you don't know what you have missed." I don't think they missed much in those days.

BEGINNINGS

On August 7, 1895 our Lodge was constituted as Perfection Lodge No. 60 on the Registry of the Grand Lodge of Manitoba, but we had been in existence since June 26, 1894 working under a dispensation from that same Grand Lodge. Our first meetings were held in a small building on what is now 8th Ave. just East of 2nd St. E., our landlord being Bow River Lodge No. 1 of Calgary. Very grateful thanks are due to Bow River for assistance rendered in these early days. Seventeen charter members brought our Lodge into being, and from this group came our first officers. The first candidate to be initiated was Bro. W. J. Riley, but a Bro. Seymour was the first to be raised to the Sublime degree of a Master Mason. Bro. Seymour had been initiated in North Star Lodge at Lethbridge, and he took his 2nd the same evening that Bro. Riley was initiated, so he was just one step ahead.

Our first affiliate was none other than W. Bro. T. Fred English, who later became Grand Master of the Grand Lodge of Alberta. W. Bro. English, while still a member of Perfection, was elected D.D.G.M. and visited Perfection Lodge as such in the fall of 1895. In this same fall, we read that our well known townsman, now gone to his rest, Bro. R. J. Hutchings, was accepted and initiated into Perfection Lodge. In 1896 Bro. Tom Underwood joined our order, and was present a few months ago at one of our meetings. In 1897 Bro. George May affiliated with us, and in 1898 our own M. W. Bro. J. T. Macdonald was initiated. The next year 'J.T.' became Secretary. That year, 1899, saw Bro. Geo. Webster affiliating, and Perfection Lodge was steadily improving its position. 1899 also saw Bow River and Perfection moving into more commodious quarters in the Victoria Block on 8th Ave. I was interested when reading these early minutes to note that at the end of 1899 the Lodge decided to pay its Secretary \$25.00 for the year's work.

PROGRESS

At the next meeting held in January 1900 Bro. J. T. Macdonald got up and said that he was of the opinion that a need had arisen for a fund to be started to dispense Masonic charity and he proposed that this be done, to which he would donate \$25.00 recently received.

By this time Perfection Lodge was recognized as the coming York Rite Lodge on the prairies, and with Bros. G. Webster and J. T. Macdonald showing great interest, things began to move. After only two years a member, Bro. George Webster became Master in 1901. His business ability found fault with lack of records, etc. and in a splendidly prepared report he pointed out shortcomings and proposed remedies. Statistics were marshalled and brought up to date and from his report we read that whilst at the end of 1895 we were in debt and had but 31 members, by the end of 1901 Perfection Lodge was worth \$1,511.00 and had a membership of 108. On September 2, 1901 W. Bro. Webster took his Lodge to Banff and put on a degree on the top of Tunnel Mountain.

This year, 1901 also saw M. W. Bro. Sam Blair joining our Lodge; 1902 W. Bro. W. C. Armstrong; 1903, V. W. Bro. Robie affiliated, and in 1904 M. W. Bro. W. M. Connacher came to us from a Lodge in the East, Winburn

Lodge, No. 75, Oxford, N.S. I have mentioned these names in detail, Brethren, because I know you will agree with me that any Lodge or organization having such live citizens must show progress and progress was soon seen. By 1905 our membership had risen to 217; our Lodge had bought real estate advantageously, and a committee was working preparing for the building of a new temple. In 1905 our Lodge number was changed to No. 9 on the Registry of the Grand Lodge of Alberta. In 1906 our M. W. Bro. Sam Blair was the Master and during his year of office 32 meetings were held and 49 brethren were initiated. In 1907 M. W. Bro. W. M. Connacher became Master of Perfection Lodge, and whilst in these days we think of 20 meetings being a good year's work, no less than 44 meetings were held and 44 Brethren were initiated.

A NEW TEMPLE

One could spend all the time at my disposal and talk only of 1907. It was a year of great Masonic expansion. The Temple in the Victoria Block had outlived its usefulness and a change was imperative. Bow River Lodge was approached to partner the building of a new home, but had to refuse because of financial strain, so Perfection Lodge decided to go ahead by itself. The top two stories of the Alexander Corner were leased from Sir James Loughheed at a rental of \$1,900.00 a year for 10 years, and remodelling started immediately. Before the Temple was completed with suitable furnishings, the tremendous sum of \$16,143.00 had been expended. Perfection Lodge had indeed come into its own as the most progressive lodge in the West practising the York Rite work.

In addition to all the foregoing, that most important aspect of Masonry, Charity, was not overlooked, for during 1907 no less than \$1,550.00 was expended. Next year, 1908, saw W. Bro. Jas. Winn as Master, and those who knew him have said of him that he was the personification of all that is best in Masonry. 1908 saw our present Master and Chairman this evening, W. Bro. Harry Minchin, entering our Lodge by initiation, becoming Secretary of the Lodge the following year. In 1909 that great ritualist, V. W. Bro. Harry Robie became W.M. and a note is appended in the Registrar's report that 1909 was possibly the most outstanding year in the history of our Lodge. That year too saw Bro. J. T. Macdonald, who was W.M. in 1902, become Grand Master of the Grand Lodge of Alberta. One of the outstanding events of that year was the visit to Calgary and to our Lodge of one who nearly became President of the United States, the silver-tongued orator Bro. William Jennings Bryan. M. W. Bro. J. T. Macdonald introduced him to W. Bro. Robie and brethren assembled.

Our Lodge now had assets of over \$30,000.00, and for many years averaged over \$1,500.00 spent on Masonic Charity. In 1910 the Grand Lodge officers from B.C. visited Perfection Lodge, and after watching the I.P.M. Bro. Robie exemplify a degree, congratulated all concerned on the perfection of the work, and stated that the Temple was the most beautiful building West of the Great Lakes. It is worthy of note to state that a Thanksgiving Day dinner was given by the Lodge to 270 poor children of the City by our Lodge during this same year, and membership was increased by 68 members, includ-

ing Bros. T. M. Allen and C. A. Richardson. In 1910 W. Bro. W. C. Armstrong was W.M. and helped King George Lodge to start its Lodge in Hillhurst.

In 1911 Bro. Dr. Estey was W.M. and for the first time in our history our roll of members reached and passed the 400 mark to 414. All the members of Perfection Lodge will remember Dr. Estey as the perennial toast-master on all important occasions. Though living retired at the Coast, we are glad he is in very good health.

In 1912 W. Bro. W. M. Connacher again became W.M. and special mention is made of the large amount of money spent for charitable work amounting to nearly \$1,600.00, with balance sheet of the Lodge showing assets of \$57,000.00. 1912 also saw the entry into Perfection Lodge of our present Grand Master, M. W. Bro. W. Ireland and R. W. Bro. J. A. Hargreaves.

The next three years saw in turn Bros. W. W. Piper, D. O. McHugh and T. G. Whitehair become W.Ms. W. Bro. Piper was always keen on Lodge visitation and stressed that phase of Masonic life to the uttermost. Perfection Lodge suffered a great loss in his early removal to the Grand Lodge above. W. Bro. D. O. McHugh spent much of his life stressing Masonic charity, and personally saw to it that this phase was kept to the fore. I understand he is living happily in retirement in the United States. W. Bro. Whitehair too had a very successful year of office and we are delighted to see him present this evening.

TWENTY YEARS

By the end of 1915, in spite of the ravages of war, our membership stood at 414, and 20 years had passed since our formation, and what a 20 years to be proud of ! In 1916 our Bro. T. M. Allen became W.M. and the minutes tell us of two interesting items. One was the initiation, passing and raising of Bro. L. Irwin in one week by special dispensation, and the other of the unveiling of a memorial tablet commemorating the fact that 73 of our members had donned His Majesty's uniform. Among the names are noted W. Bros. W. C. Armstrong, H. Robie and W. W. Piper, and further down the list I saw the names of Bros. Ralph Spankie and Leslie Irwin, both of whom later became W.Ms.

Passing along a little more quickly now because my time is getting short, we come to the year 1920, with W. Bro. J. A. Hargreaves as W. M. This year was commemorated the 25th anniversary of our formation and Divine Service was held in Knox Church, and a banquet and dance held at the Palliser Hotel. The financial standing of the Lodge is shown by the fact that \$773.63 was expended on this occasion. Other items of interest were a wonderful lecture given by Bro. Archdeacon Hayes on "The Origin of Freemasonry" and one by Bro. Fordyce on "Architecture" which were much appreciated.

A. NEW TEMPLE

The next year 1921, Perfection Lodge very generously gave \$1,000.00 to the Grand Lodge Benevolent Fund. At the end of 1925 our membership stood at 434, the highest in our history. About this time it became evident that the Hudson Bay Co., having bought the Alexander Corner, intended to pull down the building to expand their departmental block, and with very real regret, our Lodge and tenant lodges had to look around for a new home. In due course the eight sister lodges decided to build our present home on 12th Ave. W. Those of us who were present at the last meeting on December 18, 1928, will not soon forget that at the close of the meeting we joined hands and sang 'Auld Lang Syne.'

The first regular meeting in the new Temple was held on January 9, 1929, and was for the purpose of installing the duly elected and appointed officers for 1929. V. W. Bro. T. M. Allen was the installing officer. Later, Life Membership Certificates were presented to M. W. Bros. J. T. Macdonald, S. Blair and W. M. Connacher; R. W. Bro. G. Webster, V. W. Bro. H. Robie and W. Bros. G. May and C. Marker. Again on January 9, 1929, a purse of gold was presented to Bro. S. H. Davies and Mrs. Davies in recognition of Bro. Davies' 16 years of faithful service as tyler and caretaker.

The year 1930 saw your speaker as Master, and I am asking you to pardon a personal reference because of an incident which occurred during my year of office. On one occasion I was just about to deliver that very beautiful part of the First degree ceremony known as the "Apron Lecture" when R. W. Bro. Geo. Webster leaned across and said to me "I would like to do that lecture." Observing the surprise on my face, he said "I can do it, and it may be for the last time." It was indeed the last time, for George Webster passed away shortly after. I shall always be very grateful that I acceded to his request, seeing too it was done so well, after his being our W. M. nearly 30 years before.

From 1930 on, Perfection Lodge experienced changed conditions like all lodges in the West and new members were few, and times were hard during the depression. In 1935, after the fourth decade, W. Bro. Alex Ross was in charge, and to his credit, although only one member was initiated, interest was kept up by the delivering of lectures by well known brethren. Our roll of members had dropped to 357 and was still dropping. During the last 10 years we have had many downs and a few ups, but we have striven to live up to the high ideals set so well for so long. During the last four years interest has very greatly risen, either because of, or in spite of the fact that two Irishmen have been in charge of our Lodge.

Looking back over the past 50 years, Brethren, two things, to my mind, stand out and these are: first, the high, very high standard of work set by those in charge, and second, and by far the more important, the great stress laid on Masonic charitable work, and I have no hesitation, Brethren, in saying that if credit for this is not given to us on this earth, the name of Perfection Lodge will be written large in the Grand Lodge above.

Now, Brethren, my task is over, and I am very grateful that you gave me the opportunity of preparing this historical survey, and I will conclude with this last thought, which, whilst it applies to most Lodges, applies tonight most of all to Perfection Lodge, when I say "With our glorious past behind us, and with our present good management with us, surely we can all go forward with renewed confidence that the Great Architect of the Universe will be with us to help us tide over those difficult and trying times which must lie ahead."

Following the reading of the paper the Secretary of the Association spoke on the objects of the Association and the need for continual research into the history of Canadian Freemasonry from East to West.

No. 73

CANADIAN MASONIC RESEARCH ASSOCIATION

1963



LOYALIST MASONS OF THE MOHAWK VALLEY

by E. F. Dougherty, Historian
St. Patrick's Lodge, No. 4, G.L.N.Y.
Johnstown, N.Y.



Read at the 38th Meeting of the Association
held at Montreal, P.Q., 1963.

Loyalist Masons of the Mohawk Valley

by E. F. Dougherty

At the outbreak of the war known as the American Revolution, there were three Masonic Lodges in the eastern part of the Province of New York. These were Union (1765) of Albany, St. Patrick's (1766) of Johnstown, and St. George's (1774) of Schenectady.

The differing political opinions at that time broke St. Patrick's Lodge wide open, while the members of the other two lodges either embraced the American cause, or remained neutral.

An old Masonic manuscript, sometime since in the possession of Robert H. Brown of Albion, N.Y., contains an account of moneys received for the charity fund of Union Lodge No. 1 of Albany, N.Y. In this ancient document, under date of 10 April 1766, the following item appears:

"Bro. Sir William Johnson on raising	£ 0	16	0
Bro. Guy Johnson on raising	0	16	0
Bro. Claus at entering	3	4	0
Bro. Butler at entering	3	4	0
Bro. Moffat at entering	3	4	0
Rochat on signing by-laws	0	8	0
Bro. Johnson on signing by-laws	0	8	0
Bro. Byrne on entering	3	4	0
Bro. Trewin on entering	3	4	0"

The antiquated Masonic document, from which the above information is gleaned, came into the possession of Mr. Brown from his father, Rufus Brown, of Albany, who was for many years Master of Master's Lodge, then No. 2 of that city. It is quite probable that Sir William went to Albany and became a Mason for the purpose of establishing a Lodge at the Hall and that Guy Johnson, Col. Claus and John Butler also became Masons to insure the success of the project.¹

LODGE No. 74 (IRELAND)

In those bygone days when the star of the British Empire was in the ascendancy, there came to the old Dutch village of Albany, the 2nd battalion of the King's troops known as the 1st Royals, from recent service in the second siege (1758) of the great fortress of Louisbourg in Cape Britain. The officers appear to have been "scholars and gentlemen" having brought with them a large and valuable library of rare books which were left in Albany when the battalion was ordered to duty April 1759, in New Jersey. In this battalion was a Lodge of Freemasons bearing the No. 74 on the roll of the Grand Lodge of Ireland.

As there was a considerable amount of fraternization between the soldiers and the citizens, there is every indication that many of the latter were received into the Lodge and initiated into the mysteries of Masonry. When the soldiers departed after having spent the years 1758-1759 with the Albany Dutch, they carried their warrant with them, but following a custom then permitted, they caused an exact copy to be made, which they endorsed, installing Mr. Richard Cartwright as Master, and Mr. Henry Bostwick and Mr. William Furguson as Wardens. Those endorsing the copy of the warrant on 11 April 1759 were Anias Sutherland, Master; Charles Calder, Senior Warden; Thomas Parker, Junior Warden; and John Stedman, Secretary, No. 74 of Ireland. The Lodge continued to work under this copied warrant until February 21, 1765, when it was granted a charter by Provincial Grand Master George Harison, together with a new title, Union Lodge No. 1. The original warrant of 1765, is in the archives of the Grand Lodge of Nova Scotia.

It was in this Union Lodge No. 1 that Sir William Johnson and others were raised on 10 April 1766.

ST. PATRICK'S LODGE

The first charter or warrant of St. Patrick's Lodge was issued by Provincial Grand Master George Harison on May 23, 1763. This original warrant is a cherished possession of St. Patrick's Lodge and is completely legible today. A copy of this warrant appears as Appendix I. Named in the warrant as the first officers of the Lodge are Sir William Johnson as Master; Guy Johnson, Esqr. as Senior Warden; Daniel Claus, Esqr. as Junior Warden; and John Butler as Secretary. The original by-laws, together with the signatures of the above officers, as well as the minutes of all Lodge meetings since its organization, have been preserved intact and are carefully kept in the archives of the Lodge.

The first recorded meeting of the Lodge was on 23 August 1766. In a letter of 28 June 1766 to Peter Middleton, Sir William says,

"I hope to make a good use of my office and to render Masonry as respectable as possible in these parts to which end I shall take care whom I admit and in strict conformity to our seniors. There are but few people in the county who will answer the purpose; however, I know some that will render themselves worthy and the places adjacent will always furnish us with many social meetings as the neighborhood begins to improve"

A list of the members of St. Patrick's Lodge prior to 19 April 1775 is given below together with their date of entry;

1. Sir William Johnson	23 May 1766
2. Guy Johnson, Esqr.	23 May 1766
3. Daniel Claus, Esqr.	23 May 1766
4. John Constable	23 May 1766
5. Gilbert Tice	23 May 1766
6. Moses Ibbitt	23 May 1766
7. John Tarleton	23 May 1766
8. John Moffit	23 May 1766

9. Daniel Denniston	23 May 1766
10. Nathaniel Hillyer	23 May 1766
11. Benjamin Roberts	23 May 1766
12. Richard Aylmer	23 May 1766
13. Robert Adams	23 May 1766
14. John Butler	23 May 1766
15. Michael Byrne	23 May 1766
16. Joseph Irwin	23 August 1766
17. Hendrick Frey	1 September 1766
18. Lt. George Phyn	7 February 1767
19. Rev. Wm. Hanna	7 February 1767
20. Rev. Samuel Kirtland (Kirkland)	7 February 1767
21. James Phyn	7 March 1767
22. Alexander Ellice	7 March 1767
23. Daniel Campbell	4 April 1767
24. George Croghan	4 April 1767
25. John Frey	4 April 1767
26. Lt. Turbott Francis	4 April 1767
27. John Shaw	2 May 1767
28. Capt. Christopher Yates	1 August 1767
29. Augustin Prevost	5 December 1767
30. Lt. Hugh Fraser	28 December 1767
31. Nicolas Herkimer	7 April 1768
32. Daniel Steel	1 March 1770
33. Samuel Sutton	3 May 1770
34. Capt. Normand McLeod	6 September 1770
35. Robert Picken	6 September 1770
36. Edward Wall	6 September 1770
37. Major Peter TenBroeck	7 February 1771
38. Major Jellis Fonda	7 March 1771
39. James Bennett	4 April 1771
40. Dr. William Adams	5 December 1771
41. Andrew Wemple	5 December 1771
42. Robert Young	7 May 1772
43. Col. Frederick Fisher (Vischer)	7 May 1772
44. Peter W. Yates (S.G.W. 1784)	3 December 1772
45. Joseph Chew	3 December 1772
46. Bryan Lefferty	3 February 1774
47. Thomas Morgan	5 May 1774

The pre-Revolutionary minutes of the Lodge invariably gives a list of both the members in attendance at meetings and those that were absent, as well as the names of visiting brothers.

The Lodge experienced the usual difficulty of non-attendance, and admonished the brethren accordingly during the early days. Non-attendance becomes understandable considering the distances involved and methods of transportation of the times. It appears that black beans and white beans were used for balloting upon candidates, the minutes of 6 June 1767 reading, "The petition of John _____ being read he was Balloted for but several Black Beans appearing it was rejected." An interesting note appears in the minutes of 1 December 1768.

"Master Masons Lodge opened, Lord Blans Warrant Appointing Sir John Johnson Knight, Grand Master for the Province of New York read, upon which he was Congratulated by the Members present"

Some idea of the furnishings of the Lodge may be gleaned from an entry in the minutes of 6 June 1771.

"The Order of April being recommended by the Worshipfull Master to the Consideration of the Lodge, It was unanimously resolved as follows, That light Blue Worsted Damask be provided for Curtains with Suitable Tassels Cords & Pullies, Also 3 Doz. of Aprons & Like Quantity of Gloves, with the necessary ribbons, & 3 Dozen of Large Wax Candles with handsome Snuffers & Snuff dish & that these Articles be procured by Brother Steel before the Ensuing Festival of St. John — Likewise that a throne for the Master & raised Seat for the Senr. Warden be Executed as soon as Convenient by Brother Bennet, agreeable to a Mdell and directions he will receive for that purpose. Also a painted firmament to be done by Bror. Ranslear (Rensselaer) of Alby. Lodge"

The last pre-Revolutionary meeting was held on Thursday 5 May 1774.

It is extremely interesting to follow the activities of many of the members throughout the Revolutionary War. Sir William Johnson had died in July of 1774, and the activities of Guy Johnson, Daniel Claus and Col. John Butler are too well-known to Canadians to presume to dwell upon the matter here.

GILBERT TICE, a charter member of the Lodge, came to Schenectady, New York sometime between 1757 and 1761 from the Province of New Jersey where he was born in 1738.³ Later, he came to Johnstown, New York where he operated the first tavern. A close associate of Sir William Johnson, he joined the Loyalist forces during the Revolution and was with St. Leger at Fort Stanwix and Oriskany in August of 1777. When Col. John Butler formed the Rangers, Gilbert Tice became a captain. He accompanied Guy Johnson and Joseph Brant on their visit to England in 1776.⁴ It is interesting to conjecture if Guy Johnson and Gilbert Tice, as Masons, sat in Lodge in London when Joseph Brant was raised. After the war, Brother Tice settled on the Niagara peninsula where he was allotted a considerable amount of land for his services to the Crown. His second wife was Clarissa VanSlyck (Slyke) of Schenectady. Her sister married Abram VanBuren and their child, Martin, became President of the United States. Gilbert Tice died in 1791.

NATHANIEL HILLYER, (10), was an inn-keeper in the Johnstown area. Little is known of his activity but on 24 June 1791, he joined The New Oswegatchie Lodge No. 7 at Ogdensburg. This would seem to indicate that while he may have remained in the Mohawk Valley during hostilities, his sympathies were with the Crown.

BENJAMIN ROBERTS, (11), was a lieutenant in the British Army, and had been commissary in the Indian Service. He had been granted a patent of some three thousand acres in 1770 in what is the present Fulton County, New York.⁵ Prior to the war, he was in London, down on his luck, and writing Sir William Johnson asking him to get in touch with those in high positions that he might obtain some preferment.⁶ He appears to have returned to North America after the war for he received a grant of two hundred fifty acres in 1785 in Argyle Township, Nova Scotia.⁷

HENDRICK FREY, (17), was born at present-day Palatine Bridge, New York. He was a close associate of Sir William Johnson, surveyed much of his land, and was an executor of his will and a guardian and trustee of Molly Brant's children by Sir William. He was a member of the Provincial

General Assembly in 1773.⁸ Vrooman states that he married a daughter of Gen. Nicholas Herkimer.⁹ Hendrick Frey served the Crown during the war, and was a major. After the peace, he returned to his native state.¹⁰ Hendrick's brother John married Anne Shoemaker, a niece of Gen. Herkimer, and served as adjutant to the general at the battle of Oriskany, where he was wounded and captured.¹¹ The two Frey brothers, both members of St. Patrick's Lodge, have long been known as the Colonel and the Major. In August, 1774, John Frey became organizer and co-chairman of the Tryon County Committee of Safety, with Christopher Yates, another member of St. Patrick's Lodge.

ALEXANDER ELLICE, (22), was born in the British Isles, and emigrated to New York about 1765 where he purchased a partnership in a firm at Schenectady, later known as Phyn, Ellice and Co.¹² In May, 1775, known to have been an open enemy of the American cause, he was said to have "harangued the people in the street and endeavored to discourage them from forming a committee of safety."¹³ During the war, he looked after the interests of the company in Montreal and London. His third son, Edward, became Secretary of War, 1832-1834. Alexander had married a daughter of George Phyn, laird of the Corse of Monelly in Scotland, and thus became the brother-in-law of James Phyn, (21).¹⁴ The two partners joined St. Patrick's Lodge on the same day.

DANIEL CAMPBELL, (23), born 19 Septemb^r, 1730 came to Schenectady in 1754. As a trader and merchant, he amassed a considerable fortune prior to the Revolution. An intimate friend of Sir William Johnson, who spent many a night at his home in Schenectady while on trips to Albany, he was one of the judges of the Court of Common Pleas for Albany County. He was constantly in trouble with the Committee of Safety for his political views, and in May, 1777, he was noted as a "dangerous person."¹⁵ Eventually, he took the oath in 1779. Brother Campbell's home, very much altered, is today, the home of the Schenectady Chamber of Commerce, while he himself lies buried in St. George's churchyard, a few blocks away.

AUGUSTIN PREVOST, (29), was a lieutenant in the British Army and a cousin of Lieut. Col. Augustin Prevost, from which similarity of names much confusion arises. He was born in 1740, a son of Jacques Prevost, and was quartered in Albany in 1767-1768.¹⁶ While there, he attended Union Lodge No. 1, and wrote to Sir William Johnson relative to the latter becoming a master.¹⁷ On 25 June, 1771, he was appointed adjutant of the 1st Battalion of the 60th Regiment (Royal Americans). He served the Crown throughout the war and is found in New York City in June, 1783, where he was referred to by Sir Guy Carleton as Captain Prevost, Deputy Adjutant-General of the British forces. Later in the same year, he was supervising the settlement of Loyalists in New Brunswick. Retiring from the Army as a Major in 1784, he settled in Philadelphia. He appears to have been a most active Mason, being a member of the Ineffable Lodge of Perfection in Albany. While in Jamaica in 1774, with his regiment quelling a native uprising, he was appointed a Deputy Inspector General of the Rite of Perfection and in 1776, he issued a similar commission (with authority to establish the Rite in Scotland) to

Lieut. J. P. Rochat, also an officer in the 60th Regiment. It is to be noted that Lieut. Rochat signed the by-laws of Union Lodge No. 1 in Albany on the day Sir William Johnson was raised.

LIEUT. HUGH FRASER, (30), was the first Highlander of importance to become a tenant of Sir William Johnson. He had served in the Fraser Highlanders in Canada and after the reduction of the 78th Regiment in 1763, was introduced to Johnson.¹⁸ In 1764, he brought over an unknown number of Scots to be settled in New York Province. In 1776, he entered into parole not to take up arms in the war between Britain and America.¹⁹ He was commissioned the same year in the 84th Regiment, serving only in New York and Rhode Island. Returning to Scotland in 1780, he resided there until his death in 1814 at the age of 83.

ROBERT PICKEN, (35), was a surveyor and did a considerable amount of work for Sir William. His house on William Street in Johnstown was the scene of demonstrations against Sheriff Alexander White of Tryon County. There is a reference in the Haldimand Collection to "Captain Picken," but his branch of service has not been found. In 1779, he wrote Col. Guy Johnson from Niagara, complaining about the Indians. He died in Montreal in the 1790's.

MAJOR PETER TENBROECK, (37), was a member of a prominent Albany family. He alone embraced the cause of the Crown and became completely alienated from his relatives. He was with the British at the battle of Oriskany and accompanied Walter Butler down the Mohawk Valley in a joint effort to rally the inhabitants to the Loyalist cause. Both were captured at Shoemaker's Tavern in the present village of Mohawk, (the building still stands) and taken to Albany where they were cellmates. After the war, Brother TenBroeck settled on the Niagara peninsula at Newark, along with most of the Rangers, becoming very prominent in the new settlement.

JOSEPH CHEW, (45), another surveyor, was born 7 April, 1720 in Virginia. He was a son of Thomas Chew and Martha Taylor, the latter's father being a progenitor of James Madison and Zachary Taylor.²⁰ Gay gives Madison's ancestry.²¹ Joseph Chew removed to New London, Connecticut before 1750, where he became Assistant Collector of the Port in 1752. In 1768, he became Postmaster of the town. He moved to Johnson Hall in June, 1772 and was appointed an Assistant Judge of the newly-formed Tryon County. He was much interested in horticulture, as was Sir William, and the Johnson papers contain many letters exchanged on the subject between the two men. His name appears in Sir William's will as an executor and as a guardian of Molly Brant's minor children. On 6 July, 1774 he was appointed Secretary for Indian Affairs in New York. On 31 May, 1775 he left Johnson Hall with Col. Guy Johnson and other officers of the Indian Department, going to Montreal. He sailed for England, returning to New York in 1776. At this time he was a companion of Joseph Brant, and prepared in writing the addresses of Brant to Lord Germaine.²² In July of the same year he joined the British Army at Staten Island as Deputy Commissary. In 1780, he appears to have been working with Major John Andre at the time of the Andre-Arnold affair.

"Andre had already taken precautions to have Arnold investigated. Joseph Chew, a New London Loyalist (then in New York) who was often useful to Andre, wrote him the same day: "I received your note at half after ten yesterday and before five put two persons out in order to obtain an account of Mr. Arnold's movements and what other intelligence they can get from that part of the country."²³

He stayed in New York until evacuated by the British in 1783. In 1787, he brought suit against Sir John Johnson in London for various accounts against Sir William's estate. He served as Secretary for Indian Affairs in Canada from 1792 until his resignation in 1798, and died a few weeks later, presumably at Montreal. His claim for losses totalled £799.18 Sterling.

BRYAN LEFFERTY, (46), appeared late on the scene in Johnstown. He was a lawyer, and served as Surrogate of Tryon County in 1774.²⁴ He also served as attorney for Sir William, using one of the two stone buildings adjacent to the Hall, as an office. On a letter from the War Office, July, 1776, the New York State Convention ordered him on parole and with security for £1000 to depart for Burlington, New Jersey and live in the house of Widow Lefferty, County of Somerset.²⁵

Those brothers whose brief biography have been given above, were all members of St. Patrick's Lodge, and their signatures on the by-laws are clearly discernable today.

RICHARD CARTWRIGHT

Two other men are also of interest to Canadians. It was indicated earlier that the first Master of Union Lodge No. 1 of Albany, was Richard Cartwright. Born in London October 18. 1720, he settled in Albany in 1742. In addition to keeping an inn, Dr. Benjamin Franklin appointed him Deputy Postmaster of the City and County of Albany. Meetings of the Committee of Correspondence were held in his house and he intercepted Loyalist letters and turned them over to the Committee. When a letter of Richard Cartwright, Jr. (born February 2, 1759 at Albany, and later becoming Sir Richard Cartwright) was intercepted, it was discovered that the Cartwrights were double-crossing the rebels.²⁶ As a result of his Loyalist sympathies, in 1778, Richard, Sr., was sent by the Commissioners of Conspiracies to the British lines. In 1784, Richard Cartwright, Jr., had his parents brought to Cataraqui (now Kingston, Ont.). Their small pension having ceased about this time, they were dependent upon their son for support. In 1787, the elder Cartwright was reported infirm, but about this time he owned a ferry which ran from Kingston to Point Frederick. He was also a member of the Land Board and Court of Requests. He died in 1795. The elder Cartwright's claim for reimbursement for losses was endorsed, " . . . seems a very good man, his certificates are strong."

ROBERT CLENCH

Another Loyalist from the Mohawk Valley is of interest to Canadians. It is best to quote from a history of St. George's Lodge No. 6, A.F. & A.M., published in 1925.

"We had one Tory and only one, and his case was such a mild one that I hesitate about including it in this paper, but a strictly accurate account of St. George's in the Revolution would, of necessity, require its insertion, and besides he was a character. He was Robert Clench, also one of the charter members, and the only one that did not serve on the side of the Colonies. He was an innkeeper, and his place of business was on the south side of State Street, at the junction of Water Street (then known as Water Alley). At this house, St. George's Lodge was organized, and here it met until 1778.

"Robert Clench came to America (according to Sanders) as a drum-major under Gen. Braddock, and was with him at the time of his defeat, 9 July, 1755 and was well-known by Gen. Washington. He settled first in Pennsylvania, but afterwards came to Schenectady as early as 1769, when it is recorded that 'he kept a very good inn, and was intelligent and obliging.' As early as February, 1776, he was complained of to the Committee of Safety by a meddlesome Yankee, as his name, Solomon Pendleton, would clearly indicate, but the Committee treated the complaint with scant respect, and we hear no more of Solomon Pendleton.

But in 1778 (or two years later) he, along with John Glen and John Duncan, of Schenectady, was brought before the Commissioners of Conspiracies at Albany, charged with being a person of neutral and equivocal character, and tendered the oath prescribed by the Legislature, respecting persons of neutral character. Clench requested time to consider, and was granted ten days. Failing to appear at the end of ten days, he was again arrested, and given two days to pack his belongings and be removed within the enemies' lines. He then took the oath of allegiance. His son Ralph (his eldest son) was at this time serving as Lieutenant in Butler's Rangers, and it was on this account, no doubt, that the father was arrested. Ralph Clench never returned to Schenectady, but remained in Canada and died at Niagara, Ontario in 1828. For forty years he had served as clerk of the District Court. A younger son, Thomas B. Clench, was afterward a member of this Lodge, and in 1808, 1812, 1813 and 1814, its Master.

Ralph Clench became the first Secretary of St. John's Lodge of Friendship No. 2 of Niagara-on-the-Lake.

It is interesting to observe that Masonic brothers were arrayed against each other at the Battle of Oriskany. In command of the American forces was General Nicholas Herkimer, with Major John Frey as his adjutant. In command of one of Herkimer's divisions, was Col. Frederick Fisher. With the British forces were Guy Johnson, Daniel Claus, John Butler, Gilbert Tice, Hendrick Frey and Peter TenBroeck. These nine were all members of St. Patrick's Lodge. Two other brothers were also with the British upon this occasion, the Provincial Grand Master, Sir John Johnson, and Joseph Brant, both having been raised in England.

There were many interesting personal relationships existing between the various Lodge members. Edward Wall, a school teacher, married Deborah, a sister of John Butler (see Caughnawauga church records) but sided with the Americans. John and Hendrick Frey, natural brothers were on opposite sides at Oriskany, as noted above. Zephaniah Batchellor, the first master of St. Patrick's Lodge after the Revolution, had married Rebecca, daughter of Gilbert Tice. Brother Batchellor remained in the States however, even rejecting an inheritance from his father-in-law, conditioned on his becoming a

British subject and a resident of Canada. The document setting forth the above, is today in the possession of Mrs. Doris (Tice) Farebrother of Chip-pawa, Ontario, and has been read by the author.

Although brother Masons of St. Patrick's Lodge, John Butler and Christopher Yates were leaders on opposite sides during the War. Brother Yates was responsible for the care of Mrs. Butler and her children while held as hostages in Albany during the early days of the War. Their respective children must have become acquainted, for in 1793, William Johnson Butler, son of John, journeyed from Niagara to Albany, to claim Eve Yates, daughter of Christopher, as his bride. (See records of Niagara Parish, Niagara, Ontario). Two other personal relationships to be noted were the marriage of Augustin Prevost to a daughter of George Croghan, also a member of St. Patrick's and the marriage of James Phyn to a daughter of Dr. John Constable. Phyn and Dr. Constable resided in Schenectady.

Undoubtedly other names could be added to this list of Loyalist Masons, but evidence is not yet available. Probably there were many on both sides of the conflict who joined the Fraternity after the War. But, in any event, it is interesting to note that in other days, even as now, men could entertain diametrically opposing views, and still adhere to the teachings of the Craft.

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APPENDIX I

First Charter. May 23, 1766.

To all and every our Right Worshipful, and loving Brethren, We George Harison, Esqr. of the City of New York in the Province of New York in America, Provincial Grand Master of the Ancient and Honorable Society of Free and Accepted Masons, send Greeting.

Know Ye that we of the great Trust and Confidence reposed in our worthy and well beloved Brother, THE HONORABLE SIR WILLIAM JOHNSON BARONET DO hereby constitute and appoint him to be our Master. Guy Johnson Esqr. Senior Warden Daniel Claus Esqr. Junior Warden and John Butler Secretary of the Saint Patrick's Lodge No. 8 to be held at Johnson Hall in the County of Albany in the Province of New York in America, with full Power and Authority in due Form to make Masons and constitute a regular Lodge at Johnson Hall aforesaid; and also to do all and every such other Acts and Things appertaining to the said Office, as usually have been, and ought to be done by other our Masters, he our said Master taking especial care that all and every the Members of his Lodge have been regularly made Masons, and that they do observe, perform and keep all and every the Rules, Orders and Regulations contained in the Book of Constitutions (except such as have been or may be repealed at any quarterly Com-

munication or other general Meeting) together with all such other Rules. Orders and Regulations & Instructions, as shall from Time to Time be transmitted by us, or by any of our Successors Provincial Grand Masters or his Deputy for the Time being And We do hereby will and require you our said Master to cause Four quarterly Communications to be held Yearly, One whereof to be on or as near the Feast Day of Saint John the Baptist, as conveniently may be, and that you promote on those and all other Occasions whatever may be for the Honour and Advantage of Masonry and the Benefit of the Grand Charity, and that you send unto us or our Successors Grand Masters (as often as may be) an Account in Writing of the Proceedings of your Lodge and when and where held with a List of the Members thereof with whatever else you shall do by Virtue of these Presents, and that you remit (out of the First Money you shall receive for Initiation Fee) to the Treasurer of the Society for the Time being at New York Three Pounds three Shillings Sterling, to be by him remitted to the Treasurer of the Grand Lodge at London (being the fee due for constituting your Lodge) for the use of the Grand Charity and other necessary purposes.

Given at New York under our Hand and Seal of Masonry this Twenty third Day of May Anno Domino 1766. A Lum. 5766. RID. MORRIS, PROVLL. GD. SECY.

GEORGE HARISON,
PROVINCIAL GRAND MASTER.

Witnesses :

PETER MIDDLETON, S.G.W.
GO. BANYAR, J.G.W.

No. 74

CANADIAN MASONIC RESEARCH ASSOCIATION

1963



KIPLING AND FREEMASONRY

By M. W. Bro. Robert A. Gordon,
P.G.M. Prince Edward Island



Read at the 38th Meeting of the Association
at Montreal, P.Q., November 29, 1963.

Kipling and Freemasonry

by M. W. Bro. Robert A. Gordon, P.G.M.

INTRODUCTION

Lodge "Hope and Perseverance, No. 782, English Constitution," in Lahore, Punjab, India, was seeking a Secretary. The year was 1885, and there was newly resident in Lahore a young man, not yet of legal age, employed as assistant editor of a provincial newspaper. His father was a Freemason, a notable artist, and Curator of the Lahore Museum. It was suggested that the son was eminently suited for the vacant office, and thus, at twenty years and six months, Rudyard Kipling became a Freemason and lodge secretary, in a Masonic connection that influenced his life and writings through many years. In those years his fame grew as, in Somerset Maugham's appraisal, "our greatest story-teller." To recall something about Kipling's engagement with Freemasonry is the purpose of this paper.

To read Kipling with an eye for Masonic references is an interesting enterprise. Others have found it so and have written on the subject. I heard a paper presented on this theme in The Assiniboine Lodge, Winnipeg, some years ago. Transactions of the Leicester Lodge of Research for 1929-1930 contain an article by Bro. A. L. McLeod on "*Masonic Allusions in Kipling's Works*." Lieut. General Sir George MacMunn, Chairman of the Council of the Kipling Society and a distinguished Freemason, in his *Rudyard Kipling: Craftsman*, (1937), devoted a whole section to Freemasonry as one of Kipling's sources of power. The 1961 Year Book of the Grand Lodge of Scotland includes an illuminating article by Bro. Raymond Karter, entitled "Rudyard Kipling - Freemason: Master of his Craft." The biographer, C. E. Carrington, in his *The Life of Rudyard Kipling*, makes several references to the Masonic influence. I have drawn on these and other sources in trying to follow the cord of Freemasonry as traced in Kipling's works, with a minimum of digression.

RUDYARD KIPLING: 1865-1936

Rudyard Kipling was born at Bombay, India, on December 30, 1865, the son of John Lockwood Kipling, who had gone to India to accept the post of Principal of a new school of Art. His parents were gifted persons; his mother was Alice MacDonald, whose sister was the mother of Stanley, later Earl, Baldwin who became Prime Minister of Great Britain. At three years of age, Rudyard was taken by his parents to England, where he remained until his school years were over and he returned to India to become member of the editorial staff of the "Civil and Military Gazette" in Lahore. Here he re-discovered the land of his birth and developed the flair for writing that had already marked his years in public school. It is recorded that "After the paper had been put to press in the sultry Indian midnight, he would find his way into the old walled city" to sense the mystic atmosphere of that colorful land and its ancient people, and to exercise a talent for absorbing background and for storing in his memory impressions and incidents which provided material

for a half-century of literary production. In the bazaars, from all sorts and conditions of natives, from police officers, and from service people, he gathered copy that was on the basis of many poems and stories. His biographer says that "One of the channels by which he penetrated the underworld was Freemasonry — he was fascinated by the mysterious bond that over-came class rules. Freemasonry was a cult that transcended caste and sects. It was the only ground in a caste-ridden country on which adherents of different religions could meet 'on the level'."

In his twenty-first year he began to produce the verse and stories that were to make him famous and which attracted attention from the outset. His stay in India was terminated in 1889, when he returned to England, where he made literary contacts and lasting friendships and where the artistry of his writing won growing recognition. Among his new friends, he was especially drawn to an American from Vermont, Wolcott Balestier, whose sister Catherine he married on January 18, 1892, just after Wolcott's untimely death.

The young couple decided to settle in Brattleboro, Vermont, where the Balestiers were an established family. They lived here for some four years, and here their two daughters were born; meanwhile they made many friends and were noted for their hospitality. Kipling accomplished much writing, including the *Jungle Books* and *Captains Courageous*. Unhappily a family quarrel developed which led to legal action with Mrs. Kipling's brother, and the outcome was return to Britain in 1896, leaving behind them their commodious house, which had been built to their own specifications and which still stands on the outskirts of Brattleboro.

Of Kipling's increasing fame after establishment in England, it is not part of this paper to tell. As his genius was acknowledged honours were at his command, but he refused all excepting those of a literary nature. It is of interest that his first honorary degree was from McGill University, for which he visited Montreal in 1907, and that on this occasion Sir William VanHorne, President of the Canadian Pacific Railway, placed a private car at Kipling's disposal for a trip to Vancouver and return.

Financial success, public acclaim, and personal sorrows marked the years until death on January 18, 1936 and Kipling's funeral service in Westminster Abbey. His elder daughter died in New York at an early age and his only son gave his life in World War I when only eighteen. Kipling gave unremittingly of his time and effort as a member of the Imperial War Graves Commission and is credited with the authorship of the immemorial phrase "Their name liveth for evermore."

