

# **The Papers of The Canadian Masonic Research Association**

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# Table of Contents

## VOLUME ONE

0. Hon. Edward Cornwallis, Founder of Freemasonry in Halifax. (R. V. Harris), 1949. ....	1
1. The Masonic Stone of Port Royal, 1606. (R. V. Harris), 1949. ....	13
2. Freemasonry at the Siege of Quebec, 1759-60. (A. J. B. Milborne), 1950. ....	31
3. Thomas Douglas Harington, Citizen and Freemason. (L. F. Riggs), 1950. ....	49
4. Early Freemasonry in the Canadian West. (W. Douglas), 1951. ....	61
5. Freemasonry in the Royal Canadian Mounted Police. (E. Brakefield-Moore), 1951. ....	76
6. Chinese Freemasonry. (Rt. Rev. W. C. White), 1951. ....	89
7. Col. William James Bury MacLeod Moore. (R. V. Harris), 1951. ....	96
9. The Masonic Lodge in the 78th Regiment, Fraser's Highlanders. (A. J. B. Milborne), 1952. ....	115
11. Freemasonry in the Bay of Quinte District, Ontario. (O. G. Alyea), 1952. ....	168
12. The Hugh de Payens Preceptory No. 1, Kingston, Ontario. (R. V. Harris), 1952. ....	189
14. The Mural Paintings in the Montreal Masonic Memorial Temple. (A. J. B. Milborne), 1953. ....	251
15. The Life and Masonic Career of Joseph Brant. (Dr. G. Brett), 1953. ....	273
16. The Story of Royal Arch Masonry in Upper Canada, 1792-1858, Part 1. (R. V. Conover), 1953. ....	281
17. Sir William Campbell, Chief Justice of Upper Canada, 1826-29. (W. C. Coulter), 1953. ....	301
18. H. R. H. Prince Edward Augustus, Duke of Kent. (R. V. Harris), 1953. ....	308
19. The Masonic Career of Sir John A. MacDonald. (Dr. L. F. Riggs), 1953. ....	333
20. Erasmus James Philipps, Founder of Freemasonry in Canada. (Hon. J. Doull), 1954. ....	337
21. Hon. Alexander Keith, Ruler of the Craft in Nova Scotia, 1839-73. (R. V. Harris), 1954. ....	352
22. Early Freemasonry in Ontario. (J. J. Talman Ph.D.), 1954. ....	369
23. A Hundred Years Under the Grand Lodge of Canada in Ontario, 1855-1955. (R. S. Foley), 1954. ....	381
24. A Brief History of Geoffrey de St. Aldemar Preceptory, Sovereign Great Priory of Canada, 1854-1954. (C. E. Wells), 1954. ....	395
25. Thomas Gibbs Ridout, Freemason, 1792-1861. (J. E. Taylor), 1955. ....	417
26. History of Capitular Masonry in Quebec. (A. J. B. Milborne), 1955. ....	429
27. The History of the Sovereign Great Priory of Canada, Knights Templar, 1855-1905. (R. V. Harris), 1955. ....	449
28. Bow River Lodge No. 1, Calgary, Alberta. (F. J. Hand), 1955. ....	505

29. A Brief History of the Grand Lodge of Alberta, 1905-55. (S. Harris), 1955.	515
30. Royal Arch Masonry in Upper Canada Before 1858, Part II. (R. V. Conover), 1955. ....	521
31. Freemasonry in Canada Before 1750. (R. V. Harris), 1955. ....	549
32. Rev. John Beardsley, Founder of Freemasonry in New Brunswick, 1732-1809. (R. V. Harris), 1956. ....	574
33. Early Masonry in New Brunswick. (A. S. Robinson), 1956. ....	585
34. Sir William Johnson, Bart, 1715-74. (Col. J. R. Case), 1956. ....	595
35. Sir John Johnson, Bart, 1742-1830. (A. J. B. Milborne), 1956. ....	600
36. Historical Sketch of Freemasonry in Saskatchewan. (R. A. Tate), 1957. ...	609
37. A History of the Early Days of Freemasonry in British Columbia. (W. G. Gamble), 1957. ....	625
38. Sir Allan Napier MacNab, Bart, Grand Master, Provincial Grand Lodge, A. F. & A. M. of Canada, under England, 1845-57 (W. J. Shaw), 1957. ....	665

## VOLUME TWO

39. The History of the Supreme Council of the Ancient and Accepted Scottish Rite in Canada, Part I, 1868-1924. (R. V. Harris), 1957. ....	683
40. The Correspondence between the Supreme Grand Chapter of England and the Grand Chapter of Canada, 1857-62. (R. V. Conover), 1957. ....	747
42. Hon. Jonathan Belcher, Chief Justice of Nova Scotia 1754-76, Provincial Grand Master of Nova Scotia, 1760-76. (Hon. J. Doull), 1958. ....	769
44. Freemasonry in Old Canada and the War of 1812-15. (J. E. Taylor), 1958. .	781
45. The Great William Morgan Mystery. (R. V. Harris), 1958. ....	799
46. Freemasonry at the Two Sieges of Louisbourg, 1745 and 1758. (R. V. Harris, Col. J. R. Case and A. J. B. Milborne), 1958. ....	811
47. The Story of the Elgin Lodge and other Scottish Lodges in the Province of Quebec. (F. M. Driscoll), 1959. ....	869
48. The Irish Civilian Lodges in Canada, 1820-88. (R. V. Harris), 1959. ....	881
49. History of (Sion) Zion Lodge No. 21, F. & A. M. at Kingston and Sussex, N. B., 1792-1959. (R. T. Pearson), 1959. ....	915
50. The Story of Hiram Lodge No. 17, St. John, N. B., 1784-98. (R. V. Harris), 1959. ....	927
51. Captain Thompson Wilson and Early Freemasonry in London, Ontario. (J. J. Talman), 1959. ....	945
52. Canadian Influence on Early Michigan Masonry. (J. F. Smith and C. Fey), 1959. ....	957
53. William Mercer Wilson. (C. J. L. Lawer), 1960. ....	973
54. George Canning Longley and his 300 Degrees. (R. V. Harris), 1960. ....	983
55. An Outline History of Freemasonry in Prince Edward Island, 1758-1958. (R. A. Gordon), 1960. ....	993
57. William Jarvis, First Provincial Grand Master of Upper Canada. (J. L. Runnalls), 1961. ....	1023
58. The Merchants' Lodges, Quebec. (A. J. B. Milborne), 1961. ....	1037



59. John Ross Robertson, Freemason. (J.E. Taylor), 1961. ....	1065
61. The Beginnings of Freemasonry in the City of St. Catharines, Ontario. (M. J. McComb), 1961. ....	1073
62. Niagara Lodge No. 2, G.R.C.O., Niagara-on-the-Lake, Ontario's Pioneer Lodge. (J. L. Runnalls), 1961. ....	1097
63. Daniel Spry, 1835-97. (R. A. W. Stewart), 1962. ....	1131
64. Sir John Morison Gibson, K.C.M.G., LL.D., K.C. 1842-1929. (J. L. Runnalls), 1962. ....	1151
65. Augustus Toplady Freed, Grand Master, 1835-1924. (E. F. Greer), 1962. ..	1161
66. John Graves Simcoe: Freemason, Soldier, Statesman. (R. V. Harris), 1962. ....	1167
67. Immortality and Freemasonry. (Archbishop W. L. Wright), 1962. ....	1177
68. The Founding Fathers of the Grand Lodge of Manitoba. (W. Douglas), 1963. ....	1183
69. The History of Kinistino Lodge No. 1, G.R.S. (R. Mayson), 1963. ....	1195
70. John Walter Murton, Architect of the Scottish Rite in Canada. (M. J. McComb), 1963. ....	1221
71. Fables, Fallacies and Fictions Respecting Freemasonry. (R. V. Harris), 1963. ....	1229
72. The First Fifty Years of Perfection Lodge No. 9, Calgary, Alberta, 1895-1945. (F. Parker), 1963. ....	1243
73. Loyalist Masons of the Mohawk Valley. (E. F. Dougherty), 1963. ....	1251
74. Kipling and Freemasonry. (R. A. Gordon), 1963. ....	1263
75. Godfrey de Bouillon Preceptory No. 3, Hamilton, Ontario. (R. V. Harris), 1964. ....	1275
76. Colonel John Butler: Soldier, Loyalist, Freemason, 1725-96. (W. W. MacDonald), 1964. ....	1303
77. The Coloured Man in Freemasonry. (J. L. Runnalls), 1964. ....	1329
78. Select Surveyors' Lodge and the Prevost Lodges, Quebec. (A. J. B. Milborne), 1965. ....	1345
79. American Masonic Roots in British Military Lodges. (Col. J. R. Case), 1965. ....	1393

## VOLUME THREE

80. William James Dunlop, First President, C.M.R.A. (R. S. Foley), 1965. ...	1403
81. Making a Mason at Sight. (G. R. Sterling and J. L. Runnalls), 1966. ....	1457
82. Thomas Bird Harris, First Grand Secretary, Grand Lodge of Canada, 1819-74. (J.E. Taylor), 1966. ....	1473
83. Simon McGillivray, Canadian Merchant and Fur Trader, Second Provincial Grand Master of Upper Canada, 1783-1840. (J. E. Taylor), 1966. ....	1481
84. Plantagenet Preceptory No. 8, St. Catharines, 1866-1966. (E. F. Greer), 1966. ....	1497
85. Sussex Preceptory No. 9, Sherbrooke, Quebec, 1867-1967. (J. R. Beattie), 1966. ....	1523
86. The Story of Lodge "Glittering Star" No. 322 (Irish), 1759-1966, and The Beginning of Knight Templary in Canada. (R. V. Harris), 1966. ....	1545
87. The Grand Lodges of Canada, an Overview of Their Formation. (C. C. Martin), 1967. ....	1557

88. Cariboo Gold: the Story of Cariboo Lodge No. 469, S.R., and Cariboo Lodge No. 4, B.C.R. (J. T. Marshall), 1967. ....	1577
89. Masonry in the Centennial Setting. (Hon. D.M. Fleming), 1967. ....	1627
90. Rev. Silas Huntington, The Apostle to the North, 1829-1905. (J. L. Runnalls and J. W. Pilgrim), 1967. ....	1643
92. Prophets and Builders. (Rev. W.G. Martin D.D.), 1967. ....	1661
93. The First Masonic Lodges in Newfoundland. (R. V. Harris), 1967. ....	1669
94. Joseph Richard Seymour, Founder of Scottish Rite Masonry and Royal Order of Scotland in British Columbia. (E. F. Greer), 1967. ....	1685
95. Clarence MacLeod Pitts, Freemason. (E. F. Greer), 1968. ....	1693
96. The Schism of 1878 in the Grand Lodge of Manitoba. (D.M. Silverberg), 1969. ....	1707
97. (a) Reginald Vanderbilt Harris, a Tribute (R.E. Emmett), 1969. (b) A brief History of the Canadian Masonic Research Association. (J. L. Runnalls), 1969. ....	1721
98. The Masonic Premiers of Manitoba. (R.E. Emmett), 1970. ....	1733
99. Rituals in Canadian Masonic Jurisdictions. (J. E. Taylor), 1970. ....	1743
100. The Development of the Ritual. (J. Morosnick), 1971. ....	1757
101. Edward Ainslie Braithwaite, M.D., L.M., C.C., Pioneer Physician and Freemason of the West. (O. P. Thomas), 1971. ....	1769
102. The Masonic Premiers of Ontario, 1867-1971. (J. L. Runnalls), 1971. ....	1781
103. History of Golden Rule Lodge No. 4, Stanstead, Quebec, 1813-69. (E. Gustin), 1972. ....	1797
104. Freemasonry at Kingston, Upper Canada, 1781-1850. (J.E. Taylor), 1972. ....	1817
105. The Cryptic Rite of Freemasonry in Canada; Hon. Robert Marshall; James Bower Nixon. (C. E. Rich), 1972. ....	1837
106. James Fitzgibbon, Deputy Grand Master, Provincial Grand Lodge of Upper Canada, 1822-26. (C.E. Rich), 1973. ....	1861
107. Dr. Peter Martin, M.D., Oronhyatekha. (C.E. Rich), 1973. ....	1874
108. Freemasonry on the Miramichi. (J. D. S. Ullock), 1973. ....	1885
109. (a) The Mark Degree. (R. J. Meekren), 1973. (b) Robert J. Meekren - In Memoriam, (A.J.B. Milborne), 1973. (c) A Mark Mason's Lodge in Charlottetown, Prince Edward Island, 1828-49. (R. A. Gordon), 1973. ....	1901
110. Lt. Col. Israel Wood Powell, M.D., C.M., Physician, Statesman, Freemason, 1836-1915. (J. L. Runnalls), 1974. ....	1915
111. A Short History of Royal Arch Masonry in Nova Scotia. (R. V. Harris, ed. E. L. Eaton), 1974. ....	1929
112. Loyalist Masons in the Maritimes. (A. J. B. Milborne), 1974. ....	1955
113. The University Lodge. (C. W. Booth), 1974. ....	1997
114. A Hundred Years of Freemasonry in Manitoba. (R. E. Emmett), 1975. ....	2017
115. Reminiscences in Research. (J.E. Taylor), 1975. ....	2023
116. Masonic Publications in Canada. (G. Robinson and J. L. Runnalls), 1976. ....	2031

No. 80

# CANADIAN MASONIC RESEARCH ASSOCIATION

WILLIAM JAMES DUNLOP

FIRST PRESIDENT, C.M.R.A.

BY

V. W. BRO. ROY S. FOLEY

TORONTO



Read at the 42nd. meeting of the Association, held at  
Toronto, May 12, 1965

# **WILLIAM JAMES DUNLOP**

*“Let us now praise famous men”*

A Brief Biography

by

**Roy S. Foley**





William James Dunlop

1881 - 1961

## PREFACE

In the preparation of this brief biography of William James Dunlop, I have had access to what our Toronto Reference Library, the University of Toronto Library, the Reference Library at the Education Centre of the Board of Education on College St., the Legislative Library, the Reference Library of the College of Education, the Library of the Canadian Association of Adult Education, and the Grand Lodge Library at the Yonge St. Temple have had to offer. I have consulted the Reports of the Presidents of the University of Toronto during the years 1920-1951; the Reports of the Minister of Education during the years 1950-1963; and the Debates in the Legislature on Educational policy during 1950-1960. I have consulted all the newspaper clippings on William James Dunlop in the files of the *Toronto Globe and Mail*, the *Toronto Daily Star*, the *Kingston Whig-Standard*, and the *St. Catharines' Standard*. Mrs. W. J. Dunlop has supplied me with much very useful material, especially the history of the Dunlop and Freel families. In addition to many interviews graciously granted me by Mrs. Dunlop and Dr. Dunlop's sister, Miss Marion Dunlop, I have communicated with all members of the Dunlop family and have had interviews with many in Church, in Masonry, in Government, and in Education.

Both Mrs. Dunlop and Miss Marion Dunlop have read the complete manuscript. Miss Dorothy Milner, Dr. Dunlop's secretary in the University Extension office, has read and checked the accuracy of the portion bearing on Extension work; and Miss Nora Hodgins, Secretary of the Ontario Teachers' Federation, has checked the portion dealing with Dr. Dunlop as Minister of Education. Dr. James Talman, Librarian at the University of Western Ontario, has read the completely revised manuscript and I am grateful for his comments and suggestions.

Toronto, Ontario

R.S.F.

April 15, 1965.

# WILLIAM JAMES DUNLOP

## I

### *The Formative Years*

On the 24th of June, 1881, the home of Rev. James Cochrane Dunlop and his wife, Agnes Freel Dunlop, in the village of Durham, Ontario, was gladdened by the arrival of a first born child. To this new arrival they gave the name of William James. Unwittingly this little lad was to be the pathfinder, pioneering the way for eight other children, two boys and six girls. The lad, William, after he had emerged from his swaddling clothes, had divested himself of rompers, and had assumed a boy's and man's estate, came to have many designations: in the home he was called Will; at school, his school mates dubbed him Bill, and Bill he remained through life for his cronies and intimate friends; later in life in more formal circles he was addressed as Mr. or Dr. Dunlop; among those who practise the mystic art, he was Most Worshipful Brother Dunlop; during the last ten years of his life he was officially Honourable Dr. Dunlop. But to thousands in Ontario and beyond he was referred to simply as W.J.; and these two letters always carried with them an unmistakable connotation of friendship, of warm affection, and of admiration. In the course of this narrative, we shall be referring to him in one or more of these various ways.

Although W. J. Dunlop's speech would never betray his racial origin, he was a Scot through and through. As far back as the family historian has been able to trace his lineage, and the line goes back a long way, all his forebears were of good industrious Scottish stock.

The paternal grandparents, James Dunlop, from the rich farm lands about Haddington on the Tyne in East Lothian, Scotland, and the wife, Cochrane Richardson Dunlop, originally from Newblyth, had come to Canada in 1833 during the great Scottish migration and had settled on a farm in the primeval forest on the banks of the Rideau near Manotick, a few miles from the emerging City of Ottawa. Here



in a humble log cabin on the 26th of February, 1846, the father of William James was born, James Cochrane Dunlop. The mother of William James or W.J. was a Freel and the Freels were settled at Stewarton in Ayrshire not far from the Burns country. The Freels, too, joined in the Scottish exodus, the father preceding the mother and her two daughters by a year or so, settled for a couple of years in Montreal and then proceeded westward up the Ottawa and settled at Fitzroy Harbour on the Ottawa River not far from Arnprior, where the father pursued his trade as stone mason and his hobby as expert gardener and won for himself a reputation as "a good honest man".<sup>1</sup>

Meantime James Cochrane Dunlop had been attending the local rural school on the Rideau, working on the home farm, attending a grammar school in Ottawa, and coming to manhood. He did not remain on the farm, but tried banking for a time, and then finally turned his thoughts to the ministry. Curiously he forsook the faith of his fathers and of Calvin and John Knox and became a student at the Woodstock Baptist College. It was while serving his probation as a student minister that he somehow met for the first time Agnes Freel, the eldest of the Freel children, at Fitzroy Harbour. Their paths kept crossing and re-crossing; and then there were canoe trips on the river at Fitzroy Harbour. There was mutual attraction: he was thirty-four, a thick-set man, with a strong face, a broad bewhiskered chin, keen merry eyes, and a mouth straight but not hard or close-lipped; she was twenty-six, of medium height, lithe and erect, trimly dressed, and with dark penetrating eyes. Years later this James Cochrane used to tell the children with a twinkle in his eye and in the hearing of Agnes that when he used to take her canoeing and watched her intently in the bow of the canoe so straight and quiet he was sure that she would make a good manager and a fine wife for a minister. And later still, their son, W.J., corroborated this discerning judgment of the father with these words: "She was an ideal wife for a minister." The two were married on the 8th of September, 1880, at Fitzroy Harbour.

Following the marriage, the two moved to Durham where the student minister was ordained and he began his active ministry in Durham on a yearly stipend of \$600, one-third of which was provender



for the horse, food for the family, and firewood for the stove. They remained seven years in Durham, and during that time occupied three different houses, moves made necessary probably by the increasing family, for during that time three children were born. Then in the latter part of 1886 or early 1887, the family moved to a rented farm in the township of Bentinck, near the village of Aberdeen, and some four or five miles from Durham. For the first year of this farm life, the husband took a pastoral charge down east at Almonte, but the wife and children remained behind on the farm. This was probably a wise venture, for the \$75 annual rent was more than recovered by the sale of crops taken off by the neighbours; and furthermore the children now had a range over which to play and exercise and soak in the fresh air and sunshine, and the rare privilege and joy of attending a one-roomed rural school, a privilege now to be denied all Ontario school children. During this three-year stay on the rented farm, two more children were born; now there was a family of five young children and two adults.

W.J. made his acquaintance with the Bentinck little one-roomed rural school when he was seven and after moving to the farm. It was not the typical red brick, but stone; and either then or at a later date it was rough coated with cement and painted white. In this little school he was to be taught by none other than the elder brother of Dr. Sam Beatty, who is now Professor Emeritus of Mathematics at the University of Toronto and Ex-Chancellor of the University.

In 1891, when the lad was ten, the family moved to Stayner, a village with a population of 900 or 1000, and there occupied a house on Montreal St., a white frame house that is still standing. It was in this house that the remaining four children were born, and it was in Stayner that W.J. completed his elementary education.

Those early years had a profound influence on the boy. The three important factors affecting him were the home and its associations, the church and religious instruction, and the rural and village school. The home had ever been a joyous and exciting experience, a place in which the bond between parents and children and among the children was very close and precious. It was during these early years especially that the mother's rare gifts of Scottish thrift and careful management

were put to the test. Despite the meagre \$600 stipend of the father, there somehow was always enough and to spare; nothing was ever bought on credit; no bills ever went unpaid; and the children were always clothed and fed. It was a home of plain living and high thinking; the children were ever reminded of the proud and independent spirit of the Ayrshire bard:

"What though on hamely fare we dine,  
Wear hoddin grey an' a' that?  
Gie fools their silks and knaves their wine,  
A Man's a man for a' that."<sup>2</sup>

And yet although the fare may have been "hamely", the home of the Dunlop family was always open house; never did they sit down to a meal without the extra plate or two and extra food for the unexpected visitor. This was the transplanted Scottish hospitality. W.J. has drawn back the curtain and given us a peep into this domestic scene in two long poems which he composed, the one commemorating his mother's seventieth birthday on the 8th of October, 1924; and the other, his father's seventy-eighth birthday on the twenty-sixth of February, 1924:

"There were six girls and only three boys,  
And her poor head ached with their awful noise.  
But she counted this only as one of her joys  
As she cooked and washed and toiled.

Our Mother.

"The boys were fine for moving stoves  
And going downtown to buy Paw cloves;  
And she had to bake for them many loaves  
And keep all the clothes mended.

Our Mother."

And while the mother was washing and baking, darning and mending, and supervising the numerous brood, where was poor Paw and what was he doing?

"All morning long in his study he sat,  
While the boys had a shot at the old man's hat;  
But our poor Paw only laughed at that.

Our Father.

"He saved his money with scrupulous care;  
He put on Luby to save his hair;  
He never used whip on horse or mare.

Our Father."<sup>3</sup>

Such was the Victorian home of W.J.

The influence of the church and religious instruction was lasting too. Although the Dunlops were now Baptists, they were still at heart adherents of the Auld Scottish Kirk with its strict observance of the Sabbath and its severe sense of right and wrong. "The Cotter's Saturday Night" presents the picture truly:

"Their master's and their mistress's command  
The jonkers a' are warned to obey;  
And mind their labors with an eyedent hand,  
And ne'er tho' out of sight to jauk or play;  
And O! be sure to fear the Lord alway,  
And mind your duty, duly morn and night;  
Lest in temptation's path ye gang astray.  
Implore His counsel and assisting might;  
They never sought in vain that sought the Lord aright."<sup>4</sup>

W.J. tells us that his mother never became implicated in church squabbles, never spoke ill of her neighbours, and carefully impressed upon the children the evil of idle gossip. In brief moments of leisure, particularly Sunday evenings, when the husband and the older children were away at church, she gathered the rest about her and told them Bible stories and recited or sang to them the old familiar hymns. And what of poor Paw?

"He preached in country, he preached in town,  
With sturdy voice and mighty frown.  
The good he sent up and the bad he sent down.  
Our Father.

"He told them all of the fine sheep farm,  
Where they could go if they did no harm;  
And there they'd be safe from all alarm.  
Our Father."<sup>5</sup>

In this home where there were so many evidences of prudence and mutual understanding, of love and wisdom, it would appear that the influence of the mother was predominant. It was her first and chief desire that the children should be educated and become teachers.



The dream was almost realized, for eight of them entered the noble profession and quitted themselves with distinction. But one, true to a Scottish tradition of safeguarding other people's money, entered the banking business and at nineteen became a bank manager.

What of this third influence upon the lad W.J., that of the little one-roomed rural school and the small rural village school? What was there about them that made the mature W.J. look back to them with nostalgic longing and which distressed him when he witnessed their disappearance? It is true that there were not in them any star spangled ceilings, no brightly tinted walls, no green disappearing blackboards, no indirect lighting, no thermostatically controlled temperatures, no air conditioning, no mobile desks. But there was a common water pail and from it everyone drank with the common dipper. This Bentinck school was a model of egalitarian and democratic principles. There were certainly no escalators taking the good, bad, and indifferent non-stop and effortlessly up from the lowest grade to the topmost grade and out into the busy world, each bearing his or her little O.U.S. identification card. At the Bentinck school and the Stayner school the pupils worked; they competed and proved their mettle; and strange to say there were no resulting complexes. It is likewise true that these two schools had no organized sports; never were there half holidays with bleachers full of bellowing on-lookers watching a score of uniformed players. At Bentinck and Stayner they were all in the games, such as they were: hide and seek, two old cat, kick the stick, pomp-pomp-pull-away, shinney on the pond, snow balling, bull in the barnyard, and sliding downhill on a shingle. Those were the sports that made the blood of boys and girls tingle and whetted their appetites.

And what of the fare within the school? Today we are told by those whose only knowledge of the rural school has been gained in an eight-cylinder car speeding by at seventy-five miles an hour that the fare was nothing but "readin', 'ritin', and 'rithmetic, taught to the tune of a hickory stick." It was nothing of the kind; it was a banquet full of vitamins. That is not to say that the fare offered by the rural school at the turn of the century should be the fare for the schools in the highly complex industrialized society of 1965 with its radios



and television, its automobiles and aeroplanes, its intercontinental missiles and its automation. But it was a fare that prepared the students for the kind of society into which they were to enter; and there were in that fare basically good elements which W.J. rightly insisted must not be denied to the students entering our bewilderingly complex society.

In 1894 at the age of 13, W.J. wrote and passed his Entrance Examination and that marked the end of six years of schooling and the end of his elementary education.

## II

### *Years of Testing and Apprenticeship*

The next three years, 1894-1897, he spent in the Continuation School in Stayner, where he was successful in obtaining his Junior Leaving Part 1 Certificate. That would have qualified him for the short three months' course in a Model School. But it would appear that the Dunlops had their sights set higher, thinking probably that the boy might by-pass public school teaching and succeed at University; for during the next three years, 1897-1900, we find him enrolled as a student at the Collingwood Collegiate Institute, some ten miles away from Stayner. At that time ten miles was not a ten or fifteen minute jaunt but rather an hour and a half or two hours journey. There were few bicycles, no motor cars, motor cycles, or buses. Ten miles was too far to walk and too far to drive every day. So on Monday mornings, bright and early, rain or shine, warm or cold, the father took the boy by buggy or cutter to a little half-way junction point of the railway and the highway and there the lad mounted a hand car or jigger and helped pump his way into Collingwood where he roomed and boarded for the remainder of the school week. Then on Friday after school he made the same trip in reverse. It was a tough price to pay for an education; but to the Dunlops, education was a precious commodity and they did not begrudge the price.

Collingwood was a good school and Bill Dunlop was a good student. In 1900 he got his Honour Matriculation Part II standing. The parents must have been well satisfied with his ability and his

industry, for the next year he was down in Toronto, registered at the University of Toronto in the Honour Modern Languages Course. He did exceedingly well in the spring examinations, sufficiently well to warrant a near brilliant or a least a highly creditable career at the university. But unfortunately the father's stipend of \$600 could not stretch sufficiently to keep him at university and at the same time clothe, feed, and educate eight other children. Anyway at this time, in 1901, the family moved to Clinton, and now we find Bill enrolled in the Clinton Model School for the three months' course in the autumn, a course which would qualify him as teacher in a rural one-roomed school with a third class certificate.

So in January of 1902, we find him beginning his first professional duties as teacher in the Hullett Township School, School Section No. 7, not very far from Clinton. The contract with the Board was dated the 23rd of November, 1901, and was signed by the teacher, W. J. Dunlop, and the three trustees, J. Brigham, N. Saundercock, and William Brown. By this contract the trustees agreed to "employ W. J. Dunlop as the teacher of our school at the yearly rate of \$325" and "to pay such salary half-yearly." The teacher agreed among other important duties "to sweep the school and light the fires."<sup>1</sup> W.J. was quite proud of his little school and equally proud of his boarding house and landlady, Mrs. Eliot, for one day he brought his little six-year old sister, Marjorie, on the handle bars of his bicycle to spend a whole day with her. But although he spent a happy year at the Hullett School, teaching in a rural school at \$325 a year was not altogether to his liking. He dreamed of better things. In January of 1903, he enrolled in the Clinton High School, one of the great schools of the Province in those days, and in six short months he was able to take successfully his Senior Leaving Parts 1 and 2 in the five required subjects: English, Latin, mathematics, science, and history. That was no easy hurdle to clear in six months. The only information that we have of this brief schooling in the Clinton High School is from one of the six students in that Senior Leaving Class with W.J. He recalled him as not a particularly robust lad, but rather tall and fairly slight; a good student, well liked by teachers and students, a whiz at physics, for whenever any of the other students had unsolved problems, W.J. always had the



answer. He recalled, too, one particular extra-curricular activity, a mock parliament, in which W.J. participated as leader of the opposition; but whether he uncovered any pipe line scandals or mafia infiltrations into the government we have no knowledge. Anyway that was his one and only experience in politics for many a long day.

Getting his full Senior Leaving standing was for W.J. a high step up. In September of 1903 he registered in the Ontario Normal College in Hamilton for the one-year teacher's training course. We have no record of his having found it the barren and dismal year that C. B. Sissons had experienced;<sup>2</sup> but we do know that at the Annual Oratorical Contest held in the Assembly Hall of the Hamilton Collegiate Institute on the 28th of April, 1904, W. J. Dunlop delivered an oration on "The Place of Canada in the British Empire."<sup>3</sup> That training and good teaching gained him his Interim First Class Certificate, dated the 6th of July, 1904, and signed by the Registrar, W. H. Jenkins, B.A., and by the Minister of Education, R. Harcourt, a certificate made permanent two years later.<sup>4</sup> It was at this juncture that W.J. told his father that mindful of the others yet to be educated he would henceforth paddle his own canoe. That was good evidence of thoughtfulness, self-reliance, and courage. Not only did he do that, but once he was a full fledged teacher, he also assumed much of the responsibility for the education of the younger members of the family, taking them into his home at his own expense, after he was married, so that they might attend Normal, or the Faculty of Education, or McMaster University. And what is more, he sent money to his mother every month, as regular as clock work, until her death in 1932. Nor was his interest restricted to his mother and sisters, for he continued to be interested in the education of his nieces and nephews, paying for their school fees and their music lessons.

This First Class Certificate brought him the principalship of the Tavistock Public and Continuation School, where he presided acceptably for three years, 1904 to 1907. Very soon he made up his mind that he could not win the battle of life alone. Consequently on the 18th of July, 1905, at the age of twenty-four, he married the sweetheart of his boyhood days, Mary Gillespie, the daughter of Mr. and Mrs. Duncan

Gillespie of Stayner. She and Will had found their mutual attraction during the Stayner days and in the church where James Cochrane Dunlop preached and where Mr. Gillespie was a deacon.

W.J., now a married man, began casting about for a school with better financial rewards than those at Tavistock. To Peterborough King Edward Public School he went in September of 1907 where he served for one year as Principal; and evidently he served with striking success, for he caught the attention of the Department of Education of the Provincial Government. He was now given the Principalship of the Queen Alexandra Normal-Model School in Peterborough in September of 1908 and this position he held until December of 1910. Three things of significance in these three years at Peterborough are to be noted: he was initiated into Peterborough Masonic Lodge on the 30th of October, 1908, at the age of twenty-seven; he began the first of the three years of extra-mural work with Queen's University, attending the summer sessions during the last two years; he allied himself along with his wife with the Murray St. Baptist Church and was made Superintendent of the Sunday School. When he left Peterborough and the Church at the end of 1910, this is the testimonial that was given him by the Sunday School:

"As teachers, officers, and scholars of Murray St. Baptist Sunday School, we wish to express to you our very hearty appreciation of your services. Since your appointment on Oct. 1, 1907, we have enjoyed your unremitting attention to our interests. Under your direction our sessions have been characterized by promptness, system and order. You have gathered about you new and valuable workers, as teachers and officers, and have won by your strong brotherly manner, the fullest confidence and co-operation of our whole School. Your ability as a professional man has been recognized, as evidenced by the Board of Education of our city, and now the Department of Education has appointed you to a responsible position in the principal city of our Province. We congratulate you upon your success, and are thankful that we have had the benefit of your guidance in the spiritual work of leading the youth to devote their lives to Christ. We have no doubt that your talent will still be exercised in larger spheres for Him who is our Lord and Master. We are thankful for the co-operation of Mrs. Dunlop in the Sunday School and shall never know how much we owe to her for the work accomplished. And now we ask you to accept this Hall Clock, which bears our inscription."



And to this day in the hall of the Dunlop home at No. 1 Elmsthorpe Ave., this same grandfather's clock keeps accurately ticking off the minutes and the hours.

On December 1st, 1910, W.J. received an appointment as a teacher at the University of Toronto Schools on the recommendation of Dean Pakenham, a shrewd "picker of men"; and he began his duties at the beginning of the New Year. The nine years spent at U.T.S. were for W.J. most important years. They were years in which his teaching powers ripened and his teaching techniques became more sharply and clearly defined. They were years in which he became engaged in a variety of activities and undertakings which brought him into contact with a wide range of people and which tested his powers of judgment, of organizing and managing. They were years which quite unsuspectingly prepared him for far richer and more extensive services in the near future. As a teacher in the elementary school at U.T.S., we have the observations of at least one of his colleagues and one of his ex-students. To this colleague, W.J. was a "teacher of the old school", firm in his discipline and thorough in his teaching; he liked young people and he loved teaching, for to him teaching was not just a job but a kind of mission. The former student, looking back through the mist of the years had this memory of him: "one of the kindest men that it has been my privilege to know"; "undoubtedly a great teacher, but on the top of all this, he was a great gentleman." A few years later in the early twenties after he had left U.T.S., he contributed to *The School*, an educational journal for teachers, a series of articles on teaching techniques for inexperienced teachers. Here are some of the sage sayings of this young man:

"Techniques I take to mean that careful attention to detail, that skill in manipulation, that tactful diplomacy, that unobtrusive, carefully concealed punctiliousness in little matters which make the school, the classroom, and the lesson, go smoothly and effectively about their business." "It is tremendously more easy to be a genial, confident, easy-going 'boss' than to be a harassed, indignant, scolding, tyrannical puppet, helpless in the hands of a mischievous class."

"To begin on time, not two minutes or a minute late, but on time is important."

"Hurry is a bad technique."

"The teacher who would excel in technique must be able to use faultless English."<sup>6</sup>

We have heard many hard things said about the Victorian and the early post-Victorian teacher; but if the image that has come down to us of W.J. as a teacher is tolerably true of the profession as a whole at that time, then by all means let us have more of that sort of teacher and not less.

In 1912 after three years of extra-mural study and two summer sessions at Queen's, he graduated with his B.A. degree. In that same year, the Dean appointed him business manager and slightly later business manager and editor of *The School*, to replace O. J. Stevenson who had become head of the English Department at the Ontario Agricultural College at Guelph. During the next eight years the journal thrived; the articles were varied, informative, and stimulating; and the subscriptions climbed. Writing to the journal some twenty years later when the journal was celebrating its twenty-fifth anniversary, he recalled the years of his editorship in this way: "These (business manager and editor) I carried from 1913 to 1920, eight joyous and well-filled years; teaching and lecturing went hand in hand with editing, writing, and managing. The journal prospered, and all was well."<sup>7</sup>

In 1912, too, he affiliated with University Masonic Lodge and then began his memorable work in Masonry. In 1914 war erupted in Europe, and Canada was involved from the start. Very early W.J. secured his lieutenant's commission and during 1915 and 1916 he was an infantry instructor in the Canadian Officers' Training Corps. In December of 1915, he was appointed Director of the Schools' Section of the National War Savings Committee of Canada. In this capacity he initiated the special campaign among public and secondary school students to buy thrift stamps and war saving stamps. He put out the Canada War Thrift Book explanatory of Canada's role in the war and the urgent need of thrift. Before the decade had ended he was authorized to prepare a history course for elementary schools; and along with all that he was manager of the *Canadian Historical Review* for a time.



### III

#### *Pioneering in Adult Education*

W.J.'s nine years at U.T.S. with all his varied activities, teaching, lecturing, managing and editing, instructing in the army, his handling of the Government Thrift Campaign, and his management of the *Canadian Historical Review* must have attracted and impressed a wider public than the school. Indeed he caught the attention of the University authorities, for they, on the recommendation of Dean Pakenham, invited him to undertake the duties of Director of Extension and Publicity for the University; and on July 2, 1920, Mr. Dunlop entered upon his new duties. He came to an office for which the University had as yet no clearly defined policy and with accommodation and staff that were exceedingly meagre. The new Director was really a trail blazer. When he made his first report, a report incorporated in the President's Report to the Board of Governors for the year ending June 30, 1921, he had hardly had more than enough time to get fitted into his new position. However in that short while he was able to make a remarkably impressive assessment of the new situation and its problems.<sup>1</sup> In his report, two things were significant: he had devised a well defined plan both for publicity and for extension; and he had achieved sufficiently during the year in both of them to form a precise estimate of future prospects. His first observation was this: "It is almost impossible to distinguish between publicity and Extension work. The Extension courses bring the University the very best publicity." The problem, therefore, appeared to resolve itself into an answer to two questions: (1) What type of courses, quite apart from the present University-approved degree-conferring courses might the University offer to meet a public need that was not already being served by other institutions? (2) What could be the best way in which to publicize not only these special services of the University but also the little known contributions of the University to human knowledge?

All this really meant a re-interpretation of the generally accepted role of the University as an institution of higher learning. The generally accepted conception had been that of an institution of higher learning with barriers sufficiently high to keep out the unfit and with standards



sufficiently rigorous to retain only the able and the industrious; its courses were all degree-conferring courses. The new conception would not alter or disturb this long established and long accepted role of the university; it would supplement it and widen it; the University, instead of waiting passively for the able, the industrious, and the ambitious to knock at its doors, would go out to meet the public or as Dr. Cody, ten years later, admirably put it, "to carry the treasures of knowledge and mental stimulation beyond the bounds of her immediate family";<sup>2</sup> and in this new development of adult education, "the universities must in all this effort bear a heavy responsibility and service."<sup>3</sup> The plan, therefore, which the Director of Extension devised and adopted with rare promptitude, vision, and wisdom was to be the plan which he followed for the next thirty years with such modifications and amplifications as circumstances in the future warranted or necessitated.

Dunlop adopted the following means to publicize the University and the Department of Extension: (1) the issuing of descriptive bulletins on a wide range of topics. In that first year, 38,500 brochures and bulletins on nine different topics were distributed. (2) the meeting in person with Alumni Association groups throughout the Province, of which there were some thirty-five. In this first year, the President of the University, many University professors, and the Director of Extension himself made many such visitations. (3) the publishing in the daily and weekly press and in the *University of Toronto Monthly* news items, articles, and letters pertaining to the University. In this first year, items of interest appeared each week regularly in some 200 papers throughout the Province. (4) the advertising of Extension courses of study, lectures, and classes in the daily press. (5) the setting up of displays at the Canadian National Exhibition. At the 1921 Exhibition, displays were allotted to the Departments of Physics, Astronomy, Hygiene, and Extension, and the Alumni Federation. By the end of the twenties other media were to be developed and used most effectively.

The new programme of Extension courses fell into two main groupings: (1) Courses that were approved by the University, that met University requirements and standards, and that led to a university degree; (2) Courses that did not lead to a degree and for which

no diploma or certificate was issued; these courses were designed merely to satisfy a public demand for intellectual enlightenment on a host of special topics. Of the degree-conferring courses there were three or possibly four types: (1) a six weeks' summer course in Arts and Pedagogy mainly for teachers; (2) courses for teachers, especially for those in the profession who were desirous of raising their academic and professional standing; these classes were held at 4:30 on certain afternoons and on Saturday mornings; (3) Correspondence Courses for those not within easy reach of the University, courses in the main preparatory for the work of the Summer Session; (4) Extra-mural classes chiefly in Upper School and Commercial Subjects.

In devising the special degree-conferring courses, especially for those in the teaching profession, Mr. Dunlop planned more wisely and providentially than he may have himself been aware of; for the value was to be seen some thirty years later. Those courses which were not degree-conferring but which were designed solely to meet a public demand for information and enlightenment were of various kinds: (1) There was a variety of Extension lectures, consisting sometimes of a single lecture and sometimes of as many as five or six lectures, given throughout the Province generally by members of the University staff. In this first year, 53 such lectures were given in 27 different centres. (2) Evening Tutorial Classes held at the University and covering a wide range of topics; (3) Tutorial Classes in rural areas usually held in the evening and conducted in co-operation with Farmers' Institutes and Junior Women's Institutes; (4) There were courses planned in co-operation with the Workers' Educational Association, a voluntary organization of working men and women, dependent upon the University for most of its tutors and for most of its funds. In this first year such classes were held at Toronto, Hamilton, and Ottawa. (5) There was held in this first year a two-weeks' course for farmers, a course prepared in conjunction with the Canadian News' Weekly and the Newspaper Association. This was a pioneering venture for any university and drew an enrolment of 279 farmer students; (6) There were likewise courses organized in co-operation with the Household Science Department of the University and likewise a course in journalism for those in newspaper work. This first year's period of probation



and experiment gave ample evidence that W. J. Dunlop was a skilled planner and organizer and a genius for enlisting co-operation from among the University staff and groups and organizations outside and far beyond the University. He himself drew one important deduction from the first year's activity: "Everywhere throughout the Province there appears to be a remarkable demand for adult education."

The first decade under this new régime was to witness quite remarkable developments, enough to convince doubting Thomases and to win the support and even the enthusiasm of skeptical University authorities. Publicity grew immensely. The 38,500 copies of publicizing material in the first year had increased to 57,500 copies on fifteen different topics in the second year. This publicity grew with the acquirement of an up-to-date addressing machine and with the preparation of complete and accurate lists of graduates and their addresses. The Director himself circulated more and more about the Province, visiting high schools, collegiate institutes, normal schools, and service clubs, bringing first hand information about the University and the courses which it had to offer. As publicity increased and public interest was more and more awakened, the Extension Department became more and more a sort of clearing house for information for parents, students and teachers in the city and throughout the Province. Every year witnessed some new development in the courses offered; and these courses were organized always in response to public demand and were continued as long as numbers made the classes self-sustaining. From the beginning, the Teachers' Courses proved immensely popular with the teachers and principals in the public school system. In the first ten years 200 graduated with B.A. standing; and in 1930 there were 3,998 registered in the continuous courses; and 29,121 attended extension lectures. Extension lectures throughout the Province reached an increasingly large public. In 1921 there were 53 such lectures in 27 different centres; in 1926, there were 267 lectures in 146 centres; and in 1927, 338 lectures by 62 professors and 36 of them by the Director himself. The evening Tutorial Classes likewise showed marked increases: in 1922 there were 1676 registered; in 1927, 2746; and in 1930, as already stated, 3998. In 1928 the President of the



University reported as follows: "The Extension work of the University has grown with great rapidity in all its branches and under this department the effort is made to test out emerging educational needs."<sup>6</sup>

The second decade comprised the seering years of the depression when returned men of the first World War and youths fresh out of school were treading the pavements looking for jobs they would never find. One might have expected a blasting of the high hopes, amply justified at the close of the twenties, and a marked decline in the Department's work. As a matter of fact, despite the depression, the work of the Department expanded immensely and new and promising fields were explored and developed. This surprising and urgent demand for adult education during these years of the depression were due to many factors: (1) the unemployment and the shorter working hours in industry; (2) the increase in the number of public libraries; (3) the more generous provision of classroom facilities made available by the University; (4) the growing awareness among adults of a need for a better understanding of national and international affairs; (5) the assumption of the presidency of the University by Dr. H. J. Cody gave this whole movement of adult education immense impetus. In his first presidential report, Dr. Cody stated: "The possibilities of future service here are boundless; and the University, maintaining her high standards and her peculiar 'genius' is ready to serve wherever and whenever the opportunity knocks."<sup>6</sup> And again in 1934 he said: "The field for adult education through the University is exceedingly wide." And in 1936 it was this: "No department of the University has made greater or more permanent advance than this Department of Extension under the progressive and far-seeing direction of Mr. Dunlop."<sup>7</sup>

Even in 1933 the darkest year of the depression, the Department was reaching an ever-widening constituency of workmen, farmers, secretaries, business men, and teachers. In that black year, some 4,915 were taking continuous Extension courses at the University; some 15,440 were attending Extension lectures throughout the Province; and with the advent of the radio, broadcasting was reaching an audience difficult to estimate. In 1934 with the approval of the President of the University, an invitation was sent out to all universities

and to all interested to attend a symposium on Adult Education in Convocation Hall on May 22 and 23 for the purpose of pooling ideas and discovering what precisely was being done throughout all the Provinces. At this meeting all universities and Departments of Extension in Canada were represented, together with representatives from the World Association of Adult Education and the American Association of Adult Education. The committee, formed at this meeting, convened at Montreal on June 30th with W.J. as Chairman and drew up the constitution for the Canadian Association of Adult Education. In 1935 the Canadian Association for Adult Education was incorporated with a charter membership of 48 organizations and eleven individuals not connected with any organization and W. J. Dunlop was elected President. The following year, 1936, he was made Chairman of the Executive Committee, an office he retained until 1941, at which time he resigned the Chairmanship; but he continued to serve as a member of the Executive Committee until 1953, when he was made an Honorary Vice-President. Thus it was that W. J. Dunlop, recognized Founder of the Canadian Association of Adult Education, was instrumental through his office as Director of Extension for the University in having the University of Toronto become one of the pioneers in what has now become an important world-wide movement.

Returning now to purely Extension matters, we find the Director reporting to the President in 1937 that 633 were enrolled in the classes conducted by the members of the staff on late afternoons and Saturday mornings; and 542 attended the summer session. These classes were mainly for teachers. The total number who took continuous courses, whether leading to a degree or not, was 7622. In 1937 and during the next few years the Director circulated more than ever before about the Province, visiting the high schools, collegiate institutes, normal schools, bringing to prospective students first-hand information about courses, fees, scholarships, bursaries, and loan funds. And 1938, the eighteenth year in the history of the Department, was probably the best year of all thus far; for in that year there was a marked awakening of interest in business courses with the co-operation of the Canadian Credit Men's Trust Association, the Chartered Life Underwriters' Association, and the Certified Public Accountants' Association. But



before the decade closed, another world war had erupted and it had its immediate and marked impact upon the Department and its work.

The war immediately disturbed the even tenor of things and brought new and urgent responsibilities. In 1940 the Canadian Legion War Services Incorporated undertook to make available to enlisted men facilities for their education which they had neglected prior to the war. For assistance it turned to the Canadian Association of Adult Education of which W. J. Dunlop was the Chairman. He acted with his customary promptitude and effectiveness. He convened representatives of four universities in Ontario and they agreed upon a modified junior matriculation course for members in the army, navy, and air force. The Department of Extension of the University of Toronto took charge of Military District No. 2; the Director selected an educational organizer, a veteran of the first war, to visit military camps and explain to the men the ways and means of improving their education by correspondence courses. Some 5000 applications were received. At Exhibition Camp members of the University staff and Secondary School teachers in the city gave instruction, gratis, to large classes in mathematics to qualify men as pilots and observers. Classes, too, in aerial navigation were organized. Although the war did adversely and sharply affect classes once popular in peace time both in the number of classes and in the numbers attending classes, there came new demands related to the war effort. Courses in industrial chemistry, physics, French, and psychology were sponsored by Lever Bros., Swifts Canadian Co., and Canada Packers; courses were likewise organized for the teaching of Russian, for Industrial Accident Prevention, and in marketing. Wherever there was sufficient public interest and demand, classes were formed.

At this time, when the anxieties of war and the pressure of work and responsibilities were accumulating, W. J. Dunlop was bereaved on the 21st of July by the death of his wife, Mary Gillespie. This was a severe shock to one who prized above all else the sustaining influence of the home. He was now garnering the honours and rewards of his life's work; and to tread alone the road to the setting sun with no one to share those honours and rewards was for him a forbidding thought.



But sooner and more unexpectedly than he might have imagined winter burst into spring; and the one whose contralto voice he had long loved and admired in the services at St. Paul's Anglican Church, was again to bring song and sunshine into his life. On the 1st of May, 1943, he and Evaleen Kilby were married and W. J. Dunlop again faced the future with his customary assurance and élan.

For the work of the Department of Extension, the turn of the tide came in 1944. In that year the Director reported 753 had graduated with a B.A. degree in the past 20 years; the evening tutorial classes were again flourishing; in 1944, there were 5,185 enrolled; in 1946, 8,002 in no fewer than 81 classes; in 1947, 13,199. Then in the last half of the forties plans were made for the rehabilitation of returned and discharged men and women. Special classes in Grade XIII subjects were opened for those planning to enter university; and in co-operation with the Canadian Legion Services, the Extension Department provided courses of study and books free of charge to all prisoners of war; 94 took advantage of this. Then on the suggestion of Dr. J. G. Althouse, Chief Director of Education for the Province, a Universities' Education Board for Ontario was organized to find a way for all institutions of higher learning to supply the educational needs and wishes of the people in the Province. On this Board was one representative each from the University of Toronto, Queen's University, the University of Western Ontario, McMaster University, the Ontario Agricultural College, the University of Ottawa, Carleton College, and the Canadian Association of Adult Education. W. J. Dunlop was made President, one more evidence of the high esteem which institutions of learning had of Dr. Dunlop and of the well founded confidence which they placed in him.

Dr. Sidney Smith, President of the University, in his report to the Board of Governors for the year ending June 30, 1950, very truly and fittingly appraised Dr. Dunlop's work in the Department of Extension over the past thirty years in these words:

"A perusal of the Director's reports of the past shows that its vitality could never have been increased or even maintained by merely repeating year after year the same courses. Its success has been due to Dr. Dunlop's sensitivity to the changing needs of the constituency."<sup>8</sup>

June 30, 1951, would mark the end of his association with the University and the Extension Department, not because it was the wish of the administration, but because it was in accord with the constitution of the University; for on the 24th of June, 1951, he would reach the retiring age of three score years and ten. Dr. Dunlop in his last report generously saluted, in these words, his co-workers and the host of men and women who had co-operated with him and served him in this impressive effort:

"My grateful thanks are due and are hereby tendered to the members of the staff of the University who have co-operated so magnificently in providing instruction; to members of my own staff who have laboured loyally, faithfully, and enthusiastically to make the work a success; to the business organizations mentioned earlier in the report; and also to the Advertising and Sales Club of Toronto, the Industrial Accidents Prevention Association, the Public Relations Association of Ontario, the Purchasing Agents Association, the Investment Dealers' Association of Canada, the Toronto Paint Club, and the Toronto Quality Control Society. The link between the University and the world of business has been remarkably strengthened during the session now closing."<sup>9</sup>

On November 30, 1950, seven months prior to the date of his enforced retirement, he sent to the President of the University his resignation. As stated in this letter to Dr. Sidney Smith, he gave three reasons for this seven months' prior notice and these reasons bring out the caninness of the Scot: "(1) to anticipate any notice of termination of appointment which might come any time now; (2) to ensure that there will be no agitation from the Ontario Safety League or the Canadian Automobile Chamber of Commerce to have me stay, as some have suggested, for another two years, and (3) to enquire whether I may have three months' leave of absence (or at least two and a half months') with full pay, to make a trip to Britain, going in April and returning early in July."<sup>10</sup>

On the 3rd of April, 1951, Mr. C. E. Higginbottom, bursar of the University and secretary of the Board of Governors, conveyed to Dr. Dunlop the Board's reply in this resolution, a resolution which must have caused him to draw a deep breath of satisfaction:

"Whereas Dr. W. J. Dunlop will retire from the staff of the University on June 30, 1951;



"And Whereas leave of absence with salary has been granted to him by the Board of Governors from April 1st to June 30th, 1951;

"BE IT RESOLVED that the Board of Governors formally record its appreciation of, and gratitude for, the outstanding contribution that Dr. Dunlop has made to the welfare and progress of the University. Appointed in 1910 to the staff of the University of Toronto Schools, he has served the University of Toronto with distinction and acclaim for four decades. When he assumed in 1920 the new position of Director of University Extension, extra-mural programmes existed only as a vague concept in a few minds. It was his task to sharpen and delineate that concept and to translate it into a programme of action. This task he accomplished with signal success, by imaginative and bold, yet wise, planning and by powers always genially exercised for dissuasion or persuasion as the occasion demanded. He has been, and he is today, a pioneer on the frontiers of adult education. In thus clearing new ground for the University of Toronto, he exemplified for other institutions of higher learning new ways of serving their respective constituences. Never content to rest on past attainments, he scaled new heights of achievement by reason of a unique sensitiveness to the ever-changing needs of the people. Always receptive to the new, he was never dazzled by the novel. Throughout Ontario and indeed across the nation, he has been in very truth for the University an ambassador extraordinary and plenipotentiary.

"BE IT FURTHER RESOLVED that the Board express to Dr. Dunlop their warmest wishes for many years of happiness which he will find, as in the past, in creative labours for his fellow-men."<sup>11</sup>

Prior to the receipt of this comforting and even exhilarating message from the Board of Governors, he was signally honoured on the evening of March the second at a banquet in the Great Hall at Hart House, filled to capacity with representatives from universities, the Department of Education, the Provincial Government, various business firms, and a host of friends, come to pay tribute to him for having achieved so much in pioneering the work of adult education. Dr. H. J. Cody presided. Dr. Sidney Smith, President of the University, expressed the University's regret at his retirement, but assured Dr. Dunlop that the regret was in a measure alleviated by the universal esteem in which he was held and that the University would acknowledge its indebtedness to him for having brought the University out of its exclusiveness and into the reach of all the people of the Province without in any way sacrificing University standards. Dr. J. G. Althouse,



chief Director of Education for the Province, was the chief speaker and he appraised in some detail the guest of honour as a man, administrator, educator, and diplomat:

"We all have marvelled at the skill with which Dr. Dunlop has administered one difficult situation after another. We have wondered at his capacity for assuming and discharging vexing responsibilities. We have admired his courage as a pioneer, his acumen as an arbiter, his adroitness as a diplomat."<sup>12</sup>

Dr. Samuel Beatty, University Chancellor, capped the banquet of praise with the presentation of a pair of sterling silver Candelabra which now reside in the Dunlop home as Dr. Dunlop's memorial. Both prior to and following this felicitous event, letters and telegrams from near and far flowed into the Extension office, bearing greetings and good wishes. Then a little later, on the 27th of March, at the General Meeting of the Canadian Educational Association, his nomination for life membership was confirmed. Following all this, W.J. wrote to a friend in Washington in characteristically Dunlopian humility to say that he had as yet not found it necessary to procure a larger hat.

Early in April, Dr. and Mrs. Dunlop, accompanied by a niece, Miss Helen Gillespie Denne of Stayner, set sail from Montreal on a two and a half months' visit to the British Isles, Paris and Switzerland. This was Dr. Dunlop's second trip overseas. The first time was in 1924 when he was commissioned to set up and supervise the exhibits of six Canadian universities at the British Empire Exhibition at Wembley. On this second occasion, the sea breezes, both going and coming, sight-seeing in England, Scotland, and Ireland, and on the continent, and attendance at the Grand Lodge of Ireland and of Scotland and of the United Grand Lodge of England did much to clear away any accumulation of weariness after some fifty years of unremitting hard work.

On his arrival back in the city in mid-July, there was awaiting him this telegram from Bracebridge, dated June 28, 1951:

"Whereas Dr. William J. Dunlop Director of University Extension University of Toronto retires after 31 years of service on June 30, 1951.

"And whereas Dr. Dunlop founded the Canadian Association for Adult Education in 1934.

"And whereas thousands of school teachers as a result of Dr. Dunlop's work were able to improve their educational standards to the benefit of both Boards of Education and their own careers."

"Therefore be it resolved that the Ontario Urban and Rural School Trustees Association at this their 32nd Annual Convention does commend William J. Dunlop, B.A., B.Paed., F.C.I., LL.D., for his services to education in Canada and express our best wishes to him on his retirement."<sup>13</sup>

Little wonder is it, therefore, that in mid-July he was again young in spirit, alert in mind, vigorous in body, and in no mood to take to the rocking chair. Indeed something of the spirit of old Ulysses seemed to have taken hold of him, and we can imagine him saying to himself:

"but something ere the end,  
Some work of noble note may yet be done,  
Not unbecoming men that strove with gods."<sup>14</sup>

That was all true, but there was probably another equally compelling reason that would not let him stay idle, and that was financial. Dr. Dunlop had done his life's work when salaries in the teaching profession, in public and secondary schools and in Universities, were low; and a University pension was now inadequate. There had been two world wars followed by marked inflations. If he were to maintain himself and his wife in dignity and comfort, there had to be other means to supplement his pensions and his own reserves. Hence he began surveying opportunities for work. There unexpectedly came one at the Community Programmes Branch of the Department of Education. There he worked until late in September when a real surprise awaited him.

## IV

### *The Church*

It amazes one how Dr. Dunlop carried on so many varied and major activities at one and the same time. And yet not one of them was ever neglected or slighted; all he did with consummate thoroughness. Two of these activities especially which paralleled his profes-



sional and administrative duties were his work in the church and his work in Masonry. To take the Church and Masonry out of his life would have been to rob his life of all meaning and purpose. The church was as vital to him as the breath of life. This only bears witness to the powerful impact of the early home life. For when he left the Stayner and the Clinton home, he still remained attached to the church. At Peterborough, he promptly identified himself with the Murray St. Baptist Church and for three years was Superintendent of its Sunday School.

On coming to Toronto, he at once joined the Walmer Road Baptist Church and there for many years he was likewise Superintendent of the Sunday School. In 1928 he threw in his lot with St. Paul's Anglican Church on Bloor St., and here too he became not merely a pillar or a flying buttress but one of the most faithful, generous, and dedicated workers in the Church. He served on committees and for many years was Superintendent of the Sunday School, one of the very large and flourishing Sunday Schools in the city. Dr. Cody once commented on the uplift that he received every Sunday morning to look down and see seated in the aisle seat of the second row W. J. Dunlop. Attendance at church was for him no mere formality; it was a spiritual necessity. His church work was by no means limited to St. Paul's; he did yeoman service in many other areas of the Anglican Church. He was appointed by the General Synod of the Anglican Church Vice-Chairman of the Committee on *The Churchman* for 1948-50 and in 1951 he was made Chairman. He was a member of the Board of Governors of Havergal College from June 1940 to June 1957. He was a member of the General Committee on the Leonard Foundation. In 1941 he was elected a member of the Board of Trustees of Wycliffe College and during 1951-9 he served as Chairman of the Board. He was likewise a member of the Sunday School Association of the Deanery of Toronto. Many or most men would have rejected these duties on the grounds that they were too busy. W. J. Dunlop had little or no patience with men who were always too busy to serve where service was needed.

Dr. Ramsay Armitage, for many years Principal of Wycliffe College and at present Rector of St. Stephen's Anglican Church at Maple, Ontario, had a close and intimate acquaintance with Dr.



Dunlop and a sure knowledge of his work and influence in the Christian Church. As to his work at St. Paul's, Dr. Armitage has told us that "Dr. Cody and he were as hand and glove in the Educational Program at St. Paul's" and that to that program he made "a distinctive contribution" as "an educationalist with fresh and dynamic ideas." As Superintendent of the Sunday School, by virtue of "his strong manly practical Christianity, he shaped the pattern which distinguished the program of youth during Dr. Cody's Rectorship." Of Dr. Dunlop's services to Wycliffe, he likewise had very high praise: "As an educationalist and a vigorous Christian layman, he became trustee of Wycliffe College and a member of Council where his clear headed and discerning counsel, his awareness of the true principles of education made him invaluable." Later as Chairman of Council he "combined wisdom, rich common sense, wide experience, inclusive knowledge, courtesy, a firm hand, friendship, and always understanding of the contrary point of view." Dr. Armitage has likewise observed that everyone — teaching staff, students, and graduates, "with good reason had thorough confidence in Dr. Dunlop as Chairman of Council" and that "everything to which Dr. Dunlop put his hand was strengthened and enriched."<sup>1</sup>

### *Freemasonry*

We have already made a brief reference to W.J.'s association with Masonry. He joined Peterborough Lodge No. 155 on the 30th of October, 1908, at the age of twenty-seven, being sponsored by the Chief of Police and a local merchant. The Worshipful Master, E. E. Lord, presided; and on him W.J. conferred the rank of Grand Steward when he became Grand Master in 1937. Before he had left Peterborough for permanent residence in Toronto, he had already made two steps up the ladder to the office of Senior Steward. He always maintained his membership in this Lodge and fifty years later on the 30th of October, 1958, at the joint meeting of the Peterborough Lodge and the William James Dunlop Lodge, he was presented with his 50-year Jubilee Medal and on that occasion he occupied the chair of Worshipful Master for the conferring of a first degree by a team of 50-year old veterans of the Craft from the city and district.

Four years after beginning his work at the University of Toronto Schools, he affiliated on the 21st of October, 1914, with University Lodge, No. 496, a youthful lodge which at that time had many University connections. Seven years later, on the 14th of December, 1921, he was installed as Worshipful Master. Meantime on the 16th of October, 1916, he joined Toronto Chapter, No. 185, R.A.M. In no time he was moving along from office to office and by 1922 he was Third Principal, Second Principal in 1923, and in 1924 First Principal. The years of 1922-1924 must have been years of crowded busyness; for not only was he holding two onerous positions in Lodge and Chapter, he was also during 1922-3 Secretary to the D.D.G.M. of Toronto West District No. 11. Only one with an enormous liking for hard work and perhaps a goodly portion of endurance could have borne up under the load.