KIPLING THE FREEMASON

In *Something of Myself*, Kipling relates: "In '85, I was made a Freemason by dispensation (Lodge Hope and Perseverance 782 E.C.), being under age because the Lodge hoped for a good Secretary. They did not get him, but I helped, and got the Father to advise, in decorating the bare walls of the Masonic Hall with hangings after the prescription of Solomon's Temple. Here I met Muslims, Hindus, Sikhs, members of the Araya and Brahmo Samaj, and

a Jew tyler, who was priest and butcher to his little community in the city. So yet another world was opened to me which I needed." A letter in the London Times, March 28, 1935, adds a little more detail: "In reply to your letter I was secretary for some years of Lodge Hope and Perseverance, No. 782, E.C. (Lahore, English Constitution), which included Brethren of at least four creeds. I was entered by a member of the Brahmo Samaj (a Hindu), passed by a Mohammedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference that anyone would notice was that at our banquets some of the Brethren, who were debarred by caste rules from eating food not ceremoniously prepared, sat over empty plates. I had the good fortune to be able to arrange a series of informal lectures by Brethren of various faiths, on the baptismal ceremonies of their religions."

Kipling also received the Mark Master degree in a Lahore Mark Lodge and affiliated with a Craft Lodge in Allahabad, Bengal. Later, in England, he was affiliated as an honorary member of the Motherland Lodge, No. 3861, London, upon its Consecration on June 28, 1918. The Souvenir Menu for this event contained the "Song of the Native Born," said to have been selected by Brother Rudyard Kipling, O.M., for the occasion:

"A health to the Native-born (Stand up!)
We're six white men a-row
All bound to sing of the little things we care about,
All bound to fight for the little things we care about,
With the weight of a six-fold blow!
By the might of our cable-tow (Take hands!)
From the Orkneys to the Horn,
All round the world (and a little loop to pull it by)
All round the world (and a little strap to buckle it)
A health to the Native-born."

He was also a member of Authors' Lodge, No. 3456, and a founder-member of the Lodge Builders' of the Silent Cities, No. 4948, which was connected with the War Graves Commission and which was so named by Kipling's suggestion. Another Masonic association was formed when he became Poet Laureate of the famous "Canongate Kilwinning, No. 2" in Edinburgh, the Lodge in which Robert Burns is said to have served in the same office.

Enquiry of Brattleboro Lodge, No. 102, in Vermont, discloses no record of Rudyard Kipling having visited during his residence in that community. Years later, however, he accepted a fellowship in the Philalethes Society, an organization of Masonic writers formed in the United States in 1928. The February 1963 issue of "The Philalethes", publication of this Society, recalls that, before the original list of forty Fellows was closed in 1932, Kipling was proposed as the fortieth Fellow. When the Secretary wrote him that they wished to honor the author of "My Mother Lodge," "The Man Who would be King," "Kim," and other Masonic stories, Kipling accepted.

There appears to have been some quality deep within his nature to which Freemasonry appealed. The idea of a secret bond, of a sense of community, and of high principles among men sworn to a common purpose fitted his con-

cept of a social order. To quote Carrington: 'Freemasonry, with its cult of a common action, its masculine self-sufficiency, its language of symbols, and its hierarchy of secret grades, provided him with a natural setting for his social ideals.' On his first trip to America, in 1889, he made use of Masonic introductions whereby his visit was enriched. An American novelist, Edward Lucas White, became a life-long friend, and it is said that in their correspondence and association they made continued use of Masonic terminology. Kipling was essentially a Craft Mason, and there is no indication of interest in the extraneous branches of the Institution. The place of his Mother Lodge in his affection is suggested in the article read to the Leicester Lodge of Research on November 25, 1929, in which reference is made to a current press item about Kipling's sending a "Masonic tool" to his Mother Lodge in Lahore. It is not strange then that such a motivating force should be reflected in his work.

The Karter article tells of a Toast List prepared for the annual gathering in 1929 of "Hope and Perseverance Lodge." The list contains appropriate extracts from Kipling's poems:

"The King-Emperor and the Craft.
"Robed, crowned and throned he weaves his spell".

The M.W. The Grand Master.
"With him are the keys of the secret things "

The R.W., The D.G.M.'s and the D.G.L.
"Keep ye the law, be swift in all obedience"

The W.M. and his Officers.
"And they shall work for an age at a sitting
And never be tired at all"

The I.P.M. and Outgoing Officers.
'We shall rest, and, faith we shall need it
Lie down for an aeon or two,
Till the Master of all Good Workmen
Shall put us to work anew'

The Visiting Brethren.
'Deeper than speech our love
Stronger than life our tether
But we do not fall on their neck
Nor kiss when we come together'

Punjab Masonic Charities.
'Help me to need no aid from men
That I may help such men as need'

Absent Members.
'But I wish that I might meet them
In my Mother Lodge once more'

The Non Masonic Guests.
'The legion that never was listed
Will send us as good as ourselves'

The Tyler.
'So its knock out your pipe and follow me
Follow me - follow me home'

The reader may find the reflection of Kipling's Masonic interest in three areas of his writing. There are the wholly Masonic poems, of which "The Mother Lodge" and "Banquet Night" are largely familiar to Masons; there are the overtly Masonic-based stories such as *The Man Who Would Be King*, *Kim*, and those relating to the Lodge "Faith and Works, No. 5837, E.C."; and there are the numerous Masonic allusions which color many of his poems and stories.

"The Mother Lodge" reveals an attitude to racial problems and is said to have been written in a single evening in 1894, while Conan Doyle was a guest for the Thanksgiving season at the Kipling home in Vermont. The first four stanzas set the scene:

"There was Rundle, Station Master,
 An' Beazeley of the Rail,
 An' Ackman. Commissariat,
 An' Donkin' o' the Jail;
 An' Blake, Conductor-Sergeant,
 Our Master twice was 'e,
 With 'im that kept the Europe-shop,
 Old Framjee Eduljee.
 Outside — 'Sergeant ! Sir ! Salute ! Salaam !
 Inside — 'Brother,' an' it doesn't do no 'arm.
 We met upon the Level an' we parted on the Square,
 An' I was Junior Deacon in my Mother-Lodge out there !
 We'd Bola Nath. Accountant,
 An' Saul the Aden Jew,
 An' Din Mohammed, draughtsman,
 Of the Survey Office too;
 There was Babu Chuckerbutty,
 An' Admir Singh the Sikh,
 An' Castro from the fittin'-sheds,
 The Roman Catholick !
 We 'adn't good regalia.
 An' our Lodge was old an' bare,
 But we knew the Ancient Landmarks,
 An' we kep' 'em to a hair;
 An' lookin' on it backwards
 It often strikes me thus,
 There ain't such things as infidels,
 Excep', per'aps, it's us.
 For monthly, after Labour,
 We'd all sit down and smoke
 (We dursn't give no banquets,
 Lest a Brother's caste were broke),
 An' man on man got talkin'
 Religion an' the rest,
 An' every man comparin'
 Of the God 'e knew the best."

And he goes on, as memories are stirred, to "wish that I might see them In my Mother-Lodge once more !"

"Banquet Night" is said to have been recited by the author at a Masonic banquet in London in 1926. It is printed along with the story "In the Interests

of the Brethren" in the volume *Debits and Credits*; the first verse gives the theme:

"'Once in so often,' King Solomon said,
Watching his quarrymen drill the stone,
'We will club our gariic and wine and bread,
And banquet together beneath my Throne.
And all the Brethren shall come to that mess
—As Fellow-Craftsmen—no more and no less.'"

The Man Who Would Be King has been called a masterpiece. It is one of his earlier stories and was written in India, about the strange adventure of two vagabonds, Daniel Dravot and Peachy Carnegan, with whom the author became acquainted in an unusual way. In a railway carriage, one of the two accosted the author Masonically and persuaded him to take a message to the other "on the square — for the sake of my Mother, as well as your own." The two adventurers go off on an unhallowed expedition, and after two years one returns with a fantastic tale of experiences in a kingdom beyond Afghanistan, where they had found Masonic practices among the natives, had used Masonry to further designs for power, and had met ultimate disaster from which only one returned — maimed, disfigured and demented — carrying the shrunken head of his erstwhile comrade. His story, from ecstatic beginning to grisly end, defies imagination. The unscrupulous pair had found the crude mountain tribesmen knowledgeable of the E.A. and F.C. degrees but ignorant of the M.M. degree. Dravot's fertile mind concocted the devious scheme of using the Sublime degree as an instrument for control. So the plan progressed, and a lodge was formed, when, lo, in a dramatic moment, the Master's symbol was disclosed on the underside of the very stone used by Dravot as the Master's seat. It corresponded to that on his Master's apron. "Luck again," says Dravot to Peachy, "they say it's the missing Mark that no one could understand the why of . . . : " and then Dravot declared himself "Grand Master of all Freemasonry in Kafiristan . . . and King of Kafiristan, equally with Peachy !" Then, in Peachy's words, "We opens the Lodge in most ample form."

But it was too good to last. Call it human frailty or moral transgression, the sweet wine of success was too much for Dravot, and when he looked for a queen to share his kingship, the god became but a man of the earth, earthy. Sowing the winds of desire, he and Peachy reaped the whirlwind of horror as the disillusioned natives turned on them and left only the mentally-bereft junior partner to escape back to civilization and death, with the dried and withered head of Daniel Dravot as the relic of the man who would be a king.

Kim, a picturesque novel of the Indian underworld, has a high measure of artistry and has been compared with E. M. Forster's *Passage to India*. Essentially, it is the story of the education of a police spy who counteracted a Russian spying plot in India; but it contains the thread of Freemasonry. Kimball O'Hara was the orphaned son of a wastrel ex-sergeant of the Mavericks, an Irish regiment, who had married the nursemaid in a colonel's family. With both parents dead, the three-year old child was left with a native woman, who strung around his neck a leather amulet-case containing his father's entire

estate: Kim's birth-certificate, his father's "clearance-certificate," and O'Hara's Master Mason certificate. Growing up in the native environment, the lad meets many interesting characters and eventually finds his father's old regiment; the Masonic certificate is a talisman, and, as the story unfolds, Kim rises to the challenge of his heritage.

In the volume *Traffics and Discoveries* is a story "The Captive," written in Capetown during the South African War and suggested by an incident there. The visitor to a prisoners' compound meets an American soldier of fortune and offers him a variety of papers and magazines. As the captive examines the welcome reading matter, he says, "I thank you — I thank you ! Why — why — well — well ! The American Tyler of all things created ! . . . The prisoner meets the visitor's hand expertly and says, "I can only say that you've treated me like a Brother, . . . and if ever you strike Akron, Ohio, when this fools' war is over, remember you've Laughton O. Zigler in your vest pocket. Including the city of Akron. We've a little club there."

Kipling became involved in the South African War and made extended visits to the colony; for a time he was on the staff of "The Friend", a paper founded by the Press Censor. Here he enjoyed fellowship and founded a dining club, "The Friendlies", with a badge and a Masonic ritual, which was maintained for some years.

Debits and Credits contains four unusual war-time stories based upon a mythical Masonic Lodge, "Faith and Works, No. 5837, E.C.", which was devoted to providing Masonic intercourse and care for Freemasons returning from the Front. "In the Interests of the Brethren" introduces the reader to this extraordinary Lodge, and three further meetings are reported in "The Janeites," "A Madonna of the Trenches," and "A Friend of the Family," each telling a story within a story, and the whole revealing something of the ministry of Masonry. The author's indulgence in Masonic language and his descriptive references to Lodge furniture and behaviour make these tales enjoyable reading.

An earlier volume, *The Day's Work*, has an imaginative story ".007" in which Railway locomotives are attributed personality and speech. .007 was new and had to prove himself, and, when the locomotives had gathered in the roundhouse, is introduced by Little Poney the switcher: "This is a new brother, worshipful sir, with most of his mileage ahead of him, but, so far as a serving brother can, I'll answer for him."

"Happy to meet you," said the Purple Emperor. "I guess there are enough of us here to form a full meetin'. Ahem ! By virtue of the authority vested in me as Head of the Road, I hereby declare and pronounce No. .007 a full and accepted Brother of the Amalgamated Brotherhood of Locomotives, and as such entitled to all shop, switch, track, tank, and roundhouse privileges throughout my jurisdiction, in the Degree of Superior Flier, it bein' well known and creditably reported to me that our Brother has covered forty-one miles in thirty-nine minutes and a half on an errand of mercy to the afflicted. At a convenient time, I myself will communicate to you the Song and Signal

of this Degree whereby you may be recognized in the darkest night. Take your stall, newly entered Brother among Locomotives."

Kipling had great respect for machines and machinery; he also excelled in animal stories and had a particular liking for dogs. In "The Dog Hervey," there is a clever introduction of the invisible dog, as in this dialogue:

" 'But you can ! You do know the dog ; I'll prove it. What's the dog doing ? Come on. You know.' A tremor shook him, and he puts his hand on my knee, and whispered with great meaning, 'I'll letter or halve it with you. There. You begin.'

" ' "S", ' said I to humour him, for a dog would most likely be standing, or sitting, or maybe scratching, or sniffing, or staring.

" ' "Q" ' he went on, and I could feel the beat of his shaking hand.

" ' "U" ' said I. There was no other letter possible . . .

" ' "I" ' .

" ' "N" ' .

" ' "T-i-n-g," he rang out. 'There, that proves it.' . . . The story does not matter, but the lettering is a quaint thing to people of the Craft."

In *Rewards and Fairies*, "The Wrong Things" has a bit of allusion. Hal Daw comes to see Mr. Springett.

" 'Be you the builder of the village hall ?' he asked Mr. S.

" 'I be.' was the answer. 'But if you want a job . . . '

"Hal laughed. 'No faith !' he said. 'Only the hall is as good a piece of work as I'd ever ran a rule over. So being born hereabouts and being reckoned a Master among Masons, and accepted as a Master Mason, I made bold to pay my brotherly respects to the builder.'

" 'Ah-um !' Mr. Springett looked important. 'I be a bit rusty, but I'll try you."

An episode in "With the Main Guard," an Army story with the favorite character relating a hand-to-hand encounter with the Afghans brings a significant reference:

" 'Knee to knee', sings out Crook, wid a laugh whin the rush av our coming into the Gat stopped, and he was huggin' a great hairy Paythan, neither bein' able to do anything to the other, tho' both was wishful.

" 'Breast to breast !' he says, as the Tyrone was pushing us forward, closer and closer.

" 'An' hand over back !' says a sargint that was behin'. I saw a sword lick past Crook's ear and the Paythan was took in the apple of his throat like a pig at Dromeen Fair.

" 'Thank ye, Brother Inner Guard,' sez Crook, cool as a cucumber without salt. 'I wanted that room.'"

Incidental to this allusion is a reference in a speech on "Imperial Relations," appearing in *A Book of Words*, containing Kipling's speeches on

important occasions, when he mentions five urgent matters as the "Five Points of Fellowship," such being education, immigration, administration, etc., and, in another place, "Canada possesses two pillars of strength and beauty in Quebec and Vancouver."

One of Kipling's poems, "The Men that fought at Minden," has a subtitle "In the Lodge of Instruction." Another, "The Widow at Windsor", has this chorus:

"Then 'eres to the Lodge of the Widow,
From the Poles to the Tropics it runs—
To the Lodge that we tile with the rank and the file,
An' open in form with the guns."

"The Song of the Dead" has a few suggestive lines:

"When Drake went down to the Horn,
And England was crowned thereby
Twixt seas unsealed and shores unhealed
Our Lodge — our Lodge was born
(And England was crowned thereby),
Which never shall close again
By day or yet by night . . ."

In No. XII of the "Letters of Marque," there is reference to passing the time of day on the road: "The Englishman passes the time o' day 'in due and ample form'."

The poems, "My New Cut Ashlar" and "The Palace" are Masonic in spirit; the latter begins with "When I was a King and a Mason — a Master proven and skilled — I cleared me ground for a palace such as a King should build . . ."

The last verse of "When Earth's Last Picture is Painted" reads:

"And only the Master shall praise us, and only the Master shall
blame;
And no one shall work for money, and no one shall work for
fame,
But each for the joy of the working, and each, in his separate
star,
Shall draw the Thing as he sees It for the God of Things as
they are."

Another poem, "The Jester", has for its first line: "There are three degrees of bliss." The story "*Captains Courageous*" has Tom platt revealing himself as a Mason by what he calls "sign talk." The Karter paper mentions a little item found in an American publication of some of Kipling's writings; it is the brief quote: "Here is Edwards, the Master of the Lodge I neglect so diligently."

Thus it was that Kipling seemed ever-ready to insert, often in an incidental manner, Masonic allusions suggested by the ritual, terminology and symbols with which he was so intimately acquainted, and which had become imbedded in his mind. The interested reader who is persistent will find more of such, often when least expected.

CONCLUSION

Sir George MacMunn wrote: "Kipling uses Masonry in much the same way as he uses Holy Writ, viz., for the beauty of the story, for the force of the reference, and for the dignity, beauty, and arrestiveness of the phrase. There is one more effect that familiarity denies us which is present in the Masonic allusion and that is the almost uncanny hint of something unveiled."

Certain it is that, in their search for a good secretary, the Brethren of "Hope and Perseverance" found one who became an exemplar of the great principles of our Art, in his life, work and influence. Surely his shade must have been present at the memorable ceremony at the Ashoka Hotel in New Delhi, India, on November 24, 1961, when the new Grand Lodge of India was consecrated, comprising 145 lodges over whom the Grand Lodges of England, Ireland and Scotland had relinquished their authority. And at this point in conclusion some lines (non-masonic) seem appropriate as placed by Kipling at the end of his collected works, and which were recently quoted by T. S. Eliot:

"If I have given you delight
By aught that I have done,
Let me lie quiet in that night
Which shall be yours anon:
And for the little, little span
The dead are born in mind,
Seek not to question other than
The books I leave behind."

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GODFREY DE BOUILLON PRECEPTORY
No. 3

Hamilton, Ont.

by

M. Em. Kt. Reginald V. Harris



Read at the 38th Meeting of the Association
at Montreal, P.Q., November 29, 1964

High Knights Templars of Ireland

The Supreme Court Case is in 111 U.S. 1000, 1001, 1002, 1003, 1004, 1005, 1006, 1007, 1008, 1009, 1010, 1011, 1012, 1013, 1014, 1015, 1016, 1017, 1018, 1019, 1020, 1021, 1022, 1023, 1024, 1025, 1026, 1027, 1028, 1029, 1030, 1031, 1032, 1033, 1034, 1035, 1036, 1037, 1038, 1039, 1040, 1041, 1042, 1043, 1044, 1045, 1046, 1047, 1048, 1049, 1050, 1051, 1052, 1053, 1054, 1055, 1056, 1057, 1058, 1059, 1060, 1061, 1062, 1063, 1064, 1065, 1066, 1067, 1068, 1069, 1070, 1071, 1072, 1073, 1074, 1075, 1076, 1077, 1078, 1079, 1080, 1081, 1082, 1083, 1084, 1085, 1086, 1087, 1088, 1089, 1090, 1091, 1092, 1093, 1094, 1095, 1096, 1097, 1098, 1099, 1100, 1101, 1102, 1103, 1104, 1105, 1106, 1107, 1108, 1109, 1110, 1111, 1112, 1113, 1114, 1115, 1116, 1117, 1118, 1119, 1120, 1121, 1122, 1123, 1124, 1125, 1126, 1127, 1128, 1129, 1130, 1131, 1132, 1133, 1134, 1135, 1136, 1137, 1138, 1139, 1140, 1141, 1142, 1143, 1144, 1145, 1146, 1147, 1148, 1149, 1150, 1151, 1152, 1153, 1154, 1155, 1156, 1157, 1158, 1159, 1160, 1161, 1162, 1163, 1164, 1165, 1166, 1167, 1168, 1169, 1170, 1171, 1172, 1173, 1174, 1175, 1176, 1177, 1178, 1179, 1180, 1181, 1182, 1183, 1184, 1185, 1186, 1187, 1188, 1189, 1190, 1191, 1192, 1193, 1194, 1195, 1196, 1197, 1198, 1199, 1200, 1201, 1202, 1203, 1204, 1205, 1206, 1207, 1208, 1209, 1210, 1211, 1212, 1213, 1214, 1215, 1216, 1217, 1218, 1219, 1220, 1221, 1222, 1223, 1224, 1225, 1226, 1227, 1228, 1229, 1230, 1231, 1232, 1233, 1234, 1235, 1236, 1237, 1238, 1239, 1240, 1241, 1242, 1243, 1244, 1245, 1246, 1247, 1248, 1249, 1250, 1251, 1252, 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263, 1264, 1265, 1266, 1267, 1268, 1269, 1270, 1271, 1272, 1273, 1274, 1275, 1276, 1277, 1278, 1279, 1280, 1281, 1282, 1283, 1284, 1285, 1286, 1287, 1288, 1289, 1290, 1291, 1292, 1293, 1294, 1295, 1296, 1297, 1298, 1299, 1300, 1301, 1302, 1303, 1304, 1305, 1306, 1307, 1308, 1309, 1310, 1311, 1312, 1313, 1314, 1315, 1316, 1317, 1318, 1319, 1320, 1321, 1322, 1323, 1324, 1325, 1326, 1327, 1328, 1329, 1330, 1331, 1332, 1333, 1334, 1335, 1336, 1337, 1338, 1339, 1340, 1341, 1342, 1343, 1344, 1345, 1346, 1347, 1348, 1349, 1350, 1351, 1352, 1353, 1354, 1355, 1356, 1357, 1358, 1359, 1360, 1361, 1362, 1363, 1364, 1365, 1366, 1367, 1368, 1369, 1370, 1371, 1372, 1373, 1374, 1375, 1376, 1377, 1378, 1379, 1380, 1381, 1382, 1383, 1384, 1385, 1386, 1387, 1388, 1389, 1390, 1391, 1392, 1393, 1394, 1395, 1396, 1397, 1398, 1399, 1400, 1401, 1402, 1403, 1404, 1405, 1406, 1407, 1408, 1409, 1410, 1411, 1412, 1413, 1414, 1415, 1416, 1417, 1418, 1419, 1420, 1421, 1422, 1423, 1424, 1425, 1426, 1427, 1428, 1429, 1430, 1431, 1432, 1433, 1434, 1435, 1436, 1437, 1438, 1439, 1440, 1441, 1442, 1443, 1444, 1445, 1446, 1447, 1448, 1449, 1450, 1451, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1459, 1460, 1461, 1462, 1463, 1464, 1465, 1466, 1467, 1468, 1469, 1470, 1471, 1472, 1473, 1474, 1475, 1476, 1477, 1478, 1479, 1480, 1481, 1482, 1483, 1484, 1485, 1486, 1487, 1488, 1489, 1490, 1491, 1492, 1493, 1494, 1495, 1496, 1497, 1498, 1499, 1500, 1501, 1502, 1503, 1504, 1505, 1506, 1507, 1508, 1509, 1510, 1511, 1512, 1513, 1514, 1515, 1516, 1517, 1518, 1519, 1520, 1521, 1522, 1523, 1524, 1525, 1526, 1527, 1528, 1529, 1530, 1531, 1532, 1533, 1534, 1535, 1536, 1537, 1538, 1539, 1540, 1541, 1542, 1543, 1544, 1545, 1546, 1547, 1548, 1549, 1550, 1551, 1552, 1553, 1554, 1555, 1556, 1557, 1558, 1559, 1560, 1561, 1562, 1563, 1564, 1565, 1566, 1567, 1568, 1569, 1570, 1571, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1584, 1585, 1586, 1587, 1588, 1589, 1590, 1591, 1592, 1593, 1594, 1595, 1596, 1597, 1598, 1599, 1600, 1601, 1602, 1603, 1604, 1605, 1606, 1607, 1608, 1609, 1610, 1611, 1612, 1613, 1614, 1615, 1616, 1617, 1618, 1619, 1620, 1621, 1622, 1623, 1624, 1625, 1626, 1627, 1628, 1629, 1630, 1631, 1632, 1633, 1634, 1635, 1636, 1637, 1638, 1639, 1640, 1641, 1642, 1643, 1644, 1645, 1646, 1647, 1648, 1649, 1650, 1651, 1652, 1653, 1654, 1655, 1656, 1657, 1658, 1659, 1660, 1661, 1662, 1663, 1664, 1665, 1666, 1667, 1668, 1669, 1670, 1671, 1672, 1673, 1674, 1675, 1676, 1677, 1678, 1679, 1

The undersigned Deputy Grand Commander John Fitzherry, Treasurer Page 1.

The Supreme Court Captain General Robert H. Shickler, Esq.

The Supreme Court & the Bull, Thomas Jones Esq.

Whereas Our Right Hon^{ble} and well beloved Brethren and Knights Companions

[illegible]

Be duly considered the premises, Do by these presents authorize and constitute the above

named Knights Commanders and their Successors to the Officers of our Encampment of
High Knights, Masters and Wardens accepting Notice out of the agreement preceding Degree
of Knights of the Sword, Knights of the East and Knight of the East and West, solemnly willt
that we & our Successors holden at Warrington in the County of Lancashire shoud be attached
to Lodge and Obey the No. 231 afore said, with full power to enforce all its by-laws and regulations
Provided the same shall be in strict conformity to the Rules and Regulations now existing or hereafter
to be made by this Supreme Grand Encampment nor deny to us our ever lawfull right of
deciding all differences that may arise out of anything or anything therein provided if We shall deem
it necessary so to do

Wm. L. G. Jordan



West, October 18, 1855.

Godfrey de Bouillon Preceptory No. 3 (Can.), Hamilton, Ont.

by M. Em. Kt. Reginald V. Harris

To understand the background and beginnings of Godfrey de Bouillon Preceptory, we must go back to the year 1852 when on July 2nd of that year a Warrant was issued by the Grand Lodge of Ireland, for a Lodge to be held at Hamilton, Canada West. The Lodge adopted the name of St. John's Lodge, No. 231. Within a year the movement for an independent Grand Lodge was set on foot, and St. John's Lodge warmly supported the proposal, and promptly joined the new Grand Lodge, its present number being 40.

In the period from 1852 to September, 1856, fifty-two members were registered in the books of the Grand Lodge of Ireland. The Warrant was returned to Ireland in June, 1858, endorsed "cancelled" and returned to St. John's in July, 1902. St. John's Lodge is now one of the largest and most progressive lodges in the jurisdiction.

ST. JOHN'S CHAPTER:

Some time in 1856, a Royal Arch Chapter was formed under the authority of the Warrant of St. John's Lodge, No. 231, and shortly after formal recognition was obtained from the Grand Chapter of Ireland, by the issue of a Warrant authorizing Thomas Bird Harris, First Principal; John Rose Holden, Second Principal; John Bain, Thomas Duggan, Henry Langdon, Thomas Lee, John Harris, Edward Marshall Harris and John W. Kerr to hold a Royal Arch Chapter, to be known as St. John's Chapter, to be attached to St. John's Lodge, No. 231.

When the Grand Chapter of "Canada" was formed in 1858, the Chapter joined in the movement.

On April 25, 1857, the Chapter appointed delegates to attend a meeting of delegates for the purpose of forming a Grand Chapter of Canada. This Grand Chapter was duly formed on the 2nd day of April, 1857, and St. John's Chapter became No. 6, G.R.C.

AN IRISH WARRANT, 1855:

The history of Knight Templary in Hamilton begins with a petition dated in 1855, addressed to His Grace Augustus Frederick, Duke of Leinster, Supreme Grand Commander of the Supreme Grand Encampment of High Knights Templars of Ireland, asking for warrant for an Encampment to be attached to St. John's Lodge and Chapter, No. 231, at Hamilton, in the County of Wentworth, Canada West.

The petitioners were:

THOMAS BIRD HARRIS, who received his orders in Genesee Encampment, Lockport, New York, in April, 1854.

ROBERT J. HAMILTON, Banker, also a member of Genesee Encampment.

JAMES DANIELL

WILLIAM MYLES, a native of Limerick, Ireland.

CHARLES MAGILL

JAMES OSWALD

B. H. FLETCHER

In course of time a warrant was granted in the following terms:

SUPREME GRAND ENCAMPMENT

of

HIGH KNIGHTS TEMPLARS OF IRELAND

Leinster

By

No. 231

The Supreme Grand Commander, His Grace Augustus Frederick, Duke of Leinster.

The Supreme Deputy Grand Commander, John Frederick Townsend, Esqr.

The Supreme Grand Captain General Robert W. Shakleton, Esqr.

The Supreme Grand Marshal Thomas Jones, Esqr.

WHEREAS Our right trusty and well beloved Brothers and Knight Companions Thomas Bird Harris, James Daniell, Robert Hamilton, William Myles, Charles Magill, James Oswald, B. H. Fletcher have besought us to constitute and establish an Encampment of High Knights Templars and Masonic Knights of Malta together with a Council of the preceding degrees of Knights of the Sword, Knights of the East and Knights of the East and West, commonly called the Red Cross Masons, to be holden in Hamilton in the County of Wentworth C.W., by them and their successors lawfully admitted and to be attached to Lodge and Chapter, No. 231.

We duly considering the premises Do by these presents Authorize and Constitute the above-named Knights Companions and their Successors to be the Officers of an Encampment of High Knights Templars and Masonic Knights of Malta and of the aforesaid preceding Degrees of Knights of the Sword, Knights of the East and Knights of the East and West commonly called Red Cross Masons, to be holden at Hamilton in the company of Wentworth C.W. and to be attached to Lodge and Chapter, No. 231, aforesaid, with full power to perform all Acts befitting such assemblies Provided the same shall be in strict conformity to the Rules and Regulations now existing or hereafter to be made by this Supreme Grand Encampment reserving to Us and our Successors the right of deciding all differences that may arise and of annulling or cancelling these presents if We shall deem it necessary so to do.

DATED the Eighteenth day of October, 1855,

S. FOWLER,

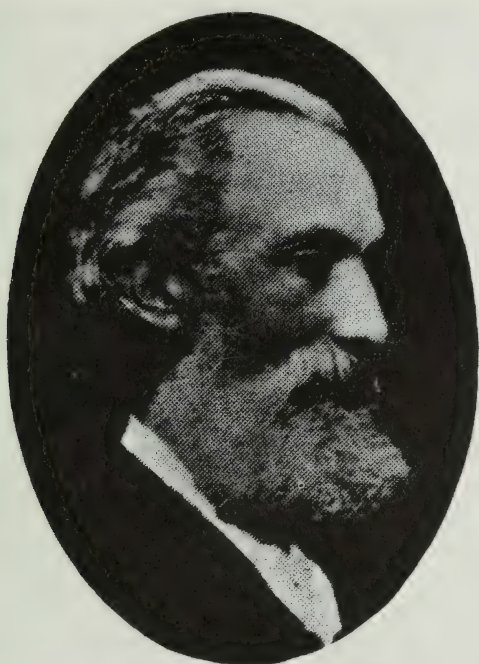
Dep. Gd. Scribe
and Grand Recorder.

In the English records the date is variously given as October 15th, 18th and 25th, 1855, but it is clear from the warrant itself that it was issued and signed on October 18th, 1855.

INTERMEDIATE DEGREES

It will be noted that under this warrant the Encampment was authorized to confer not only the Orders of Knight Templar and Knight of Malta but also "the preceding degrees of Knights of the Sword, Knights of the East and Knights of the East and West" apparently corresponding to the 15th, 16th and 17th degrees of the Scottish Rite.

These latter degrees are referred to as "commonly called the Red Cross Masons." These degrees were never conferred in St. John's Encampment, and at the Assembly of the Provincial Grand Conclave in 1862 McLeod Moore ruled that these degrees as conferred at this time in Ireland and in Royal Arch Chapters in Scotland were not prerequisite to the Order of the Temple in these two jurisdictions, and would be optional in the Provincial Grand Conclave of Canada, to be conferred if desired to ensure the admission of Canadian Templars into Encampments in the U.S.A.



THOMAS BIRD HARRIS

THOMAS BIRD HARRIS, the first Eminent Commander, was born in Bristol, England, July 22nd, 1819, and at the age of thirteen came to Canada and settled at Hamilton.

He later held the highest and most responsible offices in various branches of Masonry. He was a P.M. of Barton Lodge and for twenty years Grand Secretary of the Grand Lodge of Canada.

When this Warrant was exchanged for an English Templar warrant, he became the first Eminent Commander of Godfrey de Bouillon Encampment. He served on eight different occasions and was the strength and stay of the Encampment in its early history.

In the Provincial Grand Conclave he served in several offices, including Deputy Grand Commander, and in 1868 Grand Chancellor. In 1868 he was appointed by patent as a Past Grand Sub-Prior of the Supreme Grand Conclave of England.

Following a severe attack of typhoid fever he passed away on August 18th, 1784, aged 54 years. His faithfulness to duty, his conciliatory and unassuming manner, and his extensive knowledge of all Masonic subjects, his tact and mature judgment, marked him as an outstanding leader in the Canadian Masonic world.

THE GRAND MASTER'S TRIBUTE

In his address to the Great Priory of Canada, Col. W. J. B. McLeod Moore on October 15th, 1874, paid this tribute to the founder of this Preceptory:

"The memory of our honored dead is ever dear to us, but none among them have passed away more deeply regretted than our late friend and eminent frater. Widely known and esteemed he held the highest and most responsible offices in the Masonic Orders of Canada; his loss is deeply deplored as one of the foremost of our representative Masons; faithful to every duty imposed upon him, his conciliatory an unassuming manner and extensive knowledge on all masonic subjects caused his opinion to be courted and respected. In his immediate connection as Grand Chancellor, with myself, I always found him zealous, able and ready to assist, with a natural tact and judgment in promoting the best interests of the Order, and in reconciling conflicting opinions; in a word, his heart was in his work and he neither spared time nor labor in whatever he undertook; indeed, it is much to be feared this his self-imposed burden was beyond his strength and that the anxieties consequent on his close and unremitting application to the duties of his various offices insensibly undermined his health and led to his lamented removal at a comparatively early age and in the full vigor of his great usefulness."

A CANADIAN WARRANT

It is a matter of great regret that no record of Godfrey de Bouillon's history while under the jurisdiction of the Supreme Grand Encampment of Ireland, 1855 to 1859, has been found.

On April 29th, 1859, Captain W. J. B. McLeod Moore, Provincial Grand Commander of the Provincial Grand Conclave of Canada and then resident in Ottawa, received a petition dated April 13th requesting him to have Warrant No. 231 (Irish) exchanged for one under the Grand Conclave of England and Wales, to be called "*Godfrey de Bouillon*" to meet on the first Friday of every month in the City of Hamilton.

The petitioners were:—

Thomas Bird Harris, Encampment "*Genesee*" Lockport, New York,
Robert Hamilton, Encampment "*Genesee*" Lockport, New York,
W. Francis Shaler, Encampment "*Lake Erie*" Buffalo, New York.
Hubbard Davis, Encampment "*Monroe*" Rochester, New York.
Wm. C. Stephens, Encampment "*Faith and Fidelity*", London, England,
Geo. W. Whitehead, Encampment "*Geoffrey de St. Aldemar*", Toronto,
Dougall McInnes, Encampment "*Coeur de Lion*", London, C.W.
Wm. M. Wilson, Encampment "*Coeur de Lion*", London, C.W.

They nominated:—

Wm. Mercer Wilson to be First Eminent Commander
Thomas Bird Harris " " First Captain
Dougall McInnes " " Second Captain



WILLIAM MERCER WILSON
Eminent Commander 1859-60.

THE PETITIONERS

It will be noted that Thomas Bird Harris and Robert J. Hamilton were the only members of the previous Irish Encampment four years previously, a fact from which nothing can be deduced as to its previous activity. Certainly

none of the new petitioners were members of the Irish body. On the other hand they had possession of the old Warrant and must have regarded themselves as members of the Irish Encampment.

HUBBARD DAVIS was a member of Moira Encampment, Rochester, N.Y.

GEORGE W. WHITEHEAD of Woodstock, belonged to Geoffrey de St. Aldemar Encampment, Toronto, Canada West and joined the new Encampment on October 12th, 1860.

M. FRANCIS SHALER of Hamilton, was a clerk and a member of Lake Erie Encampment, Buffalo, N.Y.

WILLIAM C. STEPHENS belonged to Faith and Fidelity Encampment of London, England.

WILLIAM MERCER WILSON, Barrister, Simcoe, was a member of Richard Coeur de Lion Encampment, London, Canada West, and later the first Grand Master of Canada. Further reference to him will later be made.

DOUGALL MCINNES, Merchant, Hamilton, was also a member of Richard Coeur de Lion Encampment, London, Canada West.

WHO WAS GODFREY DE BOUILLON?

Godfrey de Bouillon leader of the first Crusade son of Eustace II Count of Boulogne, born near Nivelles, 1061; died at Jerusalem, 1100. He distinguished himself while fighting for the Emperor Henry IV in Germany and Italy, and was made Duke of Bouillon. In order to expiate his sin of fighting against the Pope, he took the cross for the Holy Land in 1095, and led 80,000 to the East by way of Constantinople. On the first of May, 1097, they crossed the Bosphorus and began their march on Nice (Nicaea) which they took in June. In July the way to Syria was opened by the victory of Dorylaem (Eski Shehe) in Phrygia, and before the end of 1097 the Crusaders encamped before Antioch. The town fell into their hands in 1098 and in the following year Godfrey took Jerusalem itself, after a five weeks siege.

The leaders of the army elected him king of the city and the territory, but Godfrey would not wear a crown in the place where Christ was crowned with thorns, and contented himself with the title of Duke and guardian of the Holy Sepulcher.

The defeat of the Egyptians at Ascalon placed him in possession of nearly all the Holy land, and he now turned his attention to the organization of his newly established government and promulgated the code of feudal laws called the Assize of Jerusalem. Godfrey was a favorite subject of Medieval poetry and is the central figure of Tasso's "*Jerusalem Delivered*."

ENGLISH WARRANT NO. 47

The petition was approved by the Provincial Grand Commander on April 28, 1859, and forwarded to John Masson, Grand Chancellor, London, together with the old Warrant (Proc. 1859 p.40). The latter forwarded it to the Great

Priory of Ireland through Sir E. Borough, Bart, on the 18th July, 1859, and filed with Lucius H. Deering, Grand Registrar. A photostat copy of the original was made for our records in April 1951, and is included in this history. It is endorsed "surrendered 1859. Never Worked." This last statement may have been a short way of saying that the Grand Chancellor had not received any reports or fees from the Encampment.

The new warrant, No. 47, was dated June 15, 1859 with precedence from the date of the Irish Warrant, October 18, 1855. At the Annual Assembly of the Provincial Grand Conclave held at Kingston on July 15, 1859, Wm. Mercer Wilson and Thomas Bird Harris were installed as Em. Commander and First Captain of the Encampment.

The Encampment was represented at the General Assembly of the Provincial Grand Conclave held at Belleville February 20, 1861, when William Mercer Wilson was named Provincial Grand Sub Prior.

WILLIAM MERCER WILSON was one of the great Masons of Canada. A man of many talents and many achievements.

Born in Perthshire, Scotland, as William Mercer, in 1813, he was adopted by an uncle, Major Wilson, and assumed his surname. He migrated to Upper Canada at the age of 19 years and settled in Nanticoke, Haldimand County and later in Simcoe. Here in 1834, his fine character and his liberal education were recognized and he was appointed a Commissioner or Magistrate in the Talbot District (the present County of Norfolk). He also took an active part in raising and drilling the militia force which restored order following the rebellion of 1837-38.

In 1840, he founded the "*Norfolk Observer*," the first newspaper in the County and in the same year became a Freemason in St. John's Lodge, Simcoe, becoming Master two years later.

In 1848, he was gazetted a Lieut-Colonel of the Norfolk Militia, and later in the year entered upon legal studies at Osgood Hall, Toronto. In 1853 he was called to the Bar and soon afterwards acquired a respectable practice throughout the county and beyond.

During these years his interest in Masonry continued to grow and when the Provincial Grand Lodge of Upper Canada was formed in 1845, Wilson was appointed Asst. Grand Director of Ceremonies and in 1848, Senior Grand Warden, and when the independent Grand Lodge for Canada West was formed in 1855, he was elected its first Grand Master, retiring in 1860. In 1868 he was appointed a County Court Judge, and in 1872-75 again served as Grand Master. He passed away in January 1875, a born leader of men, wise in his judgment, of pleasing personality and compelling industry.

FIRST ASSEMBLY:

At an especial assembly of the Godfrey de Bouillon Encampment of the Royal Exalted Religious and Military Order of Knights Templar held at the Masonic Hall, Hamilton, on Friday the 12th day of October, A.O. 792, A.D. 1860.

Frater Thompson Wilson as Eminent Commander
Frater Thos. B. Harris as P.E.C.
Frater W. C. Stevens as 1st Captain
Frater Dougall McInnes as 2nd Captain
Frater Charles Magill as Prelate
Frater George W. Whitehead as Registrar
Frater Thomas B. Harris, acting expert
Frater R. J. Hamilton as Herald
Frater M. F. Shaler, acting Captain of Lines and Equerry.

The Encampment having been made secure against intrusion, was opened at nine o'clock p.m.

A circular was read calling this assembly for the installing of candidates and the election of officers.

This being the first assembly of the Encampment, the Warrant from the Grand Conclave of England and Wales bearing the date 15th of June A.D. 5862 A.D. 1859, A.O. 741, granted in exchange for one previously issued by the Grand Encampment of High Knights Templar of Ireland and attached to St. John's Lodge Warrant No. 231, which bore date the 18th of October A.D. 1855, authorizing the opening of this Encampment known by the name of Godfrey de Bouillon Encampment, was handed to the Eminent Commander.

The Eminent Commander stated that he was present and assisted at the Installation of Frater William Mercer Wilson, the present commander named in the charter as also of Frater Thos. B. Harris as Past Eminent Commander, which took place during the session of the Provincial Grand Encampment under the jurisdiction of the Grand Conclave of England and Wales which was held at Kingston in July 1859.