At his installation as Worshipful Master of University Lodge, he expressed two opinions which showed that he was just about nine years in advance of his times. Evidently perturbed by the inordinate influx into Masonry, the difficulty of preserving dignity and impressiveness in ritual, the nightly rounds of banquetings and visitations which had little Masonic relevance or significance, he issued his characteristic clarion call: good work, closer fraternal fellowship, more time for the contemplative side of Masonry, more practical charity, less thoughtless expenditure. In all that we can perceive the germ of the Masonic education idea which was soon to burst forth into life and the treasury belt-tightening which was to come with the depression.

His year as Secretary to the D.D.G.M. had a dual significance. The visiting of 36 lodges in the Toronto West District gave him the opportunity he liked of meeting people and it gave people the opportunity to come to know him; and it is probable that the two qualities which attracted R. W. Bro. J. A. Slade to him likewise attracted hosts of others to him: his "genial personality" and his "buoyant disposition."<sup>2</sup> The effect of these numerous visitations were to be seen some four years later.

In July 1927 he was elected D.D.G.M.; and he selected for his Secretary a member of University Lodge, W.Bro. Peter Munro, a Public School Inspector in the city. Before W.J. set out on his lodge



visitations, he sent out to the Masters of all lodges to be visited some six suggestions, of which we may mention two or three because they offer an index to the character of the man. To encourage punctuality and promptitude, he reminded the Worshipful Master that "a watch is an instrument placed in the hands of a master to enable him to conduct the programme with accuracy, precision, and celerity. A loss of time is evidence of a lack of preparation."<sup>3</sup> Then he graciously reminded them that he came as a friend "not as a carping critic, nor as a lion seeking whom he may devour." It was a lively and enjoyable year for the District Deputy and his Secretary for they had much in common. The lodges, too, thoroughly enjoyed their visitations, for W.J. invariably brought words of wisdom and good humour, and the Secretary provided the entertainment with his Jew's-harp.

In 1929 M.W. Bro. John S. Martin, in his farewell message as Grand Master, drew back the curtain and revealed something of what was in store for Masonry in this Grand jurisdiction:

"I am firmly convinced that the time has come when something more definite and constructive should be accomplished in every jurisdiction, where Masonry is alive, a growing demand from the younger generation of the Craft for some substantial food to satisfy the craving for knowledge about Masonic matters."<sup>4</sup>

The following year, 1930, M.W. Bro. R. B. Dargavel appointed a Special Committee on Masonic Education, a committee consisting of R.W. Bro. W. J. Dunlop (Chairman), M.W. Bro. John S. Martin, M.W. Bro. John A. Rowland, R.W. Bro. W. S. Herrington, R.W. Bro. W. M. Logan, R.W. Bro. John D. Spence, a committee of teachers and lawyers. W.J. continued as Chairman of this Committee up to and including 1935. From 1936-1942, excepting the two years when he was Grand Master, he remained a member of the Committee. There is no doubt that Masonic education initiated by M.W. Bro. Martin and pioneered by R.W. Bro. Dunlop was the boldest and wisest piece of work undertaken by Grand Lodge in one hundred years. Nearly three years were spent in study, in planning, and in experimenting or as W.J. put it "tilling, sowing, and cultivating." In 1931 the Committee presented to Grand Lodge an 11-point programme, most or all of which is still effective in this Grand Jurisdiction. During 1931 three experiments



were carried out. In Toronto three lodges, University, Tuscan, and Wellington, held classes in each of the three degrees under the supervision of R.W. Bro. J. E. Macdonald, R.W. Bro. H. J. Alexander, and R.W. Bro. W. E. Hopkins. This was followed by a similar experiment in Kingston for the Frontenac District; and later in the year in Hamilton. From these experimentations W.J. drew this conclusion: "a great and growing demand for education throughout the Grand Jurisdiction."

In 1931 he was elected to the Board of General Purposes. This was not a difficult feat for him, for during the past ten years he had been moving about the Province in connection with his work in the Department of University Extension and he was well and favourably known. From this position and as Chairman of the Grand Lodge Committee on Masonic Education he was able to give direction and impetus to the movement. He was the right man for this new venture in Masonry; ten years' experience in adult education were invaluable; he was a master organizer; he could enlist co-operation; he had enthusiasm; and he believed firmly in his mission, for to him an intelligent and educated membership was essential to Masonry. By the end of 1932 sufficient progress had been made to enable him to formulate a definite scheme of Masonic education to be put into effect in all Districts in the Grand Jurisdiction. In 1933 the "Manual for Instructors" was prepared and issued with detailed suggestions for procedure. Then the reins were placed in the hands of the D.D.G.M.'s who were encouraged to set up Committees in individual lodges under the chairmanship of good live men. All this was done in the blackest year of the depression. The fact that what was formulated in that year is still functioning smoothly and effectively attests to the wisdom and the soundness of W. J. Dunlop's planning.

It was in this black year of the depression that he entered the Scottish Rite. On March 22, he received the 14°; on June 18, 1934, the 18°; and on November 29, 1935, the 32°. He never held office in the Scottish Rite; but in 1940 the Rite conferred on him the honorary 33° in recognition of his distinguished services to Masonry. In 1935 he was elected Deputy Grand Master in which office he served for two years. Then in 1937 he reached the top and for two years graced the

office of Grand Master. During these two years he was able to dovetail the work of the Extension Department and the office of Grand Master nicely and effectively; for both required journeyings far and near throughout the Province; in the local lodges he would carry his message of Masonic education and then in the local schools and service clubs he would carry the message of adult education. At the time of his relinquishing the office of Grand Master he suggested or initiated the office of a custodian of the work to ensure uniformity in ritual and to safeguard against vagaries. He was the first to undertake the duties of that office and these duties he carried out effectively until his death.

In July of 1942 he was elected Grand Treasurer following the death of M.W. Bro. John A. Rowland; and this office he held until ill health in September of 1959 necessitated his resignation. As Grand Treasurer, he witnessed the greatly improved financial strength of Grand Lodge following the depression. He was likewise a strong and generous supporter of the erecting of the present memorial building in Hamilton.

It would not be unfair or invidious to say that few Grand Masters in our Ontario Grand Jurisdiction have exercised an influence comparable to the profound and enduring influence which W. J. Dunlop exercised in his time. He was known among Grand Lodge officials as "the workhorse" of Grand Lodge. This had no derogatory connotation. It simply meant that he had the perceptive mind to see the things that needed doing; he had the willingness to do them and the genius to enlist the co-operation of others in doing them; he was prompt and thorough in all things. No doubt the impact of Masonry upon him was very great; but at the same time his impact upon Masonry was immense.

## V

### *Minister of Education*

Dr. Dunlop had been working at the office of the Community Programmes Branch of the Department of Education for a little more than a month. Then one bright morning in late September he travelled down to his office at the corner of Huron and College in his usual



composed state of mind; but no sooner had he ensconced himself in his office chair than the Secretary to the Minister of Education who had discovered his whereabouts from Mrs. Dunlop came to convey him up to the Parliament Buildings and into the office of the Minister of Education, Honourable Dana Porter, a former pupil of W.J. at U.T.S. There he was confronted by three men: Dr. J. G. Althouse, Chief Director of Education, Mr. Porter, and Mr. Frost, the Prime Minister. They put to him one question to which he was told there was only an affirmative answer: "Will you undertake the office of Minister of Education replacing Mr. Porter who is to assume the office of Attorney General?" A little flustered, W.J. asked: "How do you go about that?" He was told that providing he accepted the offer he would be appointed as of the 2nd of October, 1951; and then he would have to make a choice of two ridings: High Park or Toronto-Eglinton; and then in November fight his first political battle. He accepted the offer, selected the Toronto-Eglinton riding, campaigned in an off-hand way, and on election day had a signal triumph: a victory in every polling subdivision and a plurality of 14,783 out of a total of 33,554 votes cast. That was a clear indication of the esteem which he had won for himself over the years.

Dr. Dunlop came to this unsought-for office after many years of very solid achievements and with clearly defined philosophies of life and of education. He had already established a most harmonious relationship with the teachers of the Province, both elementary and secondary, among whom he was known as the great white father. We have seen him at seventy still a man of open mind, keenly alert to public needs and swift in implementing new ideas; he could compromise, but there was no equivocating, pussy-footing, or straddling of the fence; he was quite decisive.

He undertook his new duties at a very critical time, a time that demanded very sound judgment and prompt and effective action. His general attitude can be gleaned somewhat from the Departmental Report for 1951 after he had been in office but three months:

"The school system in Ontario . . . . is an exceedingly complex structure. In any system so large and complicated it becomes increasingly important to make sure that fundamental purposes and values are not



lost sight of. It is more than ever necessary, in these circumstances, to scrutinize expenditures carefully to see that they are necessary and that full value will be obtained in return. Similarly before drastic changes are made, one must be sure that the primary purposes of the school will be fully served by the proposed changes.”<sup>1</sup>

This expression of opinion reveals the man's clear awareness of problems, his wariness in effecting changes unless sure that the primary purpose of the school is preserved, and his keen sense of responsibility for careful guardianship of the Province's moneys. He saw the problems and there were many of them, all interrelated and inter-locked:

1. There was the alarming explosion in school population as a result of the highly increased birth rate in the mid- and late forties, an explosion which was already having its effect upon the elementary schools at the beginning of the fifties; and which would have its effect upon the secondary schools in the mid-fifties, and upon the universities in the late fifties.
2. There was the unprecedented need for new school buildings and for alterations and additions to old, inadequate, and deteriorating buildings to meet the increased enrolment.
3. There was the urgent need of new and qualified recruits to the teaching profession to man the additional classrooms.
4. Salaries for teachers in elementary and secondary schools and universities had long been totally inadequate, so inadequate that good teachers could not be attracted to the profession or retained in the profession. This was a prime factor in the teacher shortage.
5. There was the clamour everywhere about increasing taxes to meet these pressing demands, demands which could not be shelved or neglected. There was, therefore, the consequent pressures upon the government from all directions for more generous grants.
6. There was the problem of finding the money and of judiciously apportioning it out to all the open and clamorous mouths.
7. There was the disturbing bourgeoning of new educational ideas, ideas which had been trundled custom free across the border from the neighbour to the south. It was not enough to have our industries made subsidiaries of American industries; and our labour unions made subservient to American bosses; our educational

system must be a replica of the American brand. The most vocal and strident of these trundlers of American educational ideas were the Progressivists, intolerant of anything old, hyper-sensitive to criticism, cynical and violent in abuse. Of course, Progressivism, like the word moderation when employed by the brewer, just does not mean what it says or supposedly implies. It was Dr. Hilda Neatby who exposed their "so little for the mind" and it was she who bore unscathed the brunt of their crude and vulgar abuse. That was the element that was riding fairly high when Dr. Dunlop assumed office.

In his 1951 Report after being in office but three months, Dr. Dunlop reported that the increase in the elementary school enrolment over that of 1950 was 38,675. Department officials knew that and had already estimated the probable increase for all the years of the fifties. Even in 1949 before Dr. Dunlop ever dreamed of assuming the office of Minister, Dr. J. G. Althouse, Chief Director of Education, had taken two preliminary steps to meet the teacher shortage: (1) "Permits" to approved persons for one year at a time were granted and summer courses were held so that these "permit" teachers might get their interim teaching certificate. (2) Entrance standards to Normal Schools (now Teachers' Colleges) were lowered. The Teachers' Federation had accepted the "permit" idea as a necessity, but it had recoiled at the lowering of teaching standards. Likewise in 1951 letters of permission had been granted to 469 who had no teacher-training experience, of which number there were some seven different classifications; and likewise 521 letters of standing were granted to teachers who had had at some time some professional training in another province or in the British Isles, of which number there were some four different classifications. In this Dr. Dunlop had had no part. Nor is it likely that he interfered with the far more radical plans devised and implemented in 1952 to meet the growing emergency. It would appear, therefore, that Dr. Althouse was the architect of the emergency plan and that Dr. Dunlop, as Minister of Education, put it into effect and defended it in the Legislature. It would likewise appear to be true that the Department officials considered as of first importance in these



emergency measures the fact that no school should be closed for lack of a teacher. They were sensitive to public repercussions.

It would be well at this point to examine the teacher qualifications for elementary teachers prior to 1951 so that we may grasp fully the significance of the emergency regulations promulgated in 1952 and which brought the Department and the Teachers' Federation into conflict. Before the war two basic certificates were required for elementary school teachers: a Second Class Certificate and a First Class Certificate. For the First Class Certificate, the academic qualifications were nine Upper School subjects, of which two must be English. This with one year at Normal School would yield an interim certificate which would be made permanent after two years of successful teaching, providing the teacher had taken an additional number of university courses or a certain number of special summer courses. During the war, because of a lack of competent teachers, the nine Upper School subjects were reduced to five.

In 1952, finding the present emergency measures, letters of permission and letters of standing and the reduction of nine Upper School subjects to five, completely inadequate in meeting the emergency, the Department devised and put into effect these far more radical measures:

1. They abolished the Second Class Certificate entirely.
2. They changed the entrance requirements to Normal for obtaining a First Class Certificate and approved these three ways:
  - (a) The student might be admitted to Normal with Grade XIII standing in only eight papers, of which only one in English was required. The student would spend one year at Normal, get his interim certificate, and then after two years' successful teaching his certificate would be made permanent.
  - (b) The student might enter Normal with Grade XII standing, attend Normal for two years and get his interim certificate, followed by two years' successful teaching for his permanent.
  - (c) The student might enter Normal with either Grade XIII or Grade XII standing, attend a six weeks' summer course at Normal, teach for one year, return for another six weeks'



course, teach one more year, and then return for a full year at Normal. This would yield an interim certificate. Two years more of successful teaching would yield a permanent certificate.

3. Letters of Permission and Letters of Standing continued to be granted to Boards who after advertising could not get qualified teachers.

The Ontario Teachers' Federation was fully aware of the necessity of immediate and daring measures to cope with the teacher shortage; nevertheless they felt that the measures being adopted would inevitably lead to a lowering of educational standards and would bring into disrepute the old First Class Certificate. The Federation, therefore, recommended that a student with Grade XIII standing should have two papers in English, not just one; that the Department should differentiate the certificates granted on Grade XII and Grade XIII standing; that summer school students should be specially supervised by competent teachers during the first two years of their teaching. The Department, however, refused to yield on the one English paper required for Upper School standing; argued that a Grade XII student with two years at Normal was professionally as competent as a Grade XIII student with one year at Normal; declined to concede the differentiation in the types of First Class Certificate. It did, however, yield one point: it indicated on the back of the First Class Certificate the precise academic and professional qualifications of the student. The matter of supervision of those who had taken summer courses was denied on the grounds of excessive cost.

That was the situation that prevailed up to the end of 1954. We would note, however, that in 1953, there were issued to teachers in elementary schools 269 Letters of Standing, that is permits to teachers with some professional training received in other provinces or in the British Isles, and also 692 letters of permission for qualified teachers. In 1954, there were 800 teachers in Ontario with no professional training at all and also 1,372 student teachers from the six weeks' summer course. That fact alone would justify the contention of the Teachers' Federation that educational standards were being lowered. But on the other hand, we must remember that there were no schools without

teachers. We must remember, too, that there were other problems as pressing as teacher shortage. There was the problem of inducing secondary school students to enter the teaching profession and having induced them, there was the problem of training them, for they could not be trained in a day; and there was likewise the problem of getting accommodation in which to train them. There was the problem of new buildings, both for elementary and for secondary school students, and buildings could not be erected over night. Added to all that there were the ever spiralling demands for increased grants. Lastly where was the money to come from? A Minister of Education in the fifties had an unenviable task.

On the 28th of December, 1954, the Department announced the new measures, effective in 1955, to overcome the shortage of Secondary School teachers. To get an Interim High School Assistants' Type B Certificate, a university graduate, who had obtained a position with a School Board which had advertised but failed to get a teacher, could take a ten weeks' summer course at the College of Education, teach one year and then return for a second summer course of five weeks. The Teachers' Federation strenuously opposed this measure; and they did so on the grounds that inadequately trained teachers would be getting no proper supervision in schools where such supervision could be given.<sup>2</sup> However the 1955 Provincial election followed on the heels of this measure and the government was returned to power; and Dr. Dunlop's plurality, although reduced as was in proportionate degree the total vote, was nevertheless very substantial. In the 1959 election, the Toronto-Eglinton riding increased his plurality by 1000 votes and he won in almost every polling subdivision. It would appear, therefore, that public confidence in Dr. Dunlop was not shaken and that he was still strongly entrenched in public favour.

But lest anyone should assume that Dr. Dunlop during these eight years was but the mouthpiece or the henchman of his advisers in the Department, there were at least two occasions when he over-ruled the Department. He swept away that anomalous combination of history and geography known as Social Studies, for whatever social content the studies may have had they were neither history nor geography. In this he had the general support of the teachers in the Province. He



vetoed the precipitate scrapping of all rural schools, and he supported his decision in this way: "Experience shows that local interest in school affairs or even local pride in schools of a community is so important in the progress of education and in the development of democratic self-government, that it must be retained even if it means sacrificing some of the advantages of a single all-powerful area-wide Board of Education. . . . The quickest and surest way of killing local interest in the schools is to set up such a large unit of administration that the parents and other ratepayers will know little and care less about the school board, the teachers and the schools."<sup>3</sup>

These eight years in which Dr. Dunlop was Minister of Education have been described sometimes as contentious, sometimes as stormy, and even sometimes as furious. Whatever foundation these terms may have in fact, it is certain that never in the history of the Province, unless we go back to the Egerton Ryerson era, were people quite so education conscious; it was a period of criticism, frank, searching, sharp, and all too often violently vindictive, abusive, and even stupid. One writer said of Dr. Dunlop that he was the "champion of the status quo."<sup>4</sup> But ten years before that pithy statement was made, Dr. Dunlop had himself said: "Education must never become a static thing. Change is its very essence."<sup>5</sup> And Dr. Sidney Smith, when acknowledging Dr. Dunlop's resignation as Director of University Extension said this: "Since I joined the staff of the University of Toronto I have learned what I could never have guessed before — the boundless extent of your activities and influence, always so generously given for the advancement of the cause of education, particularly within the institution."<sup>6</sup> There are two points to be noted in that statement by Dr. Smith: first, the implication that one can judge in ignorance; and second, the gracious tribute to Dr. Dunlop's vigorous advancement of the cause of education. Advancement is not a maintaining of the status quo.

Another writer has said that he was "reactionary and near-sighted."<sup>7</sup> Let us put against the king cobra venom of that utterly untrue characterization the resounding truth of this sentence from a letter by C. F. Fraser of Dalhousie University to Dr. A. E. Corbett, the Director of the Canadian Association of Adult Education: "His inspiration and leadership have contributed enormously to the development



of adult education throughout the whole of Canada.”<sup>8</sup> Or take this from Hon. Dana Porter: “You will be regarded as the one who laid the foundation for this important branch of higher education. You have not only laid the foundation, but have built an enduring structure which will continue to serve the people of Ontario for many years to come.”<sup>9</sup>

An editorial writer summed up what he took to be Dr. Dunlop’s essential aim in education and did so in this phrase: “The old ways are the best ways.”<sup>10</sup> This vague statement with its derogatory undertone evidently referred to Dr. Dunlop’s insistent emphasis on the fundamentals in education.

What were these fundamentals, as Dr. Dunlop saw them? First, a comprehension by the student of the printed page, a love of reading broad and deep; second, the study of mathematics, for mathematics impinges on every facet of human life; third, the ability and the power of communicating ideas in speech and in writing. These were the three fundamentals, which Dr. Dunlop’s malign critics reduced to “readin’, ’riting’, and ’rithmetic.” In an article, entitled “More stress on 3 R’s Urged,” Mr. O. A. Tate said: “When Hon. W. J. Dunlop, Minister of Education, advocates a return to a greater emphasis on the three R’s in Ontario education, he is urging a course advocated last year by a 58-man committee which spent four years studying education in Canada from coast to coast.”<sup>11</sup>

An eastern Ontario unsigned newspaper appraisal of Dr. Dunlop’s work had this to say: “During the eight years he held one of Ontario’s heaviest, most important, and fastest-growing portfolios; Mr. Dunlop found himself engaged in an almost constant series of feuds with educators, politicians, and the general public.”<sup>12</sup> That statement is worth examining. We should expect a cabinet minister to come under fire from the opposition; but the debates in the Legislature would indicate that the fire of the opposition in the fifties was quite ineffective. It would appear, too, that the general public, if we take the riding of Toronto-Eglinton as an example, had no particular quarrel with Dr. Dunlop; there was no feuding there. Then there is left only the educators; and of these only two need be mentioned: the Progressivists and the Teachers’ Federation. As for the Progressivists, their

spurious doctrine of "exposure" without too much effort, their over-emphasis on freedom and self-expression and a corresponding silence with respect to order and discipline, duty and responsibility, their deleting from history of all the facts and making it a meaningless mumbo-jumbo of anecdotes and stories have all but brought the term "progressivism" into complete disrepute. Consequently we are left with the Teachers' Federation.

The correspondence back and forth between the Federation office and the Minister of Education during the eight years, 1951 to 1959, is voluminous. But in all that correspondence you will look in vain for any evidence of feuding, of rancour, of reproach; you will find an abundance of candour, of forceful argument, of mutual understanding, and not infrequently of cordiality. It is a correspondence that stands highly to the credit of two parties who were in disagreement as to the ways and means to achieve certain ends. In 1955 when the emergency measures taken by the Department to meet the teacher shortage were being challenged, Dr. Dunlop wrote to the Federation Secretary in these words: "May I tell you again that it was most gratifying to me that we could discuss our various suggestions, ideas, and objections, in a friendly manner on the occasion of our recent meeting which was no exception to the many meetings we have held during the past three and a half years and I am most anxious that there should be the most friendly relations between the Ontario Teachers' Federation and the Department of Education."<sup>13</sup>

On the 23rd of December, 1959, when illness forced Dr. Dunlop's retirement, the Ontario Teachers' Federation sent to Dr. Dunlop this gracious note: "The Executive of the Ontario Teachers' Federation learns with regret of your resignation as Minister of Education. The Executive appreciates the very great contribution you have made to education in the Province during your term of office and is happy that you are continuing as a Member of the Cabinet, where you will be able to act in an advisory capacity in matters affecting education."<sup>14</sup> Then in the January 1960 issue of *The Bulletin*, official publication of the Ontario Secondary School Teachers' Federation, Miss Norah Hodgins, Secretary of the Ontario Teachers' Federation, set forth some of Dr. Dunlop's worthy contributions to education in this province:



"A school man and teacher himself, Dr. Dunlop's emphasis on the importance of the teacher and of the importance and value of the teachers' organizations contributed considerably to improving the status of the teacher and the professional standing of teachers' federations in the Province.

"The recognition of the Federation contributed to even greater co-operation between the members of the Department of Education and the federation officials at all levels.

"Local in-service training and local curriculum improvement were encouraged with emphasis on the essentials in education.

"School grants were increased although there was a check on elaborate school buildings in a period of greatly increased expenditures on schools.

"His concern in the improvement and maintaining of the professional quality of the teachers of the Province, as far as it was compatible with keeping the classrooms open, was shown in the recent ruling that teachers who are not recommended within five years for a permanent certificate will have their interim certificate cancelled. Further steps are being taken to eliminate from the profession older teachers who have shown themselves to be extremely inefficient, but at the request of the federation, before definite action is taken in these cases, the teacher is warned of the situation and the federation is informed and given an opportunity to assist the older teacher concerned. These actions with regard to the removal of the inefficient teacher have been taken with the full approval and co-operation of the federation.

"Major improvements were made in the Teachers' Superannuation Act.

"The foundation of the Ontario School Trustees' Council was assisted by Dr. Dunlop.

"The serious teacher shortage was met, although there was considerable disagreement as to the method used.

"Three new Teachers' Colleges were built, and a fourth is being planned for the Lakehead."<sup>15</sup>

With those facts before one, one has good reason to wonder whether the progressivist don who said that Dr. Dunlop "always runs fastest when he is running backward" has since read this fair appraisal of Dr. Dunlop as a Minister of Education by Miss Nora Hodgins or has since read the reports of the Presidents of the University during the years of 1920 to 1951 and having read them did he awaken to the fact that his quip was not funny but only stupid.



We might supplement briefly what Miss Hodgins has written. In 1951, shortly after assuming the office of Minister, Dr. Dunlop initiated the policy in the Department of paying one-half of the cost of supplying milk to children in the elementary schools. In 1957, he initiated the awarding of scholarships to the value of \$400 to everyone who had at least 80 per cent average on eight Grade XIII examination papers. Then, too, all during the fifties, the Department continued the policy of granting bursaries to needy students entering Ryerson or a Teachers' College who had an average of 60 per cent on Grade XII or Grade XIII examinations. The table below will show the number of awards and the total amount of the bursaries awarded in each of the ten financial years:

1950-1	1253	\$259,767.00
1951-2	1399	279,662.00
1952-3	1531	316,460.00
1953-4	1536	300,000.00
1954-5	1797	316,861.00
1955-6	1638	411,190.75
1956-7	1922	469,625.00
1957-8	2178	499,083.00
1958-9	2346	549,521.50
1959-60	3784	922,672.00

These scholarships and bursaries were intended to draw into the teaching profession students who might otherwise be barred by financial stringency. But lest anyone may still think that the teacher shortage and the meeting of that shortage were the only perplexing problems that confronted a Minister of Education and his officials, he needs only to be reminded of the unprecedented demands for new buildings and additions to buildings, elementary, secondary, and university, buildings which had to be built and which could be built only if additional government grants were forthcoming. Mr. Frost expressed the Department's dilemma, the dilemma of being fully cognizant of a desperate need and the problem of finding the money to meet that need and he did so in the legislature in 1952 in these words:

"Let me point out, as I have said many times before, money does not grow on trees. It is one thing to talk about building buildings all over the Province at a cost of hundreds of millions of dollars, but where is the money coming from?"

This was not altogether the cry of despair, for the Department did in two ways seek to lighten the burden of taxation in municipalities: It took steps to equalize taxation so that the rural and less highly industrialized municipalities would not be unfairly penalized and each year throughout the fifties there were very marked increases in the moneys spent on education. The table below tells the story for the ten-year period from 1951 to 1960, in each case, the year ending on the 31st of March:

1951	\$ 50,996,160.75
1952	\$ 67,553,128.06
1953	\$ 75,702,632.66
1954	\$ 81,866,107.96
1955	\$ 91,478,889.49
1956	\$100,141,333.43
1957	\$107,395,640.90
1958	\$141,659,812.14
1959	\$177,065,610.99
1960	\$204,786,771.62

One last point about Dr. Dunlop as an administrator which must not be overlooked. The teachers in the Province found in him an unfailing defender of the individual teacher against injustice of whatever sort.

The year 1959 had been particularly arduous; consequently the 78-year-old veteran rejoiced to accept an invitation for himself and Mrs. Dunlop to be the guests of their old friends, Mr. and Mrs. J. P. Maher, in a brief two-week trip to Ireland. The privacy of first class passage going and coming and the leisurely motor tour around Ireland gave opportunity for perfect relaxation, story telling, laughing, and sight-seeing. The trip should have been a wonderful restorative. But upon returning to Toronto, especially in the last few months of the year, Dr. Dunlop found that he was not a well man. In November he entered hospital. In three weeks he was able to leave, but he was

advised by his doctors that he must be relieved of all pressure of work and seek rest. He, therefore, submitted his resignation to Premier Frost, dated the 16th of December. On that same day, Mr. Frost appointed him Minister without portfolio so that he would be available to give counsel to his successor in the Department. But in less than a year he was again stricken. He submitted his resignation as Minister without portfolio; but Mr. Frost, mindful of Dr. Dunlop's devotion to the cause of education and his signal contribution as an administrator, appointed him Vice-Chairman of the Universities' Coordinating Committee. On the 25th of December, he again entered hospital from which he was never to emerge until his death on the 2nd of February, 1961.

## VI

### *Epilogue*

In recent years we have heard much about educating or developing the whole child. If that expression has any meaning, it would appear that there might be one segment in Dr. W. J. Dunlop's whole being that was not sufficiently developed. For we have no knowledge of his ever having chased a little white ball all around an 18-hole golf course; never heard of his competing in ye ancient game of bowls or sweeping his way to victory in a curling contest; never heard of his scaling Mt. Robson, betting at the Woodbine races or sitting glued to his easy chair watching a ball game or a hockey match; never seen a picture of him on a sports' page proudly dangling a 50-pound muskie. Sports and athletics had no place in his life. The reason is obvious. In his youth, he was too busy getting an education or procuring the means by which he could get an education. When he came to manhood, he was so joyously busy with the activities of his choice that sports no longer interested him. But that did not mean that he in any way entertained a dislike for them. It is true that he once rode a bicycle on the country roads; he drove a car, but in his later days he much preferred to have his wife as chauffeur. Strange to say of one with Baptist upbringing, he did once try to "trip it . . . on the light fantastic toe." Back in 1938 in the Community Club in Kaspuskasing,



the Kapuskasing Masonic Lodge had a banquet and a social evening of dancing. W.J., who was then the Grand Master of the Grand Lodge of Canada in the Province of Ontario, was asked to lead off in the dance with the wife of the Worshipful Master. He did and performed gallantly enough. But whether it was a minuet, a rhumba, or a rock and roll, we do not know. Anyway when he got back to his hotel, he said to Ewart Dixon, the Grand Secretary, "You know, Ewart, that was the first time in my life that I ever danced. Wait until I tell my wife." However this neglect of sports did not prevent him from playing very effectively his special role in life.

It is of interest to try to discover how W.J. made his mark, to discover the secret of his success. We know that after he left Peterborough King Edward Public School he never again sought for a position. The positions always sought him, and they were positions of increasing difficulty and responsibility. Back in 1948, near the end of a ten-year period as Chairman of the Board of Examiners of Optometry, Dr. Dunlop said in a fatherly way to the present Dean of the College of Optometry, Mr. E. J. Fisher, who had at that time just received his appointment as Acting Dean: "Son, if you want to succeed, delegate." Ewart Dixon who had travelled the length and breadth of Canada and the United States with Dr. Dunlop and who knew him perhaps better than most other men knew him has said: "In all my experience he was the greatest I knew to delegate work to others. He knew how to parcel out jobs but once he allotted the task to you, he never interfered; nor did he question your ability to do the job. He had absolute confidence in his choice." Therein lay a part at least of the secret. It was, however, quite impossible for him to delegate under compulsion. He could delegate only by winning men's friendship and confidence and this he did by his unfeigned sincerity, his candour, his geniality and his contagious enthusiasm. Men liked him and they were glad to work with or for or under him.

But how did he come by his unfailing serenity and imperturbability? He had all the pressures of most other men; certainly he had in the last ten years of his life; and yet he had none of the marks of those pressures: the furrowed brow, the haggard look, the nervous twitch, the drooping mouth, the cynical speech. To the very end, he

preserved the perceptive and penetrating glint of the eye and the faint trace of a smile about the mouth betokening inward kindness and good humour and all but belying the hidden reserve of adamant firmness and resolve. Whence came this quiet strength, this constant renewing of the spirit? We are sure that Dr. Dunlop would have named two sources: the home on the one hand and the Church and Masonry on the other. Time and again he reiterated his conviction that the foundations of our society were the home, the school, and the church. The influence of the Durham and Stayner home never forsook him, with its lessons of order, discipline, and work; prudence and thrift; and the love of learning for learning's sake. His own home was ever a quiet retreat where he could always enjoy good talk, good food, good music, and his one and only hobby, good books. It is hard to imagine Dr. Dunlop without the church and Masonry; he just would not have been Dr. Dunlop. They were part of his very life and undoubtedly were the source of much of his hidden strength.

W. J. Dunlop was a thoroughly unselfish man; self-interest was never a motive to action; money was rarely a motive to action. He believed with all his heart in rendering service. In Peterborough, he did not confine himself to his profession and the classroom. He joined the church, became a Sunday School Superintendent and thus served the community. When he came to Toronto, he undertook or was asked to undertake scores of activities for which there was no monetary reward whatever. They were things that needed doing and he did them. He again identified himself with the church and at the Walmer Road Baptist Church and at St. Paul's Anglican Church he was again active as a Sunday School Superintendent. During his years with the Extension Department, his varied services were legion. Rt. Rev. F. H. Wilkinson has borne witness to this in these words: "He assisted more young people to find their life-time vocation than any man I know." Service was the ruling passion of his life. Therefore Masonry is his debtor; the Anglican Church is his debtor; the University, the Province of Ontario, and the whole of Canada are his debtors, for his services have enriched them all. Wordsworth would probably have seen in him his ideal of "The Happy Warrior". Matthew Arnold might readily have seen in him the image of his own father, the renowned Thomas



Arnold of Rugby, for Arnold's portrayal of his father would fit Dr. Dunlop perfectly:

"Yes, in some far-shining sphere  
Conscious or not of the past  
Still thou performest the word  
Of the Spirit in whom thou didst live.  
Prompt, unwearied, as herel  
Still thou upraiseth with zeal  
The humble good from the ground,  
Sternly represseth the bad.  
Still, like a trumpet, dost rouse  
Those who with half open eyes  
Tread the border-land dim  
'Twixt vice and virtue; reviv'st,  
Succourest; — this was thy work,  
This was thy life upon earth."<sup>1</sup>

We might have expected that one so genially and cheerily disposed toward his fellow-man, as was Dr. Dunlop, might have got through life without any snarling dogs trailing at his heels. But such was not his lot. Dr. Althouse told his audience at the Hart House Banquet: "It would be less than honest to claim that our friend made no enemies. He did — occasionally — and they turned out to be hostile indeed." But Dr. Althouse went on to qualify that statement in these words: "And in all, he maintained kindness as a part of his characteristic dignity." Along the way we have had occasion to take note of these clamorous critics and to assess the justice and the soundness of their criticism. We still hear them from time to time like the far distant rumblings of thunder after the storm has passed. But with the silencing of those voices, we come to hear more and more the reassuring voices of those who knew him best and had judged his services and contributions to society aright. We again call to mind the eulogies of the Presidents of the University of Toronto, the warm commendation of the Board of Governors of the University, the festival of praise at the Hart House Banquet; the telegram of greetings and praise from the Ontario Educational Association and the Rural and Urban Trustees Association, and the letters and telegrams that flowed into the Extension office on his retirement as Director of Extension. We recall that in



September, 1942, the National Council of the Canadian Credit Institute conferred upon him "the honorary designation of F.C.I. (Fellow Credit Institute) in recognition of his meritorious services in the field of Credit Education." This Canadian Credit Institute had been incorporated on the 11th of June, 1928, for the purpose of raising the status of credit men's work from that of an occupation to that of a profession. In this Dr. Dunlop had played an important part. He had mapped out the two-year diploma courses that were to be made available throughout Canada and administered by the Canadian Credit Institute through the Extension Department of the University of Toronto. It was he who selected the credit experts as teachers in the various subjects of the courses. Four Ontario Universities conferred on him the honorary degree of Doctor of Laws: the University of Western Ontario in June of 1942; the University of Ottawa in June of 1953; Queen's University in May of 1956; and the University of Windsor in June of 1959. All of them in their citations emphasised the one common theme — his contribution to education. We may be pardoned for quoting the citation of the University from which he graduated in 1912:

"William James Dunlop, a graduate of this University with a long and distinguished record as teacher and administrator in school and University who, as Minister of Education for the Province of Ontario in a period when numbers have increased enormously, has steadily directed policy toward the improvement of basic education."

Seventeen Masonic lodges made him an honorary member; one lodge has assumed his name; three Grand Lodges made him an honorary Past Grand Master. At the time of his resignation as Director of University Extension, a bursary and a scholarship were established in his name and as a tribute to his long and distinguished service. The bursary was established by his colleagues and associates to be known as the William James Dunlop Bursary of the value of \$100, "available only to elementary school teachers in Northern and North-western Ontario who have credit for at least two subjects in the Pass Course for Teachers or the General Course (Extension) and who undertake to enroll in at least two subjects in the summer session of the Department of Extension immediately following the award." The scholarship, known as the Dr. W. J. Dunlop Scholarship, was the gift of the

Toronto Branch of the Association of Administrative Assistants or Private Secretaries, of the value of \$100, for excellence in any year of any course in University College. All these tributes and honours William James Dunlop bore with his usual commendable dignity and humility. Fred Stinson, a graduate of U.T.S. writing in the 1961 U.T.S. "Twig", said with truth: "I do not think U.T.S., the University, or the Ontario Legislature will see anyone quite like him again." Little wonder is it, therefore, that on the afternoon of Monday, the 6th of February, 1961, the great St. Paul's Anglican Church on Bloor St. was filled with men and women of all classes, all creeds, and all professions, come to pay their last tribute of respect to a good man who served with distinction wherever it was his lot to serve.

# REFERENCES

## *Abbreviations*

- U. of T., P.R.: University of Toronto, President's Reports.  
R.M.E.: Report of Minister of Education.  
Mrs. D.: Mrs. W. J. Dunlop.  
G.L.P.: Grand Lodge Proceedings.

## I

### *The Formative Years*

- <sup>1</sup> B. M. Dunlop: *History of the Dunlop Family*; and R. T. Dunlop: *Our Maternal Family*.
- <sup>2</sup> Robert Burns: *A Man's a Man for a' That*.
- <sup>3</sup> A typewritten poem by W. J. Dunlop, entitled "Our Mother, October 8th, 1924", in possession of Mrs. D.
- <sup>4</sup> Robert Burns: *The Cotter's Saturday Night*.
- <sup>5</sup> A handwritten poem by W. J. Dunlop, entitled "Our Father, February 26th, 1924," in possession of Mrs. D.

## II

### *Years of Testing and Apprenticeship*

- <sup>1</sup> Official School Contract, in possession of Mrs. D.
- <sup>2</sup> "The Memoirs of C. B. Sissons", p. 62.
- <sup>3</sup> Programme in possession of Mrs. D.
- <sup>4</sup> Certificate in possession of Mrs. D.
- <sup>5</sup> Testimonial in possession of Mrs. D.
- <sup>6</sup> *The School*, vol. 12 (1923-4), Sept. 1923, p. 32.
- <sup>7</sup> *The School*, vol. 25 (1936-7), June, 1937, p. 83.

## III

### *Pioneering in Adult Education*

- <sup>1</sup> U. of T., P.R.: 1919-20, p. 44-9.
- <sup>2</sup> U. of T., P.R.: 1933, p. 11.
- <sup>3</sup> U. of T., P.R.: 1935, p. 14.
- <sup>4</sup> U. of T., P.R.: 1919-20, p. 48.
- <sup>5</sup> U. of T., P.R.: 1928, p. 9.
- <sup>6</sup> U. of T., P.R.: 1933, p. 11.
- <sup>7</sup> U. of T., P.R.: 1936, p. 15.
- <sup>8</sup> U. of T., P.R.: 1950, p. 28.
- <sup>9</sup> U. of T., P.R.: 1951, p. 84.
- <sup>10</sup> Letter to Dr. Sidney Smith, in possession of Mrs. D.
- <sup>11</sup> Letter of C. E. Higginbottom, in possession of Mrs. D.
- <sup>12</sup> Dr. J. G. Althouse's Hart House Address, in possession of Mrs. D.
- <sup>13</sup> Telegram in possession of Mrs. D.
- <sup>14</sup> Tennyson: *Ulysses*.



## IV

### *The Church and Freemasonry*

- <sup>1</sup> Excerpts from Dr. Armitage's letter to the author, now in possession of Mrs. D.
- <sup>2</sup> G.L.P., 1923.
- <sup>3</sup> G.L.P., 1928, p. 289-93.
- <sup>4</sup> G.L.P., 1929, p. 46.

## V

### *Minister of Education*

- <sup>1</sup> R.M.E., 1951, p. 2.
- <sup>2</sup> Federation Memorandum to Mr. Frost, March 18, 1955; and also memorandum to M. of E., April 7, 1955.
- <sup>3</sup> *Toronto Globe and Mail*, March 3, 1953.
- <sup>4</sup> *St. Catharines' Standard*, February 3, 1961.
- <sup>5</sup> *Toronto Globe and Mail*, October 10, 1951.
- <sup>6</sup> Dr. Smith's letter to Dr. D., in possession of Mrs. D.
- <sup>7</sup> *Toronto Daily Star*, April 4, 1953.
- <sup>8</sup> C. F. Fraser to Dr. E. A. Corbett, in possession of Mrs. D.
- <sup>9</sup> Hon. Dana Porter to Dr. D., in possession of Mrs. D.
- <sup>10</sup> *Toronto Daily Star*, editorial, April 16, 1954.
- <sup>11</sup> *The Bulletin*, Vol. 32, No. 1, March 15; "More Stress on 3 R's" by O. A. Tate.
- <sup>12</sup> *Kingston Whig-Standard*, February 3, 1961.
- <sup>13</sup> W.J.D. to Federation: Correspondence file of O.T.F.
- <sup>14</sup> Federation to W.J.D.: Correspondence file of O.T.F.
- <sup>15</sup> *The Bulletin*, Vol. 40, No. 1, January 30, 1960.

## VI

### *Epilogue*

- <sup>1</sup> Matthew Arnold: *Rugby Chapel*.

No. 81

# CANADIAN MASONIC RESEARCH ASSOCIATION




MAKING A MASON AT SIGHT  
1966

by

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and

V. W. Bro. J. Lawrence Runnalls, P.G.S. (Ontario)



Read at meetings of the Association jointly with High-  
lands Lodge, No. 168, April 12th, Edmonton, Alberta  
and with Innisfail Lodge No. 8, April 21st, 1966  
at Innisfail, Alberta.

# Making A Mason At Sight

George R. Sterling, P.D.D.G.M. (Alberta)

J. Lawrence Runnalls, P.G.S. (Ontario)

The practice of "Making a Mason at Sight" is unknown to most Canadians, yet it may be traced back over many years. Only on two occasions has this taken place in Canada.

The origin of the ceremony appears to be lost in the dim past but was initially recorded in 1731, soon after the formation of the first Grand Lodge in England.

In 1858, Dr. Mackey, famous Masonic scholar and historian, was asked to enumerate the Landmarks of Masonry. He listed twenty-five and many American Grand Lodges acknowledged them to be correct. The eighth stated that it was "the prerogative of the Grand Master to make Masons at sight." Mackey's report appeared in an article on the "Foundation of Masonic Law" in the American Quarterly Review of Freemasonry.

The Book of Constitution (Ontario) in setting out the powers of the Grand Master does not refer in any way to Making a Mason at Sight. In one section it says: "The statement of powers and prerogatives of the Grand Master contained in the foregoing sections shall not be construed as limiting or abridging the powers and prerogatives attached to the office of the Grand Master by Masonic law or custom, except in so far as they directly limit or abridge the same." This may cover the point as far as authority is concerned.

The term "Making a Mason at Sight" was coined by Laurence Dermott, Grand Secretary of the Atholl Grand Lodge of England. In 1778, he set out the regulations then in use in his Grand Lodge. Dr. James Anderson, the author of the first constitution in 1723, called it "Making a Mason in an Occasional Lodge."

Making a Mason at sight is quite a complicated ceremony and the term used in describing it is a misnomer. It is not simply the Grand Master touching someone on the shoulder and declaring him to be a Mason. The candidate must possess all the qualifications that any other candidate possesses as required by the constitution of the Grand Lodge of the jurisdiction: residential, physical, intellectual, free-born, of lawful age and well recommended.

In every case recorded in recent years, the candidate because of his professional duties or manner of living, was unable to become a Mason in the usual pattern. Usually he expressed a desire to join the Order, or at least expressed an interest in it.



The ceremony in all essentials must be performed by the Grand Master — none other may preside. It cannot be performed in private but in open lodge with at least the perfect number in attendance. No previous notice need be given for such a meeting. Each degree is conducted separately, with lodge opened in due form for each degree. Obligations are administered in the usual way and all essential lectures given in full. No examination, of course, can be taken between degrees.

When a person has been made a Mason in such a fashion, he is considered to be a "Mason at Large." He is not a member of any particular lodge. He may then petition for affiliation with the lodge of his choice or be elected an honorary member. It is usual for all this to be arranged in advance but cases have been reported when all did not go as planned.

The practice of making a Mason at sight had its origin before the first Grand Lodge was formed as Dr. Anderson refers to it in the Book of Constitution in 1723. No doubt it was in use in the making of Masons of important personages of Church and State in the operative and post-operative days of the Craft.

#### CASES IN ENGLAND

Regardless of the origin of the practice, in 1731, Lord Lovell, the Grand Master, formed an occasional lodge at Houghton Hall, Sir Robert Walpole's house in Norfolk, and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons. These seem to be the first recorded cases.

Six years later, in 1737, Dr. John Desaguliers, Past Grand Master, initiated, passed and raised Frederick, Prince of Wales, in an occasional lodge. As Desaguliers was not Grand Master, there is some evidence that it was contrary to custom. No doubt he acted under dispensation from the Grand Master who at that time was the Earl of Darnley.

In 1766, Lord Blaney, Grand Master, convened an occasional lodge and initiated, passed and raised the Duke of Gloucester.

The following year, John Salter, the Deputy Grand Master, who was acting Grand Master, conferred the three degrees on the Duke of Cumberland.

On the death of the third Duke of Atholl, Grand Master of the Ancient or Atholl Grand Lodge of England, in December 1773, the election of Grand Lodge officers was postponed until March 1775. On the latter date the Grand Secretary, William Dickey, reported the following transactions of the Grand Master's Lodge:—

"February 25, 1775 — admitted His Grace, the (fourth) Duke of Atholl, into the first, second and third degree; and after proper instruction had been given (it was) proposed that (he) should be immediately installed Master of Grand Master's Lodge which was accordingly done."

"Upon the secretary reading the above transactions, His Grace, the Duke of Atholl, was unanimously elected Grand Master, and on the 25th of the same month was duly installed."

This case did not follow the usual pattern as there was no Grand Master although there must have been an acting one in the interim.

It is also interesting to note that it was the custom in the Atholl, or Ancient Grand Lodge and in Provincial Grand Lodges warranted by it (for example, Ontario in 1792) to have a lodge called Grand Master's Lodge over which the Grand Master presided. (Ontario's oldest lodge is Niagara No. 2. Number 1, long extinct, was Grand Master's Lodge).

The occasional lodge was not necessarily convened at the usual meeting place of Grand Lodge. For example, in 1766, Grand Lodge held its communications at the Crown and Anchor Tavern while the occasional lodge was held at the Horn Tavern. In 1767, the lodge was held at the Thatched House Tavern, while Grand Lodge continued to meet at its usual place.

In 1813, the Ancient and Modern Grand Lodges joined together to form the United Grand Lodge of England. Since that time no Grand Master has used his prerogative to make a Mason at sight and it is doubtful if such an action would meet with the approval of the English brethren today. It is well to note that those who were made Masons in this peculiar fashion were of the nobility and in many cases they were given special treatment in order that they might become head of the Craft.

#### CASES IN THE UNITED STATES

There are numerous examples in the United States of "Making a Mason at Sight." Thirteen of the fifty states acknowledge the right of the Grand Master to take the action although not all of the States have made use of it.

The last instance in New York State was in 1867 when Grand Master Robert D. Holmes reported to Grand Lodge that he had made Hon. James T. Brady a Mason at sight on account of his personal merit. Previous cases in this State are not at hand.

Pennsylvania seems to be the State with the most cases. In 1887, Joseph Eichbaun, Grand Master, initiated, passed and raised a candidate although the name is not recorded among the sources studied.

Governor Asa S. Bushnell of Ohio was made a Mason at sight in 1892 by Grand Master Levi C. Goodale.

On March 30, 1898, John Wanamaker, a successful merchant and philanthropist of Philadelphia, was made a Mason at sight by Grand Master Wagner. He was followed by two judges, Pennypacker and Gordon of that State.

The making of Admiral Schley by Grand Master Small of the District of Columbia in 1899 caused widespread discussion. It was reported that all

three degrees were conferred in full form for the Admiral. Several years later, Governor Foster M. Voorhees, New Jersey, was made a Mason in the Opera House at Elizabeth, N.J. by the Grand Master of New Jersey. Still more recently, Vice-President Fairbanks was similarly honoured by the Grand Master of Masons in Indiana.

Perhaps the best known and most widely publicised case was that of President-elect William Howard Taft. The ceremony took place on February 18, 1909, at the Scottish Rite Cathedral in Cincinnati, Ohio. Before being nominated for the Presidency, Taft expressed the desire to become a Mason. His father and brother had been members for some time. The necessity of him being continually on the move and the many calls upon his time made it difficult for him to devote much time to the organization and prevented him gratifying his wish. William B. Melish and Levi C. Goodale, Past Grand Masters of Ohio, and Jacob H. Brownwell, Grand Secretary, petitioned Charles S. Hoskinson, Grand Master to perform the ceremony of making Taft a Mason at sight.

Soon after the event, George Fleming Moore, Grand Prior of the Supreme Council 33°, Southern Jurisdiction, and editor of the *New Age*, published a booklet describing in detail the ceremony.

He reported that the Grand Masters of twenty States were in attendance as well as the candidate's brother.

Coming up to more recent times, we find that General Douglas MacArthur, famous hero of World War II, was made a Mason at sight by Samuel Hawthorne, Grand Master of the Philippines, on January 17, 1936. He immediately applied for affiliation with Manila Lodge, No. 1. Of his own volition he advanced through the Scottish Rite becoming an Honorary 33° Mason in 1947.

On May 16, 1946, General Jonathan Mayhew Wainwright received the degrees of Masonry all in one day in Union Lodge, No. 7, Junction City, Kansas. He had served in the Philippines and was captured by the Japanese and endured great hardships. Although in 1946 he was stationed in Texas, his home was in Kansas so the ceremony took place there with Grand Master Samuel G. Wiles presiding.

On December 26, 1946, a most unusual instance occurred when Grand Master Frank J. Myers, of Wyoming, made a Mason at sight of his own son, Ralph E. Myers, when the latter was on his death bed in a hospital in Buffalo. We have not been able to learn the circumstances under which the Grand Master in one jurisdiction entered the territory of another and conferred the three degrees upon the candidate. This was the first occasion in the history of Wyoming that such a making had taken place.

Still another Pennsylvania case took place when Richard A. Kern, Grand Master, conferred the three degrees on Merle M. Ogden in Fernwood Lodge, No. 543, Philadelphia, on December 4, 1947.



In most, if not all, the cases here recorded, it would seem that the sentiments behind each case resembled those that actuate the granting of honorary degrees by universities.

#### CASES IN CANADA

There are just two Canadian cases on record, one in Ontario in 1937, and the other in Alberta in 1946.

The Grand Master of Canada (Ontario) for 1937-9 was William James Dunlop, who, at the time, was Director of Extension for the University of Toronto. The President of the University at this time was Canon Henry John Cody. At the time, Dunlop said of his President, "I think Dr. Cody is the greatest Canadian of our time. The purpose of "Making a Mason at Sight" is simply to honour a man who has rendered distinguished service to the Craft, and who is at an age when he would not ordinarily join the Craft in the usual way."

Canon Cody was born at Embro and after progressing through early education, entered the University to which he was attached in some measure for the next sixty years. On graduation in 1894, he was ordained and appointed a curate in St. Paul's Anglican Church, Toronto. He rose to acting rector in 1899, and to rector in 1907. He continued in this capacity until 1934 when he became President of the University.

He entered politics in Ontario as a Conservative in the government of William H. Hearst, and for 1918-19 was Minister of Education.

Twice he refused a bishopric, preferring to remain with the University. He was honoured with more than a score of degrees in Canada and the United States.

He died on April 27, 1951 at age 82. Bulletin 496, issued with the regular notices of University Lodge, No. 496, Toronto had this to say, in part, in the September 1951 issue, "The Honourable and Reverend Brother Henry John Cody, M.A., D.D., LL.D., C.M.G., who passed to the Grand Lodge Above on April 27, 1951, at the age of 82, was a member of Prince of Wales Lodge, No. 620, as well as of University Lodge, No. 496. His intimate friends in the Church, in education and in public life, considered him the greatest Canadian of his time.

He was born and educated in the little village of Embro, attended Dr. Tossie's Grammar School in Galt, and was one of the most brilliant graduates of the University of Toronto, heading his classes and winning medals and prizes in two honour courses, Classics and Philosophy. He was an eloquent and inspiring preacher, was rector of St. Paul's Anglican Church for thirty-three years, helped to reorganize the University of Toronto 1905-6, was Minister of Education of Ontario 1918-19, member of the Board of Governors of the University and Chairman of the Board 1923-32, President of the University 1932-45, and Chancellor 1944-47."

He was a great man and one of his greatest characteristics was kindness. He was interested in people and had remarkable ability in remembering names and faces. Everywhere he went in Canada, in the United States, in the British Isles, or elsewhere, he found friends because he was friendly. Always cheerful and happy, he helped and inspired everyone he met, from the King to the humblest pan-handler in the street. And he was a Canadian first, last and always, and proud he was to be a citizen of our country."

Grand Master Dunlop was a member of University Lodge, No. 496. The officers of the lodge seemed quite in the dark as far as plans for the special occasion were concerned, although a short notice in the October, 1937, summons stated that a matter of unusual interest would be presented at the meeting on October 13.

After the opening and business sessions, it was announced that M.W. Bro. Dunlop and other Grand Lodge officers were in waiting and requested admission. When they entered and the Grand Master had assumed the gavel, he announced that he was about to form an occasional lodge and named the officers for the occasion. He also announced that the candidate would be Canon Cody. He was then admitted and given the obligation and lectures of the first degree. This was followed by a similar course in the other two degrees. Several who were present have stated that all essential parts were taken.

When the work was completed, the Grand Master addressed the candidate and informed him that he was a "Mason at Large."

At this juncture, a Past Master gave notice that he would move that Brother Cody be made an honorary member. This would require a unanimous vote. Canon Cody made no application to affiliate in the usual manner.

At the November meeting, when the motion was made and put, the ballot was not clear. Some one apparently was not happy with the way things were done. The matter was shelved for the time being.

In the meantime, Prince of Wales Lodge, No. 630, Toronto, took advantage of the disagreement in University Lodge and elected Canon Cody an honorary member of that lodge.

Between October 1937 and June 1938 much politicking took place behind the scenes and on June 8, he was elected to honorary membership in University Lodge.

The press of the day reported the events in quite some detail. The Toronto Star, on October 14, put it this way, "Masonic circles in Toronto rumbled today with reverberations of last night's unique ceremony at Masonic Temple, when Dr. H. J. Cody was made a Mason at sight by W. J. Dunlop, Grand Master in Ontario.

"Walter Howell, former alderman and high-ranking Mason said, "I did not think, as I watched that ceremony, that it was in the best interests of

Freemasonry or of Dr. Cody himself. I did not think it was necessary. If a man wants to become a Mason, he is better off starting at the bottom. The lessons I learned when I was taking my first, second and third degrees have been very valuable to me. The whole idea of progressing through the ranks is an important part of Freemasonry. Canon Cody would have benefitted by the study that the various degrees necessitate."

"I'd rather not discuss the action of the Grand Master," said John A. Rowland, P.G.M., "but it is something which I decidedly did not ever do. Time will show if there is any resentment over what has been done."

Time heals all things and in a very short time the case became an item in Masonic history and was to all intents forgotten.

#### ALBERTA

The second case in Canada of "Making a Mason at Sight" took place in Alberta in 1946.

The Grand Lodge of Alberta was in session at Edmonton in June of that year. The Grand Master, M. W. Bro. G. H. Crane-Williams, took the occasion to confer the signal honour on one of the most respected of his fellow Albertans, Bishop Barfoot.

It might be well at this point in our story to record some information concerning the men behind the scenes at this time.

George Henry Crane-Williams was born in Kidderminster, England, on October 29, 1882. In 1905 he went to the Orient as a missionary for the Church of England, and was stationed at Fukien, China. Soon he transferred to civil employment but he never lost his interest in the Church. At the outbreak of World War I, he returned to England and enlisted for war service. At the close of the war, he became employed with the Austin Motor Corporation, travelling continually in Europe, Asia, Africa and America. His former connections made his services specially useful in the Far East. When he retired he settled in the Peace River district of Alberta.

He was raised in Rising Sun Lodge, No. 1401, E.C., in Kobe, Japan. He served as Grand Senior Warden and Grand Secretary of the District Grand Lodge of Japan. He was active, also, in Capitular and Scottish Rite Masonry.

In Alberta, he joined Lake Saskatoon Lodge, No. 106 and Grand Prairie Lodge, No. 105 and held honorary membership in other lodges.

Making his home at Dimsdale in the Peace River district, he worked faithfully for his Church. For this, he was honoured with the ecclesiastical rank of Canon of St. James' Cathedral, Peace River, and Honorary Canon of the Diocese of Athabasca. In this connection, he made a lasting friendship with Rt. Rev. Walter Foster Barfoot, then Bishop of Edmonton.

A second person behind the scenes was Bro. the Rt. Rev. A. H. Sovereign, M.A., D.D., Bishop of Athabasca and Chaplain of Peace River Lodge, No.



89 at the time. He was very well known to the Grand Master and to Bishop Barfoot.

The third person was the late M. W. Bro. Sam Harris, Past Grand Master of Alberta, so well beloved, not only in his own province but throughout all Canada. His home was at High Prairie, also in the Peace River district.

There is no doubt that these three, along with several others, discussed the whole situation carefully before the ceremony was embarked upon at the Grand Lodge session in June 1946.

Walter Foster Barfoot was a native of Collingwood, Ontario, having been born there in 1893. After passing through the schools of his native city, he entered Wycliffe College in Toronto to train for his chosen profession, the clergy of the Anglican Church. From this college he graduated with the degree of Master of Arts.

World War I intervened before he gained a foothold in his profession. He served with the Royal Sussex Regiment, where he attained the rank of captain and afterwards became adjutant of his Regiment. In the intervening years between the two World Wars he took an active part in the Canadian Legion, acting as chaplain.

On demobilizing, he served first in St. John's Anglican Church, in Toronto. In 1922, he became Rector at Melita, Manitoba, from where he moved in 1925 to become a professor at Emmanuel College, Saskatoon. Nine years later he was called to be Warden of St. John's College, Winnipeg, and Canon of St. John's Cathedral. In 1942 he became Archbishop of Edmonton and in 1951 Primate of the Anglican Church of all Canada.

In 1942 he married Lorena Richardson. They had no children.

The procedure in the two Canadian ceremonies differed in several points. In the Alberta case a formal notice was issued and all interested persons were aware of what was taking place. Apparently it had the approval of all closely associated with Grand Lodge.

The "Occasional Lodge" opened on June 11 at precisely 6:00 P.M. with the Grand Master, M. W. Bro. Crane-Williams in the chair. After the First degree was conferred in all essentials, adjournment took place for dinner. The toast to the "New Initiate" was given by M. W. Bro. George Moore and the Bishop responded suitably. At 8:15 P.M., M.W. Bro. H. P. Reid was in the chair for the Fellowcraft degree, followed by M. W. Bro. John Martland for the Master Mason degree. Before closing, the Grand Master addressed the candidate and M. W. Bro. Martland closed the Lodge.

At the session of Grand Lodge the next morning, the Grand Master made reference to the ceremonies of the previous evening in these words, in part, "It is great joy to me, as it will be a pleasure in perpetuity to reflect upon, that I was able to exercise my prerogative to confer upon Brother

Barfoot the three degrees in Freemasonry in an occasional lodge which I called for that especial purpose. He is a veteran of the First World War and a Chaplain of the Legion and knowing men and being known of men. I am convinced we shall benefit vastly from his association with us, even as I know so well he will be greatly enriched by what Freemasonry has to offer him among other worthy men."

Prior to the assembly of Grand Lodge on June 12, a church service was held in the Cathedral of All Saints. The preacher was Bro. the Rt. Rev A. H. Sovereign. He was assisted in the service by the Grand Master. In the sermon, Bro. Sovereign stressed the worthwhile life and seemed to be speaking directly to Bishop Barfoot.

In closing he quoted from Bro. Rudyard Kipling,

*"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 working, and each, in his separate star,  
Shall draw the Thing as he sees It for the God of Things as they are."*

Bishop Sovereign's text was;

*"And, in that City of God, the length and breadth and height are  
equal."* (REV. 21. 16)

Looking back in 1966, twenty years after the occurrence, it would seem that it had the approval of all. In all, six Grand Masters assisted M. W. Bro. Crane-Williams in the ceremony. M. W. Bro. R. B. Dargavel representing the Grand Lodge of Ontario and M. W. Bro. M. S. Donovan, Grand Master of Manitoba, were in attendance at Grand Lodge.

Bro. Barfoot did not take a very active part in Masonry in the years following his initiation, partly due to the age at which he entered the Order but largely due to the busy life which he led and to the illness of his wife. He did, however, fraternize with his brethren and worked indirectly for the Order.

## RIGHT OR WRONG ?

In February 1925, (Note that this was before the Canadian cases) the Builder, which was the official journal of the National Masonic Research Society, carried a symposium on the pros and cons of making a Mason at sight. About twenty Masonic scholars took part. Both sides were argued fully. Most of those taking part were from the United States and the sides were about evenly divided. In this paper we shall quote the two Canadians who were represented, N. W. J. Haydon of Toronto and R. J. Meekren of Stanstead, Quebec, both of whom seem to be in favour of the privilege.