The Eminent Commander, having heard the Warrant for holding the Godfrey de Bouillon Encampment read, proceeded to Consecrate, Constitute and Dedicate it with the usual ceremonies, and it was proclaimed accordingly.

Companions Thos. McCracken, John Walter Murton and John Morrison, candidates for the degree of Knight Templar being in waiting having been properly prepared, were severally installed as Knights Templar and assigned in State in the Encampment.

The election of officers for the ensuing terms with the following named Sir Knights were declared duly elected:

Frater Thomas B. Harris, Eminent Commander
Frater Robt. J. Hamilton, Treasurer
Frater John Morrison, Equerry

On motion it was resolved that the following Fraters be a Committee to draft a code of by-laws and regulations to be adopted for the government of this Encampment, viz., Fraters Thos. B. Harris, W. C. Stevens and C. Magill.

A banquet having been prepared and the labors of the Encampment being ended, it was closed in due form at 11 o'clock p.m.

Confirmed 8th December, 1860.
As E.C. for Thomas B. Harris.

T. WILSON
GEO. W. WHITEHEAD

SECOND ASSEMBLY

At the next Assembly December 8, 1860, petitions were received from George Mann, Baldwin Campbell, Oliver Gable, William Irwin, Edward R. Sullivan and William Bellhouse, the first four being installed as Knights Templar.

On the motion of Frater Thomas McCracken, seconded by Frater John Murton and unanimously accepted that Frater Thompson Wilson be an Honorary Member of this Encampment.

Office bearers for the ensuing year were:

Thos. B. Harris, E. Commander
William M. Wilson, P. E. Commander
Geo. W. Whitehead, Prelate
Charles Magill, 1st Captain
Dougall McInnes, 2nd Captain
Thos. McCracken, Registrar
Robt. J. Hamilton, Treasurer
M. F. Shaler, Expert
John W. Murton, Capt of Lines
Oliver Gable, Almoner
George Mann, B. Campbell, 1st Herald
William Irwin, 2nd Herald
John Morrison, Equerry

The thanks of the Encampment were unanimously tendered E. Com. Thompson Wilson for the valuable service he had rendered.

SOME MEMBERS

In the English records we find the following names in 1860-61.

Thomas McCarter (St. Johns R. A. Chapter)	Oct. 12, 1860
John Walter Murton " " ") Merchant	" " "
John Morrison (Hiram No. 2) Messenger	" " "
Thomas McCracken " ") Gentleman	" 21 "
Stedman B. Campbell (St. John No. 6) Barrister	Dec. 8 "
William Irwin (Hiram No. 2) Merchant	" " "

Oliver Gable (King Solomon No. 8)	Bookkeeper	.....	"	"	"
Edward R. Sullivan (St. John No. 6)	Paymaster	.....	Feb. 1,	1861	
John Davidson (" " ")	Banker	.....	Mar. 8	"	
Johnstone Waddell (Hiram No. 2)	"		May 3	"	
William Reed ( " " " )		.....	"	"	"
Parker Learner (K. Solomon No. 8)		.....	"	"	"
David Curtis (Mt. Horeb)		.....	June 7	"	
Thomas Creighton MacNab (St. John No. 6)		.....	"	"	"
Richard Henry Murton ( " " " )		.....	Aug. 23	"	
Caleb H. Van Norman ( " " " )		.....	Dec. 6	"	

In the Freemasons Magazine and Masonic Mirror (London, England) for February 10, 1866 (p. 115-16) appears an account of the Annual Assembly of the Encampment held December 1, 1865, when officers were elected and installed. An interesting summary of the speeches, toasts, etc. at the banquet is given.

PLANTAGENET ENCAMPMENT, ST. CATHARINES:

In 1866 we find the Encampment taking an active part in establishing a new Encampment at St. Catherines, C. W. to be called Plantagenet. The first officers of the new Encampment to be

James Seymour, Eminent Commander
 Edwin Goodman, First Captain
 Theophilus Mack, Second Captain

all members of the Godfrey de Bouillon Encampment.

GRAND PRIORY 1871

On August 10, 1871 the Annual Assembly of the Grand Priory was held at Hamilton, when Godfrey de Bouillon Encampment was represented by

Thomas Bird Harris,	E. Commander
William Reid	Past E. Commander
Chas. D. Macdonell	" " "
John W. Murton	" " "
Charles Magill	1st Captain
Hugh A. Mackay	Past 1st Captain
George En Earl	
A. J. Nutthall	Registrar
David Curtis	
C. W. Smith	
Peter J. Brown	

On this occasion John W. Murton was appointed Provincial Grand Prior. Thomas Bird Harris, Grand Chancellor; Charles Magill, Grand Registrar; John Kennery Grand Standard Bearer.

JOHN W. MURTON was born in Hamilton in July, 1836, and all his life was actively identified with the civic and educational interests of the City. He served on the School Board, City Council, License Commission and as Sheriff of the County.

Initiated into Masonry in 1857, he served as Master of his Lodge from 1862-64, and later as Senior Grand Warden of Grand Lodge. He was active in his Preceptory and served as Em. Commander from 1866 to 1869 and as Provincial Prior in 1871. He was one of the founders in 1868 of Murton Lodge of Perfection, named in his honour, and was made an Honorary 33° in the same year, eventually serving as Sovereign Grand Commander from 1892 to 1898. A man very intensely interested in the traditions, history, ritual and interpretation of Masonry.

HUGH A. MACKAY was another Masonic stalwart. Born in Scotland in 1840, he came to Canada as a youth where he later established a large wholesale drygoods business in Hamilton and later in Berlin (now Kitchener).

His Masonic record was a notable one, holding many offices and enjoying many well earned honours. He died in his 90th year, December 29, 1928.

CONVENT GENERAL

In 1873 the governing bodies of the Order of the Temple in England, Scotland and Ireland, entered into an agreement of confederate union under one head, H.R.H. the Prince of Wales, as Supreme Head, for the purpose of regulating the affairs of the Order and coordinating its activities.

Under this Convent General the several Grand Conclaves became Great Priors the title "Masonic" was dropped: "Encampment" became "Preceptory;" "Eminent Commander" became "Eminent Preceptor." "First" and "Second" Captain became "Constable" and "Marshal."

The use of the apron as part of the dress was discontinued.

Most important of all, the Order in Canada became the "National Grand Priory of the Dominion of Canada" under the Great Priory of England and Wales, with William J. B. McLeod Moore as Grand Prior.

SOME INTERESTING RELICS

There are in the possession of the Preceptory two gavels which evidently date back to the early period of the Preceptory's history, 1859-74. These gavels are displayed in a case along with an old coin issued about the time of the First Crusade. With reference to a gavel which shall be designated as No. 1 no information seems available beyond the fact that it was presented to the Encampment by some American Sir Knight, from either New York State or the State of Louisiana, possibly one of the American Knights associated with the earliest organization of the Encampment in 1855-59, Hubbard Davis, M. Francis Shaler or Robert J. Hamilton. No reference to it can be found in any of the minutes of our assemblies which are available.

The coin was presented to the Preceptory by Sir Knight F. J. Howell; Brother H. E. Clark, a 32° Scottish Rite Mason, and a Knight Templar and vice consul for Palestine, attached to the United States Embassy at Jerusalem had this coin in his extensive collection, and presented it to Sir Knight Howell as a souvenir.

As this coin was current at the time of the First Crusade, Sir Knight Howell thinking it might be appreciated by the members of Godfrey de Bouillon, passed it on to the Preceptory to be retained among the archives. The Preceptory presented to Sir Knight Howell a unanimous vote of thanks for his thoughtfulness.

The second gavel was the last one used under the regime of the Encampment. In 1875 the Godfrey de Bouillon Encampment became the Godfrey de Bouillon Preceptory and the symbol of the Preceptors office became a sceptre or baton. As a consequence this gavel was then placed among the archives. This occurred when R. E. Sir Knight Hugh A MacKay was Preceptor, he being the first Presiding Preceptor of Godfrey de Bouillon Preceptory No. 3, Reg., Can.

D. BURLEIGH BURCH PROVINCIAL PRIOR

The Provincial Grand Prior, R. Em. Kt. D. B. Burch, reporting on a visit by him to the Preceptory on August 16, 1882 reports a revival of interest in Templar affairs. On this occasion fraters from St. Thomas and London were present, along with others from Buffalo, Detroit, Dunnville, Batavia (N.Y.), Rochester, Cleveland and Toronto. "The parade was an imposing spectacle... interrupted by a violent thunder and lightning storm. The gathering was welcomed by Em. Sir Kt. Charles Magill, Mayor of the City. An exhibition drill by the Knights of Hugh de Payens Commandery of Buffalo was "an admirable exposition of Templar tactics." This would seem to be the first International Night held under the warrant of the Preceptory.

SOVEREIGN GREAT PRIORY, FORMED 1884

In 1884, the Order in Canada with the full approval of the Convent General assumed its independence and became the Sovereign Great Priory of Canada.

All Preceptories were required to turn in their English warrants in exchange for new warrants issued by the Canadian body. That issued Godfrey de Bouillon reads as follows:

MILITIA

TEMPLI

William MacLeod Moore,
Supreme Gr. Master

J. A. Henderson
Deputy Gr. Master

SOVEREIGN GREAT PRIORY OF CANADA

*United Religious and Military Orders of the Temple and of St. John
of Jerusalem, Palestine, Rhodes and Malta
Most Em. Frater Wm. James Bury MacLeod Moore, of Prescott,
Province of Ontario, Grand Cross of the Temple,
Supreme Grand Master of Canada.*

HEALTH

PEACE

GOODWILL

GREETING

WHEREAS a Warrant bearing date of 15th day of June, A.D. 1859, A.O. 741, was granted by the Grand Conclave of England and Wales and dependencies of the British Crown (on surrendering a Warrant dated 18th October, 1855, from the Grand Encampment of Knights Templar of Ireland), to Fraters Thos. Bird Harris, Wm. Mercer Wilson, Dougall McInnes, Wm C. Stevens, Robt. J. Hamilton, Michael Francis Shaler, Chas. Magill and Henry D. Munro, authorizing and empowering them to open and hold an Encampment of Knights Templar, and a Priory of Malta.

NOW KNOW YE that we, under the Great Priory of Canada, do grant this Warrant, Constituting and Confirming the said Fraters as a regular Preceptory under the denomination of the Godfrey de Bouillon Preceptory and numbered three (3) to be held at the City of Hamilton in the County of Wentworth, in the Province of Ontario, Dominion of Canada, and we do hereby authorize and empower our said Fraters and other subscribing members, and those who shall hereafter become such, and such as shall be regularly reported to and registered in the books of the Great Priory to meet at the city of Hamilton, aforesaid, on the first Friday in each month and proceed as a Regular Preceptory of Knights Templar, to be entitled the Godfrey de Bouillon Preceptory and to confer the several Orders of the Temple and Malta and appendant Orders upon such Holy Royal Arch Masons possessing the necessary qualifications as they may think proper, conformably to the Statutes and Regulations of the Sovereign Great Priory of Canada, and not otherwise, and to do such other acts as may be lawfully done by a legally constituted Preceptory.

And we do hereby approve and confirm the nomination of Frater Wm. M. Wilcox, the first Presiding Preceptory; Frater Wm. B. Harris, the first Constable, Frater Dougall McInnes, first Marshal, and Frater George W. Whitehead, the first Registrar of the said Preceptory and approve of their continuance in the said offices until their successors duly elected and appointed, are installed and invested; and they and the Fraters of this Preceptory shall hold and act under this Warrant as provided for by and subject to the Constitution, Statutes and Resolutions of the Great Priory, and this our Warrant of Constitution, shall continue in force so long only as the officers and Fraters of the said Preceptory shall conform to the said Constitution and Statutes, and to the Resolutions of the said Great Priory, and to the orders and decisions of the Supreme Grand Master, otherwise this Warrant of Constitution shall be of no force and effect.

GIVEN under our hands and the seal of the Sovereign Great Priory of Canada, at Barrie, in the said Province of Ontario, Dominion of Canada, this eighth day of July, A.D. 1884, A.O. 766.

JNO. McL. STEVENSON,

Gr. Registrar

DANIEL SPRY,
Grand Chancellor.

In 1886 we note the presentation of a jewel to V. Em. Kt. Thomas Hood, retiring Preceptor, by V. Em. Kt. Wm. Gibson, Provincial Prior. In his report he says; "From long personal knowledge and true friendship, a more worthy Brother is not to be found in our ranks." At the next Assembly of Sovereign Great Priory, he was elected Provincial Prior of the Hamilton District.

In the period 1881-90, the Preceptory was reported as "in a flourishing position" and "the banner Preceptory of Canada"—well-officered, and steadily adhering to the work as laid down by Sovereign Great Priory."

In 1889, with a membership of 100, it was reported as having "the largest membership in the Dominion. Their average attendance is small. They have been at considerable expense lately in fitting up and beautifying the Preceptory." A fraternal visit from Geoffrey de St. Aldemar Preceptory is noted in 1890, when the visiting Knights exemplified the consecration ceremony on seven applicants in a beautiful and impressive manner.

The Preceptory at this time had become a uniformed body, to the great advantage of the members.

THE SUPREME GRAND MASTER PASSES

In the minutes of September 1890 we find a very fine tribute paid to the memory of M. Em. Sir Knight W. J. B. McLeod Moore, Supreme Grand Master 1884-90 and Founder of the Order in Canada in 1855. A copy was ordered to be sent to his widow.

"On motion R. E. Sir Kt. David McLellan and E. Sir Kt. O. S. Hillman and Sir Kt. Gavin Stewart were appointed a committee to draft a letter of condolence to the widow of our late Frater M. E. Sir Kt. McLeod Moore.

The letter follows:

"To Mrs. W. J. B. McLeod Moore:—

The Godfrey de Bouillon Preceptory of Hamilton desire to place on record their sincere sorrow and regret on the death of M. E. Sir Kt. Col. W. J. B. McLeod Moore, one of the members of the Preceptory as well as the Supreme Grand Mastor of the Order in Canada for so many years past, one who was always zealous and faithful in the performance of every trust committed to his care, earnest in the fulfilment of duty and loyal to all the great tenets of our profession. He valiantly fought life's battles with heroic firmness and Christian fortitude, he calmly surveyed approaching dissolution and when at last he was called upon to surrender up his soul he died full Knightly, and with his armour on.

May his example both in life and in death, serve to stimulate us to deeds of more exalted usefulness; may it incite us to fresh endeavors to labor for all the great interests of humanity, remembering always that

life is not measured by years, and those things that more endear us to our brethren are not to be bought with price. He has heard the voice of our Great Captain bidding him return from the field and entered into his reward. Never again shall we greet this brave frater in our earthly asylum, but in obedience to our Emmanuel we will press the conflict until the victory is won, and we rest with our Brother on the other shore. Such is the prayer we invoke for you and your dear family, and as he cannot come back to you and yours, may your loss be his eternal gain, and may you look forward to the time when you shall be reunited.

*It is not death to die,
To leave this weary road;
And mid the Brotherhood on high,
To be at home with God.*

R. E. SIR KT. DAVID McLELLAN,
SIR KT. GAVIN STEWART,
E. SIR KT. O. S. HILLMAN.

FRATERNAL VISITATIONS

On April 27, 1891, the members of the Preceptory paid a fraternal visit to Lake Erie Commandery No. 20, Buffalo, N.Y. This was followed in May 1891, by a visit of St. Bernard Commandery, Chicago, to Hamilton and Toronto. The visit included a drive around the city, a grand concert by the band and exhibition drill by the visitors in the drill shed, and after the concert an informal lunch.

The following day the visitors went to Toronto, returning in the evening to Hamilton, where a banquet was held.

GRAND TREASURERS :

On March 16, 1892, the Preceptory and Sovereign Great Priory suffered a severe loss in the death of R. Em. Kt. David McLellan at the age of 51 years, Em. Commander and Presiding Preceptor in 1875-76, and Grand Treasurer of Sovereign Great Priory from 1877-92, Honorary Deputy Grand Master of Great Priory. Under the pressure of excessive work caused by conscientious personal attention to every detail, his health gave way; a thorough Mason, genial and kindly in disposition, modest and unassuming in his manner..

He was succeeded in the office of Grand Treasurer by Em. Knight Oliver S. Hillman, another of the Preceptory. He retired in 1906 after fourteen years of devoted service, and was honoured by Sovereign Great Priory with the rank of Deputy Grand Master. He died February 4, 1923.

PROGRESS 1890- 1900 :

The Preceptory was host to a meeting of the six Preceptories of the District on November 4th, 1892, with the Supreme Grand M. Em. Kt. E. T. Malone present. There was a large attendance of Knights.

The excellent work of the Preceptory was reported as "complete and impressive." The Preceptory "still continues the Banner Preceptory of the District, the members are enthusiastic, the membership steadily increasing and the Preceptory in a prosperous condition."

On one occasion in 1895 when Sovereign Great Priory met at Saint John, N.B., the representatives of the Preceptory received a shock on learning that the annual dues \$141.00 to Great Priory had not been paid! Someone had slipped! Another Preceptory was also disqualified, but in the case of Godfrey de Bouillon the Grand Treasurer, O.S. Hillman was himself a member of the Preceptory! He was re-elected in his absence, and later installed in his Preceptory.

The Preceptory lost some ground in this period—1893 to 1897—due largely to suspensions and withdrawals, but the set back was only temporary.

Early in 1898 the Grand Master visited the Preceptory and witnessed the conferring of the Red Cross Order, the installation of officers, and the presentation to R. Em. Kt. O. S. Hamilton, Grand Treasurer of a Past Deputy Grand Master's jewel, followed by a banquet. The Provincial Prior, Em. Kt. J. H. Mattice, remarked upon the large attendance on this occasion, and added "The exemplification of degrees was of the most satisfactory nature; in fact, for working degrees, full dress uniforming, fraternal courtesies etc. the reputation of Godfrey de Bouillon is well known."

SOVEREIGN GREAT PRIORY 1898:

Sovereign Great Priory met in Hamilton in September 1898 with Judge Daniel F. MacWatt in the chair. The Mayor of the City, E. A. Colquhoun, and the Presiding Preceptor, R. Em. Kt. John Hooper welcomed the assembly. This was the fifth occasion when the Knights had met in Hamilton, the first being 1871 under the Banner of the Grand Conclave of England, the second 1881, the third in 1885 under the newly-formed Sovereign Great Priory and the fourth in 1885, when it met in special assembly.

The Gore and the principal hotels were brilliantly illuminated for the occasion. Richard Coeur de Lion Preceptory No. 7 of Montreal brought the Royal Scot's Pipers' Band and the band of the 13th Battalion played a programme of music on the arrival of the incoming trains bringing Knights from all parts of Canada.

An outing for the ladies by the Hamilton Radial Railway to the Beach was an enjoyable feature.

A parade through the city headed by the bands was a noteworthy feature of the Hamilton meeting. A stop was made at the Drill Hall, where short addresses were made by the Grand Master, Judge D. F. MacWatt, the Deputy Grand Master, Hon. John V. Ellis; the Grand Chancellor, Will H. Whyte; Hon. Wm. Gibson M. P. and Hon. D. C. Fraser, M.P., and Provincial Prior, Guysborough, N.S., all of whom returned thanks for Hamilton's unsurpassed hospitality. Following the parade, the ladies were entertained at five o'clock tea at the beautiful residence of Mrs. John Hoodless.

Another feature was an evening concert at the armouries, where an audience of 1500 were guests of the Preceptory.

Lient. Col. Charles Magill, one of the charter members of the Preceptory in 1855, served as Presiding Preceptor in 1880 and Grand Constable the same year. He was a member of the Ontario Legislature in 1862 and led an active commercial and public life. He died December 1st, 1898.

THE PERIOD 1900-20:

In 1900 the Provincial Prior John Hooper reported that all the Orders were exemplified in a very impressive manner and that the Preceptory had had a very prosperous year and was adding some splendid material. The same sort of report continued to be made during the next ten years. The success of the Preceptory at this time was attributed largely to the Hon. William Gibson's continued interest and unselfish zeal.



HON. WILLIAM GIBSON
Supreme Grand Master 1903-04.

HON. WILLIAM GIBSON presiding Preceptor in 1878, became Provincial Prior in 1885, Grand Master of the Grand Lodge of "Canada" from 1896 to 1898, Grand Z of the Grand Chapter, 1901-02, and Supreme Grand Master of the Temple 1903-04. He was also an Active member of the Supreme Council of the Scottish Rite, a member of the House of Commons 1891 to 1900, and of the Senate 1902-1914.

One of the highlights of this period was a visit of M. Em. Kt. Gibson during 1904, when he presented nine jewels to Preceptors who had passed through the Chair of the Preceptory at various times. He complimented the Preceptory on their flourishing condition, their impressive ceremonies and their loyalty to the Order. Gibson Preceptory, Sault Ste. Marie, instituted in 1902, was named in honour of this distinguished Knight Templar.

On June 15, 1903, the Preceptory lost its senior Preceptor, John J. Mason, who had presided in 1877, in which year he also served as Grand Registrar of the National Great Priory. At the time of his death he was Grand Secretary of the Grand Lodge of Canada in Ontario.

Another honour noted in the Proceedings of Great Priory was the conferring in 1904 of the rank of Preceptor on Sir Kt. Hugh Murray of Godfrey de Bouillon Preceptory, Grand Secretary of the Grand Lodge of Canada in Ontario and a Past Grand Master of that Grand Lodge. Known, respected and loved by all for his faithful service to Freemasonry in all its branches, he died September, 1907.

In 1908 we note the purchase of a complete set of robes and equipment for conferring the Red Cross and Templar Orders. On June 19, 1909, the Preceptory furnished an escort in uniform for the Grand Master of the Grand Lodge of Canada in Ontario on the occasion of the laying of the cornerstone of the new Y.W.C.A. building in Hamilton.

The Preceptory was host to Great Priory in 1916 when M. Em. Frater A. W. Chapman presided as Supreme Grand Master. The programme included a delightful moonlight excursion on the Steamer "Modjeska" enjoyed by about 400 delegates, their ladies and friends, with the 13th Batt. band discoursing appropriate music. Owing to War conditions, entertainment was considerably curtailed.

The principal business of the session was the revision of the Statutes. The Honour Roll of Great Priory showed 404 members enlisted, of which 11 had been killed in action.

The annual reports of all Provincial Priors without exception from 1900 to 1920 were high in praise of the Preceptory's proficiency in ritual, smartness in uniform and general efficiency. Only once or twice were comments made respecting the attendance of members at regular meetings. The Preceptory during this period was the largest in the District (350 in 1919) and the third in Canada.

In this same period we note the beginning of Preceptories of Instruction frequently held under the banner of Godfrey de Bouillon Preceptory. That held on May 7, 1920 is an example of the programme.

Following an address of welcome by Mayor Booker, of Hamilton, the work of exemplifying the Orders was begun; that of the Red Cross was carried through by Plantagenet Preceptory No. 8 of St. Catharines; the novice section of the Templar Order by St. Omar Preceptory No. 62 of Galt; the Installation portion of the Order of Jacques de Molay Preceptory of Niagara Falls; the Consecration section by Odo de St. Amand No. 17 of Brantford; and in the evening the Order of Malta by Godfrey de Bouillon No. 3. The work in all instances was pronounced as well done by a committee of four Past Provincial Priors. The guest of honour was the Supreme Grand Master, M. Em. Kt. Abraham Shaw, who addressed the very large gathering at the banquet and entertainment held previously to the closing session. Undoubtedly much lasting benefit was derived from such occasions.

On June 25, 1920, occurred the death of Frater Thomas McCallum, who had served as Registrar since 1898, a period of 22 years of devoted service.

On December 3, 1920 the Preceptory received M. Em Kt. Abraham Shaw on his official visit. The work of the evening included also the official visit by the Provincial Prior, Dr. John Herod, the conferring of the Order of Malta by the Presiding Preceptor in faultless form and dignity, the presentation to the Grand Master of a beautiful gold mounted ebony cane, the installation of the officers for the ensuing year and a banquet at which the Grand Master delivered an outstanding address. The Preceptory was reported as having "had a very successful year, with an excellent staff of officers, its Past Preceptors very enthusiastic and its prospects for the future as very excellent."

THE PERIOD 1920-60

Early in this period the Preceptory suffered a gradual decline in membership due to a number of reasons, at the same time maintaining its high standards in ceremonial work.

The principal reason for the decline was the economic depression prevailing throughout most of the period.

The Preceptory reached its high water mark in membership in 1921 when a total of 397 was reached. About this time the tide turned for all Masonic bodies in Canada and the United States, due of course to the economic decline, resulting in increases in suspensions and withdrawals and a decline in the number of candidates. In spite of these set-backs the Preceptory continued its activities, the enthusiasm of its leaders was maintained and the Preceptory eventually recovered much of its numerical loss. Meetings were well attended by enthusiastic fraters, and the ceremonial work was almost faultless and exact. The Preceptory was well officered, particularly that of the Registrars John A. West (1920 to 1925) H. V. Wilson (1926 to 1935) and John A. Spittle (1936).

Visits to other Preceptories were frequent and International night was almost an annual feature which attracted the fraters from Niagara Falls, N.Y., Tonawanda, Lockport and Buffalo. In this period and since, the Preceptory observed the happy Christmas custom of having a service in the Chapel on Christmas morning and making substantial grants for gifts which were distributed by the members to the Orphanages, and to the Homes for aged men and ladies.

Among the many notable assemblies held in this period, mention should be made of the following:

On October 6, 1922, a visit was received from Victoria Preceptory, Guelph, when the Orders of the Red Cross and the Temple were conferred by Godfrey Preceptory and Victoria Preceptory respectively in almost faultless style.

At the December assembly the installation of officers by the Provincial Prior John Laird, a member of the Preceptory.

At the February meeting, 1923, the Supreme Grand Master, Dr. A. S. Estey, accompanied by the Deputy Grand Master, E. A. Evans, and the Grand Chancellor, W. H. A. Eckhardt, paid an official visit—a very memorable occasion.

On December 2nd, 1927, the Preceptory was visited by the Deputy Grand Master, R. Em. Kt. A. B. Barr. Upward of sixty Knights assembled for the occasion, when the officers were installed by the Deputy Grand Master and the Provincial Prior Grover Davis of St. Catharines. The Order of Malta was also conferred. At the banquet an orchestra of boys of the city entertained the company. The Grand Master gave a very fine address on Templarism.

R. Em. Kt. Barr again visited the Preceptory on December 7, 1928. On this occasion a party of Knights from Hugh de Payens Commandery, Buffalo also paid a visit, and participated in the installation of officers conducted by the Deputy Grand Master.

On December 2, 1938, the writer, then Supreme Grand Master, accompanied by R. Em. Kt. John H. Eydt, Provincial Prior, and others, visited the Preceptory. On this occasion there were splendid delegations from the Preceptories at Toronto, Dunnville and Kitchener. The Order of Malta was conferred in a beautiful and impressive manner by the members of the Preceptory. At the refreshment hour I spoke on the work of the Order in Canada.

On March 3, 1939, another international meeting under the banner of the Preceptory was held, with delegations from Kitchener, Galt, Guelph, Dunnville, Brantford, Niagara Falls, St. Catharines and the two Preceptories in Toronto, and about 200 Knights from the three Commanderies in Buffalo, and those at Rochester, Lockport, Tonawanda and Niagara Falls. At the refreshment hour the fare was a venison dinner, and the entertainment was provided by Hindoo Koosh Grotto Band, a musical organization which had attained fame throughout the United States and Canada.

Following the War the Preceptory emerged in 1945 as still the largest and strongest in the District with equipment, experience and leadership which

placed it in the forefront of Templarism. From 1943 on the trend in membership was upward, and has so continued since.

During the War, the International Night was suspended, but resumed in 1946 when Niagara Commandery No. 64 Niagara Falls was entertained, when over 200 Knights gathered to participate in a most memorable evening.

International Night in 1946 was outstanding with commanderies in Niagara Falls, N.Y., Buffalo and Rochester well represented. The Red Cross was conferred in full form by the home Preceptory in a most impressive manner. This was followed by a memorial service to honour the memory of Sir Kt. Carl Sauerman. At the banquet the Grand Commander of New York State gave an inspiring address on the history of the Knight Templar Order and the Grand Chancellor, R. Em. Kt. C. E. Wells gave an outline of the work of the Order in Canada.

JOHN HENRY EYDT was the second member of the Preceptory to attain to the honor of Supreme Grand Master of the Order in Canada.



M. EM. KT. JOHN H. EYDT
Supreme Grand Master 1949-50.

M. Sir Kt. Eydt served for many years as an accountant in the employ of the T. H. & B. Railway, rendering faithful and devoted service. Active in his Church, lay delegate to the Diocesan Synod for nearly forty years and a lay reader for over twenty. Prominent in all branches of Freemasonry and honoured in all, he has given devoted service to Knight Templary since his consecration in 1916. He served as Supreme Grand Master in 1949-50, and was further honoured in 1957 by his appointment as a Knight Grand Cross of the Order of the Temple.

In 1954, the Knights of the Preceptory accompanied by Sir Knights from the London, Hamilton, Toronto and Kingston Ottawa Districts attended the 141st Annual Conclave of the Grand Commandery of the State of New York, lasting three days and took part in the parade in full uniform. It was truly a great occasion.

In October, 1954, the Preceptory held their usual International Night when the Grand Master M. Em. Kt. F. G. Mann attended and the Order of Consecration was conferred in a very splendid manner.

The compliment was paid the Preceptory that "whenever you visit this Preceptory you get the impression that each and every one is striving for perfection."

In 1955, the 100th anniversary of the Preceptory was observed by the attendance of its members at St. Paul's Presbyterian Church on October 16th and a special assembly in the Scottish Rite Cathedral on October 21st.

In the same month the annual International Night was observed, with a very large attendance of visitors from the Hamilton and Toronto districts and from the Grand Commandery of New York. The solemn Order of Consecration was beautifully conferred under the direction of R. Em. Kt. W. J. Shaw. On the same evening a special function was also held in honour of Mrs. F. G. Mann, wife of the Grand Master.

SOVEREIGN GREAT PRIORY OF CANADA

PRECEPTOR	CONSTABLE	MARSHAL	REGISTRAR
1885 Thomas Hood	W. G. Reid	John Malloy	C. N. McMichael
1886 Wm. G. Reid	John Malloy	Wm. R. Fish	Thos. W. Lester
1887 John Malloy	John Funstead	" "	Arthur Doherty
1888 John Funstead	Wm. R. Fish	Oliver S. Hillman	A. Poulter
1889 " "	" "	" "	Robert Irwin
1890 Oliver S. Hillman	Gavin Stewart	D. J. Peace	" "
1891 Oliver S. Hillman	" "	" "	" "
1892 Gavin Stewart	J. H. Mattice	J. H. Mattice	Wm. R. Pray
1893 Daniel J. Peace	D. J. Peace	H. L. Davis	" "
1894 John H. Mattice	Charles Smith	Wm. Heeney	" "
1895 Charles Smith	Robert Irwin	Harry Maxey	Wm. Martin
1896 " "	" "	John McLeod	Thomas McCallum
1897 O. S. Hillman	John Hooper	T. M. Davis	" "
1898 John Hooper	T. M. Davis	James Hooper	" "
1899 Thos. M. Davis	James Hooper	Wm. H. Robinson	" "
1900 James Hooper	Wm. H. Robinson	Fred Walters	" "
1901 Fred Walter	H. P. McLeod	O. C. Diaper	" "
1902 J. P. McLeod	O. C. Diaper	Jas. Lyon	" "
1903 Wm. H. Robinson	Jas. Lyon	John Burns	" "
1904 James Lyon	John Burns	J. F. McDonald	" "
1905 John Burns	J. F. McDonald	D. W. Evans	" "
1906 J. F. McDonald	D. W. Evans	F. L. Nash	" "
1907 Daniel W. Evans	Frank L. Nash	Andrew F. Hamberg	" "
1908 Frank L. Nash	A. F. Hamberg	Wm. Birrell	" "
1909 Andrew F. Hamberg	Wm. Birrell	Jas. McCarr	" "
1910 Wm. Birrell	A. H. Dodsworth	Wm. H. Stewart	" "
1911 A. H. Dodsworth	Wm. H. Stewart	Geo. J. Foulis	" "
1912 Wm. H. Stewart	Geo. J. Foulis	Norman Clark	" "
1913 Geo. J. Foulis	Norman Clark	J. A. Locheed	" "
1914 Norman Clark	J. A. Locheed	Wm. Wickins	" "
1915 Dr. J. A. Locheed	H. V. Wilson	A. P. Goering	" "
1916 H. V. Wilson	A. P. Goering	John Laird	" "

SOVEREIGN GREAT PRIORY OF CANADA

	PREFECTOR	CONSTABLE	MARSHAL	REGISTRAR
1917	A. P. Goering	John Laird	E. A. Vollick	Thos. McCallum
1918	John Laird	E. A. Vollick	Sam Vila	"
1919	" "	" "	" "	"
1920	E. A. Vollick	Sam Vila	Alex O'Dell	John A. West
1921	Sam Vila	Alex O'Dell	H. R. Clark	" "
1922	Alex O'Dell	H. R. Clark	J. E. Weber	" "
1923	H. R. Clark	G. E. Campbell	W. M. Wickens	" "
1924	G. E. Campbell	W. M. Wickens	Wm. Turner	" "
1925	W. M. Wickens	Wm. Turner	J. A. Spittle	" "
1926	Wm. Turner	J. A. Spittle	A. L. T. Bramhall	H. V. Wilson
1927	J. A. Spittle	A. L. T. Bramhall	H. W. Hewett	" "
1928	A. L. T. Bramhall	H. W. Hewett	Geo. H. Hughes	" "
1929	H. W. Hewett	Geo. H. Hughes	John H. Eydt	" "
1930	Geo. H. Hughes	John H. Eydt	S. M. Dixon	" "
1931	John H. Eydt	S. M. Dixon	F. J. Smith	" "
1932	Snowden M. Dixon	F. J. Smith	Frank Harding	" "
1933	Frank J. Smith	Frank Harding	Geo. J. Miller	" "
1934	Frank Harding	Geo. J. Miller	C. R. Lloyd	" "
1935	Geo. J. Miller	C. R. Lloyd	H. K. Ogleby	" "
1936	C. R. Lloyd	H. K. Ogleby	A. V. Farley	" "
1937	H. K. Ogleby	A. V. Farley	W. D. Childs	J. A. Spittle
1938	A. V. Farley	W. D. Childs	Carl Sawerman	" "
1939	W. D. Childs	Carl Sawerman	W. G. Smitton	" "
1940	Carl Sawerman	W. G. Smitton	" "	" "
1941	" "	" "	" "	" "
1942	W. G. Smitton	R. P. Lehn	W. P. Mitchell	" "
1943	R. P. Lehn	W. P. Mitchell	P. MacDougall	" "
1944	W. P. Mitchell	P. MacDougall	E. Hudson	" "
1945	P. MacDougall	E. Hudson	W. J. Shaw	" "
1946	E. Hudson	W. J. Shaw	R. A. Bright	" "
1947	W. J. Shaw	R. A. E. Bright	E. Greenshalgh	" "
1948	R. A. E. Bright	W. K. Scobbie	J. H. Kennedy	W. J. Shaw

SOVEREIGN GREAT PRIORY OF CANADA

	PRECEPTOR	CONSTABLE	MARSHAL	REGISTRAR
1949	W. R. Scobbie	J. H. Kennedy	J. R. Dunbar	W. J. Shaw
1950	J. H. Kennedy	J. R. Dunbar	J. C. Leith	" "
1951	J. R. Dunbar	J. C. Leith	D. L. Ewing	" "
1952	Douglas L. Ewing	D. L. Ewing	Wm. J. Britton	W. C. Britton
1953	J. C. Leith	Wm. J. Britton	Wm. Barlow	" "
1954	W. J. Britton	Wm. Barlow	W. Dickson	W. J. Shaw
1955	Wm. Barlow	W. Dickson	F. M. Tenor	" "
1956	W. Dickson	F. M. Tenor	E. W. Mealing	" "
1957	F. W. J. Tenor	J. P. Renfrew	W. L. Pratt	" "
1958	J. P. Renfrew	W. L. Pratt	J. A. Snively	J. H. Eydt
1959	W. L. Pratt	J. A. Snively	F. Eastwood	" "
1960	J. A. Snively	F. Eastwood	S. J. Collett	" "
1961	F. Eastwood	S. J. Collett	J. N. Aldridge	" "
1962	S. J. Collett	J. N. Aldridge	R. W. Hill	" "
1963	J. N. Aldridge	R. W. Hill	J. C. Lickers	" "
1964	J. C. Lickers	J. E. Richardson	W. Harrison	" "
1965	J. E. Richardson			

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COLONEL JOHN BUTLER
Soldier, Loyalist, Freemason,
Canada's Forgotten Patriot

1725 - 1796

by R. W. Bro. Wm. W. MacDonald
P.D.D.C.M., Niagara Dist. A



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COLONEL JOHN BUTLER

Colonel John Butler

1725 - 1796

Soldier, Loyalist, Freemason — Canada's Forgotten Patriot

To reach back into history some two-hundred and fifty years and write accurately on a very polemic subject is indeed difficult. Quibbling over details and painful animosities of a past age should be avoided. Colonel John Butler marched through history during the Seven Years' War, the American Revolution, and a civil war within that Revolution. His spirit, revered by many and cursed by some, projected itself into the Revolutionary War and the outcome of the War of 1812-14.

Love, hatred, romance, fiction, legend, courage and truth blend to make his life one of the unique characters in the history of North America.

FAMILY BACKGROUND

Butler was a very common name in early American history. The ancestry of many of them is very difficult to follow. Their goings and comings after arrival, and the many family branches require hours of study to keep them even partially properly placed.

We read of a Walter Butler sailing from Barbadoes aboard the Ketch "John and Sarah" on October 20th, 1679 — destination New York. Again in history we see a Lawrence Washington married to Margaret Butler, and Augustine Washington, George Washington's father's first wife, was Jane Butler.

George Washington had a half brother Butler Washington who died as a child. George Washington's secretary for a time during the Revolution was a Butler.

In "War Out of Niagara,"¹ we seem to have Colonel John Butler's family accurately placed.

Walter Butler Sr. came from Ireland with his regiment. He was one of the sergeants who received the Queen's commission to be a Lieutenant in America January 1711. Walter was from an old Irish family who in 1192 became Butler of Ireland. One of the same line of Butlers became the Earl of Ormonde in 1513. Another the Duke of Ormonde commanded the expedition against Cadiz 1702.

At New London, Connecticut, in 1712, Walter Butler married Mary Dennison, regarded as the richest heiress in the settlement. In 1727, after Mary's death we find Lieutenant Walter Butler marrying Deborah Dennison, and she became the mother of Colonel John Butler of the famous Rangers. It was this Deborah who rejoined her husband (old Walter) in the Northern Counties above Albany in 1742.

Just when Old Walter went into the Mohawk Valley is indefinite, but there is a record of a Crown grant in the Schoharie and Mohawk Valleys to

Walter Butler and forty-two others in 1733. In 1737 Old Walter was stationed at Fort Hunter, a very early settlement situated on the south bank of the Mohawk at the mouth of Schoharie Creek. In 1735 Walter obtained a Crown grant for land on the North side of the river which included his homesite. The house was probably finished in the fall of 1742, which date coincides with an entry in a Mr. Hempstead's diary at New London as follows:²

"November 6th, 1742 Mrs. Butler, wife of Capt. Walter Butler and her children and family is gone away by water to New York in order to go to him in the Northern Counties, above Albany, where he has been several years Captain of the Forts."

BUTLERSBURY

This house built in 1742 is still standing in Butlersbury. It is on the crest of a steep hill east of old Caughnawaga. Inside, the house is remarkably large and the rooms nobly beamed. What the rooms were is still quite obvious, and the evidence of the secret staircase in full sight. From the house door, one can see the Mohawk winding out of a low range of hills on the western horizon. In its elevated position, it equals that of a "look-out" post, and from it on many occasions, the Butlers and their Indian allies must have exchanged smoke signals with their comrades far up the valley.



THE BUTLER CAMPAIGNS

From *The Reckoning*³ by Chambers we get another description of old Walter's house. The author describes the house as follows:

"Ringed by the ancient forests of the North, I saw the gray weather-beaten walls of the house. The lawns were overgrown; the great well-sweep shattered; the locust trees covered with grapevines — the cherry and apple trees to the south broken and neglected. Weeds smothered the flower gardens, whilst here and there a dull red poppy peered at me through withering tangles; lilac and locust had already shed foliage too early blighted, but the huge forbidding maples were all aflame in their blood-red autumn robes . . . The shutters had been ripped off their hinges; all within was bare and dark; dimly, I made out the shadowy walls of a hallway which divided the house into halves . . . The clapboards were a foot wide, evidently fashioned with care and beaded on the edges. The outside doors all opened outward; and I noted, with a shudder of contempt, the 'witch's half-moon' or lunette, in the bottom of each door, which betrays the cowardly superstition of the man who lived there. Such cat-holes are fashioned for haunted houses; the specter is believed to crawl out through these openings, and then to be kept out with a tarred rag stuffed into the hole — ghosts being unable to endure tar. Faugh! If specters walk, the accursed house must be alive with them — ghosts of the victims of old John Butler, wraiths dripping red from Cherry Valley — children with throats cut; women with bleeding heads and butchered bodies, stabbed through and through and perhaps the awful specter of Lieutenant Boyd with eyes and nails plucked out, and tongue cut off, bound to the stake and slowly roasting to death, while Walter Butler watched the agony curiously, interested and surprised to see a disembowelled man live so long . . ."

Chamber's romantic legend picturing the Butlers as a group of cowardly, superstitious fiends is pure fiction. In any war where fiction takes the place of facts, history becomes for the victor credit and virtue and for the defeated every evil portent and villainy imaginable.

Poems and war songs call the individual enemy evil names just because he possesses the very personal qualities that in our own loyal fellow countrymen we most admire. No refuge could save the hireling and the slave. Our enemy as you see, is a slave because he serves his cause so obediently. Yet, just such service, we call in our own country's heroes the worthiest devotion.

Old Walter was dead before the Revolution started and young Walter left for Niagara before any fighting was accomplished, so the business of ghosts, blood, prisoners, disembowelled men couldn't have happened at Butlersbury.

COLONEL JOHN BUTLER

Born in New London, Connecticut, in 1725, married Catharine Pollock, perhaps 1751, and they had five children, four boys and a girl, Walter being the oldest.

In 1743 Walter Sr. went back to Oswego and John (then about 18) went along as interpreter.⁴ In various letters in 1744 to and from Sir William Johnson to the Butlers at the difficult outpost at Oswego one can trace evidence of the Government's complete confidence in the Butlers. They were evidently intelligent, steady and reliable men. When the French were defeated at Fort

George, in 1755, John Butler was then a Lieutenant over the Indians. Mrs. Butler was a girl of twenty, the mother of possibly three children, and being left alone much of the time at Butlersbury while the Butler men were fighting in the French and Indian wars. In 1759 Col. John was with Sir William at the capture of Fort Niagara. Old Walter died that winter at Butlersbury. In June 1760 Col. John Butler went north again on a brief campaign with Sir William and six hundred Mohawks.

There was peace now in the valley for a dozen years or more. The business of Indian affairs went on with Fort Johnson the heart and center of Indian life.

While there was peace at Butlersbury, it was evidently a fatherless Christmas. John Butler had gone south for Sir William on an Indian mission. General Amherst wrote Sir William on the last day of the year that Lieutenant Butler had arrived that morning from Miamis.⁵ New Year's eve at the Butler house must have been a happy occasion. John had just arrived home with presents from New York or Philadelphia for the family. Walter would soon be ten and Mrs. Butler perhaps twenty-six.

In February 1762, John Butler was made a justice of the Peace of the County and sat in Quarter sessions in Johnstown.⁶ On December 13, 1764 we read that John Butler went down to Schenectady and bought a lot of "flowered serge" for Christmas out of which Mrs. Butler may have made some clothes or upholstered some chairs or couch.

He went down to Schenectady with Capt. Montour, the uncle of Lyn Montour with whom legend has connected Walter Butler. It is possible of course, that Montour may have brought his niece to Butlersbury to stay, while he and Colonel Butler went to Schenectady to get one John Constable to come up to inoculate the district children against smallpox.

On February 18, 1768 John Butler, Esquire, was commissioned Lieutenant Colonel in a regiment of militia foot for a territory from the west bounds of Schenectady to Anthony's Nose.⁷

In 1773, we see the Mohawk Valley busy with lands, deeds, farming marriages, gossip and general conditions of life. John Butler sat on the Bench of the General Quarter Session. It was in this same year that a mob threw 18,000 lbs. of tea into the Boston Harbour. Troubles banked up in many directions but April 1, 1775 saw the Mohawk Valley as a hive of neighbourly kindness.

By the third week in April, men who had lived and loved, and thought alike, were at each others' throats. The friendships and intimacies of the Valley were very strong. Everyone knew everyone else and now the Revolutionary War ruthlessly divided them off, both sides became far more bitter against their relatives, friends and neighbours than against a hostile invader.

JOHN BUTLER DECLARES FOR THE KING

John Butler had spent his days from his late 'teens fighting for England's cause against the French. He had sloshed cold and hungry on a hundred occasions, over ice and snow, advancing, retreating in the jaws of death. To

expect him not to be a King's man would expect him to break all laws of loyalty.

When it is realized that the Butlers were as American as Washington, that they were urged to come into high places in the continental councils, that they lost everything and Walter Butler his life in the war, that they chose the hardship of a wide frontier, when they would have been welcomed to the pleasant brothel of Sir William Howe's headquarters; it is impossible to believe they did not act from principle. The following excerpt explains in few words John Butler's attitude at the beginning of hostilities:

THE DADANASCARA — FONDA

FORTS AND FIRESIDES OF THE MOHAWK COUNTRY — JOHN VROOMAN

"Just prior to the opening of hostilities a meeting was held at Tribes Hill which was attended by some 300 men of the neighbourhood. Col. John Butler, then a Justice under the English Crown, made a speech using every influence and argument to persuade his audience to remain loyal to England, and after his closing remarks formed them into lines and called upon all to step forward who upheld England's cause. At this time there was but one man who stood firm and he was Frederick Visscher. However, as time passed, and events shaped themselves, a majority of the others changed their attitude."

In May 1775 as the war grew certain, the Butler men fled to Fort Niagara. Col. John says he arrived at Niagara Nov. 17, 1775 and Butlersbury knew them no more. Mrs. Butler (John's wife) was taken to Albany with the small children, and there held as a prisoner of war. All the Butler estates were confiscated and sold. Col. John and Capt. Walter were for the most part attached to the Niagara Garrison from this time forward.

JOHN BUTLER'S RECORD AS A SOLDIER

The following is the narrative of Lieut. Col. John Butler presented in his own language to prove his services to the British War Office:

Narrative of the Services of Lieut. Col. John Butler^s

The object of enquiry under the Act of Parliament for the relief of the American Loyalists, being services as well as losses, I have thought proper to give this Detail to be subjoined to the Schedule of my confiscated property and I feel the less Embarrassment upon the Occasion because I have full Confidence, that in such instances, from which I may appear to claim merit for myself, I may safely appeal to the Testimony of the General officers under whom I have served.

From the year 1755 and during the continuance of that war, I was continually employed in the Indian Department in Military Services, and was in the Action of Lake George when Baron Dieskau was defeated and taken, at the Attack upon the Lines at Ticonderoga on the Expedition against Cadaraqui and at the taking of Niagara, Oswegatchie and Montreal.

In 1760 when the officers of the Indian Department were principally dismissed, Sir Wm. Johnson thought proper to continue me, on Account of my Knowledge of the Indian Languages and after Sir William's death I acted under his Successor Col. Guy Johnson the Acting Superintendent.

Upon the Revolt of the Colonies in 1775, Col. Johnson found it impossible to do his duty in the place of his Residence and having

every Reason to apprehend that Scheme would be formed against his personal safety, the Indian Department being viewed with a jealous Eye, by the Americans, went to Canada, wither I accompanied him, and upon his going to England in the Autumn of that year, he appointed me his Deputy, and I was ordered by Sir Guy Carleton to Niagara where I arrived the 17 of Nov. 1775. The part that the Indians would take was at that time very doubtful. Many Rebel Emissaries had found their way among them, and availing themselves of the absence of Col. Johnson and myself, were using every Artifice to seduce them from their attachment to the King; in which I found upon my arrival they had been but too successful, and in my Endeavours to reclaim their alienated affections Lieut. Col. Coldwell gave me every assistance.

I believe Sir G. C. will do me Justice to say, that his Expectations at that period went no farther than to keep them in a state of Neutrality. His instructions to me were directed to that object. I had several conferences with the chiefs and Warriors of the Six Nations, and used every means in my Power to point out to them the Insidious Designs of the Rebels and the pernicious consequences of their joining the King's Enemies.

In this I was successful and the Rebel Emissaries were obliged to quit the Indian Country.

In 1776, when the Rebels had invaded Canada, I sent a party of Indians properly officered to join Major Foster against a Body of the Congress Troops who had taken Post at the Cedars, the event of which is well known. The remaining part of the year I employed in inculcating upon the minds of the Six Nations the necessity of their being unanimous, urging that it was not only their duty to the King, their father, but their Interest to attach themselves to his Cause. In this I happily succeeded and at my instance they sent proper messages to their Western Brethren to prevail upon them to follow their example. I call this a happy event because I am confident that without it the upper posts could not have been preserved, or at least protected from the insults of the Enemy.

In the year 1777, when every effort had failed either by Reconciliation or force to put an End to the Rebellion and when it was evident that the Indians would not any longer remain neutral, and if they were not engaged in the Part of Government that they would join the Rebels, which many of them had already done, the Plan was first formed to employ them Offensively; and I was ordered by Gen. Carleton to collect the Six Nations and such Whites as I could and to take the command of them on the Expedition under Brigr. Genl. St. Leger against Fort Stanwix. I did accordingly convene the Indians of the Six Nations, and then for the first time gave them the War belt, which they accepted and engaged in the Expedition.

I had the Honour to Command them under Sir J. Johnson at the defeat of Gen. Herkimer at Oriskany, with a Reinforcement for the relief of the Fort.

Soon after this Sir Guy Carleton did me the Honour to appoint me, Major Commandant of a Corps of Rangers to act in Conjunction with the Indians and I was ordered to Niagara where I soon completed it to the number of eight Companies.

In April 1778, the chiefs of the Six Nations received a Message from Col. Denison and Judge Jebins, on behalf of the settlement at Westmoreland (Wyoming) inviting them to a Council. The Indians having experienced the Treachery of these people, who had the Autumn before imprisoned three of their Chiefs, who had been sent

for under Pretence of a friendly Conference, applied to the Commanding Officer at Niagara, who gave Orders accordingly for me to accompany them; that they might go in such Force as would prevent a like breach of Faith and as might at the same time enable them to procure the Release of those who were in confinement. Upon our approach the first act of Hostility committed was upon two of my Indians and a squaw, who were killed by a scouting party about five miles from the Settlement.

Upon my arrival in the settlement I sent word to the commanding Officer Colonel Denison, that the Indians were come agreeable to his invitation and were ready to speak with Either as Freinds or Foes. His answer was that he was determined to fight, and that he would have all our scalps before night. The attempt was made and ended in the total defeat of the Rebel Troops. I ordered all their Forts to the number of twelve to be destroyed but forty fort in which the greater Part of their Women and Children were, was saved and not in the smallest degree molested or plundered. I have been the more particular on this Head, to contradict the infamous and false Reports, which were so industriously propagated to the Prejudice of my Party, as to have found their way into some the English Prints.

Upon my Return to the Indian Country, I employed the remaining part of the Summer in sending out Parties for the purpose of collecting Provisions for the Indians and Rangers under my Command.

In 1779 I was ordered by His Excellency Genl. Haldimand into the Indian Country to oppose a Body of Rebels, who were on the march to annoy and cut off the Indian Settlements, which I twice attempted, but from their Superiority in Force (they having as many thousands as I had hundreds) I could do nothing more, but in some degree to retard their progress.

In 1780 I was honoured by Gen. Haldimand with the appointment of Lieut. Colo. Commandant, and the Indians and Rangers under my command were employed in harassing Frontiers in order to favor the Progress of Our Southern Army which was then expected up the Hudson's River.

In 1781 I commanded a party of Indians and Rangers on an expedition under the Command of Sir John Johnson Bart, against Schoharie, Mohawk River, Stone Arabia, and Conajoharie and in 1782 I was employed in sending out parties against the Frontiers of the Rebel States, in order as much as possible to distress the Enemy.

When the treaty of peace was made known to the Indians in 1783, it was received by them with great disgust, as they conceived that they had been abandoned by the King their Father. It was not easy to remove this Impression, at the same time that the Necessity of reconciling them to the Measure was evident, and in this I laboured with indefatigable Industry.

Upon the whole my employment and exertions during the Rebellion have been confined to the Indian Department, a Service which I trust upon Enquiry will be found to be by no means less arduous, less hazardous, or less laborious than any in the course of the War. Of the importance of the Object, I have no right to judge either as a subject or a Soldier; in both Capacities I submitted this to the consideration of my Superior whose ideas of the policy and even the necessity of conciliating the affections of the Indians and of steadily attaching them to the British Government will best appear from the

unwearied pains which have been taken for that purpose from the first settlement of the Colonies.

For proof of my Conduct and of the Fidelity and Alacrity with which I have from time to time obeyed orders I have received, I beg now to appeal to his Excellency Sir Guy Carleton under whom I served until the year 1778, and to His Excellency General Haldimand under whom I served from that Period until the Close of the War, and also to the different Commanding Officers of the Garrison of Niagara.

Certificate by General Haldimand

Lt. Col. Butler

Certificate.⁹ Having perused a paper intended by Lieut. Col. John Butler to be annexed to a schedule of his property which has been confiscated by the States of America, containing a detail of His Services in the Indian Department from the year 1775, during the late War and thro'out the Rebellion in America, I hereby certify that the Particular Services stated in the said paper to have been performed during My Command of His Majesty's Forces in Canada, are faithfully set forth, having in the year 1778 found him charged with the direction and Management of the Indian Nations.

And in justice to Colo. Butler, I further certify (from the Testimonies of the Officers who commanded the district of the Upper Country,) that it is my opinion the decided part which the Six (and consequently the other) Indian Nations took in favor of the King's Government was in a great measure effected by the laborious and unremitting Exertions of His Influence with that People, and that His Services as well in the Field as in management of Indian Affairs, having been uniformly Zealous, Brave and Judicious, have deservedly obtained my fullest Testimonies of Approbation.

Given under my own hand
this 7th, day of May 1785.

Fred Haldimand

BUTLER'S RANGERS¹⁰

Sir Guy Carleton, Sept. 15, 1777, furnished John Butler with beating orders for the enlistment of eight companies, each composed of a Captain, a Lieutenant, three Sergeants, three corporals, and fifty privates.

Two of these companies were to be formed of "people speaking the Indian language, and acquainted with their customs and manner of making war," and were to receive four shillings a day, New York currency. The remaining companies, "to be composed of people well acquainted with the woods, in consideration of the fatigue they were liable to undergo," were to receive two shillings a day. The whole were required to clothe and arm themselves entirely at their own expense.

A return of the corps in the spring of 1784 showed the following "Roster:"

Lt. Col.	1	Sergeants	38
Adjutant	2	Corporals	17
Quartermaster	1	Non-Com. Officers	1
Surgeon	2	Drummers	3
Captain	9	Privates	419
Lieutenant	15		
Ensigns	1	Total	508

The Rangers were finally disbanded in June 1784.

RANGERS' ACTIVITIES

1777 — Formation authorized

1777 — Training and recruitment

June 1778 — Attack on Wyoming

September 1778 — German flats

November 1778 — Cherry Valley

Christmas at Niagara

May 1779 — Toga

August 1779 — Chemung

September 1779 — Genessee Valley

February 1780 — Fort Stanwix

September 1780 — at Detroit

— at Warrenbusch

October 1781, 25-30 — Battle of Johnstown — Walter killed at Canada
Creek October 30, 2 P.M.

November 12, 1781 — Retreat reached Niagara.

By 1785, 258 Rangers had agreed to take up land on the Canadian side. The same Rangers and their families did all in their power to protect Canada during the War 1812-14. Once again the spirit of Col. John Butler struck a blow for his King and Country.

WALTER BUTLER

Indian Atrocities falsely laid to Walter Butler

Since Walter Butler has been saddled with the most heinous crimes, it becomes necessary to take a short look at his life and pass over it far too quickly.

Walter Butler was born in 1752 the oldest of a family of five, four sons and a daughter. In May 1768 his name appears for the first time as one recommended to a position as ensign.¹¹ Walter was then sixteen. This is probably the earliest extant record of the name that was to be so cursed in the Valley of his childhood.

The childish play of Walter and the neighbouring children must have been war scenes. Indians and French against Indians and British. Good Indians and Red Coats against bad Indians and White coats.

In 1759, when Sir William led the expedition against Niagara, Colonel John Butler was on his staff and is credited with wooing the Indians friendly to the French to the British cause. Runners came dashing back to Johnstown to tell how Col. Butler arranged an easy victory and a fast capitulation.

In the Autumn of 1759, Sir William and Col. Butler came marching home in a tremendous victory parade. Walter and his younger brothers may have run down the stoney Butlersbury road to see their father go by with his troops. Young Walter, now seven, must have been thrilled with the Red-Coats and painted warriors marching by victoriously.

History records Walter Butler as a capable intelligent youth. When the teacher was ill young Walter supplied in the village school.

In Mr. Dudley Burwell's paper, Lyman C. Draper finds these remarks on Walter:

"He was a handsome youth with features cut as in a cameo, and a pale brown smooth skin, and large eyes that look upon me still sometimes in dreams with ineffable melancholy . . . Walter Butler was most perfectly built — a living picture of grace."

A letter date Jan. 14, 1775 at Butlersbury,¹² which under its professional manner, shows Walter as a practitioner in Law. (Read law and graduated at Albany). Here then, at age twenty-two or twenty-three is a handsome, capable, highly respected, well educated young lawyer. He is fluent in a dozen Indian dialects, and speaks French with ease and accuracy.

In April 1775, the war clouds proved a reality and in May Col. John and Walter were ordered to Niagara to hold the hinge of the Northern war effort. The men once gone, Mrs. Butler and the young children were taken to Albany as prisoners, and held there for six years as hostages. Who could have imagined, when John and Walter kissed their family good-bye that May night they would never again be under the roof of Butlersbury?

Walter Butler drives through life, from Montreal to Miamis, some eleven hundred miles, back to Detroit, Niagara and the Mohawk Valley, over and over again. With nerves of steel and high courage he swings back and forth on almost impossible journeys. This was nearly two hundred years ago. No Thruway out of Buffalo then, No Queensway to Montreal and Detroit — forest, rivers, a rugged terrain and a young man covering thousands of miles. A young man in a hurry for his King.

We see Walter at Niagara, Oswego, Montreal, the Cedars, Oriskeny, recruiting in the German Flats, captured, court-martialed, sentenced to death, friends gain reprieve, prisoner at Albany, escaped from Albany, at Wyoming, Cherry Valley, Detroit, Miamis and the Ross Expedition, Johnstown and death at Canada Creek. To cover all these campaigns and activities would require too much space here. We will return to Cherry Valley and the Ross expedition later all others must for the sake of reasonable brevity be passed over in this short paper.

The traditional American historians write: Cherry Valley was the work of murderous banditti, "Deeds of rapine or murder of (such) hellish hue cannot be related here" says Sabine.¹³ Sufficent (evidence) remains undoubted to stamp (Walter Butler's) conduct with the deepest, darkest, most damning guilt," says Hough:¹⁴ Butler was the archfiend on the occasion and would not listen to appeals of mercy. Again: "Through the wintry dawn Walter Butler damned his soul for all eternity while men, women and children, old and young, died horribly amid the dripping knives and bayonets of his painted fiends, or fell under the butchering hatchets of his Senecas.

The secondary historians make great point in explaining that after Cherry Valley Walter went to Quebec, but was refused an audience with Gen. Haldimand. In a letter to Col. John Butler from Haldimand, we read: I derived great pleasure in seeing Walter Butler who has given me a very satisfactory detail of his expedition (Cherry Valley).

In a letter from a Mr. McKendry Feb. 1779, Cherry Valley, we read:

Butler sent a runner to Niagara from Unadilla on the Seventeenth of Nov. with the report of the action for Mason Bolton. He says at the end, "I have much to lament that notwithstanding my utmost precautions and endeavour to save the women and children, I could not prevent some of them falling unhappily to the fury of the savages.

In Pollard's letter (a ranger at the action) we have primary evidence that Butler by stealth escorted Rev. M. Dunlap and his daughter to the safety of the Fort to save them from the Indians. Again Pollard writes while Butler was under heavy attack at the Forts, Little Beard and his Indians spread from house to house looting and killing women and children.¹⁵

There were some forty houses at Cherry Valley — the great fort and some lesser forts. The attack on the Forts started about 11 a.m. — Nov. 11, 1778. The fighting continued on until three thirty in the afternoon. While Walter Butler was attacking the Forts, thirty-two non-combatants were slain.¹⁶

Here we see a ray of Brant's treacherous Indian character. Brant had reported to Sir Guy Carleton through the (jealous) Claus, that the Butlers were holding back the Indians, surely proof positive that the Indians were being incited by Brant to ruin Walter's reputation as a soldier.

Col. John Butler alleged that Brant secretly incited the Indians in this massacre in order to stigmatize his son. Brant, on the one hand accuses Walter of holding back the Indians and on the other says the atrocities were chargeable to Walter Butler. What more easy in after years for this savage who was yet to murder his own son,¹⁷ than to charge the dead Butler with his own guilt and Indian crimes.

A letter to Col. Paulin from Captains Schank and Penhopy gave positive proof that the Esopus Indians,¹⁸ fighting with the Americans, defend the actions of Walter Butler and find him to have the qualities of a good soldier.

In a letter¹⁹ to Gen. Clinton, Walter defends himself.

18th, Feb., 1779
Niagara

Sir:

The inhabitants killed at Cherry Valley does not lay at my door — my conscience acquits me. If any are guilty (as accessories) its yourselves, at least the conduct of some of your officers. First Col. Hartley of your force sent to the Indians the enclosed, being a copy of his letter.

A long letter continues in which Walter places the evil nature of the Indians to some American leaders. He closes by saying: Col. Stacey and other officers of yours, when exchanged, will acquit me and must further declare that they received every assistance before and since arrival at Niagara.

There was never any contradiction of this statement. When Col. Stacey was released, he was in good health and had been treated well under Col. John Butler at Niagara.

The Ross expedition — Walter Butler's death.

Ross says the start was a poor one.²⁰ Only a very few Indians came and the few who did come procrastinated whatever was proposed. The force from the north under Sir John Johnston made no effort to appear. Ross entered Johnstown but determined to take to the woods. In the dismal rain at the end of a fall day, (Nov. 25th) Willett, the American General made contact.

For a short time, Ross was happy with the situation but Willett, after being almost surrounded, held his own. The whole situation changed. The Rangers defeated, tired, wet, exhausted with hundreds of miles of wilderness ahead, began retreat for Niagara. Ross in full flight was making for Canada Creek.

Ross placed Walter Butler in command of the rear guard action. In a covering action the best soldier in the field is assigned to this perilous position.²¹ Willett in pursuit of the retreating Rangers says he caught up with them at 8 a.m. and the action lasted to 2 p.m. (Nov. 30, 1781).

In Indian file upon a constant trot, Walter moved his wounded men forward into safety, damned the flagging Indians, harassed and delayed the insistent Willett and by two o'clock had the entire command across the swollen Canada Creek. Mist came down across the creek, snow was falling, the Rangers just drew to safety on the other side. The Continental scouts and Oneidas rushed up. There was a burst of fire, several bodies fell. One wore a gold-laced hat. The continental scouts and Oneidas recognized Walter Butler. They pulled off his hat and saw the bullet hole in his head. An Oneida took his scalp and the money from his wallet. This was the end of it all for the little boy who had seen the red-coated riders coming home twenty years before from Niagara.

A persistent tradition of his secret burial has it that Masonic Brothers of his father had the mutilated body returned to the Valley for a decent burial.²² To the late Dr. Taylor, rector of St. George's Church, Schenectady, is accredited the statement that Walter Butler lies buried under the third pew from the front, in the right aisle.²³ St. George's was closed for a time during the Revolution because the minister was a tory sympathizer.

John Buchan in his preface for "War Out of Niagara" writes:²⁴

Mr. Howard Swiggett has taken one figure from the campaigns and endeavoured to find out the truth about him. Young Walter Butler of the Rangers has been one of the most hotly vilified characters of popular revolutionary history.

Mr. Swiggett has set forth in his volume, soberly, conscientiously with mathematical exactness, and he has exploded once and for all the popular myth.

Walter Butler appears as a human being with a hard road to travel — a young lawyer, well educated, ambitious, devoted to friends and family, a loyalist who believed wholeheartedly in his cause; a soldier, hardy, audacious

and far-sighted; with a touch of genius in his wild speed. A humane man and a most gallant one. Mr. Swiggett calls him the typical, proud, restless, unhappy, luckless figure, who threw away his life for a lost cause. In defending Butler he brings back the whole story to sanity.

COLONEL BUTLER AND THE INDIANS

Great Britain and the United States vied with one another for the support of the Indians just as Great Britain and France had done years before. The Indians were still savages and it was always John Butler's responsibility to keep them loyal to the King, sober and within the rules of warfare.

When John Butler was eighteen he went to Oswego with Walter Sr. to act as Indian interpreter.

Sir William Johnson was at this time superintendent of Indian affairs in North America. In May 1755 John Butler, then a Lieutenant of the Indians, was running dispatches from Sir William to Braddock. He was in charge of the Indians when the French were defeated at Fort George. He commanded the Indians at Niagara in 1759 and in the following year led six hundred Mohawks in a northern campaign against the French.

In 1764 Colonel Butler was having the Indians inoculated against small-pox. The direction of Indian affairs during the next ten years went on, with Fort Johnson the very heart and center of Indian life, and it was not unusual for a thousand Indians to gather there for a council fire. During this time, John Butler's value as controller of Indians was greatly enhanced.

We see him going North and South on many missions for Sir William.

At Niagara, Colonel Butler was director of Indian Affairs for his district and head of the Indian Militia. From his arrival at Niagara, every day was occupied by some Indian affairs until the tired old Colonel was laid to rest some twenty years later. Iroquois, Mohawks, Shawanee, Senecas, Oneidas, Cayugas, Algonquins, Wyandottes, Mississaugas and dozens of lesser groups came to Niagara for Col. Butler's care. Every treaty, land purchase, war council and donation was guided by Butler.

When Col. Butler returned from England in 1786, he found great trouble had developed among the Indians. There was jealous criticism of his handling of Indian affairs for the next few years. In 1790 Lord Dorchester at Quebec writes to Sir John Johnson in Montreal concerning abuses in the Indian department at Niagara.²⁵ Col. Butler is being reprimanded behind his back for spending too much and allowing Indian goods to be exchanged at Detroit and Michilimackinac. Sir John Johnson's reply was a rather laboured and weak defence of Col. Butler. (The dynasty was at work to make trouble for Butler, of this we will read later)

In March 1790 Col. Butler demonstrated his annoyance at these erroneous accusations by writing direct to Lord Dorchester to clear all points of suspicion.²⁶ Jealousy, the green-eyed monster, knows no decency. Remember in 1795 the American news-papers were bitter against Washington over the Jay Treaty. They even called for his impeachment because he had overdrawn his \$25,000 salary.²⁷

Colonel Butler continued in the Indian service until his death. In June 1793, the worn-out old man, still mourning his wife's death of a month previous, was ordered to go to a meeting on the lower Sandusky in Ohio, between the United States and Indians.

Strange how this Indian business was never to be thrown off. An Indian took his dying son's scalp. No change, no rest for him, Indians, Indians. Haldimand blamed the Indians for Walter's death.²⁸ Gov. Simcoe said of the Indians, "That the British connexion and command rest upon the personal tenure of the frail life of Col. Butler." His health was broken by years of hardship and unhappiness. The life of one of Ontario's grand old Masons was reaching the "Sere and yellow leaf."

JOHNSON DYNASTY — INTRIGUE AGAINST THE BUTLERS

While Sir William Johnson lived, the Johnsons and the Butlers were adherents, neighbours and intimates. After Sir William's death, the jealous dynasty took on a different hue.

A look at the dynasty shows a quartet of relatives more interested in self-protection than winning a war.

Guy Johnson — Sir William's nephew and son-in-law, married his first cousin Mary Johnson.

Sir John Johnson, son of Sir William.

Colonel Daniel Claus, son-in-law of Sir William married Anne, (Nancy) Johnson. (much against Sir William's wishes)

Joseph Brant, brother-in-law of Sir William — brother of Mollie Brant, Sir William's Indian wife.

Guy Johnson and Claus shared with Joseph Brant an idea of war repugnant to Carleton and the Butlers. Carleton had far more trust in Butler than in them. Claus and Guy Johnson made "application" for leave early in the war. Cruikshank calls this "very like desertion." They were a dull and selfish pair given to writing letters.

Claus in London is seeking to make trouble for Carleton and Butler. There is proof positive that Butler desired the neutrality of all Indians.

It is certainly plain from this Claus letter from London that the Dynasty was out to make trouble for Sir Guy Carleton and the Butlers.²⁹

It is the opinion of several that had I not appeared at the expedition and Joseph Brant acted so indefatigably and cleverly with his party as to cause an emulation, the Six Nations would not have been encouraged to act, when the rebels advanced upon us, by Col. Butler. Joseph since his arrival from England has showed himself the most faithful and zealous subject his Majesty can have in America in Indian matters and deserves to be noticed as such. Joseph is perfectly acquainted with Mr. Butler's sentiments and conduct and disapproved of them; for which the latter dislikes him. I have fully wrote him and given him my opinion and sentiments how to act with the Six Nations and I am persuaded he will carry his point and bring them to action before Col. Butler gets among them, they having partly engaged to me before I left Oswego to do so and be revenged upon the rebels. The Six Nations say our hatchet is dull on account of being restrained these two years from acting against the rebels.

This unctuous pride, self-praise and intrigue borders on treason. Butler acting on orders from Carleton was a soldier. He was fighting to win a war. Sir William knew Claus, why did he not want him for a son-in-law?

When Walter Butler was at Quebec resting from the ardors of his escape from Albany, Claus wrote this disgusting letter to Sir John Johnson:

Young Butler attends at headquarters constantly though I cannot perceive that there is any great notice taken of him; he says he wants orders before he can proceed up the country. I should be sorry his flight should occasion the death of any of our poor friends.³⁰

Sir John was at this malicious chatter too. Writing Claus while Butler was getting ready to strike Wyoming, he writes: that Haldimand

asked me yesterday what Butler would be about all this time; that he thought he ought to strike a blow ere now. I told him I thought I might venture to assure him that it was not his intention, that he would remain where he was or thereabouts till he could join the army from New York with safety or till it was too late to do any thing.³¹

How ceaselessly and mysteriously the Dynasty intrigued against these brave Butlers.

In contrast see this letter written by Lord Germaine to Sir Henry Clinton:

the success of Lt. Col. Butler is distinguished for the few lives that have been lost among the Rangers and Indians he commanded and for his humanity in making those only his object who were in arms; and it is much to the credit of the officers and Rangers of his detachment that they seem to partake of the spirit and perseverance which is common to all the British officers and soldiers.³²

The cause of the Dynasty's deceit appears likely, that they knew that they were infinitely smaller men than John Butler, and infinitely less brilliant than Walter. They saw their own overlordship of the Valley, and the superintendencies lost to them if these two enormously resourceful and capable Butlers gained direct access to the Commander in Chief.

It is obvious that Claus greatly preferred to have Walter Butler stay in Albany, a prisoner. While Sir William lived John Butler was trusted above all others, but the second generation, snug and warm, in Montreal whispered together many a long winter night against the Butlers.

The connivance and stupidity of Londoners who had never seen an Indian (only Brant) made it possible for the Dynasty to secretly belittle the Butlers. Brant with his pious lies incited the savages to kill women and children and cunningly passed the crimes on to Walter Butler.

COLONEL BUTLER'S MASONIC CAREER

An old Masonic manuscript, sometime since in the possession of Robert H. Brown of Albion, N.Y., contains an account of moneys received for the charity fund of Union Lodge No. 1 of Albany, N.Y.³³

In this ancient document, under date of April 19, 1766, the following item appears:

Bro. Sir William Johnson on raising	£ 1 6 0
Bro. Guy Johnson on raising	1 6 0
Bro. Claus at entering	3 4 0
Bro. Butler at entering	3 4 0
Bro. Moffatt at entering	3 4 0
Rochat, on signing by-laws	0 8 0
Bro. Johnson on signing by-laws	0 8 0
Bro. Burne on entering	3 4 0
Bro. Trewin on entering	3 4 0

The antiquated Masonic document, from which the above information is gleaned, came into the possession of Mr. Brown from his father, Rufus Brown, of Albany, who was for many years Master of Masters' Lodge, then No. 2 of that city.

It is quite probable that Sir William went to Albany and became a Mason for the purpose of establishing a Lodge at the Hall and that Guy Johnson, Col. Claus and Co. John Butler also became Masons to insure the success of the project.

St. Patrick's Lodge No. 4, Johnstown, N.Y., was chartered in 1766, founded by Sir William Johnson. Col. Butler served this lodge as Secretary for some years. His handwriting was excellent. The records of these original minutes in possession of St. Patrick's Lodge No. 4 N.Y. for 198 years are still clearly legible.³⁴

His name first appears in the records of St. Patrick's Lodge No. 4, Johnstown, Dec. 6th, 1766, a portion of which follows:

Assembled Lodge and opened in due form
 Sir William Johnson, Bart _____ Master
 Guy Johnson Esq. _____ Sen. Warden
 Dan'l Claus Esq. _____ Jun'r Warden
 John Butler Esq. _____ Secretary

It is possible that the first festival of St. John the Evangelist ever held West of Montreal was Dec. 27, 1775 at Fort Niagara³⁵ by the King's Regiment at Foot No. 156. This Lodge was the first to carry on work in the Niagara District. John Butler, as you will recall, arrived at Fort Niagara on Nov. 17th, 1775. Is it not possible and pardonable to picture Col. Butler at this festival? He would no doubt be introduced as the Past Secretary of St. Patrick's Lodge No. 4, Johnstown, and the Masonic brother whose wife and children are in custody at Albany.

John Butler was a charter member of St. John's No. 2 of Friendship at Niagara.³⁶ By 1791 there were two lodges at Niagara and Butler was active in both. Again, we read: on the 23 of October 1787 the committee appointed by the Provincial Grand Lodge of Quebec for this purpose wrote the Grand Secretary of England as follows:

"Upon the petition of Lieut. Col. Butler a warrant was granted 10th, inst. constituting a lodge at Niagara, by the name of St. John's Lodge No. 19, of which our said Bro. Col. Butler is appointed Master."³⁷

In 1792 Lodge meetings were being held in Butler's Barracks. Records of Niagara Lodge No. 2 would indicate that the Grand Master (William Jarvis) was installed December 27th, 1792 at Freemasons' Hall, Niagara. Freemasons' Hall was the first Masonic building built in Upper Canada. Documentary evidence has proved this Hall to have been on the exact spot where "Niagara Lodge No. 2" is now situated, corner of King and Prideaux Streets.

At a meeting at Newark, Aug. 26th, 1795, called for the purpose of electing the officers to compose the Provincial Grand Lodge, the following slate of officers was elected and installed:³⁸

Rt. W. Bro. Wm. Jarvis	Prov. G.M. & Master (inst. 1792)
W. Bro. Robt. Hamilton	Prov. Dep. Grand Master
Bro. John Butler	Sr. Grand Warden
Bro. Wm. Mackey	Jr. Grand Warden
Bro. Davenport Phelps	Grand Secretary
Bro. Christopher Danby	Grand Treasurer
Bro. Robert Addison	Grand Chaplain

On April 6th, 1796 the warrant for the Provincial Grand Master's Lodge No. 1 at Niagara was issued.

In Augustus Jones' Journal,³⁹ we read that Col. John Butler of the Rangers was at York with Gov. Simcoe in 1793. "About the first work that the Rangers had to do was the making of a road from the camp to Toronto "Old Fort."

Wherever John Butler went there were Masonic meetings. Possibly the Masonic Rangers held meetings at the Old Fort in 1793-94. We know the Queen's Rangers held Craft meetings in York in 1796.

We see John Butler the Grand Old Mason coming into Masonry in 1766 and donating to charity. He was Secretary of St. Patrick's No. 4, Johnstown for several years.

In 1775 he was attending Lodge meetings in Fort Niagara. As a member and a Past Master of our first Ontario Lodges, and again as Ontario's first Grand Sr. Warden, we have ample evidence of a "Grand Masonic Soul."

Butler supervised the erection of Ontario's first Masonic hall. He helped to found and lay out two Ontario capitals, (Newark and York) and planted Masonry on every possible occasion.

Niagara No. 2, lost all its documents in the fire of March 20th, 1860. For the second time fire has deprived Masonry of many early records of the Niagara District.

The coat-of-arms of the Province of Ontario bears a Latin motto which is applicable to the Masonic life of Col. John Butler:

Ut inceptis sic permanent fidelis
"As it began, so it remains faithful"

COLONEL BUTLER AT NEWARK

During the Seven Years' War no settlement was made on the Western side (Canadian) of the Niagara River.

The peace of 1783 defining the limits of the United States placed Fort Niagara within the United States, and as such could not continue a place of abode for the Loyalists.

Butler saw Onghiaira, ancient capital of the Neutrals, become Loyal Village, Butlersbury, West Niagara, Newark and Ontario's first Capital. His duties included the direction of Indian Affairs in his district head of the Indian Militia, the senior member of the Land Board next to the commandant and the head of the Courts of Justice. John Butler was among the very first to lay the foundations of civilization in Canada West. Letters from Lord Germain to Haldimand and from Haldimand to Bolton clearly indicate who is expected to father the settlement at Newark.

Letter to Bolton —

Lieut. Col. Butler, with whom I have conversed fully upon this subject, has promised to give you every assistance in his power, and from his knowledge of farming, his being upon the spot and his acquaintance and influence with those who may be found to settle, I am persuaded you will find him very useful.⁴⁰

Clearing land was begun at once. Butler writes to Haldimand in 1780. "I have got four or five families settled and they have built themselves houses. They will want about sixty bushels of spring wheat and oats and twelve of buckwheat and a barrel of corn for spring planting.

On Aug. 25th, 1782 a census of the new settlement (Butlersbury) taken by John Butler its godfather shows sixteen families consisting of eighty three persons established.

July 20th, 1784 a census taken by Col. John Butler shows this list of persons who have subscribed to settle and cultivate the "Crown Lands" opposite Niagara.⁴¹

Number of Souls: Men 258; Women 99.

Children above ten 148; Children under ten 115.

Total 620

rations per day 521½

Sept. 26, 1785 Captain John Dease acting superintendent while Lieut. Col. Butler was in England writes:

The settlement on the Grand River is in a very promising state. My last returns from thence, which I am sure are accurate, make the numbers settled there a thousand souls.⁴²

Col. Butler must have been a busy man. The Indians on the Grand River were all his charge. On May 2, 1790 Butler writes to Sir John Johnson

stating, the Indians (Ottawas, Chippewas, Pottawatomies and Hurons) who sold a site from Port Stanley running along Lake Erie to the mouth of La Tranche (Thames) to the Governor are disappointed in the slowness of their pay for these lands.

An official report from Oswego states between May 1789 and Nov. 1791, 88 men 63 women and 114 children passed through on their way to the new settlement at Butlersbury.⁴³

"The settlement is now well established — digging, sowing, reaping, building homes, churches and a school are all under the direction of Butler. Hundreds of meeting of the Land Board were required. Loyalty, character, desire and reasons for taking up land, military, civilian and all family background were carefully checked. Removing causes of jealousy and desiring change of property caused some friction, but Butler as Court Judge, kept law and order, peace and happiness. Like Joshua he led them to the promised land and like Moses he gave them law and order."

Here we get a glimpse of the herculean task of the land board. Besides settling all the new civilian arrivals, all the Rangers must be treated fairly, and happily settled.

In 1783 His Majesty's instructions to Haldimand re-land granted reads as follows:⁴⁴

1000	acres	to	every	field officer
700	"	"	"	Captain
500	"	"	"	Subaltern
200	"	"	"	Non commissioned officers
100	"	"	"	Private Soldiers
100	"	"	"	Loyalist head of family
50	"	"	"	Single male Loyalist
50	"	"	"	Child of Loyalist

Mills, stores, dwellings, roads and the whole settlement is moving forward.

May 20, 1782 Butler writes to Major Mathews Sec. to the Gov. Gen. for iron suitable for plowshares, tools, axes, hoes, etc. "I will supply a smithy from the Rangers" says the dependable Col. John. Sept. 17, 1792 Newark gathered to see the first Parliament of Upper Canada. All were in holiday attire. The Indians with their Chiefs were present, and Col. Butler with his Rangers from the Barracks.⁴⁵

In the first Constitution of Upper Canada these were adopted:

- (1) Right of trial by jury
- (2) The common law of England
- (3) The first enactment passed by any state in the world for the abolition of Negro slavery
and many others now in our constitution.

Early this same year Freemasons Hall and Butler's Barracks were completed.

Rev. Dr. Addison arrived here in 1792 and St. Marks was established. In 1796 the Presbyterian Church was opened.

The Land Board in 1794 set aside:

4 acres of land for the Anglican Church

4 acres of land for the Presbyterian Church

4 acres of land for the Roman Catholic Church.

Here is an interesting church notice:

On Jan. 6th, 1793, the first baptism was held in St. Mark's Parish at Niagara.⁴⁶ There is a pathetic charm in the fact that the infant was "Jane," a daughter of Martin, Col. Butler's Negro, one of the slaves who had run away to join him at Niagara.

One could continue here at great length. The hungry years, the pain and anguish of bereaved parents, the lost cause. The dreams of friends and hopes in the Mohawk Valley, and the greatest pain of all — Walter's death. This paper does not permit such development.

Note the spirit of the old soldier in this letter to a life long friend in Schoharie,

Colonel Vrooman:

I am with best respects to you and the rest of my old friends. If they will accept of them, which I imagine they will if they consider me as an honest man who does his duty when ordered, however disagreeable to himself.⁴⁷

In the obituary notices in the Upper Canada Gasette the following appears:

29th, May 1793, "Died, Catherine Butler, wife of John Butler, Esq., first Judge of Common Pleas, Lieut. Colonel of old Rangers and chief agent for the Indians. Few in her station have been more useful none more humble. She lived 58 years in the world without provoking envy or resentment and left the world as a weary traveller leaves an inn to go to the Land of his Nativity."⁴⁸

Mrs. Butler's life was not free from trouble, as she was kept a prisoner in Albany solely because she was the wife of Colonel Butler, and was finally released by exchange. Such vicissitudes frequently occurred in the Revolutionary War, according to the cruel customs of the period. Mrs. Butler's maiden name was Catherine Pollock.