### IT IS LEGITIMATE

"If, when publishing the symposium, you would make it clear that this phrase really means conferring upon some eminent citizen, who has signified his desire to join us, an honorary membership in our Order generally, in 'an

occasional lodge,' called into being for that object alone then I would say that it is a legitimate privilege of the office of the Grand Master — to be exercised with the discretion we expect from such a trusted officer."

"It is true that the conditions attendant upon this action in the eighteenth century no longer exist. Our Order has become popular and honourable, so that we no longer need to scramble for "some nobleman to act as Grand Master." But there still are noble men, whose earlier years contained no opportunity — possibly no inclination — to knock at our doors. Why should we not recognize their services to humanity as do the universities; leaving to their own choice their honouring some constituent lodge by affiliating with it?"

N. W. J. Haydon

#### LEGITIMATE IF CORRECTLY INTERPRETED

"If 'to Make Masons at Sight' be understood as meaning that a Grand Master may take a profane aside privately and make him a Mason, I should unhesitatingly say it was against the general trend of opinion and tradition among Masons in all countries and all times so far as we have record; although power to do so has been claimed, and probably at times exercised, by holders of high degrees.

"If, however, the phrase be taken in the sense that a Grand Master may summon a sufficient number of Masons, and with them form a lodge, and in that lodge initiate a candidate without the regular formalities of investigation, it is within his right, as in so doing he only exercises in one case the general dispensatory powers that inhere in his office, where not specifically limited by constitution or statute."

"The Grand Master is the sole inheritor of the powers once common to all Master Masons, and in an institution founded on antiquity, such a traditional right ought to be maintained, and exercised in special cases where the character and position of the candidate, and the general circumstances, combine to make it appropriate and beneficial to the Craft."

R. J. Meekren

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*The History of Freemasonry*: R. F. Gould, Volume IV  
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*Bulletin 496*: September 1937 (University Lodge, No. 496, Toronto)  
*Proceedings*: Grand Lodge of Alberta, 1940, 1941, 1946.  
*Notes*: R. W. Bro. E. H. Rivers, Grand Secretary, Alberta  
*Printed Programme, Occasional Lodge, Alberta*: June 11, 1946



# Supplement To Booklet No. 81

## THE THIRD OCCASION

On July 14, 1966, Bro. Ronald S. Longley, M.W. Grand Master of Masons in Nova Scotia convened an "Occasional Lodge" in the Commonwealth Room of the Nova Scotian Hotel, Halifax, N.S., at 2:30 p.m.

There was present a large gathering of members of the Craft in Nova Scotia, together with a number of distinguished visitors from across Canada, and from the New England States, the guests of the Grand Lodge of Nova Scotia, meeting in its Centennial session on the following day.

The Grand Master was assisted by the principal officers of Grand Lodge and by several Past Grand Masters:

Worshipful Master .....	M.W. Ronald S. Longley, Grand Master
Immediate Past Master .....	M.W. Bro. R. Clifford Levy, P.G.M.
Deputy Master .....	R.W. Bro. C. Dickson Sabean, D.G.M.
Senior Warden .....	R.W. Bro. Fred C. Morrison, S.G.W.
Junior Warden .....	R.M. Bro. Murray Grandy, J.G.W.
Treasurer .....	V.W. Bro. A. E. Nichols, Gd. Treas.
Secretary .....	R.W. Bro. Harold F. Sipprell, Gd. Secty.
Chaplain .....	M.W. Bro. Donald M. Sinclair, P.G.M., Gd. Chap.
Senior Deacon .....	V.W. Bro. G. E. Simmons, S.G.D.
Junior Deacon .....	V.W. Bro. J. W. A. Dunbar, J.G.D.
Inner Guard .....	V.W. Bro. E. T. Rudderham, Gd. Pursuivant
Tyler .....	V.W. Bro. G. Morrison, Gd. Tyler

### INTRODUCTION:

Before opening the Occasional Lodge the Grand Master explained the purpose of the meeting, quoting from the paper by Bros. George S. Sterling and J. Lawrence Runnalls on the subject of "Making a Mason at Sight" printed in the Proceedings of the Canadian Masonic Research Association (No. 81) respecting the authority of a reigning Grand Master to exercise this prerogative and making special references to the two occasions in Canadian Craft Masonry when this prerogative was exercised.

The candidate on this occasion was His Honour Henry Poole MacKeen, Lieutenant Governor of Nova Scotia, a man of many distinctions, civil and military, and he proposed to ask the three senior Lodges of the jurisdiction to confer the several degrees.

### FIRST DEGREE:

After declaring the "Occasional Lodge" open in due and ample form, he called upon the officers of Virgin Lodge No. 3, G.R.N.S., to occupy the stations and places and confer the First degree upon the candidate according to the Emulation working.

The members of Virgin Lodge taking part in this ceremony were:

The East .....	Wor. Bro. Claude F. Keays
The West .....	Bro. Norman McG. Lambert
The South .....	Bro. J. Goldman
Signs, Token and Word .....	Wor. Bro. Ernest A. Stone
Charity Charge .....	Wor. Bro. George O. Cahoon
Working Tools .....	Bro. Kenneth A. Grant
Charge .....	Wor. Bro. Courteney F. Jones
Perambulation .....	Bro. Dona'd B. Reid
Rep Candidate .....	Bro. George Edgar Dobson
Acting Sen. Deacon .....	M.W. Bro. H. M. Standish, P.G.M.
Organist .....	V.W. Bro. Dr. R. A. P. Fleming

M.W. Bro. Harry M. Standish of Virgin Lodge No. 3 then gave a short history of the Lodge, which was formed under a dispensation dated January 21, 1782, as Artillery Lodge No. 2 on the roll of the Provincial Grand Lodge of Nova Scotia (Ancients) receiving its warrant, September 9, 1784 and its warrant as Virgin Lodge No. 2, on July 31, 1800. In 1829, a warrant from the United Grand Lodge of England was granted to it as No. 829, E.C., renumbered as No. 558 in 1862, and as No. 396 in 1863. It united with the Grand Lodge of Nova Scotia as No. 3 in 1869. On its long roll of membership there have been many men of great distinction, including five Past Grand Masters in Nova Scotia.

The candidate was then received in the usual way, duly obligated, invested with signs, grips and words, presented with the working tools of an Entered Apprentice and invested with an E.A. Apron.

#### SECOND DEGREE :

Following the closing of Virgin Lodge on the First degree, the Grand Master called upon Saint John's Lodge No. 2 to confer the Fellowcraft degree, using the Emulation work, which was exemplified in faultless style and in full form.

Saint John's Lodge No. 2 was formed under a dispensation dated May 11, 1780 and warranted as No. 211 (Eng. Cons., Ancients) June 30, 1780. In 1814 it became No. 265 on the roll of the United Grand Lodge of England; No. 187, in 1832; No. 161, in 1863; and No. 2, G.R.N.S. in 1869. Its membership list over the years includes scores of names of great distinction in the military and naval history of the city and Province.

The East .....	W. Bro. Harold F. Spencer
The West .....	Bro. Frederick A. Briggs
The South .....	Bro. Hazen H. Veno
Prayers .....	R.W. Bro. Walter M. Richard
Director of Ceremonies .....	W. Bro. Harold C. Walker

Floor Work .....	Bro. Earnest J. Moignard, S.D.
South East Corner .....	Bro. Malcolm H. Mitchell, J.D.
Signs, Tokens & Words .....	Bro. James F. Martin, I.G.
Working Tools .....	Bro. Joseph A. Tummonds, J.S.
Music .....	Bro. Walton H. Parker, Org.
Rep. Candidate .....	Bro. Eric L. Lavers
Conducting the candidate .....	R.W. Bro. Dr. John R. Vaughan

Labour was then suspended until 8:00 p.m. During the interval, the distinguished visitors were entertained at dinner.

### THIRD DEGREE :

On resuming labour, the Grand Master called on the Master and Officers of Saint Andrew's Lodge No. 1 to confer the Third degree.

Saint Andrew's Lodge No. 1 was founded in 1750 as the First Lodge with the Hon. Edward Cornwallis, founded of Halifax, as its first Master, under a dispensation from Major Erasmus James Philipps, Provincial Grand Master for Nova Scotia under Henry Price, Provincial Grand Master, Boston.

In 1758 it became No. 4, on the roll of the Provincial Grand Lodge of Nova Scotia (Ancients); received a warrant, No. 155, dated March 26, 1768 from the Grand Lodge of England, Ancients; adopted the name St. Andrew's in 1781; No. 188, (Eng. Const.) in 1814; No. 137, in 1832; No. 118, in 1863; and No. 1, (G.R.N.S.) in 1869; English Centenary Warrant Feb. 9, 1871. The Lodge is now the oldest Lodge in the British Commonwealth Overseas and has had among its membership twelve P.G.M.'s.

The officers taking part in the First section were:

W. M. ....	W. Bro. J. Bernal Sawyer
S. W. ....	Bro. Frederick H. Langille
J. W. ....	Bro. Ian W. Murray
Treas. ....	W. Bro. Hugh E. Spencer
Secretary .....	Bro. Frank E. Wood
Chaplain .....	W. Bro. Samuel E. Clowser
S. D. ....	Bro. Mellick E. Warren
J. D. ....	Bro. Herbert F. Grant
I. G. ....	Bro. William J. Powers
S. S. ....	Bro. Douglas Murray
J. S. ....	Bro. Arthur C. Layton
Marshal .....	Bro. Arnold S. Feder
I. P. M. ....	Wor. Bro. Kenneth W. Winsby



The principal actors in the Second Section or Drama were:

Prologue .....	V.W. Bro. H. M. McInnes
King Solomon .....	W. Bro. J. B. Sawyer
Hiram King of Tyre .....	Bro. Fred Langille
Hiram AB .....	Bro. Claude LeRoux
Herald .....	Bro. A. Laurie Redden
Trumpeter .....	Bro. Erno Reti
Marshal .....	Bro. D .R. Sawyer
Master of Ceremonies .....	Bro. R. G. Hattie
High Priest .....	Bro. Ian W. Murray
Scribe .....	Bro. B. A. Redmond
Seafaring Man .....	Bro. W. J. Powers

together with about thirty others taking the parts of nobles, guards, craftsmen and ruffians, and the necessary make-up, properties and directors; the "work" being done according to the authorized work of the jurisdiction, under the direction of Bro. A. D. Grayston, with most dramatic effect.

On the retirement of the cast the Grand Master thanked those who had taken part in the conferring of the three degrees, and after a few words from the newly raised Brother, the Occasional Lodge was closed in due and ample form. It was truly a memorable night.

R. V. HARRIS.



No. 82

# CANADIAN MASONIC RESEARCH ASSOCIATION




THOMAS BIRD HARRIS

1819 - 1874

First Grand Secretary

GRAND LODGE OF CANADA

by Bro. John E. Taylor



Read at the 44th Meeting of the Association held at  
Hamilton, Ontario, May 12, 1966



# Thomas Bird Harris

by Bro. John E. Taylor

Thomas Bird Harris was one of the most prominent Freemasons of his era and the first Grand Secretary of the Grand Lodge of Canada when the amalgamation took place between that Grand Body and the Ancient Grand Lodge of Canada, July 14th, 1857. Of his private life very little is known. History is silent as to his activities outside of Freemasonry. He is known to have been an Anglican by faith and a member of the St. George's Society, Toronto. He was also a member and director of the Mechanics Institute, Toronto. Doubtless he was active in many other fields, but of these we are told nothing.

The minutes of St. Andrew's Lodge, No. 16, Toronto, where he was initiated in 1848, do not give his occupation, and one has to search obituary notices to find out much about the man. He was born at Bristol, England, in 1819; he and his family came to Canada in 1832,<sup>1</sup> but a search of early directories of the City of Toronto fails to show his name. It may be fairly assumed, however, that he was residing with his family in Toronto in 1848 as the minutes of the 12th September for St. Andrew's Lodge No. 16 show that Thomas Bird Harris and John Harris were both proposed for membership by Bros. T. J. Smith and R. McClure, P.M. John Harris was probably his brother and was also active in the Craft.

Between 1848 and 1849, Bro. Harris moved to Hamilton where he lived the rest of his life. He affiliated with The Lodge of Strict Observance on November 20th, 1849, giving his occupation as that of a merchant. He took his demit thence December 19th, 1854.<sup>2</sup> In 1850 he is shown as a Grand Steward — member of Lodge No. 22 — and it can be presumed that he was then one of the Wardens as the account notes the presence of the Masters, Past Masters and Wardens of several lodges.

## ST. JOHN'S LODGE No. 231 (IRISH)

Early in 1852 Bros. J. W. Blaine, H. Langton, T. B. Harris, A. Booker, J. F. McCuaig, and others made application to the Grand Lodge of Ireland for a charter to open a lodge in Hamilton. The Grand Lodge acceded to their request and a warrant, numbered 231, and dated July 2nd, 1852 was issued, stating that: "Our trusty and well beloved brethren, T. B. Harris, A. Booker Jr., and John W. Kerr, having besought us that we should be pleased to erect a Lodge of Freemasons in Hamilton, in the County of Wentworth, and in the Province of Canada West, of such persons, who by their knowledge in Masonry, may contribute to the true advancement thereof. We, therefore, having nothing more at heart than the prosperity of Masonry and reposing special confidence in our said trusty and well beloved brethren, do by these presents, constitute and approve them, the said Thos. Bird Harris, Alfred Booker and John William Kerr to be Master and Wardens of a lodge



THOMAS BIRD HARRIS

of Free and Accepted Masons, to be holden in Hamilton, County of Wentworth, and Province of Canada West, aforesaid." <sup>3</sup>

Thus on St. John's Day, December 27th, in the old Masonic Hall, at the corner of Main and John Streets, now called Germania Hall, the first officers of St. John's Lodge No. 231 G.R.I. — now No. 40 G.R.C. — were installed, with Bro. T. B. Harris as the first Worshipful Master. Wor. Bro. Harris was re-elected Master again on June 16th, 1853.

#### PROVINCIAL GRAND LODGE FORMED

Then on November 24th, in the lodge-room of St. John's Lodge No. 231, was held the first meeting of the lodges working under the jurisdiction of the Grand Lodge of Ireland to discuss "Matters of the utmost importance to the progress of Masonry in Canada West." <sup>4</sup> Brethren from five Irish lodges attended, and Bro. Harris was chosen President of the convention, communications being received from two other lodges not represented approving a copy of resolutions passed by King Hiram No. 226 Ingersoll, and also approving the formation of a Provincial Grand Lodge. A motion was passed "that the rapid increase of Lodges working under warrants granted by the Grand Lodge of Ireland, requires a provincial governing authority, to be composed of representatives from the several private lodges in Canada."

A second convention was held in London, Canada West on the 4th May 1854, at which a committee was appointed "to draft a constitution for the government of the Grand Lodge of Canada West." Wor. Bro. Harris was a member of this committee, and now held the Provincial Grand Lodge rank of Very Worshipful. The rank must have come from the Grand Lodge of Ireland as such an appointment definitely did not come from the Provincial Grand Lodge of the English jurisdiction. At the subsequent convention held at the Masonic Hall in Hamilton on October 10th, 1854, Thomas Bird Harris was chosen Secretary, and thus became Grand Secretary of the A.F. & A.M. of Canada, an office he was to hold in succeeding Grand Lodges until his death. William Mercer Wilson was elected the first Grand Master at the same Convention. Their deaths occurred within months of each other.

On November 2nd, 1855, the officers of the new Grand Lodge were installed by M. W. Bro. the Hon. H. T. Backus, P.G.M. of the Grand Lodge of the State of Michigan. Bro. Harris continued as Grand Secretary, when the Ancient Grand Lodge of Canada and the Grand Lodge of Canada were united in 1858.

All told Brother Harris was W. Master of St. John's Lodge six times; in 1852, when the Lodge was formed, 1853, 1858, 1859, 1869 and 1870. He was also Junior Warden of Acacia Lodge, Hamilton, Upper Canada, at its formation in 1855.

The history of Acacia Lodge No. 61, Hamilton, contains the following extract relating to Bro. Harris (p. 8): "The meeting of Freemasons interested in the contemplated establishment of a new Masonic lodge, Hamilton, was



held in the City Hotel in June 1855. There were fifteen present, of whom nine were Past Masters and one an Entered Apprentice. W. Bro. W. C. Stephens was Chairman and W. Bro. Thomas Bird Harris, Secretary. He was J.W. from 1855 to 1857 and twice W.M. in 1863 and 1865."

#### ROYAL ARCH MASONS

Bro. Harris joined St. John's Chapter No. 231 attached to St. John's Lodge of the same number. This Chapter is now No. 6 in the Grand Chapter of the Royal Arch Masons of Canada in the Province of Ontario. As first Principal of this Chapter, he was prominent in the formation of the Grand Chapter of Royal Arch Masons of Canada at a meeting of three Chapters held in Hamilton, January 19th, 1857. At this meeting the formation took place of the new Grand Chapter with R. Ex. Companion Thomas B. Harris, Grand Scribe Ezra. He was now Grand Secretary of two of the most important constituent bodies of Freemasonry in Upper Canada. He was also a member of Hiram Chapter No. 7, at Ancaster and was made its First Principal in 1857, and likewise one of the founders of Mount Moriah Chapter No. 19, in St. Catharines, in 1861, as Scribe N. A copy of his signature is extant in a register.

#### RED CROSS OF CONSTANTINE

Brother T. B. Harris was a charter member of Harington Conclave No. 22 at its formation July 28, 1870, and was the first Most Puissant Sovereign. Other charter members were Thomas White, John James Mason — a subsequent Grand Secretary — Richard White and Alexander Turner. The Conclave did not survive and was revitalised in 1955 with a new number 16.

#### KNIGHTS TEMPLAR

T. B. Harris continued to join other Masonic bodies, as they were formed. He was installed in Genessee Encampment at Lockport, New York, in 1854<sup>5</sup> and in the following year obtained a warrant from the Supreme Grand Conclave of Ireland to open an Encampment at Hamilton, to be attached according, to the Irish constitution — to Lodge No. 231, Irish Registry, Hamilton, of which he was by now a Past Master. When this warrant was exchanged for an English Templar warrant, he became the first Eminent Commander of Godfrey de Bouillon Encampment.<sup>6</sup> He served on eight different occasions and was the strength and stay of the Encampment in its early history. On the formation of Plantagenet Preceptory No. 8, St. Catharines in 1866, he was again one of the charter members. In the Provincial Grand Conclave, he held numerous offices. In 1861 he was Grand Chamberlain; a year later, he was Grand Sub-Prior, and for the next four years to 1866 he was Prior. In 1867 he became Chamberlain: in 1868 he was Grand Chancellor of the Dominion Body, an office he held until 1872.

#### CRYPTIC RITE

R. Ill. Comp. Harris was a Past R. Ill. D.G.M. in this Order and was Inspector-General of Divisions in 1873.<sup>7</sup>

## SCOTTISH RITE

The Ancient and Accepted Scottish Rite took form in Hamilton in 1868 with the Sovereign Chapter of Rose Croix and Moore Sovereign Consistory, and as a Freemason already prominent in all existing orders, Harris was one of the original members and was admitted into the 32nd degree. He was also named one of the first members of Moore Sovereign Consistory and at the second meeting was elected Lieut.-Commander.<sup>8</sup> He also became a member of the 33rd degree and an Active Member of the Supreme Council.

Thomas Bird Harris, a man dedicated to Freemasonry, if ever there was one, died from a severe attack of typhoid fever on August 18th, 1874 at the age of 55. His funeral must have been one of the largest and most impressive which the City of Hamilton had seen at that time or indeed for many years to come.

The editorial page of the *Hamilton Spectator* for Friday, August 21st gives an account of over a column and a half filled with details. The Masonic service was read in front of his home on Duke Street by the Grand Master, M. W. Bro. William Mercer Wilson. His body was then borne to the Church of the Ascension, and the Anglican Service given almost in full. The whole would fill many pages. Masonic burial hymns are rarely heard these days and I close with the one sung at the open grave.

"Deep sorrow now pervades each heart,  
And grief our bosoms swell;  
A brother from our band departs,  
In that new home to dwell.  
No more in our loved lodge again  
Shall we our brother greet:  
But in that lodge that's free from pain  
Shall we our lost one meet.  
Here rest in peace, thy labours o'er,  
Our brother we resign,  
Till the Grand Master's word restore  
To light and life divine."

And so with the dropping of the sprigs of evergreen, Thomas Bird Harris came to his last resting place.

## NOTES

- <sup>1</sup> C.M.R.A. No. 27, pps. 19-20
- <sup>2</sup> The Lodge of Strict Observance No. 27 - Correspondence
- <sup>3</sup> History of St. John's Lodge No. 40, 1852-1952
- <sup>4</sup> Ibid.
- <sup>5</sup> J. R. Robertson - History of Knights Templar of Canada p. 67
- <sup>6</sup> J. R. Robertson - History of Knights Templar of Canada p. 90
- <sup>7</sup> J. R. Robertson - History of Cryptic Rite
- <sup>8</sup> C.M.R.A. No. 39, p. 11

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History of Acacia Lodge No. 61 (1855-1955)



## POSTSCRIPT

Some additional information respecting Thomas Bird Harris has been brought to the notice of the Secretary of the Association.

1. With the exception of the year 1856, Thomas Bird Harris was Grand Secretary of the Grand Lodge of Canada from 1855 until his death in 1874, serving under five Grand Masters, beginning with William Mercer Wilson and ending with Wilson again in office, a period of twenty years (W. S. Herrington, *History of the Grand Lodge of Canada*, p. 351-52).

2. At the 13th Annual Communication at London, Ontario, July 8-10, 1868, the Grand Master, W. M. Wilson presiding, announced that the testimonial voted by Grand Lodge had been duly presented to R. W. Bro. Thomas B. Harris, Grand Secretary, consisting of a silver claret jug and goblets, with tray, having a suitable inscription thereon. (Graham's *History of Freemasonry in Quebec*, p. 220).

3. Shortly after the formation of Moore Consistory, Hamilton, on December 8, 1868, Bro. Harris was made a 33° Mason and named as 2nd Lieutenant Grand Commander August 10, 1871.

4. As Grand Secretary of the Grand Lodge of "Canada" R. W. Bro. Harris signed the letter, sent by the Grand Lodge to the new Grand Lodge of Quebec, October 25, 1869, refusing to recognize the latter. (The correspondence is printed in full in Graham's *History of Freemasonry in Quebec*, October 25, 1869 and November 16, 1869 (p. 238, 240).

5. His death came on August 18th, a few weeks after his election for the twentieth time. His funeral was held following a special communication of the Grand Lodge, after the service of the Anglican Church in Hamilton. The Grand Master conducted the Masonic ceremony. At its conclusion, he addressed the large gathering of brethren, but was so overcome through the loss of his intimate friend that he could not give utterance to his feelings. He himself passed away a few short weeks later. (Herrington, p. 159; Graham, *History of Quebec*, p. 280).

6. *Harris* Lodge No. 216 at Orangeville and *Harris* Royal Arch Chapter No. 41 at Ingersoll are both named after this distinguished Masonic leader.

7. His portrait.

No. 83

# CANADIAN MASONIC RESEARCH ASSOCIATION



SIMON MCGILLIVRAY

1783 — 1840


Canadian Merchant and Fur Trader

Second Provincial Grand Master  
of Upper Canada

1822 — 1840

V. W. Bro. J. Lawrence Runnalls, P.G.S.

President, C.M.R.A.



Read at the 44th Meeting of the Association  
held at Hamilton, Ontario, May 12, 1966.

# Simon McGillivray

1783 — 1840

Canadian Merchant and Fur Trader

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Prior to the formation in 1855 of the Grand Lodge of Canada in the Province of Ontario, there had been three Provincial Grand Lodges in the province under William Jarvis, Simon McGillivray and Sir Alan Napier McNab. The story of the first and third have been told for the Association in previous papers. This paper, then, might be considered to be a continuation of Paper No. 57, given on February 11, 1961.

First it is well to review some of the Masonic history preceding 1822 when the second appointee took up his duties.

William Jarvis was appointed by the Duke of Atholl, Grand Master of the Ancient Grand Lodge of England, the appointment being dated March 7, 1792. He was authorized to grant dispensations each with a tenure of one year and to report them to the Grand Master for ratification. The latter retained the sole right to issue warrants. Dues were to be forwarded regularly to England. Jarvis relied upon Christopher Danby, his Deputy, to attend to these functions. Unfortunately for all Upper Canadian Masons, Danby was remiss in his duties, as he made no reports nor returns to Grand Lodge. He did not even transmit the information concerning the lodges warranted by Jarvis. There was no record left to indicate the names of those made Masons. Any moneys collected were put to local uses.

The members in general were not at fault. In his first report to Grand Lodge on February 23, 1823, McGillivray had this to say, in part:

"I have questioned the past Provincial Grand Officers, with whom I had an opportunity of conversing, some of whom declared they never had seen the original patent granted to Bro. Jarvis, while others stated they understood subsequent authority had been received from England abrogating the limitation of time imposed upon dispensations in the patent, and all concurred in imputing to a certain Bro. Christopher Danby, rather than to Bro. Jarvis himself, the blame for the irregularities, which had taken place."<sup>1</sup>

In later years, when the brethren were impatient with English authorities, the Mother Grand Lodge had no record of those with whom it was dealing.

In 1796, when the seat of provincial government was moved from Newark (Niagara) to York (Toronto), Jarvis, as Provincial Secretary, went with it. As his warrant or patent was a personal document, he took it with him and claimed that wherever he resided that was the centre of Masonic authority. At no time had he been very active in Masonry, partly because he had no depth of experience in it, but largely because he was helping to establish a new form of government and all his energies were expended in his daily duties.



When he moved to York and away from the enthusiastic group at Niagara, he did not continue his Masonic work. The Provincial Grand Lodge organization, set up at Niagara, continued to act in the absence of its head and reports were transmitted regularly to Jarvis. In 1804, when he did call an assembly at York, the brethren at Niagara felt that they had the seat of authority and continued to act as a Provincial Grand Lodge. Then from that time until 1822, when the second Provincial Grand Lodge came into being, there were in reality two opposing organizations in the province. It would seem that although there was some correspondence with England, no returns were made by either.

Unfortunately the work was sadly lacking in uniformity, too. McGillivray reported on this point in these words:

"In the meantime, the Craft in point of numbers had greatly increased in the province. Several of the lodges, which had been constituted, as already stated, made many Masons without giving them, or perhaps being incompetent to give them, much instruction, and many of the immigrants, who were annually added to the population of the province, were already Freemasons. Some of the immigrants joined the lodges which they found established in the province, and being more practised in Masonry than those whom they thus joined, became instructors, or in other words, introduced innovations, which were received more readily in consequence of the disorganized state of the ruling power, or rather want of any ruling power, in the province, which could be referred to as an authority. These new acquisitions were principally from the United States of America, and in addition to the instructions they bestowed on the Craft in Upper Canada, they introduced new, and higher, degrees in Masonry, and in fact took the lead in most of the lodges. Some of them were accused by the gentlemen, acting as a Grand Lodge at Niagara, of teaching more than they professed, that is, of inculcating principles of disloyalty, and mixing Republicanism with Masonry, and the accusation was countenanced by the fact that two of the three persons who in the beginning of the American War, were driven from the province as emissaries of the enemy, happened to be Freemasons. The lodges, who had seceded from the body at Niagara, retorted on them, the charge of assuming authority, which they did not possess, attempting to deceive the lodge, and levy money on false pretences, and, as usual in disputes of this kind, both parties got out of humour and called each other harsh names, whilst in the interval, administration of the lodges became more and more irregular. Men whose conduct reflected discredit on the fraternity, gained admission to the lodges; respectable men shrank from associating with them, and thus Masonry seemed sinking into irretrievable anarchy and even contempt." <sup>2</sup>

There were, however, pockets of faithful and honest men, and, thanks to them, the Order was kept alive.

After the death of Jarvis in 1817, several attempts were made to revive the Order. The leader of this movement was Bro. John Dean of Bath, a member of Addington Lodge No. 13 on the Jarvis Register. He along with R. W. Bro. Jermyn Patrick, the last Secretary of the Provincial Grand Lodge under Jarvis, sent out a circular inviting each lodge to send a delegation to a convention to be held in Kingston on August 27, 1817. The circular was so worded that an attempt was made to appeal to all Masons in the province. However, the eastern part of the province, only, was represented. The lodges

warranted by the Niagara Grand Lodge and many of the western lodges refrained from joining the others.

The main business of the convention was to draw up a petition to Grand Lodge in an attempt to have a new Provincial Grand Master named, with the hope that Masonry might be revived. The name of Bro. Roderick McKay was sent in nomination for the position. Ziba Marcus Philips was elected president of the convention and John Ferguson as secretary.

The petition reached England but no reply was vouchsafed. For two years the Craft was kept in suspense by the home authorities. In the meantime Bro. McKay was drowned in an unfortunate accident.

The death of McKay discouraged the brethren somewhat and delayed further the calling of a second convention until February 10, 1819. Some favoured suggesting the name of Sir Peregrine Maitland, Lieutenant-Governor of Upper Canada, as one who might well take the place of McKay. His name, however, does not appear to have been sent in, no doubt because his stay in Canada was short.

A third convention was called on February 15, 1820. In the meantime a very careful re-organization was taking place, although the division between east and west remained. Once again an attempt was made for recognition by Grand Lodge and to have a Provincial Grand Master named. This time, a representative in the person of John B. Laughton, was appointed to go to London to present the case for the provincial brethren.

A fourth convention came together at Kingston on February 12, 1821, at which time the name of Colonel James Fitzgibbon of the War of 1812-4 fame, was put forth. The good offices of Laughlin seem to have paid off, for in 1822, the Grand Master, the Duke of Sussex, appointed Simon McGillivray to the office of Provincial Grand Master with instructions to re-organize the Craft in Upper Canada and to report to the Grand Master the condition of the Craft. James Fitzgibbon was named by McGillivray as his Deputy.

No doubt there was joy among the brethren of Upper Canada as at long last there was some chance that wrongs might be righted and new life given the institution of Freemasonry.

#### SIMON MCGILLIVRAY AS A CITIZEN

Simon McGillivray was a native of Scotland, having been born in 1783 at Stratherwick, Inverness-shire, the son of Donald McGillivray and Anne McTavish. We know relatively little about the family background but suspect they were very modest folk. Simon was a cousin of John McGillivray of Dummaglas, later chief of the clan. The two were schoolfellows for a time. In his boyhood days he unfortunately broke a leg which caused him so much trouble that he had to be taken out of school and continue his education under a private tutor. The accident left him with a limp. His mother's brother, Simon McTavish, a prosperous merchant of London, undertook to train him

for the mercantile world. He had also trained Simon's elder brothers, William and Duncan, and had then taken them into his business. Simon rose to responsible duties and eventually became a partner in his uncle's firm.

McTavish also had extensive business interests in the New World. He set up a business in Albany some time before 1772, but just prior to the American Revolution in 1775, he transferred his interests to Montreal and entered the fur trade. Four years later, to strengthen the trade and to cut down on needless opposition, he led in the formation of the North West Company. At the same time he helped to form the firm of McTavish, Frobisher and Company, which held a large interest in the North West Company. He was claimed to be the wealthiest resident of Montreal during his time.