Col. John Butler continued to the very end in the service of his King. Three years after Catherine's death he passes on. His health was broken by years of hardship and unhappiness.

On Jan. 22, 1796 William Johnson Chew wrote from Niagara to his brother in Detroit, John Butler has lost the use of his legs. All winter he was paralyzed.

The 14th, of May he died.

On Dec. 13, 1813, Newark was burned by the Americans, and all official records lost. There is this brief mention in Mrs. Simcoe's diary, May 1796.

Sunday — 15th, Whitsunday — Col. Butler buried (His Majesty's Commissioner for Indian Affairs).⁴⁹

THE FAMILY BURIAL GROUNDS

Col. Butler had devoted a plot of ground on his estate adjacent to the town, for a family cemetery. Butler, his wife, his sons and others of his family were buried there. Memorial markers show the children's graves but no stone marks the exact spot of the gallant old Commander.

COLONEL BUTLER': IMPORTANCE IN HISTORY

If a nation is to know its national leaders, then surely it must love and respect its local patriots. If we did not have men like the Butlers, there would have been no country for Sir John A. Macdonald, and Sir Wilfrid Laurier to govern. John Butler was fighting for the Empire seventy years before Macdonald was born. Walter Butler gave up his life sixty years before Laurier was born. How Canadian children would thrill to the story of young Walter in his struggle for his King.

With his fellow Rangers Col. Butler helped lay out and establish Ontario's first and second capitals (Newark and York). During the war of 1812-14 Butler's family and all the Loyalists in the Peninsula were with Brock. In 1866-67 when the Fenians invaded the Niagara Frontier, children and grand children of the old Rangers were on guard to turn them back.

This grand old Patriot gave up four thousand acres of farm land and his fine old family home at Butlersbury (still standing). Fields in which pastured his fine black cattle, sheep and hogs. His household effects, implements and horses all were gone. John Butler never realized one penny for the loss of all this property. He received a small grant of land at Newark, a small salary as head of the court and a very inadequate pension.

In our modern society, we value the very things Col. Butler sponsored. Education, Churches, Masonic Lodges, law, order, well organized towns and productive farm lands. All these things found a capable "Godfather" in the doughty, hard working, thick-set, rapid-talking old colonel.

The campaigns carried into New York and Pennsylvania by the Rangers secured the hinge of the Northern Frontier, and Southern Ontario was saved for the Empire.

There are some excellent plaques at Niagara-on-the-Lake to the memory of John Butler. Col. John Butler School, R.R. No. 2, Niagara-on-the-Lake is also named to his memory. The Niagara Historical Society has done much to recognize John Butler's worth. It would seem logical that some worthy Provincial recognition of Col. John Butler would be forth-coming during our centennial.

John Butler seems to have been providentially raised up to accept the heartaches and hardships of a lost cause. He could never get reconciled to the death of his son Walter. What incredible and unbelievable difficulties were always thrust upon him.

It was Lord Dufferin who said: Love your country, believe in her, honour her, work for her, live for her, die for her. All these things Col.

John Butler did, but he must have recalled Shakespeare's "Ingratitude" on many many occasions.

Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen
Because thou art not seen,
Although thy breath be rude.

Freeze, freeze, thou bitter sky,
Thou dost not bite so nigh
As benefits forgot;
Though thou the waters warp,
Thy sting is not so sharp
As friend remembered not.

Show me the man you honour; I know by that symptom better than
by any other, what kind of a man you are yourself.

CARLYLE

As **M**asons surely we should all honour —

Rt. Wor. Bro. John Butler, Esq., Lieutenant Colonel in his Majesty's Service;
agent of Indian Affairs in Upper Canada, Lieutenant of the County of Lincoln;
Head of the Courts of Justice, senior member of the Land Board, Grand Senior
Warden of Upper Canada's first Masonic Grand Lodge, Ontario's first Mason.

Fifty three years in the service of his King.

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No 77

CANADIAN MASONIC RESEARCH ASSOCIATION



THE COLOURED MAN
IN
FREEMASONRY

By V. W. BRO. J. LAWRENCE RUNNALLS, P.G.S.



Read at the 40th Meeting of the Association
at Niagara, Ontario, May 6, 1964.

The Coloured Man In Freemasonry

In recent years, the integration of Negro and white residents of southern United States has been constantly in the news. Such being the case the Negro question as far as Freemasonry is concerned is a subject that should be of current interest.

Search as you will you cannot find in Masonic literature where there is a colour bar to initiates. It is the exception to the general rule, but from time to time coloured men have joined regular lodges in Canada, the United States and in many countries of the British Commonwealth. In the States of New York, Massachusetts, Indiana, North Carolina, as well as in others there have been instances of such initiations. Several lodges have been founded for the express purpose of having a Masonic home for Negroes and these have been very successful.

JOSHUA B. SMITH

Records indicate that many coloured men have attained honoured rank and have advanced to the higher degrees. One of these, Joshua B. Smith, was raised in St. Andrew's Lodge, Boston, in 1867, and affiliated with Adelphi Lodge, South Boston. Smith, who was renowned as a caterer, became a Warden of his lodge, was a Royal Arch Mason and became a Knight Templar and a Thirty-third degree Scottish Rite Mason. For the term 1873-4, he represented the City of Cambridge in the Massachusetts Legislature.

ALPHA LODGE No. 116

In Newark, New Jersey, a lodge of coloured men was chartered as Alpha Lodge, No. 116, in 1871 under the regular Grand Lodge. The first petition was presented by ten white brethren. As soon as the warrant was granted, twelve coloured men and one white man petitioned for initiation. All but one became members. This resulted in considerable discontent among the other lodges but all was found in "exact accordance with Masonic law and usage."

Coloured brethren soon took office and seven years after the founding, Abram T. Cooke, the first initiate, was installed as Worshipful Master. Since then few white candidates presented themselves and since 1929 none but coloured men have been members.

WAVERLEY LODGE No. 597, EDINBURGH

Another instance is found in the records of Waverly Lodge, No. 597, Edinburgh, Scotland, where we find ten coloured brethren receiving all the degrees in May and June, 1904. Six were from New York, and one each from Illinois, Indiana, Alabama and Ontario. All were members of a travelling theatrical company.

UNION LODGE No. 18, HALIFAX, N.S.

Prior to the formation of the Grand Lodge of Nova Scotia, five coloured men joined Royal Sussex Lodge, No. 704 (Eng.) now No. 6 (N.S.), Halifax in

1855. The next year, they applied for and received a dispensation from the Hon. Alexander Keith and on December 5, 1856, they and several white men were granted a warrant as Union Lodge, No. 994, by the Grand Lodge of England. In 1869, Union joined with other English lodges in the Province, to unite with the Grand Lodge of Nova Scotia, formed in 1866 and received the number 18 on the new Register.

About 1910, they started accepting petitions from any man of colour no matter where he resided, whether in a Canadian province or in the United States or West Indies. This was contrary to Masonic usage. About the same time the secretary got careless in keeping records. As the result of the irregularities, Grand Lodge forfeited the charter in 1916 and those in good standing were given demits. A number of them immediately joined other lodges.

One of the most noted of these was the Rev. Dr. William A. White, pastor of Cornwallis Street Baptist Church,, who was raised in Union Lodge, October 16, 1905, later affiliated with St. George's Lodge, No. 20, Wolfville in 1931, continuing as a member until his death in 1936.

During the Grand Mastership of our Secretary, M. W. Bro. R. V. Harris (1931-35), he made a determined effort, along with Brother White, to revive Union Lodge. There was opposition to this move, however, and on the death of Brother White, the matter was dropped.

ELSEWHERE

Records indicate that many lodges in the Commonwealth have not hesitated to accept coloured members. This is very common in the West Indies. In Jamaica, there are lodges warranted by English, Scottish and Irish Grand Lodges. In the lodges under English and Scottish charters, the great majority of the brethren are coloured. The same is true of the lodges in Antigua, Grenada, Trinidad and other West Indian islands.

PRINCE HALL ALLEGIANCE

Besides the regular lodges that have Negro members, there has grown up a parallel group of lodges that cater to Negroes only. They are known as Free and Accepted Masons, Prince Hall Affiliation. (F. and A.M., P.H.A.) They date back to the 1770's when Prince Hall (Prince was not a title but a Christian name) was initiated into Masonry. First, let us learn about this man.

PRINCE HALL

(Taken from the 104th Annual Communication Booklet, of F. and A.M. (P.H.A.), held at St. Catharines, August 1959)

Prince Hall was born September 12, 1748, at Bridgetown, Barbadoes, B.W.I. His father, Thomas Prince Hall, was an Englishman and his mother a free coloured woman of French descent. When twelve years old, Prince was apprenticed to a leather worker, and made rapid progress at the trade.

His greatest desire, however, was to visit America. When he confided his wish to his parents, they gave him no encouragement, but he was determined to go, and with eager eyes watched every sail that entered the harbour, in the hope that he might hear the words "bound for America." At last, the opportunity came. One morning in February 1765, young Hall heard the glad tidings that there was a vessel in port bound for America. He at once saw the captain and offered to work his way for the passage. The captain hesitated, but seeing that the lad meant what he said, he finally agreed to take him.

The vessel arrived in Boston, Massachusetts, in March 1765. Prince Hall was at this time seventeen years of age, small in stature, but his slight frame was surmounted by a shapely head with refined features. He at once sought employment and worked steadily during the day and took private lessons at night.

By the age of twenty-five he had saved a small sum from his earnings which he invested in real estate and became a taxpayer and voter.

The preaching of Richard Boardman and Joseph Gilmore attracted him and he became a member of the Methodist Church, and seized every opportunity to extend his knowledge of the Bible. He was widely known as a genuine Christian and faithful friend. He joined the ministry and became an eloquent preacher.

Prince Hall's first church was located in Cambridge, Massachusetts, and he soon built up a prosperous congregation, and often preached to and lectured his Lodge, African, No. 459, in the Golden Fleece Hall, Water Street, Boston.

In 1775, Prince Hall made applicaiton to Hancock and Warren, of the Committee of Safety, to enlist the slaves, then in the Colonies, in the Revolutionary War, thinking it would pave the way to their freedom. This was refused. Prince Hall, finding that he could not get recognition of the slaves from that body, headed a committee of freemen, consisting of Cyrus Jonbus, Benaton Slinger, Thomas Sanderson, Prince Taylor, Boston Smith, Peter Best, and others and waited on General George Washington, who had just taken command of the army around Boston, informing him that the coloured freeman desired to do their own fighting, and wanted to enlist in the army.

Prince Hall was much interested in the uplifting of the people with whom he was associated. Intellectually he was far superior to most men of his day. He entered the Revolutionary Army in February, 1776, joining Captain Dillingham's company, and when thirty years old his name appeared three times on the Continental Muster Rolls.

Prince Hall's name was mentioned a dozen times in the newspapers, and frequent reference was made to him in the council records. On November 26, 1785, he wrote to Governor James Bowdoin in the interests of his Lodge and offered his services to the Commonwealth. Two years later, a member of his Lodge and other freeman of New England were carried off on a ship to be sold into slavery. He at once petitioned the House and Senate, and they, with the

Governor, took the necessary steps to have the captives returned to Boston, which was accomplished early in the spring of 1788.

Prince Hall married twice. His first wife was Sarah Ritchery who died on February 26, 1769, at the age of twenty-four years. After the War he married Phoebe Baker, a bright and intelligent girl. They resided in one of Prince Hall's houses, located on Philip Street, Boston, and their home was the meeting place for the great leaders of his day.

His death took place in Boston on December 7, 1807 and he was buried in Copp's Burying Ground, Boston.

PRINCE HALL BECOMES A MASON

On March 6, 1775, Prince Hall and fourteen other free coloured men were initiated in Boston by Army Lodge, No. 441, which was a military lodge attached to the 38th Foot, one of General Gage's regiments.- This lodge was warranted by the Grand Lodge of Ireland and at the time Sergeant J. B. Batt was Master. Some have claimed that such a lodge had no right to initiate civilians. From 1768 that was the rule but it applied only where there was an Irish civilian lodge in the community. There was no such lodge in Boston at the time. The Grand Lodge of England had no rule until 1815. We must conclude then that Prince Hall's initiation was quite regular and legal.

The 38th foot, had been stationed in the West Indies between the years 1706 and 1765, consequently, many Negroes had been recruited as soldiers, so that when it reached Boston, some of the Negroes who were members of Lodge No. 441, became acquainted with Prince Hall also from the West Indies.

The regiment was removed from Boston on March 17, 1776, to New York City where Lodge Lodge No. 441 participated in the erection of the Grand Lodge of New York in 1781.

AFRICAN LODGE No. 459

On the removal of the regiment, the Negroes had no Masonic home. So on July 3, 1776, a group of unaffiliated members met and organized their own lodge which they named African Lodge, No. 1. Official acknowledgement of the legitimacy of this lodge was almost immediately made by John Rowe of Boston who was the Provincial Grand Master over North America where no other Provincial was appointed. In almost identical fashion, Union Lodge of Albany, now Mount Vernon Lodge, No. 3, under the Grand Lodge of New York was born. Rowe issued a "permet" authorizing the Lodge to appear publicly as a Masonic body in procession on St. John's Day and to bury its dead. In essence this was a valid charter.

For nine years after Prince Hall's initiation, things went smoothly. The coloured members and those who had been initiated elsewhere met in African Lodge and fraternized freely with other lodges and enjoyed the privileges accorded to all Masons.

As African Lodge had no formal charter, it was decided to apply to the Grand Lodge of England (Moderns) for one. This was done on March 2 and June 30, 1784. Why the double application is not stated but perhaps the first one went astray. On September 29, the warrant was issued on behalf of the Duke of Cumberland, Grand Master. It was not delivered, however, until three years later owing to the fact that the brother who was to deliver it failed to call for it. On May 6, 1787, by virtue of the charter, African Lodge, No. 459, was legally established. Prince Hall became its first Master.

The original charter is in existence today and is kept in a safety deposit box in the City of Boston, and has been on inspection from time to time. (A transcript of it is given in the appendix). It is believed to be the only original charter issued by the Grand Lodge of England, which is now in possession of any lodge in the United States. On May 18, 1787, a list of members of this Lodge showed 18 masters, 4 "crafts" and 11 entered apprentices. Twenty-three of the names on the list are not of the original fifteen.

After African Lodge was once warranted it thereafter functioned as a Mother Lodge, that is to say, it assumed authority to establish other lodges much as it had been itself founded by the Irish lodge in 1776.

PRINCE HALL GRAND LODGE

When the white lodges in and around Boston decided to erect their own Grand Lodge, independent of England, they did not invite African Lodge, No. 459, to take any part in the affair. The reasons for this are not known. It may have been what is today referred to as "the colour bar." It is true that the Boston brethren also failed to invite members of St. Andrew's Lodge under the Scottish constitution — but this omission was later repaired.

Left on their own, the Negro brethren had perforce to take some action. They could no longer as loyal Americans continue to give allegiance to the Grand Lodge of England, and finding themselves unacceptable to the Grand Lodge of Massachusetts, they called a "General Assembly of the Craft" on June 21, 1791. This meeting was held at the Golden Fleece when, without any authority — beyond ancient custom — they formed a Grand Lodge with jurisdiction over the whole of the then United States. Prince Hall became the Grand Master which position he held until his death in 1807.

Under authority of his Grand Lodge constitution, Prince Hall granted a charter on March 22, 1797 to African Lodge, No. 2, Philadelphia, Pa., and the next day one to Hiram Lodge, No. 3, Providence, R.I. These two lodges immediately began to act as Mother Lodges, issuing charters to subordinate lodges. In this way Negro Masonry spread throughout the United States and even beyond its border.

On June 24, 1808, a short time after Prince Hall's death, at the call of Nero Prince, the Deputy Grand Master, representatives of the three lodges met in Boston to re-organize the Grand Lodge. At the same time, its name was changed to Prince Hall Grand Lodge, F. and A.M., as a memorial to their founder.

It may be of interest to note that the Prince Hall Grand Lodge was actually founded before the United Grand Lodge of Massachusetts. It took some time after the first meeting of the Boston lodges before the Grand Lodge became a reality. Prior to 1792, three groups claimed jurisdiction over the lodges. They were St. John's Grand Lodge, 1733-1792 (English register), Massachusetts Grand Lodge, 1769-1792 (Scottish register) and the Lodge of St. Andrew, all of which worked independently.

The Prince Hall Grand Lodge was not organized with any prescribed territorial jurisdiction as is usual. This violated the doctrine of "exclusive territorial jurisdiction."

Early in the nineteenth century, the Negro organization spread rapidly until there are today thirty-eight Grand Lodges in the United States with additional ones in Canada and in Liberia, West Africa. The largest in Mississippi with 586 subordinate lodges. The smallest is Rhode Island with five.

NEGRO MASONRY COMES TO CANADA

Prince Hall Freemasonry was sponsored in Canada by T. C. Harnley. In 1851, he was deputized by the Grand Lodge of New Jersey to erect lodges in the Province of Canada. The first lodge organized was Mount Olive, No. 1, in Hamilton. Its charter was dated December 27, 1852 and is still active. The second was Victoria, No. 2 St. Catharines, on June 7, 1853. This lodge later lapsed. Third was Olive Branch, No. 3, at Windsor, Ontario, in October 1854.

A Past Grand Master of the Compact Grand Lodge of New York and a Grand Master of the National Grand Lodge organized the three lodges into a Grand Lodge for Canada on August 25, 1856. The title chosen for the organization was "Widow's Son Grand Lodge of the Province of Canada." Benjamin F. Stewart, Deputy Grand Master of the Grand Lodge of New Jersey, became the first Grand Master and Joseph F. O'Banyoun the Grand Secretary.

When the Dominion of Canada came into being by Act of the British Parliament, on July 1, 1867, "Upper Canada," or "Canada West" as it had been known before the Act of Union of 1841, now became the Province of Ontario, and "Lower Canada" became the Province of Quebec. This governmental act caused the Widow's Son Grand Lodge to be dissolved and re-organized so as to include all the lodges in the new province. The re-organization took place at Chatham, Ontario, on October 22, 1872, when the warrants of all the lodges were surrendered and new ones issued under the enlarged Grand Lodge. Benjamin F. Stewart was elected Grand Master and Ezekiel C. Cooper, Grand Secretary, and the title was changed to the Grand Lodge of the Province of Ontario. Since this title resembled closely the Grand Lodge of Canada in the Province of Ontario, a change was made in 1919 to the present name, the Most Worshipful Prince Hall Grand Lodge, F. and A.M. (P.H.A.) of the Province of Ontario.

Lodges Nos. 2 and 3 soon became inactive but were later replaced by new ones. In all, twenty-four lodges have existed under the Grand Lodge from time to time. Ten, only, remain today. Along with Mount Olive Lodge, they are

North State, No. 7, Windsor; Lincoln, No. 8, Amherstburg; St. John's, No. 9, Chatham; North American, No. 11, Windsor; Central, No. 18, Harrow; Eureka, No. 20, Toronto; St. Luke's, No. 21, St. Catharines; Scenic City, No. 23, Owen Sound; and Mount Moriah, No. 24, Montreal. There are a few more than 300 members on the several rolls.

Besides the ten lodges giving allegiance to the Grand Lodge of Ontario, there are four other Canadian Negro lodges. They are Alta, No. 21, Victoria and Resolution, No. 16, New Westminster, both of which comes under the jurisdiction of the Grand Lodge of Washington; Regent, No. 5, Winnipeg under Minnesota and Mount Messiah, No. 87, Halifax under New York.

HIGHER ORDERS IN FREEMASONRY

Prince Hall Grand Lodges have copied regular ones in establishing higher orders. They have practically all branches although not in Canada. The chief one in this country is Order of the Eastern Star. The one who supplied much of the information for this paper claims to be a 32 degree Mason belonging to a Scottish Rite body in Buffalo.

Unfortunately, exact information was not readily available and so could not be included here.

EQUITY AND MOUNT MESSIAH LODGES, HALIFAX, N.S.

It might be well to relate the circumstances surrounding two lodges in Halifax, each of which was organized to accommodate Negro members.

As stated above, Union Lodge, No. 18, was an active lodge in Halifax from 1856 to about 1916. The majority of its members were Negroes.

About 1932, a move to restore the Lodge met with no success. By 1945, with three members of the lodge still in good standing, it was judged expedient to make another attempt at revival of a lodge for coloured people.

To give the movement a good start, it was decided to abandon former plans and to organize a new lodge, to be called Equity Lodge, and which would be made up of both white and coloured members. Our esteemed secretary, M.W. Bro. R. V. Harris and two other Past Grand Masters along with eleven Past Masters became charter members. A petition was filed with Grand Lodge in April 1947 which resulted in its institution on March 1, 1948. On this occasion the Deputy Grand Master presided and two of the surviving coloured members of Union Lodge became officers.

During its first year, W. Bro. James Crosby, the first Master, died and Bro. A. B. Crook was appointed to fill the vacancy. The Lodge continued active and was well represented at District meetings and District church services. The members were keenly interested in the educational side and ceremonial work and the attendance at their own meetings was almost 100%. The D.D.G.M. recommended the issue of a warrant and on June 8, 1949, this was granted and the number 106 assigned to them. The Lodge was constituted and consecrated on October 17, 1949 by M.W. Brother Rev. George R. Thompson, G.M. He was

assisted by four Past Grand Masters in the presence of over three hundred brethren, one of the most notable occasions in the history of Masonry in Halifax. The charter members included three Past Grand Masters, M. L. Fraser, A. H. MacMillan and R. V. Harris.

Equity Lodge has since its institution taken its place alongside other lodges in the Province and has been active in every worthy Masonic endeavour. Time has proved the wisdom of the venture.

MT. MESSIAH LODGE (P.H.A.)

About the time negotiations were undertaken to organize Equity Lodge, representatives of Prince Hall Masonry of New York came to Halifax, at the invitation of local Negroes, to try to extend that organization into Nova Scotia. Grand Lodge officers attempted to channel the interests of all coloured men into the regular organization. It was thought this would make for harmony among the coloured residents and would avoid two struggling groups.

Despite the warning of the Grand Lodge of Nova Scotia, the Prince Hall organization went ahead and on July 27, 1946, a lodge called Mount Messiah was given a dispensation by the Grand of New York (Prince Hall Allegiance). Thirty-one applications were received, balloted for and the candidates initiated, passed and raised in one evening! The Master elected and installed was Arthur M. Callander and the secretary, Joseph W. Johnson.

Even after the institution of the Lodge, negotiations were continued to effect a union between the two factions but to no avail.

On April 14, 1848, Mount Messiah Lodge, No. 87, was constituted but all was not harmonious. Rev. W. P. Oliver, the Master of the Lodge at the time, demitted and joined Equity Lodge. He is recognized as a leader of his people and a man of standing in the community.

Since 1948, the isolation of Mount Messiah Lodge from sister lodges in Prince Hall offiliation has been the chief hindrance most detrimental to its success. The nearest lodges which its members can visit are in Boston and Montreal. The distance from New York makes it exceedingly difficult to supervise it.

The existence of two lodges for coloured people in Halifax has caused much confusion in the public mind and requires much explaining. This is good for neither lodge. The coloured population of Halifax and neighbourhood includes a considerable number who cannot afford Freemasonry. A survey shows that there is material enough for only one good lodge. Often because of expediency, members are taken into Mount Messiah Lodge who ought not to be accepted. This tends to cheapen Masonry and leads to trouble.

It has been reliably reported that the Lodge has accepted petitions from applicants in Barbadoes, Jamaica, Bahamas, etc., who have no residence in Nova Scotia, and who cannot possibly benefit the Lodge or themselves. They join in the belief that they are joining the kind of Masonry they have in the West Indies and are not often told the difference until it is too late.

To make it equally serious, many of the members of the two lodges are members of the same church, Cornwallis Street Baptist Church, where Rev. W. P. Oliver was pastor.

About ten years ago, still another attempt was made to draw the groups together. This might have been accomplished but the Prince Hall group refused to submit to the necessity of each individual petitioning for initiation rather than for affiliation. On March 3, 1955, the New York Prince Hall Grand Master wrote, in part, as follows, "It is our opinion that until we have positive assurance that the members of the Lodge will be welcomed into your Grand Lodge without any strings attached, the charter of this Lodge will remain in force."

And so the matter stands to the present.

NOTES CONCERNING RECOGNITION OF PRINCE HALL MASONRY

When discussing Negro Masonry with members of our lodges, one inevitably is asked the question, "Why don't we recognize these Masons?" The following notes may help to provide the answer.

On a number of occasions, Prince Hall Grand Lodges have made attempts to have regular Grand Lodges afford them recognition. In 1869, the Prince Hall Grand Lodge of Ohio presented a petition to L. W. Bierce, Grand Master of Ohio, praying that his organization grant charters to the coloured lodges in place of the warrants they then held. No action was taken immediately but in 1875, Asa H. Batton, Grand Master, recommended the union of the two bodies. However, a committee reported adversely on the plan, fearing that the resulting mixture might weaken Masonry in the State. It did recommend partial recognition. Final action was postponed for a year.

In the meantime, many Grand Lodges bitterly opposed such a move. Grand Master Bollen of Nevada demanded that the whole subject be studied thoroughly before any type of recognition be granted. So much criticism arose that in 1876 the Ohio brethren voted to drop the whole matter.

In 1897, two Negroes, C. A. Ridout and Gideon S. Bailey, members of Prince Hall lodges in Pennsylvania, while sojourning on the West Coast, Petitioned the Grand Lodge of Washington for the privilege of fraternal intercourse. After considering the matter at its annual communication in 1898, the Grand Lodge adopted resolutions stating substantially that Masonry, being universal, colour and race cannot be made a test of a candidate's fitness for the degrees and that Washington would not prohibit its lodges from fraternizing with Negro Masons who had received their degrees in lodges tracing back to African Lodge, No. 459, or to lodges authorized by it or by Prince Hall, and that as the white and black races in purely social matters, preferred to remain separate it would offer no objection to the Negroes forming their own lodges and even their own Grand Lodge.

So started another Masonic war far more bitter than the Ohio affair. Pennsylvania admitted that colour was no bar to initiation but became highly incensed because Washington had recognized Masonry which Pennsylvania held to be spurious and had voted to share its jurisdiction with the Prince Hall institution. Relations were then broken off with Washington. Other Grand Bodies took similar action. Among them were those of Prince Edward Island and British Columbia.

In 1899, Washington took steps to rectify the situation and in due course harmony among Grand Lodges was restored, the last to act being New Jersey which held out until 1906.

Several cases where Negro lodges initiated white candidates caused trouble temporarily but did not attain major proportions.. As stated previously, a lodge was warranted in Halifax for the express purpose of having a Masonic home for Negroes of that city. Its charter did not state this fact but this was understood.

In 1927, a dispensation to open a similar lodge in Montreal was refused "as it would be a grave error to recognize any distinction in race or colour in this jurisdiction."

In recent years, several Grand Lodge committees have made exhaustive studies of Prince Hall Masonry. One of these was made in 1946 by Massachusetts, the report of which is given in an appendix.

A booklet compiled in 1961 by the Masonic Research Association of Anchorage, Alaska, reported on a large number of pronouncements relating to Negro Masonry by the several Grand Lodges. Several are quoted herewith:

The Grand Master of "Canada" (Ontario), in 1899, stated: "Aside from any views I may have regarding the legitimate standing of Prince Hall and his associates and of African Lodge, No. 459, constituted under a Warrant from the Grand Lodge of England, I have strong doubts as to the right or power of African Lodges to constitute other lodges or to form Grand Lodges."

On April 12, 1960, the Grand Secretary of the United Grand Lodge of England wrote: "Prince Hall was never appointed Provincial Grand Master of any territory and the Warrant of Constitution of 1784 conferred no power on any member of African Lodge to constitute other lodges or to create a Grand Lodge."

To end his book, the author stated: "Neither the Grand Lodge of England, nor the Grand Lodge of Scotland nor the Grand Lodge of Ireland nor any of the fifty-eight regular Grand Lodges of the United States and Canada have ever recognized any of Prince Hall Grand Lodges. This is prima facie evidence that the sixty-one Grand Lodges whose membership composes the overwhelming majority of the regular Masons of the world consider the Prince Hall Grand Lodge clandestine."

To sum up, there seems to be a place in the order of things for both regular and Negro Masonry but there can be no fraternizing between them.

APPENDIX I

ORIGINAL CHARTER

Granted By The Grand Lodge of England (Moderns) in the year of 1784

"Warrant of AFRICAN LODGE, No. 459"

Warrent of CONSTITUTION: A.G.F.

TO ALL AND EVERY:

Our right worshipful and loving brethren: We, Thomas Howard, Earl of Effingham Lord Howard; etc.; Acting Grand Master, under the authority of his Royal Highness, Henry Frederick, Duke of Cumberland, etc.; Grand Master of the Most Ancient and Honourable Society of Free and Accepted Masons, send greeting:

Know ye that we, at the humble petition of our Right Trusty and well beloved brethren, Prince Hall, Boston Smith; Thomas Sanderson, and several other brethren residing in Boston, New England, and North America do hereby constitute the said brethren into a regular Lodge of Free and Accepted Masons, under the title or denomination for the African Lodge, to be opened in Boston, aforesaid and do further; at their said petition and of the great confidence reposed in every one of the said above named brethren hereby appoint the said Prince Hall to be Master; Boston Smith, Senior Warden; and Thomas Sanderson, Junior Warden for the opening of said Lodge, and for such further time only as shall be thought by the brethren thereof, it being our will that this, our appointment of the above officers, shall in no wise affect any further election of officers, of said Lodge as shall be consistent with the Grand Laws of the society, contained in the Book of Constitutions; and we hereby will, and require of you, the said Prince Hall; to take special care that all and every, the said brethren are to have been regularly made Masons and that they do observe, perform, and keep all the rules and others contained in the Book of Constitutions; and further, that you do from time to time cause to be entered in a book kept for that purpose, an account of your proceedings in the Lodge, together with all such Rules, Orders and Regulations as shall be made for the good government of the same that in no wise you omit once in every year to send to us for our predecessors, Grand Masters, or Royland Holt, Esq., our Deputy Grand Master for the time being an account of your said proceedings and copies of all such Rules, Orders and Regulations as shall be made as aforesaid, together with the list of the members of the Lodge, and such sum of money as may suit the circumstances of the Lodge and reasonably be expected toward the Grand Charity.

Moreover, we will, and require of you; the said Prince Hall, as soon as conveniently may be, to send an account in writing of what may be done by virtue of these presents.

Given at London under our hand and seal of Masonry, (SEAL) this 29th day of September, A. L. 5784 A.D. 1784 by the Grand Master's command.

R. HOLT,

Deputy Grand Master.

Attest:—William White, Grand Secretary.

APPENDIX II

NEGRO MASONRY

(Report March 12, 1947 — Grand Lodge, Massachusetts)

November 25, 1946.

To the Most Worshipful Grand Master of Masons in Massachusetts:

The Committee appointed by you to consider and report on the subject of Negro Freemasonry in Massachusetts, begs leave to submit the following report:

It has been a full half century since our Grand Lodge has considered the subject of Negro Freemasonry. Then, and in all previous studies of the subject, attention was directed primarily, if not solely, to the question of the technical regularity of the origins and early history of Negro Freemasonry. In the light of the evidence then available, it was believed that it would not, according to Masonic Law, be regarded as Legitimate Freemasonry. On the same evidence the same conclusions would presumably have been reached—and perhaps even more emphatically if the individuals and lodges in question had been white instead of coloured.

In the intervening half century, Masonic historical research has made much progress, and the emphasis has changed considerably in Masonic thinking with respect to some of the factors involved in any such inquiry. The legality and regularity of each organizational act is now tested according to the law and customs of its date rather than by those of the present.

Your Committee finds that according to the then prevailing Masonic law and custom, the origin, early procedures and subsequent development of the so-called Prince Hall (Negro) Freemasonry in this Commonwealth have been, and are, regular and legitimate. Moreover, there is reliable and uncontradicted documentary evidence, dated June 30, 1784, that African Lodge, of which Prince Hall was Master, was, in 1776, granted a "Permet" by John Rowe of Boston (then Provincial Grand Master over North America where no other Provincial was appointed), "to walk on St. John's day and Bury our dead in form," etc. Rowe became Provincial Grand Master in 1768.

Thus for 170 years African Lodge and its successors have been functioning in Massachusetts in good faith and with the justifiable belief that their origin and procedure were as regular and legitimate as we have thought ours to be. Obviously, we do not presume to pass upon conditions prevailing in any other jurisdictions.

It is understood that there are other groups of Negroes who claim to be Masons but we have found no evidence in support of such claims, and our conclusion thus far is that the so-called Prince Hall (Negro) Freemasonry is, alone, entitled to any claim of legitimacy among Negroes in this Commonwealth.

Members of this Committee have inspected the original charter of African Lodge, No. 459, granted by authority of H.R.H. the Duke of Cumberland, Grand Master of our own Mother Grand Lodge of England, dated 29th September, 1784, appointed Prince Hall (a Negro resident of Boston) to be its Master. This is the source of all "duly constituted" Prince Hall Freemasonry, and is now in the possession of the M.W. Prince Hall Grand Lodge, F. & A.M. of Massachusetts. Our Grand Lodge traces its history as a "duly constituted" organization to 1733, and Prince Hall (Negro) Freemasonry to 1787 when African Lodge began to function under its Charter. Thus for more than a century and a half, these two branches of Freemasonry have existed side by side in this Commonwealth, each by its own preference adhering strictly to its own racial sphere of activity and without intervisitation.

There is need for unifying and strengthening all influences for the improvement and uplifting of mankind. Freemasonry seeks to build character and promote brotherhood among all men. These objectives have nothing to do with race or colour or social or economic status. In this country, the welfare and the future of the white and coloured people are interdependent and largely identical. Each has its own schools and colleges and churches and societies, but both have the same ultimate hopes and aspirations; both make common sacrifices in defense of their single country; both read the same periodicals, hear the same radio programmes, and enjoy or suffer together the triumphs or failures of our national well being; and each is affected by the material and spiritual welfare of the other.

In conclusion, your Committee believes that in view of the existing social conditions in our country, it is advisable for the official and organized activities of white and coloured Freemasons to proceed in parallel lines, but organically separate and without mutual embarrassing demands or commitments.

However, your Committee believes that, within these limitations, informal co-operation and mutual helpfulness between the two groups upon appropriate occasions are desirable.

Your Committee makes no recommendation except that this report be accepted, approved and recorded.

Fraternally submitted,

Joseph Earl Perry, Chairman
Melvin M. Johnson
Arthur D. Prince
Claude L. Allen
Albert A. Schaefer
Arthur W. Coolidge

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- (b) Freemasonry Among Men of Color
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Prince Hall G.L., F. & A.M. of New York

- (c) The Prince Hall Primer — Harry A. Williamson
- (d) A Report on Negro Freemasonry — Grand Lodge of Masons in
Massachusetts.
- (e) What Regular Grand Lodges Have Said — Masonic Research
Associates—Anchorage, Alaska.
- (f) What Others Have to Say —
About Recognition, Acknowledgement, Legitimacy —
Conference of Grand Masters Prince Hall Masons of America.
- (g) The Story of Equity Lodge, No. 106 (G.R.N.S.), Halifax —
R. V. Harris
- (h) Annual Communication Booklet
Free and Accepted Masons, P.H.A.
 - 1. 1959 One Hundred and Fourth Meeting
 - 2. 1961 One Hundred and Sixth Meeting
- (i) The Builder — Volume 13
- (j) Encyclopaedia of Freemasonry — Mackey and McClenachan
- (k) History of Freemasonry — Volume 6 — Mackey and Singleton

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CANADIAN MASONIC RESEARCH ASSOCIATION

SELECT SURVEYORS' LODGE
AND THE
PREVOST LODGES
QUEBEC



By R.W. BROS. A. J. B. MILBORNE



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SELECT SURVEYORS' LODGE and the PREVOST LODGES

QUEBEC

The Select Surveyors' Lodge was inaugurated in the City of Quebec at an important period in the history of Freemasonry in Lower Canada. At that time two main groups of Lodges were in existence there, one bearing allegiance to the Grand Lodge of England, commonly known as the "Moderns", constituted in London, England, in the year 1717, by four or more old Lodges in that City, and "some old Brothers", and the other under the jurisdiction of the rival "Grand Lodge of England according to the Old Constitutions" formed in London in 1751, the members of which styled themselves "Ancient" or "Atholl Masons". The two groups were governed by Provincial Grand Lodges — Sir John Johnson being the Provincial Grand Master of the "Moderns", and His Royal Highness, Prince Edward (later the Duke of Kent) the Provincial Grand Master of the "Ancients".

H. R. H. Prince Edward arrived in Quebec in 1791, as Colonel of the 7th or Royal Regiment of Fusiliers. He was made a Freemason in La Loge des Coeurs Unis at Geneva in 1789. The next year he was made an Honorary Past Grand Master of the Grand Lodge of England ("Moderns") and appointed Provincial Grand Master of Gibraltar and Andalusia, which office he held until 1800. A few months after the Prince's arrival in Quebec, the Ancient Lodges, having previously obtained his consent, petitioned the Grand Lodge of England ("Ancients") for a Warrant to constitute His Royal Highness Provincial Grand Master of Upper and Lower Canada. This petition was received and on the 7th March, 1792, a Warrant was issued under authority of John, 4th Duke of Atholl, Grand Master of the Grand Lodge of England ("Ancients") constituting Prince Edward Provincial Grand Master of Lower Canada, in which office he was installed on June 22nd 1792.

The Provincial Grand Lodge over which His Royal Highness was thus called upon to preside had jurisdiction over three Lodges — Nos. 9, 40 and 241 on the English Register. ("Ancients").

Lodge No. 9 was first established in the City of New York on July 3rd 1781 in the 4th Battalion of the Royal Artillery under the No. 213 E.R. ("Ancients"). The Lodge took an active part in the formation of the Provincial Grand Lodge ("Ancients") of New York, December 5th 1782. Shortly after the acknowledgement of the Independence of the United States by Great Britain (September 3rd 1783) the Regiment was transferred to St. John's, Newfoundland, from whence it returned to England. In 1787, No. 213 purchased for a payment of Five Guineas to the General Charity the Warrant No. 9 which was then vacant. No. 9 met for the last time

in England at Woolwich on June 11th 1790, and held its first meeting at Quebec, at Bro. Ward's house, on Novembr 4th 1790. At the Union of the two Grand Lodges of England, No. 9 became Albion Lodge, No. 17 on the Register of the United Grand Lodge of England, and by a Renewal Warrant, dated January 27th 1829 it became a civilian lodge. It joined the Grand Lodge of Quebec in 1869, becoming Albion Lodge No. 2 on that Register.

Lodge No. 40 was formed by James Davidson, John Lynd and Andrew Cameron who, with some members of Merchants' Lodge, No. 1, Quebec ("Moderns") had petitioned the Grand Lodge of England ("Ancients") for a Warrant. The Warrant was received by Lodge No. 241 together with a Deputation to install the new Officers. At an Emergent meeting of Lodge No. 241 held on June 13th 1791, a Grand Lodge was opened in virtue of this Deputation, and James Davidson, John Lynd and Andrew Cameron were installed as W.M., S.W., and J.W., respectively of the new Lodge No. 265. In December 1791, No. 265 purchased for Five Guineas, the then vacant No. 40 ("Ancients") dated August 20th 1755, and No. 265 thus became Merchants' Lodge No. 40 E.R. ("Ancients"). At the Union in 1813 it became No. 77 on the Register of the United Grand Lodge of England, and No. 68 in 1832. It was erased in 1862.

Lodge No. 241 was established in Quebec in the Royal Regiment of Artillery, its meetings being held at Bro. T. Ferguson's — The Merchants' Coffee House — until June 13th 1792 when the Lodge was removed to the British Coffee House, kept by Bro. Alex McKay. Although the Warrant was dated October 22nd 1787, the Lodge had been working under a Dispensation as early as 1785, for in the Minutes of St. Andrew's Lodge, No. 2. Quebec ("Moderns") of July 14th of that year, there is mention of "a Lodge in the R. Artillery calling themselves Ancient York Masons and endeavouring to convince that we are Modern", and that "they are the first of this stamp we know of abroad, tho' we are told that there is such a party for some years past in England." At the Union, the Lodge became No. 302. It was re-numbered 214 in 1832 under the name of St. John's Lodge, and on the formation of the Grand Lodge of Quebec in 1869 became No. 3 on that Register.

This brief sketch of the Ancient Lodges in Quebec has been given so that the genesis of Select Surveyors' Lodge may be appreciated. The appointment of H.R.H. Prince Edward gave an impetus to "Ancient" Freemasonry in the City of Quebec. Many new Warrants were granted, and the membership of the existing Lodges grew in numbers.

At an Emergent Meeting of Lodge No. 241 held in the City of Quebec, on March 7th 1793 "Petitions were read from Mr. R. Jones, Jno. Fredk. Holland, Joseph Kilburn, Nath'l Coffin and James Rankin, all Surveyors of this City, praying to be initiated into our Fraternity. Upon due consideration it was thought for the Benefit of the Craft to admit the prayer of their petitions, they being strongly recommended by several members, and as they expected soon to be called on Duty, they were separately bal-

lotted for and unanimously admitted. They were accordingly prepared and initiated in rotation as customary, and after a Charge from the Chair, on the Occasion, took their seats accordingly."

At the Regular Meeting of Lodge No. 241 held on March 13th 1793, Bros. Holland, Kilburn, Jones and Coffin were passed to the Second Degree "with the necessary formalities known on such occasions."