In 1805, Simon McGillivray became a partner in his uncle's business in London, the firm of McTavish, Fraser and Company. This naturally led to trips to Montreal for his firm, the first taking place about 1800. With his brothers, William and Duncan, he joined up with McTavish in forming McTavish, McGillivray and Company. From 1813 until 1825, he made regular trips to Canada, usually spending the summers in Canada and the winters in London. He kept up a sumptuous bachelor apartment in connection with the London business. It is said that during his business career in the new world he made eight round trip crossings of the ocean, three times going into the interior as far as Fort William (named after his brother, William) and once to the Red River.

The multiplicity of company names would indicate that there were several interlocking companies organized to control each other and particularly the North West Company. When the latter company was formed in 1779, there were eight partners of which Simon McTavish was the leading shareholder. Reorganization took place several times, bringing in more merchants but all the while the McTavish - McGillivray group kept control. After the death of McTavish and Duncan, William and Simon McGillivray and Thomas Thain became majority shareholders and were in virtual control. The company extended its trading territory westward even as far as the Pacific Coast and the Arctic. Its traders had to cross the lands ceded to the Hudson's Bay Company in 1670. This led to frequent clashes.

To make matters worse, Lord Selkirk established the Red River Settlement in 1811. This colony straddled the route of the North West Company to its western fields. An unfortunate incident took place on June 19, 1816, when a pitched battle took place and the Governor of the Colony, Robert Semple, was killed. This resulted in the arrest of William McGillivray and several others and was followed by a long series of litigation. The court in Canada, where the case was heard, let the North West Company off easily. However, it began a series of events, coupled with poor business ability of several of its principals, which in the end led to the bankruptcy of the North West Company.

On December 27, 1825, in reporting to his company, McGillivray said: "Before the commencement of this unfortunate contest the concern had been a profitable one. Large fortunes had formerly been made in the



House, and but for the competition of the Hudson's Bay Company and Lord Selkirk, it was not doubted that trade would continue to yield large profits."<sup>3</sup>

In desperate straits, in 1821, William and Simon went to London to negotiate a union with the Hudson's Bay Company. They could see no other way to keep afloat. It was a virtual capitulation to the older company. After amalgamation, the new company had complete control of trading rights over the northern half of the continent.

William died in 1825 and Thomas Thain in 1832. After the death of the former, Simon had to take up the responsibilities of both. In order to satisfy their creditors, he put up all his wealth, even including his famous collection of paintings which were sold by auction. A letter of July 25, 1826, said:

"By my assignment, the Trustees are in possession of all my property, both in Canada and in England and also the partnership assets, so far as it is competent for me to sign my name."<sup>4</sup>

In 1839, Washington Irving wrote:

"The feudal state of Fort William is at an end; its council chambers are silent and desolate; its banquet hall no longer echoes to the auld world ditty; the lords of the lakes and forests are all passed away."<sup>5</sup>

After making his assignment, Simon McGillivray had to seek other means of making a livelihood. In 1830, he accepted an appointment as one of the commissioners named by the United Mexican Silver Company to reorganize the management of their silver mines. He served in this capacity for five years returning to London in 1835. This five year period seemed to recuperate his fortunes because on his return to London he became one of the proprietors of the paper, the "*Morning Chronicle*." In 1837, he married the eldest daughter of Sir John Easthorpe, his fellow proprietor. Simon died at his residence, Dartmouth Row, Blackheath, London, on June 9, 1840, and was buried in Northwood Cemetery. He was survived by his widow and an infant daughter, Mary, who in later life married Rear-Admiral Richard Dawkins.

In Robertson's History, he reports Simon McGillivray as being about five feet ten inches in height, strong, broad shouldered, with brown hair, inclining to auburn, with fair complexion. He was near-sighted and wore a pair of gold-rimmed spectacles and when speaking with anyone, appeared to look directly into the face of the listener. His manner was sincere and he was earnest in discussion.

He was exceptionally keen in business, and before beginning any enterprise, weighed its merits carefully. His business interests brought many business acquaintances to his home where he entertained lavishly. Many people sought his advice. He was scrupulously honest and save for the unfortunate mistakes of his partners, would have died a wealthy man.

When his death occurred, at the age of 56, the "*Morning Chronicle*" had this to say, in part:

"This high-minded and most amenable gentleman paid the debt to nature on the evening of Tuesday last. He had been for some time suffering from an internal complaint but he was only confined to his house for about a month."

(Omitted are several paragraphs about his business interests.)

"Few men so extensively engaged in important businesses have passed through life with a higher reputation for unsullied integrity and rigid adherence to principles than Mr. McGillivray. No man ever hesitated to place the most implicit reliance on his honour. His word was sacred. His intentions were always pure and his conduct open and straightforward. We do not believe there exists an individual who would say that Simon McGillivray, in any one of his numerous transactions in which he was embarked, did him an intentional wrong. But if he was inflexibly just, he was, at the same time, kind and generous to a fault. His confidence once bestowed was not lightly withdrawn and he was a firm and unshaken friend in the hour of trial.

"His natural abilities were strong and he had carefully cultivated them. He had applied himself successfully to several branches of science and his taste in fine arts was generally admitted. He was a close reasoner and whatever he wrote was remarkable for a lucid arrangement. Having arrived carefully and methodically at his conclusions he was with difficulty driven from the opinions he had once embraced. He never pronounced an opinion until he had carefully examined the subject.

"In private relations of life he was exemplary, an affectionate parent and a kind brother.

"It would have been affectation to have allowed the connection of Simon McGillivray with this journal or his relationship to its principal proprietor to have restrained us from paying a brief tribute to the memory of a gentleman, so long and extensively known and esteemed both in England and America.

"But we have sparingly used the privilege of friendship in this brief sketch of his life and character." <sup>6</sup>

As A MASON

Simon McGillivray was initiated in Shakespeare Lodge, No. 99, on April 23, 1807, the anniversary of Shakespeare's birth. He soon became an officer of the lodge, eventually becoming Master, an office which he filled with distinction for three terms, 1814, 1815 and 1822.

He was a personal friend of the Duke of Sussex, Grand Master of the Grand Lodge of England (Moderns) and no doubt had some part to play in bringing about the union of the two grand lodges in 1813. He was elected Grand Junior Warden in 1814.

In 1813, he helped establish The Royal Inverness Lodge, No. 648, E.R. the first lodge to be warranted by the United Grand Lodge. The members of this lodge were chiefly from the Loyal North Briton Volunteer Corps in which McGillivray was a captain. In 1816, he was installed as Worshipful Master by H.R.H. the Duke of Sussex.

In 1818, along with the Grand Master, he helped to resuscitate Royal Alpha Lodge, No. 16. Since that time it has been the custom for the Grand Master to belong to this lodge.

After 1813, it took quite some time to co-ordinate the efforts of the two former Grand Lodges. To this end a Lodge of Reconciliation was set up. Records indicate that McGillivray attended a meeting of this lodge on January 15, 1815, probably as a visitor, not a participant.

For the years 1920-1, he was Deputy Master of the Lodge of Antiquity, No. 2, E.R. On his return from his business ventures in Canada, he was appointed President of the Board of General Purposes and in 1828 he served as Worshipful Master of Somerset House and Inverness Lodge, No. 4, E.R.

From the above it is clearly evident that Masonry played a very active part in his life. He served as Master of three lodges, as well as taking more than the usual interest in Grand Lodge.

At the time of his death in 1840, the *Freemasons' Quarterly Magazine* carried an article written by a correspondent, which article points up the admiration the brethren held for him:

"Poor Simon McGillivray is dead. He was initiated in Shakespeare Lodge, and a valued member of the Lodge he was. Whenever he was present everything went prosperously, and in his absence the Lodge suffered reverses. That Lodge was called the Royal Inverness Lodge, and was the first warrant granted by H.R.H. the Duke of Sussex. Poor McGillivray established the Lodge, although he was not her first Master. The Royal Inverness Lodge was constituted at its formation by the officers of the Loyal North Briton Volunteer Corps, of which the Duke was the commander and the subject of this memoir had been a captain in that corps. Bro. McGillivray presented the Lodge with the drinking shell and snuff horn that belonged to the officers' mess, during the time he was Master, in 1817, he being installed in that year.

"The Lodge met in the Freemasons' Tavern and the Grand Master was present at the banquet, as our deceased brother was an especial favourite with His Royal Highness. Bro. McGillivray continued attending the Lodge until he left Engiand in 1821; and during his absence the Lodge got very much disorganized. He continued out of England until 1824, and when he came back he set to work to get the Lodge in order again. He paid off the debts himself, amounting to £150, and everything went off prosperously. The Lodge went on prosperously until Bro. McGillivray went out of England again. Soon after his return, which was in 1827, was the first time the writer saw him in Inverness Lodge; and the Lodge never recovered from the want of his vigilant care . . . Ultimately, through the exertions of Bro. McGillivray the Lodge united with Somerset House Lodge of which it is believed the deceased brother continued a member until his death." <sup>7</sup>

In McGillivray's time, the Royal Arch was an integral part of the Craft lodge. He took this degree and rose to the office of Grand Superintendent. When he went to Canada, he took over the office of Grand District Superintendent for Upper Canada.

It might be of interest to state here that William McGillivray served at the same time as his brother, as Provincial Grand Master of the District of Montreal and William Henry.



## AS PROVINCIAL GRAND MASTER

As stated previously, there was a great demand by the brethren of Upper Canada to have a new Provincial Grand Master appointed by the mother Grand Lodge in England. The Grand Master, looking about him, might have chosen one of those suggested by the Canadians, but he was unsure of them, partly because they had not had regular registration with Grand Lodge but also because they had been party to factional interests in Canada.

In his first communication with the Canadian lodges, the newly-appointed Provincial Grand Secretary said: "It may be necessary in the first place to state that our late Provincial Grand Master, Bro. Jarvis, neglected to communicate to the Grand Lodge from which he derived his authority, any report of his proceedings, and from this unfortunate circumstance much difficulty has arisen, the Grand Lodge remaining ignorant of even the existence of our lodges, until our application to them. In consequence of which the Grand Master has felt considerable difficulty in the mode of proceeding to accomplish the object of our application, and he could not appoint to the office of Provincial Grand Master a brother whose name did not appear on the registry of the United Grand Lodge, neither could a brother so appointed by the Grand Master regularly exercise jurisdiction over the lodges, until they first be constituted by or acknowledge the authority and constitution of the Grand Lodge of England. The Most Worshipful Grand Master, being desirous to accede to our wishes, and conceiving that all difficulties might be obviated by the above appointment, was pleased to make it, and give our Right Worshipful Grand Master instructions applicable to our case and directions to report his proceedings on his return to England."<sup>8</sup>

Close at hand was an excellent candidate for the position of Provincial Grand Master, his friend of many years, Simon McGillivray. Not only had McGillivray taken an active part in Masonry in England, thereby knowing the institution thoroughly from the Grand Lodge point of view, but he had an intimate knowledge of Canada and its affairs. He would certainly be unbiased and might be able to heal the breach between the two factions in the province and to restore order and harmony in Masonic circles in Upper Canada and to set it on a solid basis for the future."

In assessing McGillivray's qualifications for the position, Robertson said of him:

"Brother McGillivray was firm, yet conciliatory, and in every way fitted for the task before him. He possessed great sagacity and knowledge of human nature, which excellent gifts were supplemented by an intimate acquaintance with the system of Masonry he was re-establishing.

"Brother McGillivray had a personal advantage possessed by few in his mission to Canada. He was known by his credentials as a Mason possessing the confidence of the highest authorities, and what was more important to a certain extent, he was well known to the mercantile community as a man of unblemished reputation and integrity, one who in deciding the merits of a question would render an impartial opinion and act with justice toward all concerned."<sup>9</sup>

On April 15, 1822, the Duke of Sussex appointed McGillivray to the office of Provincial Grand Master of Upper Canada. He was to proceed to Canada to re-organize the Craft and in particular to make a complete survey and to report to the Grand Master. There were no restrictions, as had been the case of the appointment of William Jarvis thirty years previously, in the warranting of lodges, providing that all were reported to Grand Lodge. For each lodge he warranted, he was required to transmit 5 guineas to the Grand Treasurer. No mention was made of yearly dues.

The Provincial Grand Master immediately appointed Colonel James Fitz-Gibbon, hero of the War of 1812-4, to be his Deputy. This won popular approval and helped to ameliorate any feelings the brethren had on the refusal of the Grand Master to accede to their suggestions re the appointment of a Provincial Grand Master. John Dean was appointed as Provincial Grand Secretary, also a popular appointment as this brother had been the mainstay in the several conventions that had been held. He was a wise and sincere man and did much to bring matters to a successful conclusion.

Early in September 1822, Bro. Dean set to work to carry out the instructions of the Provincial Grand Master. His first act was to notify all lodges of the several appointments. This he did by issuing a circular letter. At the same time he issued a summons for a Provincial Grand Lodge Convocation. The summons was worded thus:

"To the Worshipful Master, Wardens and Brethren of Lodge No. . . .

"In compliance with the orders of the Right Worshipful Provincial Grand Master, you are hereby summonsed to cause your lodge to be represented in the Provincial Grand Lodge, to be held at York, on Friday, the 20th instant. It is desirable the representatives should consist of the Worshipful Master, Wardens and Past Masters of your lodge, with your warrant and your respective jewels.

Bath, September 7, 1822.

Yours fraternally,

John Dean, P.G.S." <sup>10</sup>

It is well to note that the meeting was called for York and not at Kingston, the site of the previously conventions. This was to have the meeting nearer the centre of the province, and also to seek to have the Niagara and the western lodges take part. The notice did not allow much time for assembly, if consideration is given to the slow mode of travel in those days. The meeting did not take place, however, until the 23rd as many representatives could not reach York in time. It took time, too, to prepare new dispensations for all lodges.

Instructions came from the Grand Master in these words:

"In respect to the lodges at present existing in Canada, and which, it is presumed, have been constituted by the late Brother Jarvis, the Grand

Master proposes that these lodges should receive warrants of constitution from him, and that all the present members should be registered in the books of Grand Lodge. In this case the Grand Master will propose to the Grand Lodge that the several warrants of constitution for the existing lodges should be granted to them without the payment of the accustomed fee of five guineas, but the fee upon the registering of the brethren, 10s. 6d. sterling, each, cannot be dispensed with; also as follows:—in regard to 2s. sterling, per annum, from each subscribing member towards the general fund of benevolence, I beg to state, for the information of the brethren, that the Grand Lodge, feeling that the lodges in the colonies could not partake equally with others of its advantages, have resolved that the lodges should no longer be required to contribute toward it, but their members being registered should be entitled like all others to claim assistance from it.”<sup>11</sup>

The Provincial Grand Master paid special attention to the Niagara and western brethren. Bro. Charles Duncombe, a member of Mount Moriah Lodge, No. 773, Westminster, was named as spokesman for this group. McGillivray met him in private and acted in a firm manner toward him, with the result that he and Bro. D. Curtis of King Hiram Lodge of Oxford (Ingersol) were allowed to sit as visitors in the convocation. W. J. Kerr, son of Dr. Robert Kerr, Grand Master of the Niagara Grand Lodge, was also received formally. Eighteen lodges were represented, four being from the Niagara Peninsula.

The whole meeting was a success and it was evident that the former animosities were to be forgotten and harmony would prevail.

The first appointments were well made. Besides Bro. Dean, Bro. Bernard Turquand was also appointed as a second Provincial Grand Secretary. Bro. Elias Smith Adams, son of George Adams, the Grand Master of the Niagara group at the time, was appointed as Grand Senior Deacon. This healed the breach as far as the St. Catharines group was concerned. William J. Kerr received appointment as Grand Senior Warden, while his father was made a Past Deputy Provincial Grand Master. Bro. Z. M. Phillips, the last president of the Kingston conventions, was favoured with the rank of Past Provincial Deputy Grand Master. To the treasurership, Bro. the Hon. John H. Dunn, Her Majesty's Receiver-General and a Member of the Legislative Council, was a popular appointment.

At the close of the first meeting of the Provincial Grand Lodge, all looked well and the future appeared bright. The Provincial Grand Master, as requested, made a full report to the Grand Master on his return to England.

But things did not work out as well as planned. This was the first and only session that McGillivray was able to attend. In September 1825, he planned on attending but bad weather made it impossible for him to reach York until the meeting had adjourned. It was left to the Provincial Deputy Grand Master to carry on and sometimes courses were taken contrary to the wishes of the Provincial Grand Master. In 1825, Fitzgibbon found it necessary to retire and John Beikie, a former sheriff of York and a member of the Legislative Council replaced him.



When McGillivray took employment in Mexico, he got out of touch with Upper Canada and, in spite of the pleas of the Canadian brethren to have another appointment made, no action was taken.

Another occurrence took place that disrupted affairs. The "Morgan Incident" became the centre of news in 1826 and this set off a wave of anti-Masonry that shook the Craft to its roots. Many lodges, and even American Grand Lodges, ceased operation. Had there been vigorous leadership at that time a different picture would have been evident in the province. The Provincial Grand Lodge continued to meet spasmodically up until 1829 but records are almost non-existent.

Several lodges did continue to have meetings and were alive enough to lead the way again after the death of McGillivray in 1840.

McGillivray made a short trip to Canada in 1838 and made one final attempt to re-organize the Provincial Grand Lodge but things had gone too far by this time to be successful.

#### TO SUM UP

There were high hopes in 1822 when Simon McGillivray was appointed Provincial Grand Master. Had his tenure in Canada been longer, there is no doubt that he would have accomplished his purpose to the satisfaction of all. Unfortunately, his business life was such that this was not possible. Communication, too, was slow and poor, so it was impossible to keep up a steady contact with either party. The Grand Master was at fault in not taking a greater interest in Canadian affairs. Repeatedly he turned a deaf ear to their pleas. As his was a life-term appointment, no doubt he grew careless of his duties. Perhaps the greatest impediment of all was the disruption caused by the Morgan affair.

At the end of the period, in 1840, of the second Provincial Grand Lodge, things were not much better than at the beginning in 1820. The rift between the two sections had been healed but little else was attained.

The highest praise might go to those faithful Masons of Upper Canada who, despite so many set-backs, kept the Order alive. From the vantage point of the 1960's it is easy for us to suggest what might have been done, but had we lived from 1822 to 1840, we might not have changed things.

Despite the lack of fulfilment of his plans, Simon McGillivray was a great Mason and lasting friend of the Order. He deserves an honoured place in our history.

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## QUOTATIONS

- <sup>1</sup> History of Freemasonry in Canada, Robertson Vol II Pg. 46
- <sup>2</sup> Ibid, Pg. 47
- <sup>3</sup> Documents Relating to the North West Company, Pg. 368
- <sup>4</sup> Ibid, Pg. 377
- <sup>5</sup> Ibid, Pg. 2
- <sup>6</sup> Robertson Vol. II Pg. 161
- <sup>7</sup> Ibid, Pg. 164
- <sup>8</sup> Ibid, Pg. 17
- <sup>9</sup> Ibid, Pg. 20
- <sup>10</sup> Ibid, Pg. 19
- <sup>11</sup> Ibid, Pg. 18

## APPENDIX I

(Signed) AUGUSTUS FREDERICK, G.M.

TO all and every our Right Worshipful, Worshipful, and loving brethren.  
WE, Prince Augustus Frederick of Brunswick, Luneburgh, Duke of Sussex,  
Earl of Inverness, Baron of Arklow, Knight, Companion of the Most Noble  
Order of the Garter, &c., &c., &c.,

## GRAND MASTER

of the Most Ancient and Honorable Fraternity of Free and Accepted Masons  
of England.

SEND GREETING:

KNOW YE, that we of the great trust and confidence reposed in our right  
trusty and well beloved Brother, Simon McGillivray, Past Grand Warden  
of the United Grand Lodge of England, do hereby constitute and appoint the  
said Simon McGillivray to be Provincial Grand Master, for the Province of  
Upper Canada, in North America, with full power and authority in due form  
to make Masons, and constitute and regulate lodges as occasion may require,  
subject nevertheless to our approval, and also to do and execute all and every  
such other acts and things appertaining to the said office, as usually have  
been and ought to be done and executed by other Provincial Grand Masters,  
he, the said Simon McGillivray, taking special care that all and every member  
of every lodge he shall constitute have been regularly made Masons, and that  
they and the members of all other lodges, within his province 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 Communication, or other General Meeting) together also with

all such other rules, orders, regulations, and instructions as shall from time to time be transmitted by us, or by the Right Honourable Lawrence, Lord Douglas, &c., &c., &c., our Deputy Grand Master, or by any of our successors, Grand Masters, or their Deputies for the time being, and we hereby will and require you, our said Provincial Grand Master, to cause at least one General Meeting or Communication to be held in every year, and that you promote on those, and on all other occasions whatever may be for the honour and advantage of Masonry, and the benefit of the Grand Charity, and that you do, as early as circumstances will permit make a special report to us of the present state of the Craft in the said province, and also do yearly send to us, or our successors, Grand Masters, an account in writing of the proceedings therein, and also of what lodges you constitute, and when and where held, with a list of the several members of the said lodges, and copies of all such rules, orders, and regulations, as shall be made for the good government of the same, with whatever else you shall do by virtue of these presents, and that, at the same time, you will remit to the Treasurer of the Society, for the time being at London, Five Guineas sterling, for every lodge you shall constitute, for the use of the Grand Lodge, and other necessary purposes.

Given at London, under our hand and seal of Masonry, this 15th day of April, A.L. 5822, A.D. 1822.

By the Grand Master's Command,

(Signed) Dundas, D.G.M.

(Signed) William H. White,  
Edward Harper, G.S.

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## APPENDIX II

### Patent for James Fitzgibbon

TO all and every, our Worshipful and loving brethren.

I, Simon McGillivray, PROVINCIAL GRAND MASTER, for the Province of Upper Canada, under the authority of His Royal Highness, Prince Augustus Frederick, Duke of Sussex, Earl of Inverness, Baron of Arklow, K.G., &c., &c., &c. Most Worshipful Grand Master of the United Fraternity of Free and Accepted Masons of England.

#### SEND GREETING:

KNOW YE, that by virtue of the patent or warrant to me granted by the Most Worshipful Grand Master, whereof a copy is hereon above written, and conformably to the laws and constitutions of the Grand Lodge in that behalf made, and also of the great trust and confidence reposed in our right trusty and well beloved Brother, James Fitzgibbon, Esquire, I do hereby constitute and appoint and depute him, the said James Fitzgibbon, my Deputy Provincial Grand Master for the said province, and do fully authorize and empower him in my absence, for me and in my name, to preside over the Craft in the said



province, and to regulate the lodges therein, and also to convene Grand Lodges, or general communications for the said province, in conformity with the laws of Grand Lodge, at such times and places as to him may seem expedient and necessary, and then and there to appoint Provincial Grand Wardens, and other Grand Officers for the Provincial Grand Lodge, and generally to do and perform all such acts in my absence, as I might do, if present, subject nevertheless to such directions and instructions as I may at any time give, touching the said matters or otherwise, and I do hereby strictly enjoin my said Deputy to take special care that all and every the lodges in the aforesaid province, and the brethren and the members thereof respectively do conform to and observe all the laws, constitutions and ancient regulations of the Craft.

Given under my hand and seal at York, in the said province, this 17th day of September, in A.L. 5822, A.D. 1822.

Witnesses: John H. Dunn, John Dean, Bernard Turquand.

Simon McGillivray, Provinial G.M.

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A  
*Centennial History*  
OF

1866



1966

Militia Templi  
**Plantagenet Preceptory**  
Knights Templar

*Instituted 14 November, 1866*

THE SOVEREIGN GREAT PRIORY OF CANADA  
of the  
United Religious and Military Order of St. John of Jerusalem,  
Palestine, Rhodes and Malta and of the Temple.

AND

**ITS FOUNDERS**

BY

**Em. Kt. Evans F. Greer**

JUNE 6, 1966

*Published Jointly by*

**PLANTAGENET PRECEPTORY and  
CANADIAN MASONIC RESEARCH ASSOCIATION**

*Read at Centennial Meeting and 45th Meeting of C.M.R.A.*





WALTER EARL MONTGOMERY

Supreme Grand Master  
of The Sovereign Great Priory of Canada, Knights Templar



RT. EM. KT. W. S. COOLIN  
Provincial Grand Prior — 1965-1966  
Hamilton District

# PLANTAGENET PRECEPTORY NO. 8

## HISTORY 1866 - 1966

A meeting of the Masonic Knights Templar was held in Masonic Hall, St. Catharines on Feb. 12, 1866, to consider the feasibility of organizing an Encampment and Priory to be held in St. Catharines.

Members present as follows:

Sir Kt. Jas. Seymour, Godfrey de Bouillon, Hamilton.  
Sir Kt. Edwin Goodman, Godfrey de Bouillon, Hamilton.  
Sir Kt. Theophilus Mack, Lake Erie Encampment, Buffalo.  
Sir Kt. Isaac P. Willson, Godfrey de Bouillon, Hamilton.  
Sir Kt. Wm. McGhie, Godfrey de Bouillon, Hamilton.

Sir Kt. James Seymour was elected chairman of the meeting and Wm. McGhie, secretary.

After Sir Kt. Jas. Seymour was conducted to the Chair, he explained briefly the object contemplated. He stated that Masonry had reached a status in the Niagara Peninsula that would justify an effort being made to establish this Encampment and Priory in St. Catharines. The nearest Encampments being Hamilton and Buffalo. The forming of an encampment here would greatly convenience the resident Sir Knights and Knight Templarism could greatly be promoted; that it was a great inconvenience and much extra expense as the situation was.

It was then moved by Sir Knight Theophilus Mack and seconded by Sir Kt. I. P. Willson that a petition be signed and sent to the Provincial Grand Commander for authority to open this Encampment in St. Catharines.

Sir Knight Edwin Goodman moved the motion that the name be Plantagenet. This was seconded by Sir Kt. Theophilus Mack and carried.

### DERIVATION OF NAME

Plantagenet, surname, originally a name of the English Royal House of Anjou or Angevin Royal House, founded by Geoffrey, Count of Anjou, husband of Matilda, daughter of Henry I, and so named from the badge of a sprig of broom, (*planta genista*) which he wore in his bonnet. The Plantagenet Kings, who reigned from 1154 to 1485, were in direct line of descent, Henry II, Richard I, John, Henry III, Edward I, II, and III, and Richard II, through the House of Lancaster, Henry IV, V, and VI, and through the House of York, Edward IV, and V, and Richard III, a total of fourteen monarchs. The York family branch was known as the "White Rose", and the Lancaster family branch as the "Red Rose". The House of Tudor was founded by their union in 1485. *Source — Funk & Wagnalls Encyclopedia*

At a meeting of the Sir Knights held on 20th day of March, 1866, the petition to the Provincial Grand Commander for a dispensation to open an encampment in St. Catharines as set forth was submitted for signature, when the following Sir Knights attached their names thereto with the encampment to which they severally belong, viz:



James Seymour — Godfrey de Bouillon, Hamilton  
Edwin Goodman — Godfrey de Bouillon, Hamilton  
Isaac P. Wilson — Godfrey de Bouillon, Hamilton  
Wm. McGhie — Godfrey de Bouillon, Hamilton  
James Mackay — Godfrey de Bouillon, Hamilton  
John W. Murton — Godfrey de Bouillon, Hamilton  
Thos. Bird Harris — Godfrey de Bouillon, Hamilton  
Theophilus Mack — Lake Erie Commandery, Buffalo

The document was forwarded to the E.C. of Godfrey de Bouillon Encampment, Hamilton, for recommendation, which being obtained and properly certified, the document was transmitted to the V.E. Provincial Grand Commander, who graciously granted his Dispensation dated August 15, 1866.

On the same day in Prov. Grand Conclave assembled in St. Catharines, the Prov. G. Com. installed James Seymour, Eminent Commander, First Captain of said Plantagenet Encampment, and Wm. McGhie, Registrar.

At the meeting held on Monday, January 14, 1867, the E.C. stated that as proper rules and regulations were needed, he intended to act temporarily under those of Godfrey de Bouillon Encampment, Hamilton, from which nearly all the Fraters hailed, until a proper code could be prepared for this encampment.

The fee for installation was fixed at \$25.00.

Among the occupations of the first Sir Knights installed were sail maker, cabinet maker, coppersmith, town treasurer, miller, carriage trimmer, blacksmith, accountant, farmer. Many of these trades have vanished.

At the meeting on Monday, March 11, 1867, the E.C. informed the Fraters that he had received the Patent of Constitution which fully empowered them to assemble as a regular Encampment and Priory.

One item of interest read in the minutes of the meeting of Monday. April 13, 1868 was that refreshments for the year amounted to \$19.50. This always included cigars for all Fraters.

At the second installation of officers held on the above date, Sir Knight Edwin Goodman was installed as Eminent Commander.

Officers at the installation were known then as First Captain, Second Captain, Prelate, Registrar, Treasurer, Almoner, Expert, First Standard Bearer, Second Standard Bearer, Captain of Lines, First Herald, Second Herald, Member of Council, and Equerries.

At the meeting of April 14, 1873, it was reported the Grand Conclaves of England, Ireland and Scotland, had agreed to its formulation with a view of uniting their several jurisdictions under one common head, H.R.H. The Prince of Wales, being Supreme Grand Master, that the respective Grand Conclaves named change their titles to Great Priories and their chief officers become Great Priors, each body retain its right to local self government subject only to the Convent General in matters of disciplinary appeal, Ritual and Warrants. The word Masonic as a prefix to the title of Knights Templar is omitted as not strictly correct when applied to a Christian Order and the apron is dispensed with as not being a military badge. Subordinate encampments are to be called Preceptories, and the E.C. become Preceptors, First and Second Captains changing their titles to Constable and Marshal. The

committee reported that it had learned that the V.E. Grand Prior has taken action in the matter of applying to H.R.H. the Most Eminent and Supreme Grand Master for authority to constitute the Dominion of Canada into a Great Priory with all the rights and privileges accorded to the Great Priories of the Empire already established.

Great Priory was held in October 1874 at Ottawa, and at the meeting on March 8, 1875, it was advised that V.E. Knight James Seymour was elected a member of the Great Council, and was also named to a special committee to revise the statutes, constitution and outdoor dress. The next annual assembly of Great Priory was to be held in St. Catharines.

At this meeting the E.P. submitted a letter from the Provincial Prior of Dorset, England, protesting in strong terms against the innovations and radical changes recently introduced into the constitution and nomenclature of the orders and asking united action in bringing the subject before the Great Priory at the earliest moment with a view to its full discussion and speedy change to the old forms, names and usages.