James Rankin was passed and raised April 10th 1793, when it was stated that he was leaving for "upper Country". He came originally from Pennsylvania, was a Deputy Surveyor, and surveyed Skipton in 1793 and Hereford in 1795. In a letter addressed to General Milnes on January 24th 1800 he said that five of his associates and sixteen others were established at Hereford (where he had received 23,100 acres of land). The "Republic of Indian Stream" — the refuge of criminals of all kinds — existed within the limits of this Township.

The formation of Select Surveyors' Lodge was now decided upon, and at an Emergent Meeting of Lodge No. 241 held on April 22nd 1793, "Bro. Holland informed the Body that he, with several other members of this Body, had an intention of forming a new Lodge, and begged, if consistent with our Ancient Rules, for a recommendation to His Royal Highness, our R.W. Grand Master, from this Body for that Purpose." The Brethren of Lodge No. 241 agreed to give this recommendation, and a Petition for a Warrant was presented to the Grand Master. The prayer of the Petitioners was granted and a Warrant issued, dated the 11th May, 1793. (1) constituting the new Lodge under the name of "Select Surveyors' Lodge" and numbered "9" on the Register of the Provincial Grand Lodge of Lower Canada. H.R.H. The Duke of Kent left Canada for the West Indies in January 1794, and as the Warrant for No. 10 was not granted until September 7th 1794, it would appear that the Warrant for No. 9 was the last one to be granted and signed by him as Grand Master of Masons of Lower Canada.

Graham, in his *History of Freemasonry in Quebec*, writes that the earliest Minutes of the Lodge were destroyed. This, fortunately, was not the case, and the original Minute Book of the Lodge was in the possession of Prevost Lodge in 1930 when I examined it. This Minute Book — a vellum covered volume, 8" x 13", secured by two brass clamps, was in excellent condition. It seems apparent from a number of curious mistakes and omissions that the earlier Minutes were copied from rough Minutes, and that one of the copyists was not a member of the Craft.

(1). This is the date given by the Grand Lodge of Quebec. On being applied to for verification, the Librarian of the United Grand Lodge of England — Bro. Gordon P. G. Hills — states "The records here are a blank." Lane, in his *Masonic Records*, places the Lodge amongst those which were never registered in the books of the Grand Lodge of England. The date — 1st May 1793 — as given by Graham, in his *History of Freemasonry in Quebec*, is a mere guess, as he admits.

The regular Meetings were held on the second Saturday in each month from the beginning of the record until June 14th 1794, after which date the recorded "regular Lodge Nights" were held on various dates, while "Emergent Meetings", of which there were a large number, were held at the call of the Worshipful Master often with but very scant notice.

The original members of Select Surveyor's Lodge were:—

- Bro. Jesse Pennoyer,
- Bro. Jeremiah McCarthy,
- *Bro. John Frederick Holland,
- *Bro. Nathaniel Coffin,
- *Bro. Joseph Kilburn,
- *Bro. Keable Serjeant,
- Bro. William Vondenvelden, and
- *Bro. Robert Chambers.

Of these nine Brethren, the six distinguished by an asterisk were formerly members of Lodge No. 241, Bro. Chambers having been S.W. in 1788 and W.M. in 1789. Bro. Vondenvelden was initiated in St. Andrew's Lodge in 1783. The former masonic affiliation of the remaining two has not been identified. Bro. McCarthy is described as a P.M., in the Minutes of a Committee meeting held July 1st 1793.

Bro. Jesse Pennoyer surveyed Barnston in 1796, and Clifton in 1798. He was one of the Commissioners appointed to enquire into the character of the applicants for Crown Lands, and, with Bros. Coffin and Kilburn, was among the Grantees of the Township of Compton in 1802.

Bro. Jeremiah McCarthy was appointed a Deputy Surveyor in 1795. He made surveys along the Upper St. Lawrence, and in 1811 made a plan of the Town of Elizabethtown which, in the following year, became Brockville. In 1801 he surveyed Grantham.

Bro. John Frederick Holland was the eldest son of Samuel Holland, the Surveyor General, and was born on the Isle St. Jean, (Prince Edward Island) on 27th October 1764. Writing to General Tryon on August 21st 1784, Samuel Holland said "I have left my eldest sons on Lake Ontario, the eldest Jack is acting Engineer at Cataragquay, and your half-pay Lieut. — Henry surveying with Mr. Collins on the Bay of Quinte, both healthy and strong, willing and industrious, near as tall as myself . . ." In 1792, John Frederick was appointed Surveyor-General of the Upper Province, his father continuing as Surveyor-General of the Lower Province until his death in 1795.

Bro. Nathaniel Coffin was a native of Boston, Mass., and was a member of the Legislature of Lower Canada in 1796, representing the County of Bedfordshire, now included in the present County of Missisquoi. He was a prominent and energetic Loyalist in the days preceding the War of 1812. In 1793 he made a survey of Bulstrode.

Bro. Joseph Kilburn, or Kilborn, was also a Deputy Surveyor. In 1793 he made the survey of the Townships of Barnston, Hatley and Stanstead. In the following year he surveyed Hemmingford. In 1797 Brome and Compton were surveyed by him, and Ascot in 1799.

Bro. William Vondenvelden, a French engineer, was the Assistant to the Surveyor-General — Samuel Holland. In 1791 he was surveying at Chaleur Bay. He represented Gaspé in the Legislative Assembly in 1800. He published with Louis Charland, the first authoritative map of the City of Quebec in 1803. He died June 20th 1809 from a fall from a horse.

Bro. Keable Sarjeant, who was a very regular attendant at the meetings of the Lodge, had a busy masonic career. In 1796, when he was a member of Merchants' Lodge, No. 77, he was elected Grand Secretary of the Provincial Grand Lodge of Lower Canada, and was re-elected in the following year. In 1800 he was Grand Treasurer; Senior Grand Warden in 1805; Grand Treasurer in 1807; Grand Registrar in 1820 and 1821 and Grand Secretary again in 1822.

There is no record of the inauguration of the Lodge, but presumably it was between the 11th of May 1793, the date of the Warrant, and the 29th of the same month, on which day an Emergent Meeting was held, the Minutes of which are the first recorded in the original Minute Book.

The Minutes are as follows: —

"Proceedings of the Select Surveyors Lodge No. 9 Registry of Canada, held at Brother Thomas Ferguson's Hotel, in Quebec, on Wednesday evening, 29th May 1793, and in the year of Masonry 5793 being a Lodge of Emmergency.

Brethren Prest.

Brs. Pennoyer, WM.
Holland, J.W.
McCarthy, S.W.
Coffin, S.D.
Kilburn, J.D.
Edwards, Secy Protempore
Sarjeant
Vondenvelden

Visitors

Brs. McDonald of No. 40
Archd Ferguson (1)
Thos. Ferguson (2)
Alexr. McCay (3)
of No. 241.

The Brethren being assembled the Worshipl. Master was pleased to open a Lodge in the first degree of Masonry When Several

- (1) Bro. Archibald Ferguson was a member of No. 241 in 1788, and S.W. in 1792.
- (2) Bro. Thomas Ferguson was the proprietor of the Merchants' Coffee House, sometimes referred to as Ferguson's Hotel.
- (3) Bro. Alex. McCay, or McKay was the proprietor of the British Coffee House
- (4) This was probably Theodore De Penciere, who had been appointed a Deputy Surveyor in 1789.
- (5) ? Duberger.

Recordings of the oldest Survivors from a V.9
 Register of Canada held at Brother Thomas Dargrave's Hall
 in Quebec on Wednesday evening 29th May 1793 and in the
 Year of a Harmony 1793 being a Lodge of Emergency

Brothers Pres^t

18th Penneyer W.M.
 M. Carthy S.W.
 Holland S.W.
 Coffin S.D.
 Milburn S.D.
 Edwards Secy. Recording
 Shyrent
 Hindmoulden

Visitors

Br. H. Donald of V.90
 Arch. Ferguson
 Geo. Ferguson } W. 7th
 Alex. W. Bay

The Brothers being assembled the
 Worshipful Master was pleased to open a Lodge with the first degree
 of Harmony When several Petitions was read from the following
 Gentlemen Messrs Fairland, Duprat, De Concina, Decoyne, Miller
 Bayan Sen. Dwyer, and DeBarge, - When Mr. Decoyne
 was ballotted for and Unanimously admitted to the 1st Degree
 and the rest of the Petitions ordered to lay over to the next
 time of meeting. - This Concluding the Business of the
 Evening the Worshipful Master Closed the Lodge with the
 usual Solemnity and good Order

Petitions was read from the following Gentlemen, Messrs. Farland, Dupras, De Penciere (4), Decoyne, Waller, Burjeau Senr. Ecuyer, and Debarge (5) — When Mr. Decoyne was ballotted for and Unanimously admitted to the 1st degree, and the rest of the Petitions ordered to lay over to the next time of meeting. This Concluding the Business of the Evening the Worshipful Master Closed the Lodge with the Usual Solemnity and good Order."

The history of the Lodge cannot be presented more clearly than by the extracts from the Minutes which follow: —

3rd June 1793. "Lodge of Emmergency."

Visitors: — Bro. Walker, Royal Rose Lodge No. 2 P.G.L.L.C. ("Ancients"); Bros. A. Ferguson and T. Ferguson of Lodge No. 241 E.R. ("Ancients").

"Messrs. Farland, Ecuyer, Duberger, Dupras and Barjeau were ballotted for Agreeable to their Petitions presented the last Night of meeting — When after being duly prepared they were dealt with According to Antient Custom."

Of these initiates, Benjamin Ecuyer, or L'Ecuyer served with the Canadian Voltigeurs in the campaign of 1812-3, and fought at the Battle of Chateauguay; Jean Baptiste Duberger was born at Detroit in 1767, entered the Seminary of Quebec at the age of nine, and became a Surveyor. In 1789 he joined the Royal Engineers in which he served for twenty-five years holding the rank of Lieutenant. At this period he was a draughtsman in the Surveyor-General's Office. He assisted in the preparation of a map of the Seigniories of the Province, published in 1794, and in the same year made a survey of Stukeley. In 1803, with Louis Charland he prepared the first exact map of Lower Canada. In 1826 he married Marie Suzanne Glackemeyer. He was employed in the erection of the Martello Towers, and in building the fortifications of Quebec. His greatest achievement was the famous scale model of Quebec, a masterpiece of ingenuity, patience and skill, cut entirely out of wood. The model was taken to England in 1813, and after remaining over a hundred years in Woolwich Arsenal was brought back to Ottawa where it now is.

8th June 1793. Regular Lodge Night.

Visitors: — Bro. Donald McLean, "Prov'l Grand Lodge, Halifax" (1) Bro. Thomas Ferguson of Lodge No. 241 E.R. ("Ancients")

Joseph Burjeau initiated.

"A Letter was then presented from Br. Holland praying to withdraw from the Lodge for reasons best known to himself, which the Body Unanimously granted."

(1) Bro. Reginald V. Harris states that this brother was not an Officer of the Provincial Grand Lodge of Nova Scotia. He evidently was a member of a subordinate Lodge in that Province.

"The Junr. Warden's Chair becoming vacant by Br. Holland's resignation, Br. Vondenveldon was proposed to fill the same, and was Unanimously Elected."

"It was this Night Unanimously agreed that the Monthly expenses should be 2/6 p. Member.

13th June 1793. "being a Case of Emmergency".

Visitors:— Bro. James Davidson, P.G.L. of Canada. (1) Bro. Donald McLean Do of Nova Scotia; Bro. J. F. Holland.

Election of Officers:— W. M. William Vondenveldon, Treas. Burjeau, Sr. S. W. Nathaniel Coffin, Secy. Keable Sarjeant. J. W. Joseph Kilburn.

The following Minute has been crossed out and washed over with a different ink from that used in writing it, so as to be almost indecipherable. This defacement must have been done after the 22nd July 1793 for the Minutes of that Meeting refer to it:—

"Brother Holland, who had withdrawn himself from the Society, the last meeting of the 8th inst., finding on consideration that he had been premature in so doing, prayed to be admitted again a member of the Lodge, which, according to Custom, was put to the Vote, but the same not appearing Unanimous, he, of course, could not be admitted a Member thereof. the same being communicated to Br. Holland by Br. Kilburn, and he expressing his contrition for the Masonical Error he had Committed the Body were unanimously of Opinion that the same should be reconsidered the ensuing meeting provided Br. Holland made application . . ."

The Minutes are silent as to the cause of Bro. Holland's action, but it is clear that Bro. Kilburn was most diplomatic in carrying out his unpleasant task, for of the five meetings held from the date of his withdrawal to his re-instatement it will be noted that Bro. Holland was present at three of them as a visitor.

26 June 1793. "being a Case of Emmergency".

Bro. Chambers P.M., in the Chair.

"A letter was read from the Grand Secretary, Bro. Davidson, respecting the manner of Conducting the Business on the Approach-

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- (1) Bro. James Davidson is first noted as J.W. of St. Andrew's Lodge, No. 2. Q.R. ("Moderns") in 1781, of which Lodge he was Master in 1782. In 1790, having applied with a number of Brethren of Merchants' Lodge No. 1. Q.R. ("Moderns") to the Grand Lodge of England ("Ancients") for a Warrant, he was healed from Modern to Ancient Freemasonry at a meeting of Lodge No. 241 held June 8th 1791, and was installed as Master of the new Lodge No. 265 ("Ancients") June 13th 1791. He was Grand Secretary of the Provincial Grand Lodge of Lower Canada ("Ancients") 1792-5 and Grand Junior Warden in 1796.

ing Festival of St. John's Day, the 24th inst. after which the By-Laws were read and explained to the Brethren."

"It was then Unanimously agreed that such Brethren who were unable to provide themselves with Money Sufficient to pay their Dues, &c., on St. John's Day should give Promissory Notes jointly with some responsible Brother for the same which Notes should be Lodged in the hands of the Treasurer to be accounted for."

"It was also then agreed that Bro. Chambers, Burjeau Sr., and Farland should be a deputation to wait upon the different Bodys on St. John's Day next".

"Br. Kilburn, the Junr. Warden Elect for the ensuing six months being ordered on a Survey — Br. Edwards was unanimously chosen to fill that place."

1st July 1793. "being a Case of Emmergency".

Visitors: — Bro. Stapleton of Lodge No. 241 E.R. ("Ancients")
Bros. J. F. Holland and Crawford.

"Br. Decoyne being well Skilled in the 1st Degree of Masonry was passed to the 2d Degree of a Fellow Craft."

5th July 1793. "Proceedings of a Committee appointed by the Select Surveyors

Lodge, their last night of meeting of the 1st July 1793 In Order to Adjust, and finally Settle certain Accounts Appertaining to the Lodge."

"The Worshipful Master as head of the Committee Caused the Bye Law No. 9 to be read, and the Members after havg. carefully considered the same (Which has been so strongly recommended by His Royal Highness the Prest. G.M. to be kept) as well as the Sundry accounts before them in Addition to which is one lately received from the Provincial Secretary to a Considerable amount. The Committee Strongly recommended Seeing that the Honor and Credit of the Society may very Materially Suffer by the Nonpayment of the different bills agst. the Lodge are of Opinion that no Other mode can be adopted with any Prospect of Accommodating these difficulties, Save that of Immediate pay't from the Brethren who are indebted to the Society, in order that the same may be Applied to the purpose of paying some part of the great debt, which has been Accumulated. The Committee also think it advisable (in order to prevent any further difficulties in addition to What the Lodge at present labours under), to recommend, that in their Opinion it would be of infinite Service to the Society that the dues, &c., on Stated Lodge Nights, as well as Emmergencies shd be regularly collected before the Lodge is Closed, and that the night expences should be paid out of the same, and the remainder (if Any) into the Hands of the Treasr to Dispose of as Occasion may require."

13th July 1793. Regular Lodge Night.

Visitors:— Bro. Wm. George of Lodge No. 241 E.R. ("Ancients")

(1) Bro. Donald of Lodge No. 40 E.R. ("Ancients").

Bro. Chambers, P.M. in the Chair.

"It being proposed that . . . McGuire expressed a wish to be initiated into the Mysteries of Masonry was Voted for and Unanimously admitted for the Purpose of Tiling the Lodge."

Bro. Henry Holland was passed and raised to the second and third degrees of Masonry.

Bro. Thomas Ferguson affiliated.

There is no previous reference to Bro. Henry Holland in the Minutes, nor does his name appear again in the Records, and as the full membership of the Lodge is accounted for at each meeting, it is concluded that these degrees were conferred at the request of another Lodge. Henry Holland was the second son of Samuel Holland. In a paper written for the Ontario Historical Society, Mr. Willis Chapman states that he followed surveying for a few years, but eventually joined the Army. "In 1779 he was an Ensign in the 70th Foot, but about 1785 exchanged to the 44th Foot, and was promoted from Lieutenant to Captain in 1794. In 1798 or shortly afterwards he was drowned at sea with his brother officer Major Walker. By one account this occurred at the Isle of Wight, but other accounts, equally reliable, state that their ship was wrecked at Anticosti. (2)

22nd July 1793. "being a Case of Emmergency"

Visitors:— Bro. Stapleton of Lodge No. 241 E.R. ("Ancients");

Bro. Gordon of Lodge No. 9 E.R. ("Ancients").

"The Brethren being assembled the W.M." (Vondenvelden) "was pleased . . . to Call the attention of the nomination of a proper person to fill the Chair on account of his being obliged to Absent himself for a time. Br. Coffin, S.W. was nominated and elected as such accordingly at the same time Br. Thomas Ferguson was nominated to fill the Chair of J.W., and the J.W., of course to fill the Chair of J.W." (? S.W.)

The Worshipful Master then call the Attention of the Brethren to the necessary steps to be taken towards an Arrangement of the Lodge accounts and the payment of the Accounts due for Lodge Materials when it was unanimously resolved that the proceeds of the Committee of the 4th inst., would be complied with as much dispatch as possible and that the Brethren may be particularly warned by the Secretary in the Summons to come prepared the next regular

(1) Bro. Wm. George was the Secretary of Lodge No. 241. He misbehaved himself at this meeting. See Minute of 10th August 1793. He received the first degree under the Grand Lodge of Scotland, and the second and third in Lodge No. 241 in 1788.

(2) Vol. XXI *Papers and Records. Ont. Hist. Soc.* p. 76.

Lodge Night, otherwise the Laws to be put into full force against them."

"The reconsideration of the Admission of Br. Holland was resumed agreeable to the intent and meaning of the minute of the 13th June last on the Subject when he was voted for and re-mitted unanimously."

"pd the 2/6 recd from Br. Ecuyer to the Tyler of former Night."

23rd 1793. "being a Case of Emmergency" held at Bro. John F. Holland's house.

Bro. Vondenvelden in the Chair.

"The W. Master was pleased . . . to inform the Brethren that the reason of his Calling them together proceeded from his great desire to See the Society put upon a footing of Oconomy seeing that great debts are already due to Sundry Tradesmen and others from the Body. Br. Holland, from his great wish (? wish) to render every Service in his power to the Lodge proposed accommodating the Brethren with a room at his House for the above purpose. Br. Ferguson also Offered a room in his House free of Expence for the above purpose, both of which propositions being so truly Masonic, the Brethren requested to them to receive their harty and sincere thanks."

"Br. Holland then moved that through Motives of Oconomy that this Lodge remove for a convenient time to a private House which was unanimously agreed to."

"That having been treated with every attention and respect by Br. Ferguson both with regard to the Charges, &c., whilst in his house declare the above to be their sole motive for quitting his house."

"The Worshipful Master suggested to the Body that as Br. Holland had been so kind as to Offer his House to the Brethren for the Aforementd Purposes of holding the Lodge that the same be Accepted. The same being put to the vote it was unanimously Agreed to."

"The above was ordered to lye over until the next Lodge night according to Antient constitution for further discussion and final adoption."

10th August 1793. Regular Lodge Night held at Ferguson's Hotel.

Visitors:— Bro. W. McNider of Lodge No. 40 E.R. ("Ancients") (1); Bro. Gordon of Lodge No. 9 E.R. ("Ancients"); Bros. Philips and F. Scott of Lodge No. 5 R.L.C.

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- (1) Bro. Wm. McNider was formerly a member of Merchants' Lodge No. 1 ("Moderns"). He was healed from Modern to Ancient Freemasonry in Lodge No. 241 on June 13th 1791 and was the same day appointed S.D., in Lodge No. 265. His Grand Lodge rank has not been traced.

("Ancients") (1); Bros. G. Beatty (2), A. Ferguson and Alex McKay of Lodge No. 241 E.R. ("Ancients").

"The W. Master . . . proceeded to Inform the Lodge what passed at the last Emmergency regarding the changing of the Lodge which was ordered to be minuted accordingly."

Bro. McGuyre was passed to a Fellow Craft.

"It was also unanimously that a letter should be delivered by Br. Holland to Lodge No. 241 respecting Bro. George's Un-masonical Conduct while a Visitor in the Select Surveyors' Lodge."

19th August 1793. Emergent Communication, held at Bro. J. F. Holland's House.

Visitors:— Bro. James Davidson, "R.W.G.L."; Bros. Andrew Cameron (3), W. McNider and Taylor of Lodge No. 40 E.R. ("Ancients"); Bro. A. Ferguson of Lodge No. 241 E.R. ("Ancients").

"The W.M. . . . proceeded to inform the Members that the reason for his Calling them together was for the purpose of arranging the Accounts appertaining to the Lodge which it was thought prudent to Appoint a Committee for the above purpose . . . and to report thereon the next night of meeting."

Mr. Walter initiated.

"Mr. Laflesh Who was proposed to become a Member of our Lodge the 1st July last, was, According to Custom, ballotted for, but the same not being unanimous, he, of course, could not be admitted."

It will be noted from this Minute as well as from the defaced Minute of the 13th June regarding the re-admission of Bro. Holland that unanimity was necessary to obtain election to membership.

The Committee appointed at this Meeting duly met, and reported as follows:—

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- (1) Royal Edward Lodge No. 5, L.C.R., was established in 1792 at Edwardsburg, Upper Canada. Bros. Philips and Scott were frequent visitors to Quebec Lodges at this time, the former receiving the degree of Mark Master Mason in Lodge No. 9 E.R. on August 9th 1793. Graham suggests the probability that Bro. Philipps also received the degrees of Royal Arch Mason, and Masonic Knight Templar during his visit to Quebec, and that he subsequently introduced these degrees into Upper Canada..
 - (2) Bro. Beatty was W.M. of Lodge No. 241 in 1791-2.
 - (3) Bro. Andrew Cameron, whose former Lodge has not been identified, was healed from Modern to Ancient Freemasonry in Lodge No. 241. June 8th 1791. He was a petitioner for the Warrant for Lodge No. 265. and was installed as J.W., June 13th 1790. He was Grand Treasurer of the Provincial Grand Lodge of Lower Canada in 1796.

"First, That they find the Expences of the 1st meeting of this Lodge charged to the fund, whereas it is their opinion the Expences of the same amounting to One pound fifteen shillings and sixpence shd be Charged to the Members then present."

"Secondly, Yr Committee find the next night of Emmergency Charged also to the Fund, Whereas on enquiry it appears the Lodge met for the Express purpose of initiating the Brs hereunder mentioned consequently according to Antient usage we are of Opinion the Expences (amounting to One Pound three shillings) shd be divided by the then new Brethren."

14th September 1793. Regular Lodge Night.

Bro. Vondenvelden in the Chair.

"Rec'd a letter from Br. Farland Wherein he declared off."

3rd October 1793. "being a Case of Emmergency".

" . . . all the proceedings since the 14 Sepr last were read, and it was Unanimously Agreed that a Summons be sent to Br. Duberger for his Absenting himself frequently."

12th October 1793. Regular Lodge Night.

Visitors:—Bros. Morrison and Blacker of Lodge No. 241 E.R. ("Ancients").

A letter was read from Bro. Dibblee "wherein he states that he wished to decline being a Member of this Lodge owing to Sickness, and at the same time intimates that he is already a Member of Another Lodge."

Bro. Dibblee's application to withdraw was not acted upon. He later served as J.W., and S.W., and was carried on the Roll until March 27th 1794. He appears to have been a member of St. George's Lodge No. 19 N.B.R., and he was a frequent visitor to Lodge No. 241 in 1792.

"It was then proposed that the Lodge may be removed from Br. Holland's house to Br. Ferguson's which being put to the Vote was unanimously agreed to."

"The S.W. Chair becoming Vacant by a resignation from Br. Edwards" (who wrote "praying to leave the Society") "it was put to the vote who shod be found Worthy by the Members to act in that Capacity until Next St. John's Day when the Unanimous Consent fell upon Br. Chambers, Who took his place accordingly protempore."

15th October 1793. "being an Emmergency".

Bro. Chambers, P.M., in the Chair. "Br. Coffin came in about half an hour After the Opening of the Lodge, and took his place as W.M. pro temp."

"Br. Chambers having signified to the Lodge that Mr. John Black, Shipwright, had Signified his Wish and Intention to be initiated

into the Mistries of Masonry in this Lodge And having given a Dollar to the Lodge for that purpose it was put to the Ballot and he was unanimously admitted."

The fee of \$1 paid by this applicant was apparently a deposit upon filing his application, for in the Minutes of the Meeting held on the 12th July 1794, it is recorded "Br. Black has paid his Initiation and dues up to this night". A note at the foot of the same Minute records that "Bro. Sergeant also paid Two pounds, sixteen shillings and eight pence on account of Br. Duhamel." Bro. Duhamel was initiated on the 23rd June, and as he had been a member less than a month, practically all of this sum represented the Initiation Fee, including a Fee of 2/6 to the Tyler. A Tyler's fee of the same amount was paid by Bro. Decoyne as noted at the bottom of the Minutes of the Meeting held on 22nd July 1793.

"The W.M. was then pleased to close the Lodge of the 1st and to Open one of the 2d degree when Br. Barjeau Sr., Barjeau Jr., Dupras and Waller were passed to the degree of a fellow Craft."

10th November 1793. Regular Lodge Night.

Visitor: — Bro. James Rankin, of Lodge No. 40 E.R. ("Ancients") (1).

Bro. Vondenvelden in the Chair.

"The Worshipful Master was Pleased to Open the Lodge on the 3 Degree of Masonry when Brs. McGuyre and Walter, being well skilled in the Fellow Crafts part, was raised to the Sublime Degree of a Master Mason, according to Antient Form." (2)

14th December 1793. Regular Lodge Night.

Bros. Chambers, Edwards and Ferguson withdrew from the Lodge.
Mr. John Black initiated.

John Black was born in Scotland and came to Quebec in 1787, where he established himself as a shipbuilder. In 1794 he is said to have had 158 men in his employ. In 1796 he represented the County of Quebec in the Provincial Parliament. He became notorious through the part he played in the troublous times of 1797 when the peace of the country was greatly disturbed by the activities of revolutionary agents. Among these were Du Milliere, an alleged French General, who scattered money about on the borders of Vermont while a plausible American was intriguing at Quebec. Amongst his dupes was David McLane, an American citizen and a bankrupt trader. During one of his visits to Quebec McLane came in contact with John Black who informed the authorities, and he was arrested in John Black's house in St. John's Suburbs whilst in bed. McLane was tried for high treason, the first such trial since the Conquest, and was executed on July 21st 1797.

- (1) Bro. James Rankin was initiated in Lodge No. 241 on March 7th 1793. See Minute of that meeting.
- (2) The Lodge was opened in the Third Degree, and not in the First, Second and Third successively.

Black was implicated, but turned King's Evidence, and not long after McLane's execution was demanding recompense from the Governor. General Prescott gave him a letter of recommendation to the Secretary of State for the Colonies with which he proceeded to London. On the voyage over he was captured by the French, and taken as a prisoner of war to Bordeaux. He escaped, crossed the Pyrenees, and succeeded in reaching Lisbon, where he embarked for England. On his return to Quebec, he was given a grant of 53,000 acres in Dorset, County of Beauce, by General Milnes on an order from the Duke of Portland. Blood money failed to solace him for the contumely heaped upon him. His house was sold by the Sheriff in 1802, and according to the historian Garneau, he was so overcome by public contempt that he was reduced to begging in the streets of Quebec. He made his way to England again in 1807 or 1808, and submitted a memorial to the Duke of Kent in which he suggested that the Canadians should be deprived of their privileges. It is related that the Duke was much amused on reading the memorial and enquired of the petitioner if he were not the same Black who formerly built ships at Quebec. On being answered affirmatively, the Duke replied "You would do better to be building them yet". Black took passage back to Canada on H.M. Frigate "Bonne Citoyenne", 18 guns, which met "La Furieuse" a French frigate of 44 guns. Black was wounded in the fight, and passed the winter of 1808 in Halifax, reaching Quebec the following year. He is last heard of in 1819.

27th December 1793. "being St. John's Day."

"The Bretheren being assembled the W.M. was pleased to open the Lodge in the Third Degree of Masonry, and then proceeded to the Instalation of Officers, according to the Election."

Master Masons only were present at this meeting, the Installation Ceremony apparently being conducted in the Third Degree simply.

"This concluded the business of the Morning, and the W.M. was pleased to Close the Lodge till the Evening."

The Festival of St. John was celebrated by all the Ancient Lodges jointly. The Lodges held a Church Service, at the request of the Grand Master, at the Recollet Church, which, at this time, was used by both the Roman Catholic and Protestant communities. A sermon was delivered by the Grand Chaplain, the Rev. Weatherall. The Lodges dined separately during the afternoon. In the evening they met the Grand Lodge at Ferguson's Hotel, and having paid the usual compliments to the Grand Master and the Officers of Grand Lodge, they returned to their respective Lodge Rooms for refreshment.

This was the last Festival held in the City of Quebec at which H.R.H. Prince Edward was present, for in the following year he left Canada for the West Indies. He had been immensely popular with all classes of the community and the news of his impending departure was received with universal regret — particularly by members of the Craft. His presence and influence in Canada did much to weld the conflicting elements into a har-

monious mass, and "within the space of three years the large-hearted Duke (1) had bound the hearts of French Canada more firmly to the throne upon which his own daughter was to sit as Queen Victoria." (2)

His influence had been no less great in the Craft. Originally a "Modern" Mason he was quick to realise, on becoming the head of the "Ancients" in Canada, the desirability of a fusion of the rival bodies, and he worked wholeheartedly and indefatigably to that end. As early as December 1792 delegations from the Grand Lodge visited the various Lodges informing them that "It was the wish of the Royal and R.W. Grand Master that Committees be appointed for the purpose of meeting the Officers of the different bodies acting under the Modern sanction, if possible to form a Coalition of Parties."

On the eve of his departure, a joint Address was presented to His Royal Highness by the "Ancient" and "Modern" Deputy Grand Masters in which the confident hope was expressed that "under the conciliatory influence of your Royal Highness, the Fraternity in general of Freemasons in His Majesty's Dominions will soon be united" and in his reply, His Royal Highness wrote 'You may trust that my utmost efforts shall be exerted, that the much wished for Union of the whole Fraternity of Masons may be effected.'

The happy result of his exertions with the active co-operation of his Royal brother, the Duke of Sussex, Grand Master of the "Moderns" in England, which culminated in 1813 in the formation of the United Grand Lodge of England, marks an epoch in the history of Freemasonry.

It may be mentioned here that the first definite proposal for a Union was made in the "Ancient" Grand Lodge at the December meeting in 1797. The motion was defeated. The fact that Quebec Freemasons were working towards the fusion of the two bodies five years earlier has not been generally recognised.

11th January 1794. Regular Lodge Night.

Visitors:—Bros. James Rankin, Robinson and McDonald.

Appointment of Committee for adjustment of accounts.

"The W.M. then lectured the Lodge in the First Degree, after which the Lodge of Apprentices was closed. And a Lodge of Crafts opened, this concluded the business of the evening, when the Brethren departed in Harmony"

8th February 1794. Regular Lodge Night.

"The Worshipful Master was pleased to Open the Lodge in the second degree of Masonry. The proceedings of last night being read, the W.M. suggested the propriety of moving the Lodge for Reasons which met the Approbation of the Lodge, in consequence,

(1) He was created Duke of Kent in 1799.

(2) "*Old Quebec.*" Parker & Bryan.

came to a resolution to move from (? to) Mr. Frank's Coffee House. The Worshipful Master then Delivered a lecture in the Second Degree of Masonry. This concluded the business of the evening, when the Brethren departed in good Harmony."

8th March 1794. Regular Lodge Night, held at Mr. Frank's Coffee House.
Visitor: — Bro. Wm. McNider.

"The W.M. was pleased to Open the Lodge in the First Degree of Masonry the proceedings of last night being read — the W.M. was pleased to put round a lecture of the first degree which being finished the Lodge and (? was) called of to refreshment. The Worshipful Master was pleased to call of to work again and nothing further being offered by any of the Brethren for the good of Masonry the Lodge was closed with the usual formalities and the Brethern departed in peace and Harmony."

27th March 1794. "being a Case of Emergency".

Visitors: — Bro. Germain of Lodge No. 4. R.Q. (2nd Batt. 60th Regt). Bros. Nixon, Robinson, Davidson and O'Hara of Lodge No. 40.

Bro. Pennoyer granted leave to withdraw from the Lodge.

"The W.M. delivered a lecture in the 1st degree of Masonry".

Bro. Jesse Pennoyer was present at the first four meetings of the Lodge, but was afterwards engaged in surveying Crown lands in the Eastern Townships. He rejoined the Lodge on January 16th 1795.

12th April 1794. Regular Lodge Night at the Quebec Coffee House.

"The W.M. called the Attention of the Lodge to devise some mode for paying the Debts contracted by the same for the Purchase of Jewels, and other implements from several Tradesmen and also the Propriety of Collecting the Fees and other Dues owing by several Brethern on Mature Consideration to write Letters to each Brother of the Lodge, the amount due, setting forth the impropriety of their withholding payments which materially injure the Credit and honor of the body and which if not speedily discharged the Lodge will be under the disagreeable necessity of taking such modes and Means for obtaining the same, as the Urgency of the Case requires by this business being settled."

"The Lodge are resolved to hold their Lodge meetings in future at Daly's Tavern which change necessarily take place from the death of Mr. Francks, late Landlord of the House where the Body had removed to in Consequence of the resolution entered into on the 5th of February."

Election of Officers:—

W.M. Nathaniel Coffin

S.W. Keable Sarjeant

J.W. Burjeau

Treas. Bro. Vondenvelden

Secy. Jeremiah McCarthy

The Minutes of this meeting were left incomplete, and were finished by another writer.

16th May 1794. "being a Case of Emergency," held at Denis Daly's Tavern.

Visitors: — Bros. Sergt Morehead (1), Rennison and Carver of Lodge No. 9 E.R. ("Ancients").

"A Visitation was received from the Grand Lodge composed of the R.W.D.G.M. (2) and his Officers who were received in the ancient manner and with the Usual Honours, after which by command of the Rt. W.D.G. Master the W. Master worked the Lodge in the first degree of Masonry."

23rd June 1794. "being an Emergency".

Visitors: — Bro. Ab. McCarthy of Lodge No. 241 ("Ancients"); Bro. R. Chambers, a former member.

"The Brethren being assembled, the W.Master was pleased to open the Lodge in the First degree of Masonry when Charles Duhamel who had previously petitioned the Lodge to be initiated into the Secret Arts of Masonry was ballotted for and Initiated accordingly into the 1st and 2nd degree of Masonry".

24th June 1794. "being the Festival of St. John the Divine."

Visitors: — Bro. Ab. McCarthy of Lodge No. 241 E.R. ("Ancients"); Bro. R. Chambers.

Installation of Officers.

"In the absence of the Worshipful Master, John Holland, (he being sick) the Installation was performed by Br. Chambers, a Royal Arch Mason, to the satisfaction of the Members".

28th June 1794. Held at Quebec Coffee House.

Visitors: — Bro. Robert Chambers; Bro. Ab. McCarthy of Lodge No. 241. E.R. ("Ancients"); and Bro. Hamilton of Lodge No. 9. E.R. ("Ancients").

Bros. Borgia Junr (? Burgeau) and Duhamel were "admitted to the Third Degree."

"Br. Black having neglected the Duties of this Lodge is to be admonished in a serious manner by the next Lodge Night."

"Brs. Holland and Coffin having represented to the full conviction of the body that they had experienced the grosest unmasonic treatment from Br. McCoy of No. 241, The Lodge came to a Determination that if Br. McCoy made no satisfaction to this Body, that they would take the same into serious consideration at some other Period."

(1) Bro. Robert Morehead was Grand Pursuivant of the PGL of LC. in 1792 and 1793.

(2) R. W. Bro. Thomas Ainslie.

12th July 1794.

Visitors: — Bros. R. Chambers and Edwards, former members;
Bro. Ab. McCarthy of Lodge No. 241 E.R. ("Ancients");
Bro. Ley of Lodge No. 7, Boston.

"Br. Black being found sufficiently qualified was honoured with the Second Degree of Masonry".

"N.B. Br. Sergeant also paid Two Pounds, sixteen shillings and Eightpence on account of Br. Duhamel."

26th July 1794. "being a Case of Emergency".

Visitors: — Bros. Goudie, W.M. and Ab. McCarthy of Lodge No. 241. Bros. R. Chambers and Edwards.

"The W. Master . . . proceeded to inform them that the reason for calling them together was on Acct. of his going on certain surveys, and wishing to leave the Lodge in his absence in the care of some Brother equal to the Task. It being the Duty of the S. Warden to fill that Chair in the absence of the Master agreeable to the Constitution, he requested the S.W. Br. Sergeant to pay particular attention to the Chair in his absence."

Bros. Chambers and Edwards re-instated as members.

"It was also unanimously passed that upon Emergencies in future that all Expences should be paid by the members of the Lodge."

"Brs. Sergeant and Edwards praying to receive the honorary Degree of the Holy Royal Arch the Brethren was pleased to grant them a Certificate for that purpose."

8th August 1794. Regular Lodge Night, held at Ferguson's Coffee House.

Visitor: — Bro. Goudie, W.M. of Lodge No. 241.

"Br. Edwards requested to have the Honor of Pass Master Conferred on him as he was in a few days to quit the Province which was unanimously agreed to. And accordingly was admitted into the Chair and regularly went thro' the requisite forms."

"Br. McCarthy requested that the Lodge may recommend him to be Initiated into that high and Honble degree of Royal Arch Mason which was unanimously agreed to and a Certificate granted accordingly."

9th September 1794. Regular Lodge Night, held at Ferguson's Hotel.

Visitor: — Bo. Goudie.

"Br. Edwards in a few days being to leave the Province Requested that a Certificate may be granted to him which was unanimously complied with".

There is no record of any Meeting held during the months of October and November, two pages having been left blank in the Minute Book.

25th December 1794.

"The W. Master produced a Letter from the Grand Secretary by order of the D.G. Master relating to Br. Chambers. Resolved in consequence that Br. Chambers cannot be considered as a Member of this Lodge until the fault imputed to him be satisfactorily cleared up."

Election of Officers:—

W.M. John F. Holland

S.W. Harrison

J.W. C. Duhamel

Treas. Walter

27th December 1794. "being St. John's Day."

The W.M. (Bro. Harrison, S.W., acting as such) opened the Lodge "when the Installation of Officers took place, according to Election, when Bro. Holland, Royal Arch Mason, as W. Master took the Chair with the Usual Ceremonys."

There were only six brethren of the Lodge present at this meeting, none of whom were Past Masters. The Minutes also record the names of the absent brethren. It is possible that there were unrecorded Visitors who installed the Officers.

"The Lodge was closed until Evening and the Brethern repaired to Church to hear Br. Sparks preach a Sermon".

"At 6 o'clock in the Evening the Lodge again assembled the same members as before attending Br. Holland in the Chair when being opened in the 1st Degree the several Deputies from the Warranted Lodges in Town sent to visit the Select Surveyors were received in due Masonic form, and a Deputation of the Body returned. The Lodge was closed and the Craft Departed in Peace and Harmony."

16th January 1795. "being a Lodge of Emergency."

Visitor:— Bro. James Rankin.

"Brs. Harrison and Sergeant being well skilled in the art of Masonry requested to have the honour of passing the Chair which was unanimously agreed to, when they were duly installed with the Usual Solemnity."

"Br. Coffin, P.M., and R. A. Mason, proposed that Br. Pennoyer may become a member of this Lodge was unanimously granted."

"Br. Coffin submitted to the Lodge whether it might not be beneficial for the Lodge to hold its future meetings at Missiskoui Bay on Lake Champlain which met with the unanimous consent of the Body."

17th January 1795. Regular Lodge Night.

"It having been agreed the last night of meeting that the Lodge

should be removed to Missiskoui Bay in Consequence the Brethren present in Town finding it inconvenient to continue Members of the Lodge from the impossibility of their being able to attend the duties of the said Lodge requested leave to retire which was granted prior to which the several Officers resigned and Elected Br. Coffin, W. Master, Br. Pennoyer, S.W. and Bro. Kilborn J.W."

The names of the Brethren who withdrew were:—Bros. John F. Holland, J. McCarthy, Walter, Harrison, Chas. Duhamel, J. B. Duberger and Keable Sarjeant.

The decision to move the Lodge to Missisquoi Bay marks the close of the first period in the history of Select Surveyors' Lodge, and the end of all active participation in its affairs of all but three of the members — Bros. Pennoyer, Coffin and Kilburn.

No record of the financial affairs of the Lodge has been preserved, but it is evident from the Minutes that it was embarrassed by heavy debts, and, despite the grandiose recommendations of the Committees appointed from time to time, experienced considerable difficulty in freeing itself from them. It is significant that four or five of the members do not appear again in the records following the meeting of April 12th 1794, when the financial condition of the Lodge was last referred to. The indebtedness under which the Lodge laboured was apparently incurred early in its career, and the Festivals, which were expensive affairs and burdensome to a small Lodge were manifestly a contributing factor. The financing of those "unable to provide themselves with Money Sufficient to pay their Dues, &c." might be criticised, though one cannot but feel sympathetically for the Brethren in their desire to present a brave showing on these occasions.

Shortly after the removal of the Lodge to Missisquoi Bay, the founder of the Lodge, Bro. John F. Holland moved to Halifax, where in 1796 he was Master of Royal Rose Lodge held in the 7th Royal Regiment of Fusiliers. He acted as Deputy Grand Master on October 19th 1797 at the institution of St. John's Lodge in Charlottetown, P.E.I. and he was the Master of this Lodge in 1811. (1) In 1799, he was again Master of Royal Rose Lodge at Halifax. In June 1803 he returned to Charlottetown and was elected Master of St. John's Lodge continuing in that office until 1810, when the Lodge, which had been inactive for about four years, was revived, mainly through his efforts. Although a resident of Charlottetown between 1812 and 1819, he was not a member of the Lodge during that time. He rejoined June 8th 1819, his occupation being given as Adjutant-General, of Militia. He was Master again in 1819-20-21 and again in 1824. In 1825 he is referred to as Ordnance Storekeeper. His name does not appear in the returns after 1827. (2) His Will, dated at Charlottetown on December 16th 1845 was registered January 26th, 1846, and it is reported that he died at Quebec on December 17th 1845, the day after the Will was executed. An error has probably been made in transcribing these dates.

(1) *The Builder* Vol. X-238. Cert. UGL Library.

(2) From information kindly supplied by Bro. R. V. Harris.

Proceedings of the Mount Surry Lodge N. G. held at
Mijniskone Bay 27th February 1795.

Members Present

Wth Nathaniel Coffin W. Master
J. Penroyer. J. Warden

Visitors

Henry Nicksen Esq. M. Mason
George Dams Esq. M. A. Mason
Philip Nicksen M. Mason
Calvin May M. Mason

Wth Philip Nicksen (above mentioned) made request to be
admitted as a Member of this Lodge was unanimously
admitted — Petition being prepared by George Dams to
become a Member of this Lodge, A. G. M. unanimously
admitted —

The second period in the history of Select Surveyors' Lodge commences with the change in its sphere of activity from the City of Quebec to the small settlement at Missisquoi Bay. The first meeting of the Lodge held there was on the 27th February 1795 when Bro. Nathaniel Coffin, acting as W.M., and Bro. Jesse Pennoyer, as S.W., (two of the remaining three members) were present, together with Bros. Henry Ruiter, Philip Ruiter, Calvin May and George Dame as Visitors, the last named being described as a Royal Arch Mason.

Bro. Henry Ruiter was a Dutchman, who came from the Genesee Valley, N.Y. State, and settled at Caldwell's Manor. He moved to Potton in 1799 where he received a grant of land from the British Government in recognition of his services during the Revolutionary War. He built the first saw and grist mills in Potton, and the stream on which they were erected is still called Ruiter Brook. He was a brother of John Ruiter of Missisquoi Bay. He did not become a member of the Lodge.

The only business transacted at this meeting was the admission of Bro. Phillip Ruiter as a joining member. Philip was a son of John Ruiter, one of the first settlers on the shores of Missisquoi Bay. He opened a public house, built by his father at Phillipsburg, which was named after him. He succeeded his father in the Agency for the Hon. Thomas Dunn's land. He was also one of the Grantees, in 1796 of the greater part of the land forming the Township of Dunham, the first Township erected in Lower Canada.

The next recorded meeting was on the 2nd March 1795, when Bro. Calvin May is described as being a member, though there is no record of his joining the Lodge. He practised medicine at Missisquoi Bay where he went in 1800. He was assisted by his son, Horatio, who succeeded to the practice when his father died in 1848.

There were only four brethren present at the meeting of the 2nd March, but George Fitch and Moses Westover were "entered" in the First Degree. These brethren were the first Masons to be made in the Eastern Townships. Moses Westover was living at Sheffield, Mass., at the opening of the Revolution, but finding his life in danger, he fled to Canada, settling at Caldwell's Manor. He moved to North Sutton in 1796 where he was granted land in recognition of his Loyalist principles. He also received a grant of land at Stanbridge. His second son, Asa, was one of the pioneers of Dunham.

Gilbert Hyatt, who settled at Missisquoi Bay in 1784, was initiated and passed to the Second Degree on April 18th 1795. He built a grist mill at Sherbrooke, which was then known as Hyatt's Mill.

On the 10th June, 1795, Bro. Davies presided as W.M., and Bro. George Fitch was raised to the Third Degree. Although there is no indication in the minutes, it is presumed that Bro. Davies was a Past Master when he joined the Lodge. He occupied the Master's Chair at a number of subsequent meetings, but this is the only occasion when a degree was conferred.

Bro. Jesse Pennoyer was elected Worshipful Master and installed on the 24th June 1795, when there were present the following visitors: — Bros. Strong, Hitchcock, Andrew Patterson, who hailed from Pennsylvania Lodge No. 9, Henderson, Henry Ruiter, Patrick Conroy of Dorchester Lodge No. 3. P.G.L.L.C. St. Johns, Deputy Provincial Grand Master in 1795, one of the grantees of Sutton Township in 1796. John Mills, Sullivan, Benedict and Sewell.

Amos Lay was initiated at this meeting. He was a Surveyor, a Land agent under John Ruiter, and the Commissioner of the Land Bureau. In 1802 he was granted a quarter of the Township of Ely (11,500 acres).

25th August 1795. "Emmergency".

Bro. Pennoyer in the Chair.

"The W.M. informed the body that Br. P. Conroy was deputed by the R.W. Dy G.M. as Depy G.M. after which he was admitted with the usual ceremony and honors. The Lodge was then closed in due form, the R.W. Br. P. Conroy shewed his authority from the G. Lodge, and proceeded to open a Grand Lodge. Bro. Pennoyer was appointed G. Senr. Warden, Bro. May Grand Junr. Warden. Some communications from the Grand Lodge were then read, an Article in said Communication was approved by the Members of the Lodge, and ordered to be placed on record. Resolved that the Secretary shall furnish the R.W. Brother P. Conroy now acting Depy. Grand Master with all requisites respecting this Lodge in two days from the above date. The R.W.G.M. then Closed the Lodge in due form."

23rd November 1795.

William Chamberlain initiated.

10th February 1796.

Visitors: — Bros. Jones, Strong and Mills.

Belus Hard, who opened the first store at Nelsonville in 1810, and David Moe, who settled in 1800 near the site of the present City of Sherbrooke, initiated. David Moe was a grantee of the Township of Ascot in 1803.

13th April 1796.

Bro. Oliver Barker, of Columbus Lodge No. 38, New York, affiliated. He was one of the grantees of Compton Township in 1802.

8th February 1797.

Jacob Ruiter and Peter Fargues initiated.

Bro. John Mills affiliated.

Jacob Ruiter, a son of John Ruiter, was the first settler at Nelsonville. He built a log house on the south side of the river, near the site of the existing bridge. In 1800 he built grist and saw mills. He was one of the grantees of the Township of Dunham in 1796.

8th March 1797.

Visitors: — Bros. J. Watson and C. Hatall of Dorchester Lodge,
No. 3 P.G.L.L.C.

Joseph Hurlburt, Studdard Creasey and Levi Presbrey initiated.

Joseph Hurlburt came from Shelbourne, Vermont, and settled at North Pinnacle in 1793. Levi Presbrey was a Doctor at Missisquoi Bay where he also acted as a Land Agent for John Ruiter.

6th April 1797.

"Bro. Fargues was severely reprimanded for his Unmasonic Conduct, and resolved by the body that Unless an immediate reformation took place that he should be totally excluded.

10th May 1797.

Visitor: — Bro. Andrew Patterson.

Oliver Hall, Stephen Jenne and Joseph Collins initiated.

Stephen Jenne was a son of Simpson Jenne, formerly of Clarendon, Vermont. He came to St. Armand in 1789 and was one of the Grantees of the Township of Dunham in 1796.

The Lodge suffered a severe loss on the 5th June of this year, when the sitting Master, Bro. David Davies died at the age of 41. An Emergent Meeting was called for the purpose of attending the funeral, a visitor, Bro. Francis Hogel, acting as Worshipful Master. The Minute records that Bro. Fargues, who was under suspension was permitted to attend.

Solomon Curtis was initiated and Bro. Francis Hogel joined the Lodge at this meeting, and the same evening, the latter was elected Worshipful Master.

On St. John's Day following (24th June 1797) the Lodge again met, and the Lodge "was opened in Due form by the S.W. acting as Master."

"The business of Br. Fargues was brought forward and It was the opinion of the body that he should be again received, Upon his making acknowledgement of his past misconduct, and a promise of future good behaviour as a Man and Mason which he acceded to."

"In consequence of the Death of our late W.M. D. Davies the body could not proceed to enstall the Officers . . . there being no Past Master present to assist, the body, therefore concluded to nominate Br. Fitch to write to the D.G.M. P. Conroy Esq., inform him to point out to the Lodge What Manor they are to proceed in Order to procure assistance for that Purpose.

10th June 1797.

Visitors: — Bros. Towner and Timothy Souls (? Soles) of Dorchester Lodge No. 3 P.G.L.L.C.: Bro. Chas. Hyatt.

Bro. P. Ruiter acting as W.M.

"The S.W. (Bro. O. Barker) was pleased to open the Lodge in

the Third Degree of Masonry when Brother Towner as Past Master from Dorchester Lodge No. 3. installed the Officers . . .

11th October 1797.

Benjamin Spencer, one of the Grantees of Brome Township in 1797, initiated. He was the son of Jeremiah Spencer, who originally settled at Caldwell's Manor, removing to St. Armand East in 1790.

18th December 1797.

Jedediah Hibberd, who came from Lebanon, N.H., in this year, was initiated. He settled near Abbot's Corner. He was an Elder of the Baptist Church, organised in 1799 and for many years was a successful and zealous preacher.

27th December 1797. St. John's Day.

Visitors: — Bro. H. Hogel, Bro. J. Marston of Union Lodge No. 8. PGLLC. and Bro. A. Patterson.

"Bro. P. Fargues was ordered out of the Lodge room for unmasonic conduct."

10th January 1798.

"The Brethren complained of the unmasonic Conduct of Br. P. Fargues, which was taken into serious consideration and it was the opinion of the Lodge that Br. Fargues should be severely reprimanded by the W.M. and admitted again into the Lodge which was accordingly done."

Flavius Josephus Curtis, a brother of Amasa Curtis who settled at Caldwell's Manor in 1792, initiated. Another brother — Solomon — was initiated 14th June 1797, and appears as Secretary of Nelson Lodge in the Grand Lodge Returns of 1820.

14th February 1798.

Visitors: — Br. Jno Fuller of Orange Lodge, Chester, Vt. (probably Olive Branch Lodge, Chester, Vt.), Bro. G. Jenne, of Franklin Lodge, Mass.; Bro. C. Hyatt.

Bro. Francis Hogel, the Immediate Past Master, died on the 3rd March 1798, aged 59 years, and an Emergent Meeting was summoned for the 6th March to attend the funeral, when there were present the following brethren from Franklin Lodge:— Bros. Morrel, Nason, Ryan, Curtis, Kingsley, Asa Holgate, Cleveland, Ebenezer Marvin and G. Jenne; Bros. P. Conroy, G. Cook, J. Soles and T. Soles of Dorcheser Lodge No. 3.; Bros. H. Ruiter and Andrew Patterson.

17th May 1798.

"The Worshipful Master was pleased to observe that Bro. George Fitch was very unwell, and destitute of the means of making himself comfortable at this time, whereupon the Lodge resolved that Bro. W.M. Oliver Barker, C. May, J. Pennoyer and P. Ruiter be a

Committee to direct any business that may concern Bro. Fitch, and that this Lodge will be answerable for its Committee to any amount which may be advanced on Acct. of Bro. Fitch."

On the 25th June 1798, the Brethren celebrated the Festival of St. John the Baptist. The Officers were installed by Bro. J. Pennoyer, P.M., and after a number of degrees had been conferred "The W.M. was pleased to call the Lodge from Labour to Refreshment, when the Body walked in procession in due form to the house of Bro. P. Ruiter, when the Brethren partook of an elegant repast, after which they returned to the Lodge Room in regular order."

An Emergent meeting was summoned on the 14th July 1798 when

"The W.M. was pleased to open the Lodge in the first degree of Masonry, and the Brethren in due form attended the Funeral of Bro. George Fitch (who died on the 12th July) and having again returned in due order to the Lodge Room the W.M. was pleased to close the Lodge and the Brethren departed in malancholly peace to their respective dwellings."

The harmony of the Lodge was much disturbed during the year 1799 by charges of unmasonic conduct against a number of Brethren, and the time of the regular meetings and specially summoned emergent meetings was taken up almost entirely in hearing the complaints. The differences between two of the Brethren were amicably settled, three Brethren were suspended, and "representations" made to the Grand Lodge in the case of two others.

13th November 1799.

The Senior Warden, Bro. J. Ferguson, presided, and in the apparent absence of any Past Masters conferred the second degree.

24th June 1800.

This is the last meeting at which Bro. Nathaniel Coffin is recorded as being present. In 1822 Bro. Coffin's name is amongst those of a number of brethren resident in York (Toronto) to whom a Dispensation was granted to form a new Lodge — St. Andrew's Lodge — which received the number "1" on the Roll of the Provincial Grand Lodge of Upper Canada. He was then described as being the Adjutant-General of Upper Canada. Bro. Coffin took an active interest in this Lodge for over twenty years.

11th March 1801.

Meeting held at Mr. Joel Ackley's Tavern, the second public-house to be opened in Frelighsburg.

Bro. J. Mills the J.W. presided. The third degree was conferred though there does not appear to have been any Past Master present.

13th May 1801.

Bro. J. Mills, J.W. in the Chair.

Zar Leonard, Isaac Smith and Guy Mills initiated.

Proceedings of the Summer Lodge 1189
held at the House of Brother John Mills the 24th
June 1861 being the Festival of Saint John the Baptist

Members Present

B^r. L. Ruiter W.M.
" S. Purdie F.W. Raimond
" J. Mills J.W.
" C. Barker P.W. Secy. P.D.M.
" Collett P.W. & Treas. P.D.M.
" J. Ferguson Stewards P.D.M.
" J. Purdie
" J. Ruiter Tyler P.D.M.

Visiting Brethren

B^r. Alex. Schmitt
" Leon LaLonde
" James Marshall
" Saml. Whaley Curator
" Francis Jules Perchom
" Jacob Ruiter

The Worshipful Master was pleased to
open the Lodge in the Kind Degree of Masonry:
when the Officers were severally Installed except
the Deacons and Tyler who ~~were absent~~ —

The Body then
marched in procession to the Church, where a sermon
well adapted to the occasion was delivered by Brother
Tinsall — After which they returned to the Lodge
Room and partook of a sumptuous repast when the speak-
ing glass added hilarity and mirth to the festivity of
the day, which was spent with a cheerfulness and
harmony becoming the members of a fraternal
Body, and which ought to characterize every com-
munion of the Masonic Brotherhood

Isaac Smith was the owner of what was known as a trip-hammer shop established in 1802 at Frelighsburg, in which most of the iron used in the early saw mills of Brome and Missisquoi was made.

24th June 1801. "being the Festival of St. John the Baptist".

Visitors: — Bro. Samuel Whaley of Aurora Lodge; Bro. Francis Duclos of Dorchester Lodge No. 3. P.G.L.L.C.; Bros. Alexander Schutt, Leon Lalanne, James Tunstall and Jacob Ruiter.

Installation of Officers.

"The Body then moved in procession to the Church where a Sermon well adapted to the occasion was delivered by Bro. Tunstall. After which they returned to the Lodge room and partook of a sumptuous repast when the sparkling glass added hilarity and mirth to the festivity of the day which was spent with a cheerfulness and harmony becoming the members of a Fraternal Body and which ought to characterize every transaction of the Masonic Brotherhood."

The Rev. James Tunstall was the first Church of England Minister East of the Richilieu River. At this period he was a resident of Phillipsburg.

5th July 1801.

Visitors: — Bros. Ebenezer Marvin, P. Conroy, J. Ruiter, J. Hibberd, A. Patterson, G. Jenne, J. Abbott and G. Cook.

This was an Emergent Meeting summoned to attend the funeral of Bro. Abram Freligh. Bro. Freligh was a physician and with his wife and twelve children came to what is now known as Frelighsburg from Clinton, Dutchess County, New York in 1800. He was a man of considerable means, and it is said that twenty-one teams were required to haul the goods brought with him. On arrival he purchased the grist and saw mills together with 200 acres of land, paying \$4,000. for them. He made a singular Will bequeathing his property to that one of his children who should survive the others. All were to have the use of the property during the time they lived. One of the heirs — Richard — who once represented Missisquoi County in the Provincial Parliament purchased the interests of the others, and became sole proprietor of the estate. Bro. Abram Freligh was not a member of the Lodge. Galloway Freligh, a son of Abram, moved to Bedford in 1826 and became the first Postmaster there.

13th August 1801.

This is the last meeting recorded in the original Minute Book, although it has been but half filled. No record remains of the activities of the Lodge from the date of this meeting until December 27th 1810 during which time the Lodge had been removed to Cook's Corner (St. Armand).

Of the members on the Roll in 1801, the following only appear in the records when the Minutes re-commence in 1810:—

Bro. May, Calvin	Bro. Miner, Allen
Bro. Hill, Uri	Bro. Leonard, Zar
Bro. Jenne, Stephen	Bro. Mills, Guy
Bro. Hibberd, Jedediah	Bro. Luke, John
Bro. Mills, John	

CHRIST THE CHIEF CORNER STONE.

A

SERMON,

PREACHED TO THE MEMBERS

OF THE

SELECT SURVEYORS' LODGE

NO. IX.

HELD IN THE

SEIGNORY OF ST. ARMAND, LOWER CANADA,

ON THEIR

CELEBRATION OF THE FESTIVAL

OF

ST. JOHN THE APOSTLE AND EVANGELIST,

A. D. 1811.

By the Hon and Rev. CHARLES STEWART, A. M.
MINISTER OF ST. ARMAND, AND CHAPLAIN TO THE LORD BISHOP
OF QUEBEC.

REMOULD. I LAY IN SIGN A CHIEF CORNER STONE, SELECT, PRE-
VIOUS; AND BE THAT BELIEVETH ON HIM SHALL NOT BE CON-
FOUNDED. 1 PETER, II. 6.

Montreal :

PRINTED BY NAHUM MOWLER

1812

The Lodge, however, was quite active during the period not covered by the records, over fifty names having been added to the Roll, among which we find Israel Lockwood, who opened the first public-house in Dunham Flat.

May 1st 1811.

Francis Roberts was initiated at this meeting, and this appears to be the only occasion on which he attended the Lodge.

Although there is no record of a communication on St. John's Day, 1811, the Brethren celebrated in customary manner the Festival of their Patron Saint. The Very Rev. Dean A. H. Crowfoot, D.D., in the course of an address delivered to the Grand Lodge of Quebec in 1930 said "Shortly after going to the Cathedral at Quebec three years ago my attention was called to a large case of old books and pamphlets covered with the dust of ages and reposing in the cellar. On investigation these "literary remains" proved to be what was left of the library of the Right Rev. Charles J. Stewart, Lord Bishop of Quebec, 1825-36, well-known to some of you as "the Apostle of the Eastern Townships." Amongst the pamphlets W. Bro. Crowfoot found a Sermon preached to the Brethren of the Lodge on the occasion of this Festival, the title page of which, through his courtesy, is here reproduced. The Sermon was afterwards printed by Nahum Bower of Montreal, at the unanimous request of the Brethren present. This is one of the earliest if not the oldest publication, issued in the Eastern Townships.

January 9th 1812. Meeting held at the dwelling house of Br. Jacob Cook.

"firstly, Proceeded in choosing a Committee for the purpose of communicating to the Grand Lodge of Quebec, the situation that the select surveyors' Lodge No. 9 Held in St. Armand is now in and the loss it has lately sustained by fire, . . .

Secondly, A Committee chosen for the purpose of enquiring and finding out the Loss's lately sustained by individual Brethren . . . by accident fire whereby they can be able to report at the next Communication . . .

March 25th 1812.

"The Select Surveyors' Lodge No. 9 convend opend & proceeded to business under the dispensation Granted from the Grand Lodge of Quebec as a Regular Communication.

"first proceeded to business for nominating and choosing a Committee of five Persons for the purpose of procuring some provisions for Brother Benjn. Gowing."

Jacob Cook, Jr., a son of Jacob Cook, a Grantee of Sutton Township in 1802, initiated. He was Postmaster at Brome Corner in 1831. James Duncan also initiated.

This is the last Minute of Select Surveyors' Lodge. The Warrant of the Lodge was apparently destroyed by fire, and the Brethren took advantage of the necessity of obtaining a new one to change the name of the Lodge to Prevost Lodge.

The selection of the name "Prevost" to designate the Lodge was made in honour of Sir George Prevost, who became the Governor of the Province of Lower Canada in 1811, and in spite of the charges made against him in the latter part of his administration, the Brethren have remained ever faithful to his memory. Sir George was born in 1767, and was the son of Major General Augustine Prevost. Much has been written concerning his life and character. His success in civil affairs has never been questioned by historians, and the stain attempted to be cast upon his military reputation was cleared by his contemporaries. The Grand Lodge of Nova Scotia has a letter written in 1812 by George Karnan, a Sergeant in the King's Regiment, and a member of Virgin Lodge No. 2. Halifax, enquiring if Sir George Prevost was an Ancient Mason as the members of Lodge No. 241 E.R. (A) in Quebec, he claimed, meant to elect him as Deputy Grand Master. The reply to this enquiry has not been preserved, and no mention of the matter has been found in early Quebec records.

There is no record of the activities of the Lodge from March 25th 1812 until the 6th April 1813, when it assembled at Frelighsburg under the name of Prevost Lodge by authority of the Warrant issued by the Provincial Grand Lodge of Lower Canada, dated the 3rd February 1812. The same Number "9" was retained on the Provincial Register.

The harmony of the Lodge was disturbed during the next few years by dissension among the brethren and the laying of charges of unmasonic conduct. It was alleged that one brother had informed the Crown that another had sold Spirituous Liquors without His Majesty's License. Another brother was alleged to have been concerned in taking a span of horses from Judge Follet of Vermont "in a clandestine and marauding manner", another "with converting to his use unmasonically one Yew Sheep" and still another was summoned to answer a charge of "Unmasonically beating his wife". The last charge raises the interesting question as to how a wife may be beaten masonically? Much time was taken up with hearing these charges, and they were either dismissed, or sentences of suspension for varying periods pronounced.

Nevertheless, the Lodge was fully alive to its responsibilities. It assisted not only brethren who got into difficulties, but also "neighbours" who presumably were not Masons. For some months, the Brethren dispensed with their simple refreshments so that they might have the necessary funds to meet the claims made upon their charity. They were also called upon to pay the expenses of burial of those members who died in indigent circumstances. Here is an account paid by the Lodge in 1813 —

"To Bill at Brother Wait

Catlin's Funeral. 13. 3.

Paid Kelley for Coffin. 1. 10. 0 £2. 3. 3.

Among those initiated are found the following:—

Adi Vincent, who came from Dutchess County, New York, and settled at Cook's Corner in 1792. About 1813, he took over Peter Yager's store

at Pigeon Hill, formerly known at Sagersfield. His daughter, Margaret was accidentally shot by a picquet of the 7th Royal Fusiliers at St. Armand on June 10th 1866 during the Fenian Raid. Adi Vincent was one of the grantees of Compton Township in 1802. Thomas Wightman, served with the British at the outbreak of the Revolutionary War, was taken prisoner and later released. In a later encounter he was wounded in the hip and left on the field in a helpless condition. He was taken in charge by a German family who secreted him for three years when he was able to leave the country. In 1791 he settled at St. Armand, where he erected an hotel. Later, as a United Empire Loyalist, he received a grant of 400 acres of land at Stanbridge. Brown Chamberlin practised medicine at Dunham, where he had settled in 1810.

George Washington Stone, whose daughter, Malvina, married William Arthur, a school teacher at Dunham. The Arthurs subsequently moved to Vermont, where in 1830, a son, Chester Alan Arthur was born, who, after a distinguished career as a lawyer, entered politics and was elected Vice President of the United States. On the assassination of President Garfield in 1881, he succeeded to the Presidency. He died in 1886.

Henry Collins who was the first settler in the Township of Brome in 1795. He lived there for many years and became a man of considerable influence. He was the only person in that section authorised to perform marriage ceremonies. He removed to Yamaska Mountain in 1815. Arnold Baker, a son of Thomas Baker a Loyalist who came from Rhode island and settled at St. Armand in 1798. Thomas Baker was also a member of the Lodge. Another son, Henry, the Mayor of Missisquoi County, and an influential citizen, was on the Roll in 1863.

William Gates, who commanded a Company of Militia organised at Dunham during the Rebellion. He was drowned in Selby Lake.

William Baker, the eldest son of Joseph Baker, a Loyalist from Peterham, Mass., who came to Dunham in 1799, where he made a fortune. When he died in 1866 the *Montreal Gazette* said of him "William started medicine, but never practiced, and after teaching Government School for a time, commenced business in which he was actively engaged . . . He always took a leading part in matters connected with the Church of England in his district, contributing freely to its support and gave an organ to his Parish Church. He was returned to Parliament in 1835, and was one of the little band of Loyalists who opposed Mr. Papineau and his party. He was a man of strong and clear convictions, and though tolerant towards those who differed from him, he never dissembled or shrank from expressing his own opinion. During the stormy discussion before the Rebellion, he seemed to see with almost prophetic vision the result of an appeal to arms. The scene in the House when, in burning words, he denounced the course of the party in power and warned them of the danger they incurred is said to have been one of the most exciting ever seen in the House. He died at the age of 77 years, but, though an old man, he was most singularly free from the infirmities of age,

his mental and bodily faculties being almost unimpaired to within a week of his death."

On June 2nd 1815, the Lodge was visited by Bro. Cross, described as a Lecturer. He acted as Master. It was voted "to pay the Lecturer out of the Public Funds" and an account which has been preserved shows that he received Five Pounds for his Lectures. The Lodge also paid Two pounds for his "Board, Liquor, &c." Bro. Jeremy L. Cross, was a pupil of Thomas Smith Webb, whose Lectures were borrowed largely from William Preston.

Five years later, in 1820, "A Lodge of Emergency assembled in consequence of the arrival of Br. Barney, among us who offers himself as a Lecturer." Bro. John Barney, was a member of Friendship Lodge, Charlotte, Vermont. In 1817 he went to Boston to learn the Webb Lectures from Bro. Benjamin Gleason, Grand Lecturer of the Grand Lodge of Massachusetts, and in October of the same year he was authorised by the Grand Lodge of Vermont to "lecture" in that jurisdiction.

"The Brethren being assembled the W.M. was pleased to open a Lodge in the first degree of Masonry when the Brn requested to hear Br. Barney Lecture on the first Degree of Masonry, after which the W.M. was pleased to open a Lodge in the second degree of Masonry, when the Brn were disposed to hear Br. Barney's Lecture on the 2nd Degree. After this the W.M. was pleased to open a Lodge in the Third Degree of Masonry when Br. Barney favoured the Lodge with Lectures on this Degree."

"After hearing the Lecture of Br. it was motioned & seconded that Br. Barney should be engaged for the term of 10 days at 12/6 per day which was unanimously voted to be done.

Bro. Barney also conferred the degree of Mark Master Mason on a number of the members of the Lodge, as well as assisting in establishing a Council of Select Masons.

In 1822 Prevost Lodge moved to Frelighsburg, meeting in Bro. Asa Frary's Hall. In the following year it was voted that the Brethren of the Village should meet at the Hall of J. Baker on every Saturday evening between the hours of 5 and 9 for three months "for the purpose of lecturing".

The following is an account of Lodge expenditures:—

Dec. 27 1821	To 6 Yards Ribbon. 9d.	0. 4. 6.
Oct. 29 1822	1 quart Rum	1. 0.
	1 pint Port Wine.	1. 9.
	1 pint Brandy	11½
	1 pint Gin.	10
	1½ pint of Rum.	9.
	1 lb of Loaf Sugar.	1. 3.
Nov. 26	1 pint Brandy	1.
	1 pint Rum.	6.

Dec. 24	1 pt Wine.	1. 9.
	1 pt Brandy	1. 0.
	1 pt Rum.	6.
	$\frac{1}{2}$ lb Loaf Sugar.	$7\frac{1}{2}$
March 30	$\frac{1}{2}$ quire Paper.	9.
	6 lb Candles.	6. 0.

The movement to divide the jurisdiction of the Provincial Grand Lodge of Lower Canada into the Districts of Montreal & William Henry, and Quebec and Three Rivers originated in Montreal, and the Secretary of St. Paul's Lodge, No. 12. wrote to Prevost Lodge on January 27th 1823 on the subject. No action appears to have been taken by Prevost Lodge on receipt of this letter, and it would seem that the Lodge was quite content to pursue the even tenor of its way and leave to others the carrying out of any changes that seemed desirable. At any rate the records are quite silent as to its approval or disapproval of the course proposed. In September a letter was received from the Provincial Grand Secretary of Montreal and William Henry, pointing out "that none of the Lodges in the District held their Warrants from the Grand Lodge of England, but were assembling under Dispensations or Warrants granted by Provincial Grand Masters of Provincial Grand Lodges a state of things "not in accordance with the general principles of the Craft" and "opposed to and subversive of its best interests" and requiring that those Lodges which did not hold Warrants from England should apply for the same.

Representatives were sent to a Communication of the Provincial Grand Lodge of Montreal and William Henry held on October 6th, and later in the month, the Lodge received a Dispensation, and under this authority the Lodge met until May 31st 1825 when it received a Warrant dated March 29th 1824 from the United Grand Lodge of England No. 781.

The Lodge met regularly until June 8th 1830, and from that date until February 3rd 1863, no records of the Lodge have been found. The Lodge probably ceased functioning during the first fourteen years of this interval when the anti-masonic movement following the Morgan incident of 1826 was in progress, as was the case with other Lodges in the neighbourhood on both sides of the border. By 1844, this movement had subsided, and the Lodges which had been affected by it resumed their activities.

A Dispensation, dated July 8th 1844, was issued by the District Grand Master of Montreal and William Henry, to the Brethren of Prevost Lodge, and the Lodge was revived at Dunham. In 1846, the Lodge received Warrant No. 776 dated August 8th 1846, from the United Grand Lodge of England, but retained its old number '2' on the District Grand Registry until 1848 when it was changed to "6".

In his report for the half year ending December 28th 1846, the Grand Treasurer reported the receipt of £24.3. 9. from Prevost Lodge in payment of dues. This was the largest amount paid by any of the Lodges on the District Roll, and indicates that the Lodge was then in a strong position.

Prevost Lodge took an active part in the formation of the Grand Lodge of Canada in 1855, representatives attending the Convention held on October 10th.

In December of 1855, the Provincial Grand Master of Montreal & William Henry issued a peremptory Summons to the seceding Lodges to attend before the Provincial Grand Lodge, and give an account of their action. Prevost Lodge, together with other country Lodges, complied with the summons, and after a stormy and protracted discussion three of the City Lodges returned their Charters, and were dismissed from the Provincial Grand Lodge, while the country brethren returned to consult their Lodges. The result of the consultation was a determination to adhere to the new Grand Body, and at its First Annual Communication, held on July 9th 1856, Prevost Lodge was represented by W. Bro. David Brown.

Prevost Lodge was then allotted the number "7" on the Register of the Grand Lodge "following the principle determined upon by Grand Lodge" though the printed proceedings of the Communication do not disclose what that principle was. W. Bro. Joseph Scott was appointed District Deputy Grand Master for the Eastern Townships Division. At the following Annual Communication R.W. Bro. Scott was elected Deputy Grand Master, and in his capacity as District Deputy Grand Master reported that all the Lodges in his jurisdiction were "in a satisfactory state of order and working ability."

In 1858, Prevost Lodge was represented by R.W. Bro. Joseph Scott, and the D.D.G.M. (R.W. Bro. Eli Gustin), reported that the Lodge has obtained a creditable showing, and appears to be permanently advancing the interests of the Craft with all the advantages to be derived from talent and respectability amongst its members."

Following the amalgamation of the Grand Lodge of Canada and the Ancient Grand Lodge of Canada the Lodges were re-numbered. Prevost Lodge was given the No. 1. conceding precedence to the Lodge of Antiquity, Montreal, which was carried at the head of the roll, without a number.

At the Festival of St. John the Baptist 1859 a Masonic Hall, erected and furnished by the Lodge, was dedicated. Advantage was seized of the occasion to pay a tribute of respect to R.W. Bro. Joseph Scott, who this year had been appointed Grand Chaplain.

The available Minutes of the Lodge recommence on February 3rd 1863 in a Volume inscribed "Volume III", and it is presumed that the preceding two volumes were burnt in the fire which destroyed the Masonic Hall in 1867. From these Minutes it appears that the Lodge was in a flourishing condition, meeting regularly with a good attendance at each Communication including many visiting brethren from neighbouring Lodges as well as those bearing allegiance to the Grand Lodge of Vermont.

At the meeting on August 16th 1864, during the initiation of Lyman Buck, one of the Brethren "asked the W.M. if it was not customary to show the

newly initiated Candidate the Warrant under which the Lodge worked. Whereupon the W.M. called upon the Secretary to produce the Warrant of the Lodge. He looked in his desk, and replied that there was no Warrant there. Afterwards diligent search was made in other parts of the Lodge, and in the ante-room, but no Warrant could be found." The mysterious disappearance greatly disturbed the Brethren, for the Grand Master (M.W. Bro. W. B. Simpson) in his Address to the Grand Lodge of Canada in 1865 says "It having been reported to me by Bro. S. Baker, W.M. of Prevost Lodge No. 1. that the Warrant of said Lodge had disappeared from the Lodge room under very peculiar and suspicious circumstances, I instructed the Deputy Grand Master to proceed to Dunham to enquire into the facts of the case, which he accordingly did with great care and judgment, and on its appearing from his report that the same care had been taken of the Warrant as in previous years, I directed the Grand Secretary to issue a duplicate Warrant to the Lodge, said Warrant to be returned in the event of the recovery of the old one." To complete the story of the missing Warrant, it may be added that at the meeting held in March of the following year, the assistant Tyler reported that the Warrant had been found in the ante-room during the Spring-cleaning.

On June 24th 1868 a joint meeting of Prevost, Royal Canadian and Stanbridge Lodges was held and the Festival of St. John the Baptist celebrated. Nearly all the Lodges in the Western district of the Eastern Townships were represented and the attendance of ladies and gentlemen from the vicinity was very large. Divine Service was held at All Saints' Church, an excellent discourse being delivered by Bro. the Rev. H. Montgomery. Shortly after this the beautiful monument erected to the memory of the late Archdeacon Scott was formally unveiled and consecrated after which an address was delivered by Bro. Brown Chamberlin, M.P. Following the dedication of the monument about three hundred persons — men, women and children — "partook of a sumptuous dinner in the commodious hall of Bro. Seeley's Hotel, with V.W. Bro. Stevens Baker in the Chair." A number of toasts were honoured, and at the close of the Banquet, the D.D.G.M., R.W. Bro. J. H. Graham delivered "an eloquent, instructive and pleasing address on the history, aims and objects of Craft Freemasonry." A later Minute records the payment of \$35. U.S. Currency to the Brass Band engaged for the occasion.

In April, the D.D.G.M. (R.W. Bro. Graham) made his official visit, and in his address made reference to the projected formation of the Grand Lodge of Quebec, in which Prevost Lodge played an active part. The resolution at the Convention at which it was established was moved by W.Bro. Edson Kemp. The Hon. Thomas Wood was elected D.D.G.M. of the Bedford District, W. Bro. Edson Kemp, Grand Secretary, W. Bro. William B. Seeley, Grand Tyler. W. Bro. Stevens Baker was appointed to the Board of General Purposes.

In November 1869, the Worshipful Master informed the Lodge that he had received the Warrant, duly endorsed and signed by the Grand Master of the Grand Lodge of Quebec.



The question of a suitable meeting place, which first came before the Lodge in October 1868 when a Committee was appointed to make application to the Village Council of Dunham for a Lodge room in the projected new Town Hall was settled at this meeting. The Lodge was then meeting in Bro. Levi Stevens' Hall at a rental of \$12 per annum. In May 1869 the Hon. Thomas Wood reported that the "Village Council had waited upon the Town Council and obtained the permission of that honorable body to put up a third storey in the Town Hall now about being built and to rent it to the Lodge." The Committee was now able to report "That a Lease had been arranged with the Village Council at a rental of \$40 per annum, the Lodge to be allowed the expenses they had incurred in erecting posts, &c.". There is no record as to when the Lodge moved to the Town Hall, but it was prior to May 1870, when reference is made in the Minutes to the fact that the Lease for "this" Lodge Room had not yet been received from the Town Council. It is believed the Lodge still pays the same annual rental.

The Grand Lodge of Quebec was not formed in complete unanimity, and in 1870 demits were granted to ten members of Prevost Lodge, who had obtained a Dispensation from the Grand Lodge of Canada to hold a Lodge known as Prevost Lodge No. 1. G.L.C.

A Masonic Festival was held in Bro. Hiram Seeley's Hotel on January 18th 1871 attended by R.W. Bro. John H. Isaacson, Grand Secretary of the Grand Lodge of Quebec and many brethren from neighbouring Lodges. The Lodge opened at 8 o'clock, and "called to Refreshment at a quarter past eight o'clock. Dancing was commenced soon after and continued until eleven o'clock when the Brethren, with their Ladies, adjourned to the Dining Hall, where an excellent supper had been provided by Bro. Seeley. Dancing was resumed at midnight, and continued until 4 a.m. . . . The Lodge was called from refreshment to labour at half past four. There being no further business before the Lodge, it was then closed in peace and Harmony in the first degree at five o'clock."

The loss of membership and the competition of newly formed Lodges in the District began to affect the activities of the Lodge in 1872, when no meetings were held in March, April and May. Only seven meetings were held in 1873.

The differences existing between the Grand Lodge of Quebec and the Grand Lodge of Canada were settled in 1874, and the Lodges which had not joined the Grand Lodge of Quebec, and those which had been formed by the Grand Lodge of Canada in the years 1869-1874 came under the jurisdiction of the Grand Lodge of Quebec. There were thus two Prevost Lodges on the Quebec Register, and attempts were made at an amalgamation.

In 1877 Prevost Lodge No. 2. became No. 7. Only one meeting of the Lodge was held in that year, with the exception of an Emergent meeting held on September 14th to attend the funeral of the late W. Bro. G. L. Kemp.



To all to whom these presents shall come,
greeting.

Whereas a Memorial has been presented to me, signed by fourteen members of Prevost Lodge, No. 1, G. R. C. representing that in the month of October, 1869, whilst only a few members were in attendance at the meeting, the allegiance of that Lodge was transferred to the would be Grand Lodge of Quebec, and that since that time, they have continued to hold the warrant of said Lodge, and that in consequence the Memorialists, remaining loyal to the Grand Lodge of Canada, and refusing to recognise the authority of the would be Grand Lodge of Quebec, are deprived of meeting in said Lodge, and the Memorial further represents that the petitioners are desirous of carrying on the work of the Lodge as heretofore, under the jurisdiction of the Grand Lodge of Canada, and they now pray that a Duplicate Warrant or Dispensation be granted to enable them to do so, &c. &c., and whereas, in my judgment, it is my duty to comply with the prayer of the Memorialists, I do by these presents, authorise and empower Brothers Allen Hogaboorn, James Oliver, S. W., Henry Pagnello, S. E., Levi Stevens, S. W., Charles Edward Cotton Brown, L. Secy, A. R. Merrill, Alex. Duff Stevens, P. M., Eugene Nelson Brown, Oscar Burton Woodward, James McElroy, J. R. Longway, R. A. Longway, M. B. Bowker and D. A. Bowker, and such others as may be associated with them, to continue the work of Prevost Lodge, No. 1, as heretofore, under the jurisdiction of the Grand Lodge of Canada. These presents are also to give authority to Prevost Lodge to proceed at once to elect a Worshipful Master, Wardens and other officers, the duties of the Grand Master, R. H. Bro H. D. Pickal, will, until such election is held, take charge of the Lodge. And for the performance of the acts above mentioned, this shall be sufficient authority until the restoration of the original Warrant, or a Duplicate thereof be granted.

Thus done at the office of the Grand Master, in the City of Montreal, this twelfth day of January, one thousand eight hundred and seventy-one.

A. Stevenson
Grand Master

In 1878 the Lodge was a standstill, but in February of the following year, Bro. Anson S. Kemp was installed as Master, but no further meetings were held until August 17th 1881. In September, the D.D.G.M. (R.W. Bro. C. A. Hill) presided at a regular meeting in an attempt to revive the Lodge.

The last recorded meeting was held in February 1882 to attend the funeral of Bro. Wm. B. Seeley, a former Tyler of the Grand Lodge.

It seems eminently fitting that the last recorded episode in the history of old Prevost Lodge should be the payment of the last sad tribute to the merit of one of its oldest and most faithful brethren.

The unhappy condition of the Lodge was frequently before the Grand Lodge. It had undoubtedly placed its Warrant in jeopardy by "failure to meet during a period of twelve successive months" and by failure to pay Grand Lodge dues, but the provision in the Constitution that "no Charter shall be forfeited unless charges against the Lodge shall have been presented and investigated by the Grand Lodge, of which charges the Lodges accused shall have due notice" does not appear to have been observed by the Grand Lodge, and it is not surprising therefore that the Brethren should refuse the demand for the surrender of their Warrant and properties. The Lodge's reply to the demand was written by W. Bro. A. S. Kemp in which it is stated "that the Lodge declines to surrender the Warrant until officially notified of the causes of the action of the Grand Lodge of Quebec at its last Communication. If the action of the Grand Lodge was based upon non-payment of dues to the Grand Lodge, we are now prepared to pay such dues immediately. If such action . . . was rendered upon any masonic misconduct on the part of this Lodge, then in what case? We demand an official investigation. I may here state that there is now a fair prospect of an immediate amalgamation of Nos. 7 and 8 Lodges which is very desirable in the interests of the Craft. We demand that our number be returned to us, or one older. Our Lodge is one of the oldest in the Province of Quebec. We have in our possession an unbroken record from 1796 — nearly 100 years. . . ."