"After having read the above report from the National Great Priory held at London, England, on 11th December, 1874, the Sir Knights of Plantagenet Preceptory and Priory do most heartily approve of the same and unite with the English Fratres in earnestly invoking such attention from the Great Priory as will lead to some modification of the objectionable and needless changes introduced into the statutes of the Convent General, there being no justification in the opinion of this Preceptory when the commissioners assumed authority to constitute a supreme body known as the Convent General for radically changing the fundamental principles of the orders or for altering the nomenclature of their chief officers, by introducing high sounding grades and titles, the claim to which as in any way derived from the Knights Templar of medieval history has only a mythical foundation and is well calculated to bring into disrepute the whole institution and destroy its time honoured record of chivalric philanthropy."

A copy of the foregoing resolution was ordered to be engrossed, signed and sealed by the Registrar, and to be at once transmitted to V.E. Prov. G. Prior of Dorset, England for presentation to the Great Priory at its ensuing assembly in May.

At the meeting of December 3rd, 1883, a letter was read from the Prov. Prior informing this Preceptory that the annual election of officers must be held in December and the installation in the following January. A special meeting was called for this purpose. Previous to this the installations had been held in April of each year.

The installation in 1884 was not held until February as the Prov. Prior could not be present until that time.

At the installation, Sir Knight L. R. Smith refused to be installed as Registrar until after the books of the Preceptory had been placed in his possession.

The minutes from April 1875 to March 1883 have never been written up although 50 blank pages were left in the minute book to do so, but the attendance register shows that meetings were held during that period.



In the minutes of April, 1884 Sir Knight Smith reported that when he was installed as Registrar it was understood that the books were to be properly written up at once and that two months had elapsed and they are no farther ahead. This history was lost forever.

After Doctor Edwin Goodman was installed in the Preceptor's chair, he made a speech showing great concern and anxiety for the necessity of the early formation of Sovereign Great Priory.

The meeting of December 28, 1894 was held in the Masonic Hall and the meeting of March 6, 1895 was held in Odd Fellows Hall. This was due to a fire in the Masonic Temple. A newspaper clipping read: "The Masonic Temple on Ontario St. was destroyed by fire early this morning (Jan. 14, 1895) in the worst blaze in many years. Incendiarism is suspected. The public library and business college were also burned out."

When the Masonic Temple on Ontario Street was built the Preceptory leaped from the Masonic Temple Association jointly with Mount Moriah Chapter No. 19 R.A.M. and Maple Leaf, Temple and St. George's Lodges.

On January 25, 1901, a message of condolence was sent to His Majesty, King Edward, on the death of Queen Victoria. This was officially acknowledged on January 29, 1901.

The 24th annual assembly of Sovereign Great Priory was held in St. Catharines on August 14 and 15, 1907, Plantagenet Preceptory being host for this wonderful occasion. A special medal was struck for this occasion and presented to visiting Fraters to commemorate the meeting of Sovereign Great Priory at our Garden City. To my knowledge there are only three of these medals in existence today.

A photo group of the members of Godfrey de Bouillon Preceptory No. 3, Hamilton attending Great Priory in August at St. Catharines was presented to St. Catharines Preceptory. At the opening of the present temple, Centre and Court Streets, St. Catharines in 1955, no pictures were allowed and many pictures were destroyed and burned. This apparently was the fate of this picture. There was an excellent picture of James Seymour, Dr. Edwin Goodman and Dr. Theophilus Mack. These apparently suffered the same fate.

February 10, 1908 — A Dominion flag (Red Ensign) of silk was decided upon as the most suitable present for presentation to Hugh de Payens, Commandery of Buffalo on the occasion of the anticipated visit to that Commandery on March 23, 1908.

On the following day, March 24, 1908, the Supreme Grand Master A. A. Campbell wrote from London, Ontario, to Mr. S. P. Gourley at St. Catharines, Ontario:

"I arrived here safely at 11:30 this morning and trust that you and your party reached St. Catharines feeling none the worse for your last night outing.

"I want to congratulate you upon the magnificent turn out you had. Every Sir Knight was neatly uniformed and your general appearance was such as to attract favourable notice.

"I can assure you that, as Supreme Grand Master of the Sovereign Great Priory of Canada, I was proud of Plantagenet Preceptory and although we always look to well drilled and large bodies of Knights Templar in United



States cities, still I do not believe there is a city in the United States of the same size as St. Catharines that could have turned out a more representative and neatly uniformed body of Templars than you did yesterday and I feel that Great Priory is indebted to you and your good Fratres for sustaining the dignity of our ancient and honorable order.

"Again your courteous act in presenting Hugh de Payens Commandery of Buffalo, N.Y., with a Canadian Ensign, also gave evidence of your enthusiasm and zeal in promoting the best Templar feeling between the Sir Knights along the Niagara Frontier, and I am sure it must have pleased you and your Sir Knights to realize how highly your thoughtful act and kindness was appreciated."

At the same meeting it was moved that the by-laws be changed regarding the fee for membership and be amended to read that "after October 12th, 1908, the fee shall be \$100.00." This was to include the uniform and the coat.

A committee was formed to prepare a set of by-laws for the Preceptory and to report as soon as possible.

At the following meeting on May 11, 1908, there were 40 visitors, some from Albany, N.Y., Jamestown, N.Y., and Godfrey de Bouillon and Niagara Commandery No. 64. There were also 53 members present from Plantagenet Preceptory.

The writer cannot help but feel that if we had more of these social events and exchange fraternal visits, we would have a much better attendance at our present meetings.

August 21, 1908 — It was resolved that Plantagenet Preceptory attend the 95th Annual Conclave of Knights Templar of the State of New York to be held at Niagara Falls, New York, on September 1, 1908 and that we engage the 19th Regimental Band and that Jacques de Molai Preceptory No. 42 of Niagara Falls, Ontario accompany us on that occasion. Sir Knights J. R. Newman and A. T. Riddell were appointed to take subscriptions from the Sir Knights to defray expenses. The Sir Knights responded cheerfully and \$215.00 was collected and spent as follows:

Tower Hotel Meals for Band .....	\$ 36.00
Wm. Peel Services of Band .....	148.00
Transportation for Band .....	19.00
Entertaining .....	8.50
Balance .....	3.50
	<hr/>
	\$ 215.00

February 10, 1913 — A communication was received from W. Whyte, Grand Chancellor of the Sovereign Great Priory requesting the Preceptory to send him a photograph copy of our charter, size about 6½" x 8½", and also advising that an extra copy be taken and kept in some safe place for reference in case of accident to the original.

November 9, 1914 — V. Eminent Knight J. Waugh was to act as Preceptor during the absence of Eminent Sir Knight (Colonel) F. C. McCordick who had left with the 2nd Contingent and to be second in command.

April 12, 1915 — Correspondence was received from the District Secretary and it was moved that the Registrar notify him that the Sir Knights would procure white mantles at once.

June 14, 1915 — A communication was received from Eminent Knight George Foulis, District Secretary, informing the Preceptory that on account of the names of the Sir Knights eligible for the office of Presiding Preceptor having been omitted from the notice of the April meeting, the Provincial Prior, under instructions from the Supreme Grand Master, had declared the selection of officers void.

December 2, 1918, at the end of World War I, a telegram was received by Eminent Sir Knight A. L. Jackson from the Provincial Prior reading: "Congratulations, the cause for which our order stood and fought has won. Let us learn a lesson thereby in the hour of our joy.

Sgd. G. E. Parkes,  
Prov. Prior."

October 30, 1922 — A Past Preceptors Jewel was presented to Right Eminent Knight George Burch at a dinner, preceding the opening of the Preceptory, on the occasion of his 80th anniversary.

November 1, 1926 — Rt. Em. Kt. George Burch, acting for the Sovereign Great Priory, installed V. Em. Kt. R. C. Davis to the office of Grand Almoner of Sovereign Great Priory.

December 5, 1927 — A history committee was formed as follows: Rt. Em. Kt. Geo. Burch, Rt. Em. Kt. Grove Davis and Em. Kt. H. J. Johnson.

October 5, 1931 — V. Em. Kt. A. T. Riddell was installed in the office of Grand Captain of the Guard by Rt. Em. Kt. Grove Davis.

November 2, 1931 — Em Kt. T. Hatson spoke at some length on the need of this Preceptory in properly preparing a historical outline, to be sent to Sovereign Great Priory for inclusion in the history of Knights Templarism.

February 1, 1932 — A communication from the Prov. Prior relating to presenting the Prov. Prior on his termination of office with a past Prov. Prior's Jewel and that each Preceptory be assessed \$5.00 per year as their contribution. After a lengthy controversy on the question, it was moved that this Preceptory does not agree with the resolution but recommends that a better plan would be for each individual Preceptory to present their own Prov. Prior with a Jewel (if so inclined).

October 1, 1934 — Rt. Em. Kt. Grove Davis installed V. Em. Kt. N. B. MacPhee as Grand Almoner of Sovereign Great Priory.

November 5, 1934 — A protest was made to the Grand Chancellor Regarding change of election and installation of officers from November and December to April and May.

November 5, 1934 — Em. Kt. D. W. Eagle was appointed to the history committee. This history was to be presented to Sovereign Great Priory. Em. Kt. Eagle was killed in an auto accident on March 6, 1938. The history was not completed.

February 8, 1935 — Plantagenet Preceptory exemplified the Royal Arch degree at Mount Moriah Chapter under direction of Ex. Comp. Grove Davis Z, assisted by his officers.

November 2, 1936 — It was regularly moved that the Registrar write Rt. Em. Kt. R. V. Harris advising him of the illness of Em. Sir Kt. McComb and our inability to obtain items for historical purposes.

January 4, 1937 — This history was never obtained and a moment of silence was observed in respect to the late Em. Sir Kt. A. McComb.

February 1, 1937 — Rt. Em. Kt. Doctor Hatzan, Prov. Prior, in a talk referred to the possibility of an amalgamation of Dunnville, Niagara Falls and St. Catharines Preceptories.

May 21, 1937 — A number of Plantagenet Fratres journeyed to Lockport, N.Y., and attended an assembly of Genesee Commandery No. 10, which was instituted 111 years ago. Plantagenet Fratres had the honor of being the first Canadian Preceptory to be received on a visit.

June 29, 1937 — A letter was received from assistant secretary to the Governor General of Canada, Ottawa, enclosing a letter from His Majesty the King, reading:

Buckingham Palace,  
31 May, 1937

"The private secretary is commanded by the King to convey an expression of sincere thanks to the officers and Fratres of Plantagenet Preceptory No. 8 Knights Templar for message of loyal assurance on the occasion of "their Majesties Coronation".

December 5, 1938 — 50 year Jewels were received from Sovereign Great Priory for the Sir Knights as follows: W. H. Collinson, Walter Bradley and Samuel Brisbin. Sir Knights Collinson and Bradley were unable to be present on account of illness and were presented by proxy. Accompanying the Jewels was a personal letter from the Most Em. Grand Master, R. V. Harris, K.C., of Halifax expressing his regret being unable to be present but extending his congratulations and best wishes. The Registrar presented letters for these Sir Knights from the Most Em. Supreme Grand Master R. V. Harris.

November 1, 1939 — A special committee was formed to meet the Jacque de Molai officers for further talks on amalgamation of the three preceptories, Dunnville, Niagara Falls and St. Catharines.

November 6, 1939 — Financial difficulties were encountered at this time and it was decided to offer to the Masonic Board of Control the property owned by this Preceptory as follows: Half share of the Red Room furniture, share of the General rooms, kitchenware, etc., in lieu of outstanding account against them per letter December 2, 1939 .

May 6, 1940 — Sir Kt. A. E. Swaze was presented with 50 year Jewel by Rt. Em. Kt. Grove Davis.

August 20, 1940 — Samuel Brisbin, a member and regular attender of this preceptory for 52 years, passed on to his reward.

November 3, 1941 — A letter was received from Masonic Board of Control granting the request to take over the assets and giving the Preceptory a clear receipt. Starting January 1st, 1942 the Preceptory would be a tenant at an annual rental of \$50.00.

November 5, 1945 — The Preceptory received as a visitor Em. Commander Gallin of Seattle, Washington, he having been a resident of Manila



at the time of the Japanese invasion and was held by them for over two years. He told of his experiences and of the destruction of their beautiful Temple with all their records.

December 6, 1948 — Annual dues changed from \$3.00 to \$5.00 per year.

December 5, 1949 — Most Em. the Supreme Grand Master of Sovereign Great Priory John H. Eydt was received under an arch of steel and installed the officers for the year 1950.

December 3, 1951 — Rt. Em. Kt. J. P. Hudson installed the officers for 1952, this being the first time the installation had been done by one of our own officers.

June 2, 1952 — Plantagenet Preceptory conferred the Royal Arch degree in Mount Moriah Chapter No. 19 Royal Arch Masons under the direction of Rt. Em. Kt. J. P. Hudson on May 8, 1952.

July 5, 1954 — 50 year Jewel presented to Sir Kt. Edmund Potter. This Sir Knight was a druggist on St. Paul St. The store still carries his name.

November 1, 1954 — V. Em. Kt. J. A. Simmers installed into office of Grand Constable.

May 2, 1955 — First meeting held in new and present Masonic Temple, Centre and Court Streets.

October 5, 1959 — V. Em. Kt. Cecil Baum appointed Standard Bearer for Hamilton District Sovereign Great Priory.

March 5, 1962 — Em. Kt. Murvin J. McComb presented this Preceptory with a lovely bound volume of the sacred law. This was received by V. Em. Kt. Wm. S. Coolin who thanked Em. Kt. M. McComb on behalf of the Preceptory. The Sacred Volume was then turned over to the Chaplain to be used at all future assemblies.

January 7, 1963 — One minute of silence was observed on the passing of our late Em. Kt. Murvin J. McComb. He loved Masonry and lived a truly Masonic life. He will be missed by his many friends.

April 26, 1964 — Plantagenet Preceptory held its first local church service in St. John's Church, Jordan, on April 26, 1964. Service was conducted by Sir Kt. R. W. Foster.

October 5, 1964 — It was brought to the attention of the Preceptory that V. Em. Kt. Wm. Coolin had received the Knight York Cross of Honor at London, Ontario, on October 3, 1964. V. Em. Kt. Coolin was the first St. Catharines Mason to receive this honor and was the 44th Mason to ever receive the York Cross. Rt. Em. Kt. Coolin has been Registrar of this Preceptory for nine years and was Presiding Preceptor in 1954 and Prov. Prior for 1965-66.

December 10, 1965 — A beautiful lectern for use by the Chaplain and Preceptory was presented by Em. Kt. C. Naylor.

## FRATERNAL VISITS

Down through the years, Plantagenet Preceptory exchanged fraternal visits with Buffalo, Lockport, Tonawanda and Niagara Falls, New York,

Toronto, Hamilton, Brantford and Kitchener, and on many occasions was accompanied by full regimental band. These visits were truly enjoyed by all Fraters.

The writer remembers when he was Preceptor, on the occasion of the visit of Most Em. Kt. E. G. Shafer, there were 45 Sir Knights visiting from Tonawanda Commandery. On the return visit of their Supreme Commander at Tonawanda, on the occasion of their inspection, the writer was used as royalty and asked to join in their inspection.

On the occasion of our first Christmas observance, the Sir Knights from Tonawanda came over in full force and put on a drill that will be remembered by all for many years.

## HISTORY PRESERVED

We owe a debt of gratitude to our late Preceptor Em. Kt. Murvin James McComb, who passed on to his reward December 9, 1962, for saving the minutes and history of this Preceptory.

He noticed some old books in the basement of the present Masonic Temple and asked the caretaker what they were. He received a reply, "They were old minutes of some lodge. He had intended to throw them in the garbage or burn them but had not got around to it."

Our late Preceptor Murvin McComb examined them and replied, "These are the minutes of Plantageret Preceptory. These books are history and valuable." He carefully preserved them.

## HERE AND THERE

The membership in 1905 was 80 members. This went to a high of 171 members in 1926 with outstanding dues of \$300.00, and the membership dropped to a low of 74 in 1941. This was caused chiefly by the depression. Present membership at our centennial year is 109.

The writer is indebted to historians Mrs. John Willis, Miss Helen Brown of St. Catharines General Hospital, Miss Sylvia Butler, V. Worshipful Brother Lawrence Runnalls, Brother Murton Seymour, St. Catharines Library, Archives of St. Catharines, City Hall, and the many secretaries of the Blue Lodges for the information on the lives of our highly esteemed charter members. Without their valuable help this history would not have been possible.

In the early years dues were payable in both pounds, shillings and pence and also in Canadian currency.

## Visits by Most Eminent Knights Supreme Grand Masters of Canada

March 23, 1908	Most Em. Kt. A. A. Campbell
May 10, 1917	Most Em. Kt. A. W. Chapman
March 7, 1920	Most Em. Kt. A. Shaw
April 7, 1930	Most Em. Kt. A. B. Barr
December 4, 1934	Most Em. Kt. A. B. Barr
December 1, 1947	Most Em. Kt. Ben Bailey
December 5, 1949	Most Em. Kt. John H. Eydtt
November 5, 1956	Most Em. Kt. Perry S. Cochrane
February 1, 1960	Most Em. Kt. J. W. Carson
April 1, 1963	Most Em. Kt. E. G. Shafer
April 6, 1964	Most Em. Kt. F. C. Ackert

<u>Year</u>	<u>Preceptor</u>	<u>Registrar</u>	<u>Prov. Prior</u>
1866	Jas. Seymour	Wm. McGhie	
67	Jas. Seymour	Geo. Grove	
68	Edwin Goodman	Chas. P. Camp	
69	Edwin Goodman	Chas. P. Camp	
1870	Edwin Goodman	L. C. Camp	
71	Isaac P. Willson	D. T. Scholfield	
72	Isaac P. Willson	D. T. Scholfield	
73	Edwin Goodman	Peter McCarthy	
74	Edwin Goodman	John Clement	
1875 to 1882 Minutes not recorded			
1883	Edwin Goodman	L. R. Smith	
84	Edwin Goodman	L. R. Smith	
85	Levi Yale	L. R. Smith	
86	Geo. Walker	L. R. Smith	Wm. Gibson
87	Geo. Walker	C. H. Connor	
88	Edwin Goodman	J. H. Ingersoll	
89	Edwin Goodman	J. H. Ingersoll	
1890	Geo. Burch	A. E. Swaze	
91	Geo. Burch	A. E. Swaze	
92	J. H. Ingersoll	A. E. Swaze	
93	C. H. Connor	A. E. Swaze	
94	C. H. Connor	A. E. Swaze	
95	Chas. Burch	H. J. Johnston	
96	Chas. Burch	H. J. Johnston	
97	John W. Coy	H. J. Johnston	
98	John A. Marquis	C. O. Beam	
99	John A. Marquis	H. J. Johnston	Chas. Burch
1900	Levi Yale	H. J. Johnston	
01	T. J. Stevenson	A. E. Swaze	
02	T. J. Stevenson	A. E. Swaze	
03	J. A. Grobb	A. E. Swaze	Geo. Burch
04	J. A. Grobb	A. E. Swaze	
05	F. Killmer	A. E. Swaze	
06	S. P. Gourlay	H. J. Johnston	
07	S. P. Gourlay	A. E. Swaze	
08	C. O. Beam	Jas. Pringle	John Burns
09	Thos. J. Wilbee	A. T. Riddell	A. Stevenson
1910	Jas. E. Merriman	A. T. Riddell	J. McLarty
11	John Herod	A. T. Riddell	J. A. Grobb
12	J. M. A. Waugh	A. T. Riddell	D. W. Evans
13	Wm. Hendershot	A. T. Riddell	W. R. McCormack
14	F. C. McCordick	Robt. L. Dunn	J. Henderson
15	J. M. A. Waugh	H. J. Johnston	F. Hamburg
16	A. T. Riddell	F. Killmer	



17	A. T. Riddell	H. J. Johnston	J. M. A. Waugh
18	A. L. Jackson	H. J. Johnston	G. E. Parker
19	R. C. Davis	H. J. Johnston	
1920	R. C. Davis	H. J. Johnston	A. Shaw
21	A. M. McComb	H. J. Johnston	
22	W. A. Anderson	H. J. Johnston	Wesley Bowman
23	Grove H. Davis	H. J. Johnston	
24	Harry Rule	H. J. Johnston	
25	F. A. Wilson	H. J. Johnston	
26	N. B. MacPhee	H. J. Johnston	
27	Chas. G. Burch	H. J. Johnston	Grove Davis
28	Albert Cox	N. B. MacPhee	
29	C. B. Manners	N. B. MacPhee	J. W. Holstock
1930	W. B. Beaton	N. B. MacPhee	
31	F. D. Wilson	N. B. MacPhee	J. A. Lockheed
32	Chas. Longhurst	N. B. MacPhee	H. Tetlow
33	J. B. Fetterley	N. B. MacPhee	W. J. Elliott
34	D. W. Eagle	N. B. MacPhee	J. F. Carmichael
35	A. E. Turner	C. Longhurst	F. D. Wilson
36	N. W. Byard	C. Longhurst	Dr. A. Hatzan
37	Richard Wilson	D. W. Eagle	Geo. Pringle
38	N. B. MacPhee	Richard Wilson	John Eydt
39	N. B. MacPhee	Richard Wilson	R. W. E. McFadden
1940	J. B. Fetterley	Richard Wilson	C. E. Palmer
41	J. B. Fetterley	Richard Wilson	W. Hessenaur
42	C. E. Weaver	Richard Wilson	J. B. Fetterley
43	E. Bowman	Richard Wilson	Jas. Webster
44	Axel Johnston	Richard Wilson	G. E. French
45	F. Mabel	Richard Wilson	H. Hewitt
46	N. B. MacPhee	Richard Wilson	J. R. Brucker
47	J. P. Hudson	Richard Wilson	M. Cuthbert
48	Robt. Barr	Jas. Kemp	Jas. Hill
49	Joseph Simmers	Jas. Kemp	W. Lockheed
1950	Harold Johnson	Jos. Simmers	K. Law
51	Eli Worley	L. Lemke	W. Shaw
52	John C. Wismer	J. Marriott	J. P. Hudson
53	Cecil Baum	J. Marriott	Sven Valentin
54	Wm. S. Coolin	J. Marriott	C. E. Morgan
55	Elwood R. Shrum	J. Marriott	F. Capling
56	T. Edgar Warren	Wm. S. Coolin	F. C. Ackert
57	A. R. Fenning	Wm. S. Coolin	Joseph Simmers
58	Lewis Phillips	Wm. S. Coolin	Robt. Simpson
59	Fred Chess	Wm. S. Coolin	J. E. Cass
1960	Fred Chess	Wm. S. Coolin	A. T. Bramhall
61	Eric A. Shields	Wm. S. Coolin	A. Sherman
62	Murvin J. McComb	Wm. S. Coolin	J. T. Armstrong
63	Evans F. Greer	Wm. S. Coolin	Wm. Hogan
64	Leonard Pharoah	Wm. S. Coolin	D. J. Marriott
65	Clifford Naylor	Fred Chess	Wm. S. Coolin
66	Robt. Bowen	Fred Chess	T. McHugh

## PLANTAGANET PRECEPTORY NO. 8

# HISTORY OF FOUNDERS

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### James Seymour

JAMES SEYMOUR was born in Limerick, Ireland, November 5, 1825 and came to Halifax in 1828. His boyhood days were spent in the Maritime Provinces. He became associated with the Toronto Globe and the Hamilton Spectator. While working for the Spectator he met Elizabeth Murton, daughter of Sheriff Murton, who later became his wife. Her father was founder of Murton Lodge of Perfection (Scottish Rite) which they named after him. There were six children by this marriage, one boy and five girls.



In 1853 he purchased the Constitutional newspaper in St. Catharines and was editor and publisher until 1871. This was a very influential weekly newspaper. In 1871 he received an appointment as collector of Internal Revenue.

Their only son, Joseph Richard Seymour, was a druggist at 51 St. Paul Street, where the Bank of Commerce now stands. He was a member of Temple Lodge No. 296 and was Master for 1887-88-89, and shortly afterwards moved to Vancouver. He was so inspired by his illustrious father that he followed his father's footsteps in Masonry and became a Mason of great renown also. He pioneered and organized Masonry for the Province of British Columbia.

### MASONIC HISTORY

James Seymour was initiated into Masonry in Barton Lodge No. 6. Hamilton, on February 13, 1850. He was a charter member of St. John's Lodge No. 231 which had their charter from the Grand Lodge of Ireland dated July 2, 1852. He was one of the first officers and was installed as Junior Deacon. He was also a honorary member of Niagara Lodge No. 2, being No. 103 on the lodge's register.

He affiliated with St. George's Lodge No. 15 and on July 7, 1857 a discussion took place for a petition to start a new lodge.

Immediately a group of St. George's members, headed by the lodge secretary, Wm. McGhie, along with James Seymour and Past Master Fred Parsons, began meeting to form a new lodge. Success was soon attained. Maple Leaf No. 103 received its charter on July 29, 1858.

In 1861, members of the two lodges, who had attained the rank of Royal Arch Masons, joined together to found Mount Moriah Chapter No. 19. James Seymour who had resigned from St. George's Lodge to help form Maple Leaf Lodge, became the charter first Principal of Mount Moriah Chapter for 1861-62. Dr. Edwin Goodman of Maple Leaf and Dr. Theophilus Mack of St. George's Lodge were also charter members.

Through 1870 a group of Masons worked toward the organization of a company to build a Masonic Temple. One of the leaders of the movement

was James Seymour. An agreement was found in the local registry office dated January 12, 1871, to form the Masonic Association of St. Catharines. He had the distinction of being the only St. Catharines resident to fill the office of Grand Master of Grand Lodge of Canada.

He was Master of Maple Leaf Lodge No. 103 for 1860 being installed December 27, 1859, and treasurer for Maple Leaf Lodge for 1862-63-64-65.

He was D.D.G.M. in 1863-64 and again in 1866-67 and was elected Grand Master of Grand Lodge of Canada for 1871-72.

In the year 1872 he was so helpful in forming Seymour Lodge No. 277, Port Dalhousie and Seymour Lodge No. 272, Ancaster that in both cases the lodges were named in his honour.

He was Grand First Principal of Royal Arch Masons in 1874.

In 1866, James Seymour along with many of the charter members of Mount Moriah Chapter No. 19 became charter members and founded Plantagenet Preceptory No. 8. He was installed the charter Eminent Commander (Preceptor) in 1866 and re-elected for the year 1867. He was treasurer for Plantagenet Preceptory in 1868-69-70-73-74-75 and V. Eminent Knight in 1874. Later he was installed Right Eminent but I cannot give date for this as history for 1876 to 1882 was not recorded.

A large portrait 3' x 5' of our highly esteemed member hangs in the Masonic Hall, Gertrude and Main Streets, Port Dalhousie Ward. This picture hung in the Masonic Temple, Davenport Road and Yonge Street, Toronto for almost a century and was given to Seymour Lodge No. 277, St. Catharines in the year 1963.

#### **JAMES SEYMOUR — The Organizer**

He helped organize St. John's Lodge No. 231 — later renumbered No. 40 — Hamilton, and founded Maple Leaf Lodge No. 103; Seymour Lodge No. 272, Ancaster; Seymour Lodge No. 277, Port Dalhousie; Mount Moriah Chapter No. 19, Royal Arch Masons, St. Catharines; Plantagenet Preceptory No. 8, St. Catharines; Masonic Temple Association, St. Catharines.

We owe a debt of gratitude to this great Mason. Every lodge that he helped to found is still flourishing and prosperous today.

As you can see he loved Masonry and was keenly interested in it. Outside of his family, it was his first and foremost thought. He made many speeches on Masonry and was a powerful and influential speaker. It was his ambition to inspire the thoughts of men to greater heights.

In religion he was a Methodist and loved to see all his family in St. Paul Street Methodist Church of which he was a member. He was a regular attendant for church devotions.

He kept a team of fine driving horses. It was a sight to behold and remember, to see the fine horses, well groomed, stepping high, with shining harness and well polished brass buckles, and a gleaming carriage coming down the street.

#### **GRANDSONS**

James Seymour has two grandsons living at the present time, Murton Seymour, a successful lawyer in St. Catharines, who was born in St. Catharines on July 6, 1892. He was one year old when his father, Joseph Richard Seymour, moved to Vancouver in 1893. In 1915, he held a commission in the



Royal Flying Corps. While in France during World War I he was with the 41st Squadron. At the conclusion of the war he held the rank of Acting Wing Commander. He was called to the Bar in 1919 in both British Columbia and Ontario. After his graduation he practised law in St. Catharines and his office is presently located on Queen Street in St. Catharines. In 1924 he was appointed to the Board of the St. Catharines General Hospital and in 1925 was appointed secretary to the Board and still holds this appointment. On October 13, 1932 he was appointed part time city solicitor until he retired in 1959. He was corporation counsel for the city until he retired in 1963. Murton Seymour is a member of Perfection Lodge No. 616 A.F. & A.M., St. Catharines.

The other grandson is Allan Seymour Notman, a prominent hardware merchant on St. Paul Street, St. Catharines for many years, now retired.

There is one grandson deceased, Richard Ansley Seymour, brother of Murton Seymour, who was assistant medical superintendent of Vancouver General Hospital. He died April 16, 1964.

## **BUSINESS CAREER**

"In 1853 when the Constitutional newspaper came into the possession of James Seymour, he made extensive additions and at present it possesses facilities for executing work cheaper, neater and with rapidity unsurpassed by any other establishment in the province. Mr. Seymour has in operation one of "Ruggles Machine Presses" which will turn out work in short order, every way superior to that executed previously. He has in his employ six workmen who rank in the highest sphere of their profession as well as the newest style of types, plain and ornamental, which enables him to accomplish the greatest difficulty peculiar to printing offices with the utmost of ease."

"The Constitutional can boast of being the greatest and best conducted paper in the Niagara Peninsula and its circulation extends to the four corners of the globe, there being many subscribers in Europe, Asia, Africa and America."

"The proprietor is noted for a courtesy and gentlemanly deportment seldom met with in newspaper publishers. He is obliging to the townsmen and strangers and doubtless ere long he will gain that reputation which he deserves and which he has so long sought for."

This article entitled "Business Career" was printed by a competitor. The St. Catharines Journal, dated August 28, 1856.

He passed on to his great reward and rest on Jan. 9, 1888, age 64 years, with interment in Victoria Lawn Cemetery, St. Catharines.