In 1885, a Committee was appointed to attempt a reconciliation of the two Prevost Lodges, without success, and Grand Lodge was equally unsuccessful in obtaining the surrender of the Warrant which, in 1892, was reported to be in the possession of R.W. Bro. Wood. Nothing further is heard of the matter until 1897, when Grand Lodge appointed another Committee. This Committee reported, and its Report was referred to the Committee on the State of Masonry, with instructions to consider it and report to the next Annual Communication. No report was ever made.

The history of the old Prevost Lodge has now been dealt with, and one cannot write "finis" to the activities of the pioneer body of Masons in the Eastern Townships without a very deep sense of regret at its passing, nor without reaching the conclusion that its termination is to be attributed to the endorsement by Grand Lodge of what appears to be the hasty and ill-considered recommendation of the Committee on the State of Masonry in

1884 that the number "7" be declared vacant. Such a declaration was unconstitutional in view of the fact that no charges had ever been preferred against the Lodge. The impression remains after reading between the lines of the Grand Lodge reports, that, as a consideration for joining the Grand Lodge of Quebec, Elgin Lodge was pressing for an early number on the Quebec Roll, in recognition of the date of her Charter from the Grand Lodge of Scotland (1847), and that advantage was taken of the weakened condition of the old Prevost Lodge to seize its number and placate the Elgin brethren by awarding it to them. If this impression is correct, the action of the Grand Lodge deserves criticism, especially when it is realised that the condition of the Lodge was due to the recognition of the second Prevost Lodge, a body erected under obedience to the Grand Lodge of Canada by a very small minority of the members of the old Lodge — fourteen in number — who had previously affirmed their obedience to the new Grand Lodge of Quebec. It would seem reasonable to expect that before recognising these seceding brethren the Grand Lodge of Quebec would have taken steps to safeguard the interests of those who had unwaveringly demonstrated their loyalty and obedience. Had this been done, the amalgamation of the two Prevost Lodges would finally have been accomplished, and many more pages added to the records of Prevost Lodge No. 7.

The Lodge which met under the Dispensation of the Grand Lodge of Canada in 1871, joined the Grand Lodge of Quebec in 1874. In 1877 it was given the No. 8. and is still in existence.

MEMBERSHIP ROLL OF SELECT SURVEYORS
and PREVOST LODGE

1793 - 1899

- Abbot, Jonas Jr. — I.1814.
Adams, William — I.1863. (1, 2)
Armington, Sylvester — I.1823.
Ayer, Joseph — I.1825.
Baker, Arnold — I.1815.
Baker, Fredk S. — I.1870.
Baker, George B. — I.1870. (2)
Baker, Henry — 1863. (1)
Baker, John — I.1814.
Baker, Malcolm C. — I.1872.
Baker, Robert — I.1811.
Baker, Stevens — (3, 2)
 GJW. GLC. 1868.
 GSW. GLQ. 1872.
 DDGM. GLQ. 1873.
Baker, Thomas — 1801-10.
Baker, William — I.1815.
Baker, Wm. C. — 1863. (2)
Ball, James — I.1823.
Ball, Jonathan — I.1800.
Barker, Oliver — J.1896.
Beach, Jotham — I.1871.
Beeves, Henry
Benham, Samuel W. — I.1865. (3, 4)
Bingham, Maro V. — J.1815. (5)
Bingham, Mcor W. — I.1820.
Black, John — I.1793.
Bordeau, Louis — d.1863.
Boright, Chas. Hy. — I.1865. (3)
Boss, George — I.1818.
Bousdon, Louis
Bowker, David A. — I.1865. (3) (2)
Bowker, John — I.1813.
Bowker, John — 1863 (1)
Bowker, Milton R. — I.1864. (3)
Bowker, W. C. — 1874.
Brady, John — I.1875.
Breck, Joseph — J.1815.
Bridgman — J.1796.
Brill, Jacob — I.1815.
Brock, Benj F.
Brown, Chas. — 1855. (1,3)
Brown, C. E. C. — I.1868.
Brown, Chillis S. — I.1856.
Brown, E. Nelson — I.1868.
Brown, Leonard — I.1823.
Brown, Nathaniel S. I.1863. (6)
Browne, David — 1855. (5, 1, 6)
 DDGM. GLC. 1863.
Bryan, Denis W. — J.1863. (6)
 DDGM. GLC. 1865.
Buck, Benj. Franklin — I.1863. (1)
Buck, Fras. Pince. — I.1864. (1)
Buck, Lyman — I.1864.
Burjeau, Joseph — I.1793.
Burjeau, Jos. Jr. — I.1793.
Burke, Wm. H. — J. 1868.
Burley, Joseph — I.1814.
Burnham, Marriet — 1855.
Butler, Ivy C. — 1855.
Cameron, Andrew — 1863.
Cameron, George J. — 1863.
Capron, George — 1855. (3)
Capron, J. — J.1820.
Capron, John — J.1826.
Catlin, Wait — 1801-10.
Catling, John — I.1798.
Chamberlin, Brown — I.1814.
Chamberlin, Brown Jr. — J.1867. (7)
Chamberlin, Rufus — I.1815.
Chamberlin, Wm. — I.1795.
Chambers, Robert — CM.1793. (8)
Church, Duff Stevens — I.1871.
Clap, Asahel — I.1815.
Clement, Albert — 1863.
Clement, David
Clement, F. X. — J.1863. (9)
Clement, John — 3^o1811.
Clement, Otis — I.1864.
Clow, Elias — 1863. (1)
Coffin, Nathaniel — CM.1793. (8)
Cole, Stephen — 1801-10.
Collins, Henry — I.1815.
Collins, Joseph — I.1797.
Conant, Edmund — I.1824.
Cook, Edward — 3^o1811

- Cook, Edward — J.1869 (10)
 Cook, George — 1801-10
 Cook, Jacob Jr. — I.1812.
 Copp, W. W. — 1801-10.
 Cornell, Edwin — 1863. (6)
 Cornell, Simon H. — 1852. (6)
 Cotton, Chas. Stewart — I.1864.
 Cotton, Henry H. — I.1871.
 Cowan, Percival L. — I.1865. (2,3)
 GSW. GLQ. 1876.
 Cowie, George — I.1864. (1)
 Cray, Asher — 1863.
 Cressey, Stoddard — I.1897.
 Crossett, Elihu — I.1825.
 Crossett, Samuel — I.1824.
 Curtis, Flavius J. — I.1798.
 Curtis, Solomon — I.1797. (11)
 Davies, David — J.1795.
 Davis, Cornelius — I.1814.
 Dean, Freeman — 3*1811.
 Decoyne — I.1793.
 Dibblee, Walter — J.1793.
 Dodge, Brewer — I.1816.
 Duberger, John B. — I.1793.
 Duhamel, Chas. — I.1794.
 Duncan, James — I.1812.
 Dunning, Benj. R. — 3*1820.
 Dupras J — I.1793.
 Ecuyer, Benjamin — I.1793.
 Edson, Hiram — (6)
 Edwards, John — CM.1793. (8)
 Elder, Wm. — 1863. (1, 6)
 Ellis, N. — 1801-10.
 Ellison, Jacob — I.1826.
 Ellison, John — I.1814.
 Ellison, Joseph — I.1816.
 England, Fredk. — I.1866. (3, 4)
 DDGM, GLC.
 England, Silas — J.1820. (19)
 Fargo, Samuel H. — I.1815.
 Fargues, Peter — I.1797.
 Farland — I.1793.
 Farrand, Samuel — I.1823.
 Ferguson, John — I.1795.
 Ferguson, Thos. — J. 1793. (8)
 Fitch, George — I.1795.
 Fisk, Ebenezer — I.1798.
 Flannery, James — I.1865.
 Foot, Thomas — 1801-10.
 Foot, Uri — 1801-10.
 Ford, Luke — J.1871. (3)
 Fordice, David — I.1825.
 Foss, Benjamin H. — I.1820.
 Frary, Asa — J.1817. (12)
 Freligh, John — 1801-10. (13)
 Fuller, Hiram Leroy — (2, 3)
 Fuller, Stephen — I.1872.
 Fuller Wm. Leroy — I.1865.
 DDGM, GLQ. 1895-6.
 Galusha, Wm. — I.1815.
 Garner, J. D. — 1863.
 Gates, Wm. — I.1815.
 Gaylor, Geo. Alfred — I.1865. (3)
 Geer, Daniel — 1801-10.
 Geer, David — I.1815.
 Geer, Silas — 1801-10.
 Gibson, J. B. — J.1871. (2)
 Gilman, W. C. — I.1817.
 Godfrey, M. L. — J.1820.
 Goff, Edward H. — I.1865. (2, 14)
 Going, Benj. — 3*1811.
 Hall, Oliver — I.1797.
 Hard, Belus — I.1796.
 Harrison — J.1794.
 Harvey, John — 1862.
 Hawley, Eli — J.1826.
 Heth, Wm. — 1801-10.
 Hibberd, Horatio — I.1823.
 Hibberd, Jedediah — I.1797.
 Hill, Uri — J.1796.
 Hinkley, Levi — I.1823.
 Hogaboom, Allan — I.1868.
 Hogle, Francis — J.1797.
 Holbrook, Nathaniel — I.1811.
 Holden, Hannibal C. — I.1814.
 Holland, Henry — 2*1793.
 Holland, John Fredk. — CM.1793 (8)
 Horskin, Asa — I.1814.
 Horskin, Daniel B. — I.1863. (1, 3)
 Horskin, Horatio — (6)
 DDGM, GLC. 1877.
 Horton, Nathaniel — I.1814.
 Hubbard, Ashley — 2*1812.
 Hubbard, Ashley W. — 1863.

- Hubbard, John — I.1814.
 Hubbard, Samuel — 1801-10.
 Hubbard, Wm. — 1863.
 Hungerford, Allen — 1801-10.
 Hungerford, Ephraim — I.1815.
 Hungerford, John — d.1872.
 Hungerford, Simeon R. — I.1825.
 Hurlburt, Joseph — I.1797.
 Hyatt, Gilbert — I.1795.
 Ingalls, John — I.1814.
 Jackson, John — 2°1823.
 Jackson, John A. — I.1823.
 Jackson, Stephen — 1801-10.
 Jaquays, Homer L. — I.1865. (14)
 G.St. GLQ. 1871.
 Jenne, Stephen — I.1797.
 Jennings, Washington F. — I.1864.
 Jetté, Noel — I.1871.
 Johnston, John — 1855.
 Jones, J. — 1801-10.
 Jones, Joseph Jr. — I.1865. (3)
 Jones, Lafayette — I.1865. (3)
 Joy, Benjamin, Jr. — I.1814.
 Joy, David — 1801-10.
 Joy, Ephraim — 1801-10.
 Kathan, Wm. Hy — I-1864.
 Kemp, Anson S. — I-1874 (14)
 Kemp, Galloway L. — J.1871.
 GP. GLQ. 1876.
 Kemp, Edson — I.1862. (2)
 G.Sec. GLQ. 1869.
 Kemp, Levi — I.1815.
 Keyes, Ephraim — 1851.
 Kilborn, Joseph — CM. 1793. (8)
 Knight, Ephraim — J.1826.
 Knight, E. C. — (6)
 Knight, John Willard — I.1864. (1)
 Krans, John — I.1816.
 Lagrange, Abraham — I-1866.
 Lalanne, Leon — J.1814.
 Lamour, J. S. — 1863.
 Landsburg, Joseph — J.1866. (9, 14)
 Lay, Amos. — I.1795.
 Lay, Amos W. — I.1817.
 Leonard, Zar. — I.1801.
 Lewis, Homer T. — 1863.
 Longway, Briggs A. — I.1867. (2)
 Longway, George R. — 1863. (2)
 Longway, J. R. — 1863.
 Lord, Bemsley — I.1798.
 Luke, John — I.1800.
 Lockwood, Israel — 1801-10.
 Lockwood, Luther — 1801-10.
 Lockwood, Oliver — 2°1811.
 Manson, Wm. — I.1815.
 Martin, Ebenezer — I.1819. (6)
 Marvin, Elihu — 1801-10.
 May, Calvin — J.1795. (8)
 Meigs, Herman O. — (6)
 Millard, Josiah — I.1813.
 Miller, John — I.1815.
 Miller, J. — J.1814.
 Mills, Guy — I.1801.
 Mills, James — I.1814.
 Mills, John — J.1797.
 Miner, Allen — I.1801.
 Miner, Allen W. — I.1860. (14)
 Minkler, Charles — 3° 1825.
 Moe, David — I.1796.
 Montgomery, Hugh — (11)
 Moore, Thos. — 1874. (6)
 Moss, Jonathan — I.1814.
 Moule, Peter — I.1816.
 Murray, Barnabas — I.1827.
 McCarthy, Jeremiah — CM.1793.
 McDougall, Alex — I.1797.
 McElroy, James — J.1870.
 McGowan, Henry A. — I.1865.
 McGuire — I.1793.
 McRay, John Jr. — 1863. (1)
 Newell, Herbert P. — 1855. (3)
 DDGM. GLQ. 1876.
 Newell, L. B. — J.1871. (15)
 Odell, John H. — 1855. (6)
 Oliver, James — I.1865. (2)
 Osborne, Asher — I.1798.
 Pagnello, Henry — I.1867. (2)
 Palmer, Benjamin — I.1813.
 Parker, E. J. — d.1868.
 Parker, Edgar W. — 1855.
 Parker, F. J. — J.1866. (14, 16)
 Parker, M. V. — 1850.
 Pattison, Wm. Mead — 1863. (14)
 Peckham, Josiah — I.1796.

- Pennoyer, Jesse — CM. 1793. (8)
 Perry, Francis B. — 1863.
 Phelps, Joseph A.
 Phillips, J. W. — 1801-10.
 Pickel, Abraham — I.1864.
 Pickel, Horace D. — 1863. (3, 4)
 Pickel, Henry N. — I.1865. (3)
 Pickel, Martin A. — I.1863. (3, 4)
 Post, Moses — 3° 1811.
 Post, Noah — I.1813.
 Potter, Chas. H. — 1863.
 Potter, Guy R. — 1863.
 Powell, Horatio — 1801-10.
 Powell, John — 1801-10.
 Powell, Joseph — 1801-10.
 Pratt, Josiah Jr. — I.1823.
 Presbrey, Levi — I.1797.
 Racicot, Erneste — 1863. (3)
 GSD. GLC. 1871.
 Reynolds, Horatio — 1863.
 Reynolds, John — 1801-10.
 Ricard, G. L. — 1863.
 Rice, Chas. A. — 1863. (6)
 DDGM. GLQ. 1875.
 Richard, John — I.1813.
 Roberts, Francis — I.1811.
 Rowell, Elijah — I.1862. (14)
 Ruiter, Jacob — I.1797.
 Ruiter, James — 1855.
 Ruiter, Philip — J.1795. (8)
 Russell, Thomas — 1801-10.
 Ruttan, William H.
 Rychart, Abraham — I.1815.
 Rychart, David — I.1815.
 Rychart, George L.
 Rykerd, Edward — 1855.
 Sabin, John — J.1813.
 Sager, Noah — 1863. (14)
 Sager, Peter — I.1815.
 Sansome, S. M. — (14)
 Sarjeant, Keable — CM.1793. (8).
 G.Sec. PGL LC. 1796.
 G.Treas. PGL LC. 1800.
 Schofield, James — I.1814.
 Schofield, Jeremiah — I.1866. (14)
 Schofield, Jesse — I.1814.
 Schofield, Lewis — I.1816.
 Schofield, Nathan — I.1817.
 Scott, Henry H. — 1855.
 Scott, Joseph, Rev. — 1855.
 DDGM. GLC. 1856.
 DGM. GLC. 1857-8.
 G.Chap. GLC. 1859.
 Seeley, Abraham — 1863
 Seeley, Hiram — 1855. (2)
 Seeley, Isaac B.
 Seeley, J. B. — 1863.
 Seeley, Wm. B. — 1822. (2)
 G.Tyler. GLQ. 1869.
 Selby, W. E. — I.1874.
 Sergeant, Benj. — 2° 1819.
 Seymour, Hiram — J.1823.
 Seymour, J. B. — 1860 (6)
 Shattuck, Abraham H. I.—1861. (14)
 Shufelt, George F. — 1855.
 G.St. GLQ. 1870.
 Shufelt, Henry — I.1865.
 Sixby, H. A. — 1868.
 Smith, Cornelius D. I. — 1865. (3, 4)
 Smith, Isaac — I.1801.
 Smith, Roswell A. — I.1866.
 Smith, W. W. — 1852.
 Spencer, Benjamin — I.1797.
 Spencer, Elijah — 1801-10.
 Spencer, Elijah E. — I.1867. (14)
 G.Reg. GLQ. 1878.
 Spencer, M. — 1801-10.
 Spencer, Monmouth — 1863. (14)
 Spring — 1801-10.
 Squires, Auri C. — J.1871.
 Standish, Chas. Otis — I.1865.
 Stephens, George C. — I.1871.
 Stevens, A. Duff — J.1864. (2)
 G.St. GLQ. 1875.
 GJW. GLQ. 1889.
 Stevens, Levi — 1863. (2)
 Stevens, Nathaniel — 1801-10.
 Stevenson, Wm. — 1870. (2)
 Stone, Daniel
 Stone, Daniel Jr. — I.1823.
 Stone, Geo. Washington — I.1814.
 Stone, Samuel — I.1813.
 Streeter, Geo. Martin — I.1873.
 Strite, Lewis — 1855.

Sweet, Nelson — I.1874.
 Terrill, Abial R. — I.1868. (2)
 Thackray, Wm. — 1800.
 Thomas, Peleg — I.1816.
 Thorp, Joseph Hy — 1863.
 Tittlemore, John — J.1816.
 Toof, John — I.1859. (14)
 Townsend, Warren — 3° 1811.
 Tracey, Bela — 3° 1811.
 Vail, Allen — I.1867. (2)
 Vail, Michael — I.1868.
 Van Antwerp, G. R. — 1863.
 Van Valtenburgh P. — I.1825.
 Varney, George S. — I.1866. (14)
 Vincent, Adi — 1801-10.
 Vincent, Chas. — 1855.
 Vincent, Michael — I.1815.
 Vincent, Norman — I.1865. (3)
 Vondenvelden, Wm. — CM.1793. (18)
 Walter — I.1793.
 Wead, Stephen — I.1815.
 Wells, Samuel — I.1799.
 West, J. C. — 1863.
 Westover, Moses — I.1795.
 Wheeler, Josiah — 1801-10.
 Whitman, S. R. — 1863. (14)
 GJW. GLQ. 1887.
 Whitney, Oliver Jr. — I.1814.
 Whitney, Paul — J.1814. (11)
 Whitney, S. — J.1821.
 Wightman, Thos. — I.1813.
 Wilson, Robert — I.1865.
 Winch, Joseph — 1801-10.
 Winch, Joseph Jr. — I.1820.
 Witcom, S. R. — 1863.
 Wood, Hannibal Whitney—I.1863. (2)
 GJW. GLQ. 1871
 DDGM. GLQ. 1883.
 Wood, Rufus H. — I.1867.
 Wood, Thos. — I.1844.
 DDGM. GLQ. 1869.
 DGM. 1877.
 Wood, Thos. Franklin — I.1868. (2)
 Woodbury, Chas. — 2° 1865.
 Wright, Jehiel — 1801-10.
 Yager, Peter — I.1814.
 Yates, Peter — I.1814.


- (1). Browne Lodge, No. 15/24 GRQ.
- (2). Corner Stone Lodge, No. 27/37 GRQ.
- (3). Royal Canadian Lodge No. 29 GRQ.
- (4). Brome Lake Lodge, No. 35 GRQ.
- (5). Missisquoi Lodge No. 9. GL. Vermont
- (6). Stanbridge Lodge No. 12/19 G.R.Q.
- (7). St. Paul's Lodge No. 374 ER.
- (8). Lodge No. 241 ER. Quebec
- (9). Dorchester Lodge No. 4. GRQ.
- (10). Long Island Lodge No. 382 GL NY.
- (11). Nelson Lodge No. 9 GRQ.
- (12). Republican Lodge No. 12 GL. Mass.
- (13). Montgomery Lodge No. 66 GL. NY.
- (14). Frelighsburg Lodge No. 22/33 GRQ.
- (15). Senecal Lodge No. 40 GL. Vermont.
- (16). St. John's Lodge No. 175. (not identified).
- (17). No. 9 ER. Quebec.
- (18). St. Andrew's Lodge No. 2. PGL. Que.
- (19). Lamoyille Lodge No. 6, GL. Vermont.

Note: — The above list has been compiled from various sources. Where date of initiation or joining has not been ascertained, the year indicates the earliest reference found.


No. 79

CANADIAN MASONIC RESEARCH ASSOCIATION

AMERICAN MASONIC ROOTS
IN
BRITISH MILITARY LODGES



By R.W. BRO. JAMES R. CASE
Master, American Lodge of Research, New York City



Read at the 41st meeting of the Association
at Montreal, Feb. 19, 1965

"American Masonic Roots in British Military Lodges"

JAMES R. CASE

Master, American Lodge of Research, New York City

It is not at all unusual in the States to hear expressions from a Freemason which indicate that the speaker seems to have an idea that the progression of degrees known there as the "York Rite" originated in its present form with the Mother Grand Lodge of England.

The very term "York Rite" is a misnomer, so much so that many prefer to speak of the "American Rite". We might better say "American System" when we refer to the series of degrees conferred in the lodge, chapter, council and commandery, in which we find carried along the story of the Temple and the mystery of the Word.

The United Grand Lodge of England did not come into being until 1813, almost a century after a Grand Lodge was organized at London and began to assert some control over lodges within the city, in the Provinces and abroad in the world. But it "mothered" little of the Freemasonry brought into the western hemisphere.

Provincial Grand Masters were named for North America, or parts thereof, by the Grand Lodge at London and the Grand Lodge of Scotland. Lodges chartered by the Grand Lodge of Ireland worked in America, and the "Atholl" Grand Lodge or the Ancients issued a warrant under which the Grand Lodge of Pennsylvania was organized in 1764, and a Grand Lodge in New York city in 1783. There was no single source of Freemasonry in North America. The short lived Grand Lodge of All England at York did nothing for American Freemasonry except to bequeath the name of York.

My remarks will not deal with the Ineffable degrees of the present Scottish Rite, which came to America from France by way of the West Indies two hundred years ago. Nor will I discuss the Council wherein the degrees of Royal Master, Select Master and Super Excellent Master are conferred, as that grouping is a fabrication of the early 1800s. I will touch upon some of the more significant incidents which occurred during the latter half of the 18th century, the late 1700s. And when I use the words "America" or "Americans" please understand that I am using them in a narrow sense, and as a matter of convenience in referring to the United States along the Atlantic seaboard, or the colonies from which the nation grew. I am not trying to cut off Canada, or the Maritime provinces, or the West Indies, from their attachment to the continent.

I hope to show in the course of my remarks that the lodges held in the British regiments played an important part in spreading interest in the Craft, and particularly in introducing the degrees of Royal Arch Mason

and Knight Templar, which are now the principal ornaments in the American system raised on the foundation of the "Blue Lodge" degrees.

No British regular army units were sent to North America until the occupation of Louisbourg in 1746, when the 29th, 30th and 45th regiments came from Gibraltar. There had been several independent or separate companies raised, and the 40th regiment had been established here and stationed in Nova Scotia. There was a lodge at Annapolis Royal for which a dispensation was granted by St. Johns Provincial Grand Lodge at Boston (Modern in origin) in 1738, and also chartered by the Ancient Grand Lodge of Ireland in 1755, as No. 399.

While we know that a Lodge, Number 83 under Irish Constitution, did exist in the 30th regiment at Gibraltar, it cannot be conclusively proven that it worked at Louisbourg between 1746-49, during the occupation. But there were a dozen or more officers from New Hampshire, Massachusetts and Connecticut who came home from a tour of duty in the garrison at Louisbourg and *then* appear as Masons. Since the records of the lodges then sitting at Boston and Portsmouth, New Hampshire are fairly complete, we assume those Masons who show up after a visit to Cape Breton were made at Louisbourg. This supposition is supported by tradition in some cases, although we all realize that stories lose nothing in the retelling. But it is almost certain that among the charter members of the lodges at New Haven and Middletown, Connecticut, formed in 1750 and 1754 respectively, there were men who were made Masons at Louisbourg, because in tracing their movements they could not have been made anywhere else.

The situation in the garrison at Louisbourg in 1746-49 could not have been much different than it was after the recapture in 1758, when a British officer of the 43rd Foot recorded in his diary — "When the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemasons Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short time".

Grand strategy for the campaign of 1755 to be conducted against the French in America, included an expedition into the upper Ohio river valley from a base in Virginia, the prime target being Fort Duquesne, which stood on a spot in the very center of the present day Pittsburgh. General Braddock was in command of this force which included battalions of the 44th and 48th regiments, but the time element and the disaster which befell the army precluded any Masonic activity that year.

For obvious reasons when the army is in the field there is no opportunity for work or festivity by the Craft. When in garrison or winter quarters it is a different matter. Under successive command of Forbes and Bouquet, parts of the regular forces spent the winters in Philadelphia, and there in 1767 we find evidence of the Royal Arch and Knight Templar degrees being worked. They could only have been introduced by lodges under Irish constitution which were with the several regiments quartered

in the city. In 1758 the Grand Lodge of Ancients warranted Royal Arch Lodge Number 3 in Philadelphia. It no doubt was formed by men in an army lodge working under Irish warrant, but it was more convenient perhaps to obtain a warrant from London than from Ireland. However, I do not know of any civilian lodge in America warranted by the Grand Lodge of Ireland,* except one second hand which I will mention later. In 1767 the Royal Irish regiment was in Philadelphia and had with it Lodge No. 351 I.C. Applicants from among the officers of that regiment were refused consideration by the city lodges for the very reason that the regimental lodge was present and working. Both the Royal Arch degree and the Knight Templar degree, having been introduced by Ancient Masons, appear to have been retained under Grand Lodge control in Pennsylvania and were conferred under sanction of a lodge warrant until well into the 1800s. Apparently the early influence of the Grand Lodge of London was swept away by the introduction of the Ancient system when the "Atholl" Grand Lodge warranted a Grand Lodge in Pennsylvania. In that state today the ritual and practice is quite different from what the other states follow.

There is evidence of a military lodge at Pittsburgh in 1759 which also worked the Royal Arch degree. Farther west at just about this time, Masonry was introduced into the settlements surrounding the forts at Detroit and the straits at Mackinaw. Those developments I will not discuss as they belong in part at least, to the history of Freemasonry in the 60th regiment, one raised in America.

An incident at Albany has often been cited, but is so pertinent it will bear repetition here. The 2nd Battalion Royal had been quartered in the city for some time, and had made Masons from among the townsmen, when a change of station was ordered in 1759. The military brethren then had made an exact copy of their warrant and endorsed it as follows —

"We, The Master, Wardens and Brethren of a Lodge of Free and Accepted Masons, No. 74, Registry of Ireland, held in the Second Battalion Royal, adorned with all the honors, and assembled in due form, Do hereby declare certify and attest, that whereas, our body is very numerous by the addition of many new members, merchants and inhabitants of the City of Albany, they having earnestly requested and besought us to enable them to hold a Lodge during our absence from them, and we knowing them to be men of undoubted reputations and skill and ability in Masonry, and desirous to promote the welfare of the Craft. We have, therefore, by unanimous consent and agreement, given them an exact and true copy of our Warrant as above, and have properly installed Mr. Richard Cartwright, Mr. Henry Bostwick and Mr. Wm. Ferguson, as Assistant Master and Wardens of our body, allowing them to sit and act during our absence, or until they, by our assistance, can procure a separate warrant for themselves from the Grand Lodge of Ireland.

*Brother Milborne has called my attention to Lodge No. 399 I.C. chartered in New York City 1763, of which little more is known.

Given under our hands and seal of our Lodge in the City of Albany, the eleventh day of April, in the year of Masonry 5759, and in the year of our Lord 1759.

Signed

John Steadman,
Secretary
No. 74, of Ireland.

Anias Sutherland, Master
Charles Calder, Senior Warden
Thos. Parker, Junior Warden

This 1737 warrant, copied in 1759, was confirmed in 1763 by the Provincial Grand Master of New York, and in 1765 reconfirmed by his successor, Sir John Johnson, later Grand Master of Quebec. Under the name Union, this lodge flourished for 37 years with the same Master. Having been reconfirmed in "all precedents and other privileges as they may or ought to claim", they *did* claim precedence from 1737 and all privileges that went with it. Disaffection with the Grand Lodge which had been organized in New York city forestalled their acknowledgement of its authority until 1806, when they submitted and are now Mt. Vernon Lodge (3). Perhaps they inherited the fighting spirit of the 2nd Battalion Royal but this looks like something other than "noble contention" for precedence.

In the garrison at Crown Point in 1762, among others, Lodge Number 7 P.G.L.N.Y. was at work in the 55th Regiment of Foot and made Masons among the colonial officers on duty there. Three Master Masons by name and "nine other Masons" were recommended to the Grand Lodge at Boston as "highly worthy . . . for holding a Lodge . . . in the Colony of Connecticut". Two years later they were warranted by St. Johns Provincial Grand Lodge (Modern), but twenty years later and after the war, under the same leadership, they applied to the Massachusetts Grand Lodge (Ancient) for a charter. When the Grand Lodge of Connecticut was organized a small group continued to work in Norwich under their old charter, while others organized a third lodge in the same community under a Connecticut charter.

The creation of an assistant master and assistant wardens at Albany was an ingenious device and perhaps unique. But I am reminded of what happened at Alexandria, Virginia when the lodge there surrendered their Pennsylvania charter in exchange for one from the Grand Lodge of Virginia. The first name among the four grantees was that of George Washington, but the second name was that of a man who was chosen Deputy Master and who functioned as the working head of the lodge while Washington held the title of Master. Washington was chosen Master at the next election but it has never been conclusively proven that he ever actually presided over that lodge or any other.

At Boston in 1752 a group of Masons who did not find themselves in complete accord with the high-toned or "silk stocking" Masonry of St. Johns Provincial Grand Lodge (Modern), organized a more democratic group which was chartered under date of 1756 by the Grand Lodge of Scotland as the Lodge of St. Andrew.

In 1769 three regiments came to garrison the forts at Boston as a deterrent to the rising opposition in the city against tariff and trade control measures which the Boston merchants and shipping interests considered oppressive. The 14th regiment had with it Lodge Number 58 chartered by the "Atholl" Grand Lodge of England; the 29th regiment had Lodge Number 322 under Irish Constitution; and the 64th regiment had Lodge Number 106 under Scottish registry. These lodges cooperated with the Lodge of St. Andrew in the organization of the Massachusetts Grand Lodge (Ancient).

Here in Boston the earliest record of conferral of the Royal Arch and the Knight Templar degrees was in August 1769 under sanction of St. Andrews Royal Arch Lodge. During that same month four members of army Lodge No. 322 are on record as visitors to the Lodge of St. Andrew and unquestionably brought those degrees with them. The evolution of the Royal Arch chapters and Knight Templar commanderies some 25 years later is a story which merits separate treatment and I will leave that to someone else.

A curious commentary on the increase of interest in the fraternity in America at that time may be found in the diary of Ezra Stiles, a strict Congregational parson, and later president of Yale. Rather than the military, he credits the Church of England for the spread of Freemasonry, saying — "We see this spirit of Episcopal Intrigue already working with great Cunning. It has set up and recommended the Fraternity of free Masons & is pressing them apace into a Subserviency & Subordination to the great End of increasing the Church . . . The Free Masons have already within about a dozen years increased from three to 13 or 14 Lodges".

When a state of war developed in the American colonies, Masons in the Continental army followed the practise which they knew was common in royal regiments, since many of them had been participants. No less than ten military lodges were chartered to be held in the patriot forces, and others are known to have been active. The most notable was American Union Lodge, organized at the siege of Boston in February 1776, which worked in Connecticut, New York and New Jersey as well. The records, still extant, record the names of more than 450 Masons who after the war scattered all over the young nation and carried their Masonry with them. No one can doubt that the system of work and lectures in American Union was the pattern followed in many jurisdictions. The minutes, however, contain no hint of any degrees other than the usual three of the symbolic lodge. The lodge sat only while the Connecticut brigade, in which it was held, was in cantonment or winter quarters.

New York city was the headquarters of the royal army all during the Revolutionary War, from the summer of 1776 when it was occupied by the British, after driving out the colonials, until evacuated belatedly on November 3rd 1783 when the last units boarded ship and sailed for Halifax. The city was not only headquarters for the high command, it was a garrison town for a large reserve, a base for naval operations and a sanctuary for the loyalists. Masonry flourished and a half dozen or more regimental

lodges were exceedingly active whenever not in the field. I will not list them in detail.

Interest was so high that it was determined to organize a grand lodge and accordingly a warrant was obtained from the "Atholl" Grand Lodge of Ancients in London. How the transition from military and loyalist, to civilian and republican makeup was effected is a story in itself and time will not permit me to draw out that chapter tonight. Suffice it to say that the present Grand Lodge of New York is in direct succession to the one organized by and from the British military lodges in New York city during the Revolution.

During 1783, when it was generally known that negotiations had been concluded to settle the terms under which the American colonies were to be recognized as independent, there was relatively free intercourse between the still occupied New York city and outside territory. But it was largely one sided, that is, the Americans were admitted freely, especially with country produce, but the garrison was restricted. During this time American Masons visited lodges in the city and acquired the Royal Arch and Knight Templar degrees. The Mark degree and the Royal Arch appear to have been disseminated quite freely. The Knight Templar degree may not have been conferred so liberally, but as early as 1785 there were a sufficient number in New York city so that they had a place as escort in a Masonic procession.

But a most unusual development took place in Connecticut. Representatives of a dozen or more lodges met in convention to consider organization of a grand lodge, but there was no agreement on how to proceed. Some favored an independent grand lodge to be organized by a simple declaration of the fact, an action such as was taken by four lodges in London in 1717, and had been done in several of the colonies. Another group favored the establishment of a National Grand Lodge with George Washington as General Grand Master, by whom the grand lodge in Connecticut would be authorized, empowered and constituted. A third group favored obtaining a charter from London as had been done in New York city, and a delegation was sent down to learn how it could be done.

The emissary was Samuel Holden Parsons, a former brigadier general in the Continental army, and a Past Master of American Union Lodge. The Grand Master in New York city was Rev. William Walter, a loyalist and a chaplain in the royal establishment, but, as it happened, a class mate of Parsons at Harvard. However, Walter was about to relinquish the chair of Grand Master and remove to Halifax. The committee appointed by the Grand Lodge of New York offered their fraternal assistance to Connecticut in obtaining a charter from London. But they loftily included an offer to qualify and instruct the officers whom Connecticut might choose pending the arrival of a warrant. This condescension, and practical obstacles to Masonic intercourse between New York and London, partly accounts for a postponement of six years before the lodges in Connecticut, chartered from three different sources, finally went ahead and formed their own grand lodge without outside help, as they should have done to begin with.

Meanwhile mention of the Knight Templar degree had shown up in the development of Masonic activity in Charleston, South Carolina. St. Andrews Lodge in Pensacola, Florida had been chartered by James Grant, Provincial Grand Master for the Southern District of North America, and appears to have moved with the military forces and accompanying civilians when Pensacola was evacuated. The move was made to Charleston, then in British control. A certificate issued in March 1782 evidences conferral of the Knight Templar degree, and another issued in August 1783 mentions both the Royal Arch and the Knight Templar degrees. There was also an "Atholl" Lodge No. 190 in Charleston, but the loss of all Masonic records for the Revolutionary period leaves us with no more than the information we deduce from these surviving certificates. They show, however, that the British army influence was strong and that during the occupation the Royal Arch and Knight Templar degrees were introduced.

The last episode I will relate took place in Connecticut where the first Royal Arch Chapter in America, to be organized as such, came into being through the initiative of a prisoner of war. Taken off a British transport by a colonial privateer and brought in to be interned at Middletown, Connecticut was an officer in the Hanoverian auxiliaries of the British forces, John Lewis DeKoven.

He must have been an enthusiastic Mason, and a persuasive fellow, as we find that soon after his arrival in 1783 the lodge at Middletown was resuscitated from its war time dormancy, and DeKoven took the initiative in organizing a "Grand" Royal Arch Chapter, that is, a chapter which was self constituted and independent, although it was formed under sanction of the local lodge. This was an unusual thing to do in Connecticut, and St. Johns Lodge in Middletown is the only one, and there were a dozen in the state at that time, to lend its sanction to a Royal Arch chapter. It almost looks as though it was revived for that purpose.

In this chapter we find the earliest mention of the conferral of the Mark degree yet found in the western hemisphere, the date of September 13, 1783 ante-dating by a few months the record Brother Harris uncovered in Nova Scotia. The minutes for the Mark Lodge, the Most Excellent Lodge and the Royal Arch Chapter were kept in separate books for nearly thirty years, and have been reproduced in photocopy. The original members of the chapter had been arched either in the army, or in one case in Carolina, obviously in Charleston.

DeKoven's enthusiasm was not confined to Masonry. Although he contracted a perfectly respectable marriage, apparently his European gallantry did not fit into the mores of the Land of Steady Habits. He began to wander from the straight and narrow path, and when he was caught chasing a neighbor's wife, the irate husband chased him out of town. On the way out, he sold his mark, the anchor of hope, and he is said to have fled to Canada.

In the last decade of the 18th century Masonry began to become more or less stabilized in the several states with recognition of the Mark and Royal Arch and Templar degrees as "higher" grades. Then came the organizers and improvers. Thomas Smith Webb is generally credited with being the moving spirit in organization and development of the General Grand Chapter of Royal Arch Masons, and the Grand Encampment of Knights Templar, more or less what we have in the states today, where generally they are viewed as something to advance to, or through. The Grand Lodges, however, were strong enough to resist an overall, national or supreme grand lodge.

This superstructure on the blue lodge was not accepted enthusiastically by all the Craft and we find in New Hampshire grand lodge records a caustic comment on its popularity. Thomas Thompson, Grand Master, when retiring from the chair of King Solomon in 1808, warned the grand lodge against "innovations", saying among other things "the Grand Lodge of New Hampshire was founded on the true ancient York Masonic principles . . . and has hitherto proved the center of union . . . But this harmony is in danger of being disturbed by the introduction of Royal Arch Masonry, and other fanciful degrees, assuming a power independent of the Grand Lodge . . . Some respectable Brethren who stood on high Masonic ground, impatient to distinguish themselves above their Brothers and fellows, and move in a more exalted sphere, have inconsiderately introduced and established . . . Royal Arch Chapters under self created foreign authorities. Others, attracted by the pomp and show of those fanciful degrees, have joined them, to the prejudice and neglect of true Masonry. But of all the Masonic titles there is none so truly ridiculous in America as that of Knight Templars; a compound of enthusiasm and folly, generated in the brains of pilgrims and military madmen; as opposite to the benevolent spirit of true Masonry as black aprons are to pure white ones. The history of these degrees is very obscure. They were adopted in England . . . by some disaffected Lodges of Ancient (not York) Masons, and conferred by them in opposition to the Grand Lodge in London. About forty years ago, I passed through all the degrees then known in England, to my great disappointment. . . . Men of fancy may continue to invent, and vanity may promote new, fanciful and mock degrees, but observation and experience have confirmed me in the opinion that they are useless; made up of pomp, pageantry and show, with lofty, high sounding titles of Kings, High Priests, Scribes etc.; all unmasonic and imposing. I am convinced that the three first and original degrees alone are Universal Masonry. They have, and forever will stand the test of time. They inculcate all the religious duties, all the social and moral virtues, and every good that can be practised between man and man. They illustrate and explain all the useful arts and sciences. . . . Webb makes thirteen degrees, and ranks the Royal Arch as the seventh. In England they formerly conferred but five degrees, and the Royal Arch was the ne plus ultra. . . . I must enjoin it upon you . . . that you do invariably pursue the true ancient system of Masonry, which alone can insure union, harmony and fellowship . . ."

My research is admittedly far from exhaustive and I hope my presentation has not been too casual for those who delight in the citation of chapter and verse. I have tried to point up the fact that wherever the British army lodge traveled and worked, there was always some spread of influence, or some missionary work done, and that Masonry remained when the military lodge departed. Further, that we owe the introduction of the Royal Arch and Knight Templar degrees to the army lodges, which thus furnished us with the nucleus from which the "York Rite" or American system, followed in the United States today, has been developed.

But this thesis may be wrong. You remember earlier I quoted Stiles who gave credit to "Episcopal intrigue" for the spread of Masonry in the American colonies. He never mentioned the army at all, but in 1780 he had quite a different idea. His diary then reads "Masonry had . . . declined at the beginning of Geo I reign — when being . . . joined by . . . some of the Scots . . . the fraternity hath spread and multiplied its lodges. It is well suited to introduce that traveling nation into all the world. It gives them a respectable access everywhere. When they like the Jesuits begin to make this fraternity to lose its generality and Universal benevolence in sinister and national illiberal views, a storm will arise. But at present the fraternity will flourish."

I repeat his last sentence — "But at present the fraternity will flourish" — and I fervently pray he was right!