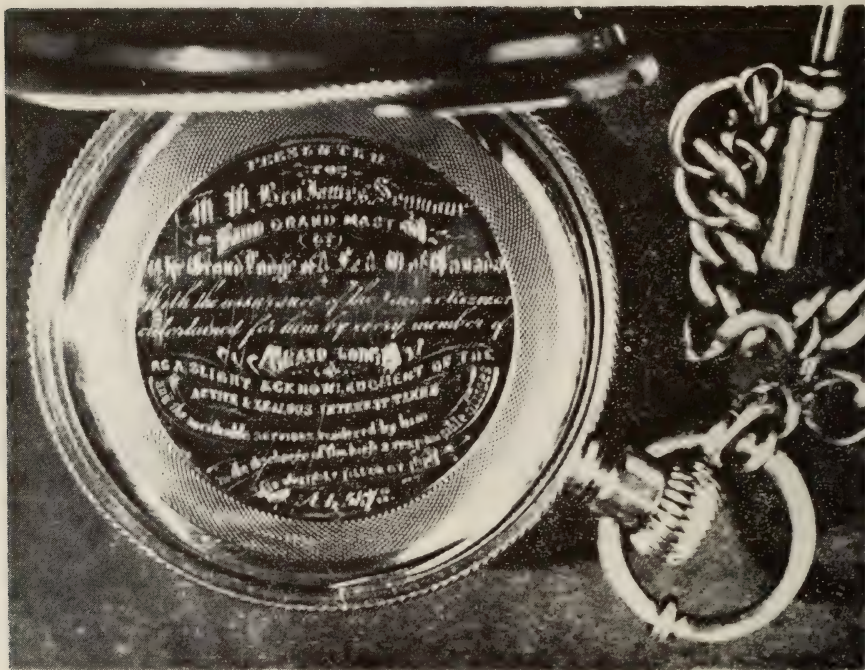
Prominent Masons and journalists came from across Canada and from the United States for his funeral to pay respects to one of our pioneers in Masonry for this district. It was one of the largest funerals in this area. The cortege winding for a couple of miles through the streets of St. Catharines.

The charter was ordered draped for a period of 30 days in remembrance of our beloved and highly esteemed member.

## **PRESENTATIONS**

On the completion of his second term as D.D.G.M. in 1867, he was presented with a most beautiful silver tea service with the inscription: "Presented to R. W. Bro. James Seymour by the brethren of the Masonic Order in Niagara and St. Catharines, June 24 AL5867." This tea service on

being examined by a local silversmith said he thought it was made of German silver and is all hand worked. To replace a similar set today, the price would be almost prohibitive. This is in the possession of his great grandson, John Allan Notman.



A solid gold watch and chain was presented to James Seymour by the Grand Lodge of Canada in 1873 with the inscription: "Presented to Most Worshipful Brother James Seymour, Past Grand Master, Grand Lodge of Canada, A.F. & A.M. of Canada, with the assurance of the great respect entertained for him by every member of Grand Lodge as a slight acknowledgment of the active and zealous interest taken and the invaluable services rendered by him in the discharge of the high responsible offices so worthily filled by him AL5873." This watch is in the possession of his grandson, Murton Seymour.

This gentleman also has in his possession a copy of the Constitutional newspaper dated October 18, 1866. This paper was given to him by the late Henry B. Burgoyne and contains a very interesting article on Masonry written by our esteemed Frater.

He dedicated himself to Masonry so that as a true apostle of Masonry he might be the better enabled to do good and live as a man should.

His was a noble character. His was a sublime mission and if we emulate his example we shall not err.

*Lives of great men all around us  
We can make our lives sublime  
And departing leave behind us  
Footprints on the sands of time.*



## Dr. Edwin Goodman

EDWIN GOODMAN was born at Grimsby, Ontario, in the year 1833. When he moved to St. Catharines he lived at 56 Ontario Street. This has been renumbered but the house stood where F. J. Murphy Garage now stands, later occupied by McCollum Motors. He was son of Mrs. Goodman and Dr. Henry Rigg Goodman

He was married twice His first wife was Caroline Elizabeth Cross of Windsor, Vermont, U.S.A. There were 5 children, 4 boys and 1 girl. On the second marriage to Jessie McCallum, there were no children.

### CIVIC LIFE



In 1877 he was elected as Alderman for St. Thomas Ward and then he was twice Mayor of St. Catharines in 1891 and 1892 and was Coroner for Lincoln County, chairman of the Board of Health and chairman of the Library Board. In over 45 years he was never out of harness in civic affairs. He was a staunch Conservative and for many years president of the Conservative Association for the County of Lincoln. He was a close friend of Sir John A. MacDonald and the leaders of his party. He was frequently asked to stand for Lincoln County in the Dominion House but he steadfastly refused.

### PHYSICIAN, ARTIST, POET and ORATOR

He was a man of most remarkable attainments, excelling in whatever he turned his hand to. He was a physician of great skill, an artist of merit, a poet of ability and an orator easily excelling all others upon the political hustings of the county. He was a writer of reputation, and so well known because of his articles in the public press, in medical journals, and in widely published magazines, that he justly earned the title of "The Learned Doctor", a title he carried with him to his grave.

### MASONIC HISTORY

He was initiated into Masonry in Maple Leaf Lodge No. 103 November 25, 1858, and raised January 20, 1859, was Worshipful Master in 1861 and treasurer for 23 consecutive years, 1867 to 1890, Very Worshipful Master in 1884 and D.D.G.M. in 1886.

He was a charter member and founder of Mount Moriah Chapter No. 19 of Royal Arch Masons, being first Principal in 1863 and District Grand Superintendent in 1882.

He was a charter member of Plantagenet Preceptory No. 8 in 1866 and was installed 1st Captain at the inauguration. He was Preceptor for ten years, 1868-69-70-74-75-76-83-84-88-89. In this body he was appointed Very Eminent but history does not record the date.

On going through some old records the writer came across an old book "Statutes for the Government of the Religious and Military Order of Masonic Knights Templar", dated December 9, 1864. This book bears the signature of



Dr. Goodman and was procured from England by him to set up the by-laws for Plantagenet Preceptory. These statutes use the original names, Eminent Commanders, etc., and the word Masonic is used in each case before Knights Templar. This was later dropped.

The Sir Knights of our Preceptory can thank Dr. Goodman for their existence today, due to his untiring efforts during the formative years.

He also organized the Masonic Compact, a benevolent society whose object was to look after the widows of departed brethren.

Dr. Goodman died April 9, 1908, age 75 years. The deceased was a staunch Episcopalian and in his younger days took an active part in the affairs of his church.

At the funeral service many of the mourners were unable to get into the church and a large and long funeral procession wended its way to Victoria Lawn Cemetery to pay their respects to our esteemed Brother.

### DR. GOODMAN, the Poet

Dr. Goodman loved to write poetry and wrote many poems showing great ability. The following poem entitled "Elizabeth" was written to his first wife two years before they were married. It was found in her scrapbook and written in 1855.

#### ELIZABETH

*When the winds sigh o'er the ocean, love,  
When stars gleam in the sky,  
Thy soothing voice breathes softly, love,  
And speaks thy loving eye;  
And I feel though far away, love,  
By fate condemned to part,  
That thy image, ever clinging, love,  
Will twine around my heart;  
'Twill guide my lonely footsteps, love,  
And shed a gentle light,  
Illumine my saddened pathway, love,  
Clad in the robes of night.  
Though tossed on time's tempestuous breast,  
Thy form alone I see;  
My heart to others calloused, love,  
Dreams think alone of thee,  
In nature, every object, love,  
By God adorned with grace,  
Transformed, assumed thy likeness, love,  
And images thy face;  
The high o'er arching vaults above,  
The moon, mild, chaste and fair,  
Shed o'er my soul thy virtues, love,  
And stamp these ever there.  
Ah! should these lines e'er meet thee, love,  
Let not displeasure swell.  
Within thy breast, but deign at last,  
A kind, though sad, farewell.*

It need hardly be said that this poetical effort is of exceptional merit.

### SON'S MEMOIRS

His son, Alfred, in writing his memoirs of his father, said:

"My father was a man of great self respect. He sometimes sacrificed

much to retain his dignity. He was always master in his own house, and as his children grew to manhood he demanded the respect due to him as head of the family, and it was given to him. He was not ostentatious in his affections, but we knew, through the stories that would leak out through our mother (Elizabeth Cross), that his love for us all was deep and strong, and was simply hidden behind a dignified reserve of manner; and when real sorrow visited us he was wondrously kind and attentive, and at the sick bed as gentle as a woman."

The sentiments the son ever held in regard to his father were admiration, respect and love, and the greatest of these was love.

## ATHLETIC SPORTS

As a patron of athletic sports, Dr. Goodman was well known, and his skill both on the ice at the old Scottish game of curling and at the bowling green in the more modern sport called forth expressions of admiration from those who witnessed it. At rifle matches he also excelled as a rifle shot and brought home a great number of trophies from these matches.

## DR GOODMAN — READY WIT

His sons, Arthur, Edward and Alfred, arrived home for an exhibition being held, called "The Made in St. Catharines Fair". The three sons weighed a total of 630 pounds, Arthur 220, Edward 210, and Alfred 200. In passing the store of an old friend, he said, "I am taking these boys as an exhibit to our 'Made in St. Catharines Fair.'" "Pretty good specimens, eh?"

He maintained his sense of humour from a boy and at the age of 14 in the year 1848 he wrote his mother, and I quote some excerpts from the letter: "Mater, Veni Huc Aleriter?"

"Mammy Dear:—

"You are staying away so long I think you must want to wean us, and we are too young for that, particularly Grandma. I should think Louisa and John who are fond of making long visits would now be satisfied with yours.

"Don't say anything but I have some fine segars locked up for my own special use."

His son, Alfred, on remarking about the letter said, "My father quoted Latin before I knew him, and was quoting Latin all the length of his days, and thus he commenced his school boy letter."

## MAYOR OF ST. CATHARINES

In 1877 he was elected as alderman and twice mayor of St. Catharines for the years 1891-1892. His son, Alfred, on writing about this, said:

"He repeatedly refused to stand for Mayor of St. Catharines until I took the matter into my own hands. The time for election was approaching, and he had been asked by friends to stand for the chief magistrateship. He stated that he would only accept the position by the unanimous consent of the electors, and he disliked the annoyance and fatigue of a political contest.

"I asked him if he would be satisfied if he were petitioned by about 500 citizens. He said he thought he would, for that should assure his election without his asking for votes. (The entire vote then was not over 3,000.) Without consulting him I circulated a petition up one street and down another. No one refusing, I soon had five hundred names on the list and calling my father into the dining-room unrolled the petition.

"Here are your five hundred petitioners asking you to stand for mayor," I said. "Do you consent?"

The son remarks, "It was a proud day for him when his father put his hand on my shoulder and said, 'I consent.'"

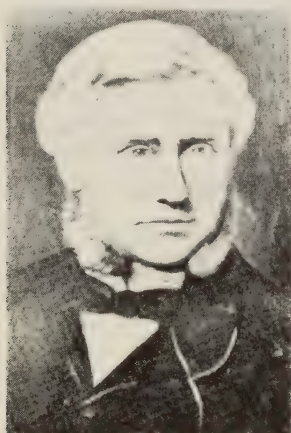
Dr. Goodman worked unceasingly and untiringly together with James Seymour and Dr. Mack as he could foresee a great future in Masonry and a large expanse in population for this great country which he loved so dearly and the Niagara Peninsula and St. Catharines in particular.

We owe a debt of gratitude to this great Mason for his foresight. Words can never express our thanks to this great pioneer of Masonry for St. Catharines.

One item of particular interest was as follows: When Dr. E. Goodman's father arrived at Hamilton, Ontario from England in 1833, he looked the land over, which is now downtown Hamilton, and was offered all the land he wanted for one dollar an acre but thought the land at Grimsby was more fertile and located there.

## Dr. Theophilus Mack

DR. THEOPHILUS MACK, one of our charter members was born April 22, 1820 in Dublin, Ireland, and at the age of twelve years came to Canada with his parents. His father, a minister of the Church of England, after having other charges, became rector of the church and chaplain of the garrison at Amherstburg.



Dr. Mack was one of the first pupils of 1837-38, he was a lieutenant in the provincial navy and subsequently he studied medicine in Upper Canada College. During the rebellion of the military hospital at Amherstburg, graduated at Geneva College, New York in 1843, obtained his provincial license and settled in St. Catharines in 1844 where he continued to practise until his death on October 24, 1881, age 61 years.

He was married in 1845 to Miss Jane Adams, a daughter of the first mayor of St. Catharines. There were no children. Dr. Mack lived in a large house named "Sunnyside" in the vicinity of the present broadcasting station CKTB, a few doors from the corner of Yates and St. Paul Streets.

In 1856, Dr. Mack became interested in developing the mineral waters of St. Catharines. He was at first associated with Colonel Stephenson, and in 1864 he erected "Springbank" termed one of the finest thermal establishments in America. Springbank became in its later days the first Ridley College.

Dr. Mack had great foresight in the founding of the nurses training school which was named after him. He was an outstanding surgeon and gynaecologist. He wrote poetry and had marked artistic ability, a scholar with a rare gift in the use of words and possessed a keen sense of humor.

On his demise on October 24, 1881 he was buried in Victoria Lawn Cemetery, St. Catharines.

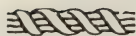


## MASONIC HISTORY

Dr. Mack was a member of St .George's Lodge No. 15 A.F. & A.M. He was a charter member of Mount Moriah Chapter No. 19 Royal Arch Masons, also a member of Buffalo Chapter No. 71 of Royal Arch Masons. Dr. Mack was the first Scribe E of Mount Moriah Chapter when inaugurated in 1861. Later in 1866 he was a charter member and helped to found Plantagenet Preceptory No. 8, St. Catharines. He was installed 2nd Captain at the inauguration of Plantagenet Preceptory. He was a member of Lake Erie Commandery, Buffalo.

### *References*

- Grand Lodge Proceedings
- St. Paul Street United Church History
- Archives, St. Catharines City Hall
- Dominion Archives, Ottawa
- Micro Film Journal Newspaper, St. Catharines Library
- Goodman Family History by Alfred Goodman
- History of St. Catharines General Hospital
- History of St. George's Lodge
- Funk & Wagnall's Encyclopedia





#### OFFICERS — 1966

Front Row, left to right: F. Smith, W. Rudge, W. Pharoah, R. Bowen, C. Naylor, L. Pharoah, J. Simmers. 2nd Row: D. Wiley, K. Burtch, G. Corbin, L. Staff, H. Ballantyne, E. Greer. 3rd Row: J. Vass, F. Chess. Absent W. L. O'Neill.



#### PRECEPTORS

Front Row, left to right: L. Phillips, A. E. Turner, J. Simmers, R. Bowen, C. Burch, B. Fetterley, E. Shrum. 2nd Row: J. Wismer, C. Naylor, C. Baum, L. Pharoah, F. Chess, E. Greer. Absent: F. Wilson, C. Weaver, J. P. Hudson, H. Johnson, E. Worley, W. Coolin, E. Shields.



EM. KT. EVANS F. GREER  
Historian





Historical Sketch  
of  
Sussex Preceptory  
No. 9

**Knights Templar**



**SHERBROOKE, QUEBEC**

**1867 to 1967**

**INSTITUTED May 25th 1867**

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**As compiled by**

**Eminent Knight J. Ross Beattie**

## PREFACE

In an attempt to trace the history of Sussex Preceptory No. 9, an effort has been made to contact members acquainted with the events of the earlier years to form a foundation upon which to build. However, it must be realized that the silent scythe has been most active among such members, to such an extent that the remaining source of information at present is none other than that of the minute books as recorded throughout the passing years.

From the records available, it appears that there was only one break in the recording of events. This unfortunate gap occurred during the years in which the Preceptory was making fruitless pilgrimages from Stanstead to Dunham; Dunham to Montreal; Montreal to Stanstead.

The use of "The History of the Sovereign Great Priory of Canada Knights Templar (1855 - 1905)"

by

M. Em. Kt. Reginald V. Harris, Grand Historian, Q.C., D.C.L., G.C.T. is gratefully acknowledged.

January 4, 1917. It is recorded that the Em. Preceptor E. N. Trenholme, appointed a committee to consider the question of a jubilee celebration, it being almost fifty years since this Preceptory was chartered. However, at a later assembly of the same year, after mature deliberation on the advisability of holding such a celebration, it was resolved, due to the unsettled state of the war, and the world in general, to postpone this activity until after the cessation of hostilities. One notes from the records that this celebration was never held.

As early as 1916, a motion by V. Em. Kt. George Ogston, one of the pillars of Knight Templarism in the Sherbrooke area for over forty-five years, was introduced to set up a plan with a view to act in conjunction with other Masonic committees with reference to the securing of a Masonic Temple. This fact was not to materialize until approximately eight years later.

Several times, one learns from the recorded minutes of the



regular assemblies, a committee was drawn up to set about compiling the history of Sussex Preceptory during its earlier years, yet no record of any such achievement is to be found. Several verbal reports were made during regular assemblies, or at such times as a notable distinguished visitor was in attendance, but no record was established to assist in compiling this account.

R. Em. Kt. C. J. Jarjour, Chairman of the present "Centennial Committee" has requested permission to express his thanks, on behalf of his Committee, as well as that of all Fraters of this Preceptory to the Compiler of this Historical Sketch, Em. Kt. J. Ross Beattie, for his interest, effort, and time spent in collecting and assimilating the data and pertinent information to render this effort a reality.

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So live that you are known for your deeds, not your mortgages.

When the other fellow acts that way, he's ugly; when you do it, it is nerves.

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**Em. Sir Kt. WILLIAM B. COLBY**

First Presiding Preceptor of Plantagnet Preceptory,  
subsequently renamed Sussex Preceptory No. 9, K.T.

## SUSSEX PRECEPTORY No. 9 K. T.

At a meeting of members of the Palestine Commandery No. 5 of St. Johnsbury, Vermont, residing at Stanstead, Province of Quebec, Canada, the feeling prevailed that the interests of the Order would be promoted by the establishment in this part of the Dominion of Canada of a Commandery of the Civil, Religious and Military Orders of the Temple and that of the Knights Hospitalers of St. John of Jerusalem.

On the 25th day of the month of May, 1867, A. O. 749, Em. Frater William James Bury McLeod Moore, Provincial Grand Commander and Provincial Grand Prior of the Dominion of Canada of the Royal Exalted Religious and Military Orders of Masonic Knights Templar and Hospitalers of St. John of Jerusalem, Palestine, Rhodes and Malta, in England and Wales, granted a dispensation to the Sir Knights William Benton Colby, Frederick David Butterfield, Charles Hollis Kathan, George Daniel Wyman, Squire Wright Taylor, Robert Cooney Parsons and Lafayette Buck full power and authority to assemble and establish an Order under the name and style of the Plantagnet Encampment.

Frater W. B. Colby proceeded to Montreal where he was installed Em. Commander at the British Masonic Chambers by Colonel Moore. On his return, he summoned a meeting of Plantagnet Encampment to be held at the Masonic Hall, Stanstead, Quebec, on the 24th of January, 1868, and installed the following officers:

Frater Frederick David Butterfield - First Captain

Frater Charles Hollis Kathan - Second Captain

Frater George Daniel Wyman - Prelate and Registrar

Frater Squire Wright Taylor - Captain of Lines

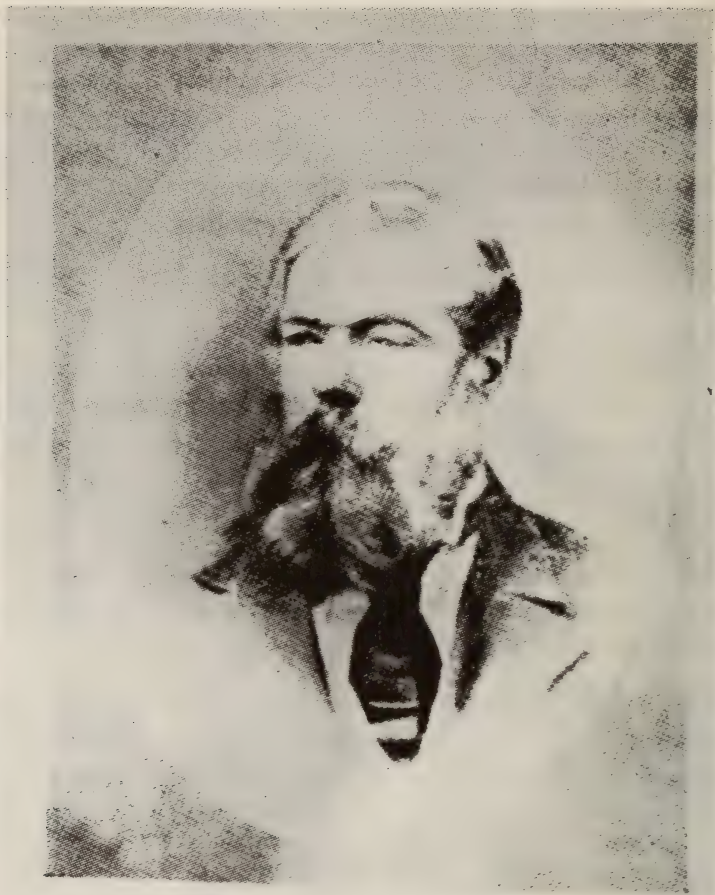
Frater Robert Cooney Parsons - Expert

Frater Lafayette Buck - Treasurer

Frater John Hamilton Graham

Frater Isaac Henry Stearns





**Provincial Grand Commander,  
Rt. Em. Col. W. J. B. McLEOD MOORE**

who installed  
the first presiding preceptor  
of Sussex Preceptory No 9, K.T.

A committee consisting of the Em. Commander and Prelate was appointed to draft by-laws and rules for the government of this Encampment, the same to be submitted, and if found acceptable, forwarded to the Provincial Grand Prior for his approval.

February 5, 1868, a special communication from the Em. Grand Commander of Canada, Col. W. J. B. McLeod Moore, informed the Em. Commander that in consequence of there already being a PLANTAGNET Encampment at St. Catherines, Ontario, this Encampment would in future bear the name of "SUSSEX" Encampment.

The fee of this Encampment was:— Every Companion shall previous to his installation pay the sum of Twenty-five dollars, which sum shall include all fees due the Grand Conclave for registration, Certificate, etc. Five dollars of the above sum shall accompany the application and shall in every instance, be returned in case of rejection. The dues shall be two dollars payable at the Regular Assembly of each year. The Registrar and Equery shall be exempt from the payment of dues — and the Equery shall received an allowance of one dollar for every assembly that he attends in the performance of his duty.

Assemblies are to be called for Wednesday next preceeding the full moon of the months of March, June, September and December at such hour as the Presiding Preceptor may deem suitable.

Unfortunately, interest lagged and numerous transfers of members to other centers gave the Encampment many anxious moments. After an urgent request had been submitted to the Em. Grand Commander, a special dispensation was granted to allow the Encampment to transfer its place of assembly from Stanstead Village to Dunham, Quebec. Property to the value of \$407.00 in Encampment equipment was moved to the new site, January 23, 1874.

Indolence and feeble attendance continued to haunt the Order at its new station, to such an extent, that a further dispensation was sought and granted on March 25, 1875, to allow the Encampment to transfer to Montreal, where it was hoped a resuscitation of life and interest would ensue. Here the Order almost died !

A report of the Provincial Grand Prior, Rt. Em. Knight W. B. Simpson, on October 11, 1878, reads as follows:— "Sussex Preceptory of this city, has not, so far as I am aware, held a meeting during the past year — nor do I anticipate that it will succeed in this city — one Preceptory being, in my opinion, amply sufficient; and I would strongly recommend that the Preceptor and his officers remove their Preceptory either to Sherbrooke or Stanstead, where they would have a very much larger field of usefulness open to them."

Discouraged, but not defeated, the Preceptor and his officers decided to request permission to return to the environment from whence they originally came, namely Stanstead Village. The Grand Prior of Canada keenly desirous that the Order should continue to live and grow, granted special dispensation for the return of the Order to its place of birth. Such was ordered on March 18th 1880. So ended six years of useless pilgrimage.

It is to be regretted that in the many transfers from pillar to post, the minutes of the meetings during which time the Preceptory dwelled in Dunham are unavailable, thus breaking a valuable link in the history of Sussex Preceptory.

A shadow of gloom enveloped the Preceptory when, on February 24th, 1884, one of the founders of this Order, at the full age of 51, Em. Sir Knight William B. Colby, responded to a summons from the Great Captain of Our Salvation. A man of honour and sincere devotion to principle departed from his earthly labours.

Sussex Preceptory continued to experience growing pains, so a decision to transfer the place of meeting to Sherbrooke was requested. Dispensation was granted and permission from the Grand Chancellor arrived April 30th, 1900.

The first assembly at this new site was held in the Masonic Hall, on May 24th, 1900. As a result of the transfer, attendance improved and the Preceptory appeared to resume new life after many difficult years of bare survival.

A gala event in the life of Sussex Preceptory occurred on November 1st, 1900, when an invitation was extended to several of the neighbouring Preceptories and Commanderies, requesting that the Fraters undertake a pilgrimage to Sher-





**Most Eminent Knight W. E. MONTGOMERY**

SUPREME GRAND MASTER 1965-67

brooke. Many distinguished Fraters answered the call and a brilliant parade was led to the strains of appropriate music from the Band of the 53rd Battalion through the streets of Sherbrooke. It is reported that the local citizens admired the splendid performance of the Sir Knights. Even the local Press supported the demonstration and declared the parade to be one of the finest ever witnessed in the Eastern Townships.

This same year, Sussex Preceptory No. 9, received special dispensation to appear in uniform in public for the first time. The purpose of the plan was to make its first visiting pilgrimage to Newport, Vermont, where the Fraters were the guests of Malta Commandery No. 10. A goodly number of Fraters responded to the invitation and assembled at the Sherbrooke House, whence they proceeded to the station to board a special coach placed at their disposal. Upon arrival, the Newport Band and a delegation from Malta Commandery were on hand to welcome the visitors. A group of over two hundred Knights marched to the strains of military music to Malta Commandery Hall, where the visitors were treated to a brilliant exemplification of the Most Illustrious Order of the Red Cross and of the Temple. It is reported that the excellent calibre of the work performed was surely a revelation to many of the visiting Fraters.

Good Friday, April 10th, 1903, recorded the first district meeting for Sussex Preceptory. Visiting delegations from Quebec, Montreal and Newport, Vt. were suitably received by Rt. Em. Sir Knight H. E. Channell, Presiding Preceptor and his officers. Among the distinguished guests received were the Provincial Prior of the Province of Quebec, Rt. Em. Sir Kt. Joseph I. Phillips and the Supreme Grand Master, Most Em. Sir Kt. David L. Carley. Also Rt. Em. Sir Kt. Col. Ray of Rhodes Preceptory No. 23 of Port Arthur, and last, but not least, our esteemed Sir Kt. John B. Keating, British Vice Consul of Portland, Maine, an honorary member of Sussex Preceptory No. 9.

The records report a short account of a Pilgrimage to attend an assembly of the Sovereign Great Priory at Sarnia, Ont. on August 12th, 1903. The Fraters and their lady friends to the number of twenty-five assembled at the Grand Trunk Station, on Monday, August 10th, leaving by the 3:30 p.m. express; a special pullman being provided for the party. After a pleasant journey with short stops at Montreal and Toronto for refresh-





ments, the delegation arrived at London about midday on Tuesday where they were the guests of, and entertained with splendid hospitality, by the Fraters of Richard Coeur de Lion Preceptory No. 4 of that city for the remainder of the day, leaving in company with them the next morning for Sarnia where they arrived about ten o'clock; and where they were welcomed by the Fraters of St. Simon of Cyrene Preceptory No. 37. Due to a shortage of hotel accommodation, they were sent across the river to Port Huron where they received every attention, and where they had an opportunity of extending their acquaintance with American Knights Templarism, by meeting many Fraters of Port Huron Commandery No. 7. After spending a week on the journey, they arrived home happy and overjoyed at having had the opportunity of tasting varied and uninterrupted pleasure, not the least of which was the more fuller realization of the fact that Knights Templarism wherever met is living up to the honourable and time honoured traditions of the institution.

Rt. Em. Kt. Ames reported on behalf of a joint committee, appointed to consider the question of securing new rooms for Lodge purposes, as the committee considered it desirable to move, and that they had arranged with the "Record" people to add another storey to their building now under construction, and to finish off the said storey in a suitable and satisfactory manner for the purpose required, also wired for the necessary electric lighting and a proper system of ventilation installed; that an agreement had been signed leasing the flat for a period of five years at an annual rental of four hundred dollars, including heating.

As Sussex Preceptory was enjoying years of prosperity, it was resolved that a permanent fund be established and that the sum of three hundred dollars be set aside to form the nucleus of such a fund. This fund was to be augmented from time to time as the finances of the Preceptory permitted. The revenue arising from the said fund was to be used for charitable purposes, or for expenses actually necessary to carry on the work of the Preceptory. The capital was to be used only in the case of dire necessity, and then, only upon the unanimous vote of the Preceptory after notice of motion had been given setting forth the necessity for such action and inserted in full in the notice calling the assembly at which such resolution was to be voted upon.

March 4th, 1915, the Presiding Preceptor informed the assembled members of Sussex Preceptory of the death of Rt. Em. Sir Kt. H. A. Channell, one of the "fathers of Templarism" in the Sherbrooke area, which occurred in the Sherbrooke Hospital in late February. His remains were laid to rest in Stanstead with full Masonic honours, Sussex Preceptory forming an escort assisted by a representation from Malta Commandery, Newport, Vt.

As the first World War had been raging for several years, and many of the Fraters from this Preceptory were serving on active duty overseas, it was resolved to write off the dues of any member serving on active duty with the overseas forces.

A letter from Sir Kt. Lieutenant Avery arrived requesting the Preceptory to see what could be done to furnish socks urgently needed by the members of his Company overseas. The matter was promptly dealt with and a liberal donation was voted to cover the cost of one hundred and fifty pairs.

The minutes of the regular November assembly, 1919, record that a resolution was passed affecting Article 12, Section 1 of the By-Laws of this Preceptory. It was resolved that : every candidate for installation shall pay the sum of One Hundred Dollars previous to receiving the Illustrious Order of the Red Cross, which fee shall include fees due to Sovereign Great Priory for registration and certificate, a copy of the Statutes and By-Laws, white Mantle, Star; also the following uniform : chapeau, cap, belt and sword with case.

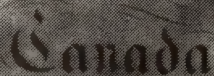
Sussex Preceptory No. 9 K.T. held its last assembly in the "Record" Block on September 27, 1923.

The place of assembly was transferred to a new Temple located on Montreal Street, October 4, 1923.

The Registrar reported at the regular November assembly that membership in Sussex Preceptory No. 9 had reached a grand total of 224 members. It is to be noted that at this same meeting, a resolution, raising the dues from five to seven dollars annually, was passed. Also, in future, no Frater would receive his uniform until he had received the Order of Malta.

The regular November assembly of 1932 proved to be one of historical importance to Sussex Preceptory, as the Supreme Grand Master, on his official visit, presented Rt. Em. Kt. W. R.





**Stadium**  
 Original and improved  
 Patent for the  
 year of 1881  
 and 1882  
 of the  
 year of 1881  
 and 1882

To All Whom It May Concerne  
and more particularly to the Right Honorable of the Royal Exchequer  
Chancery and High Court of Common Pleas in London  
Hospitalers of St John of Jerusalem in the City of Malta

Health - Peace - Good-will

[illegible]

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## ORIGINAL CHARTER



Elliott with the Jewel of a Provincial Grand Prior, this being the first time that such a presentation was ever made to any member of this Preceptory.

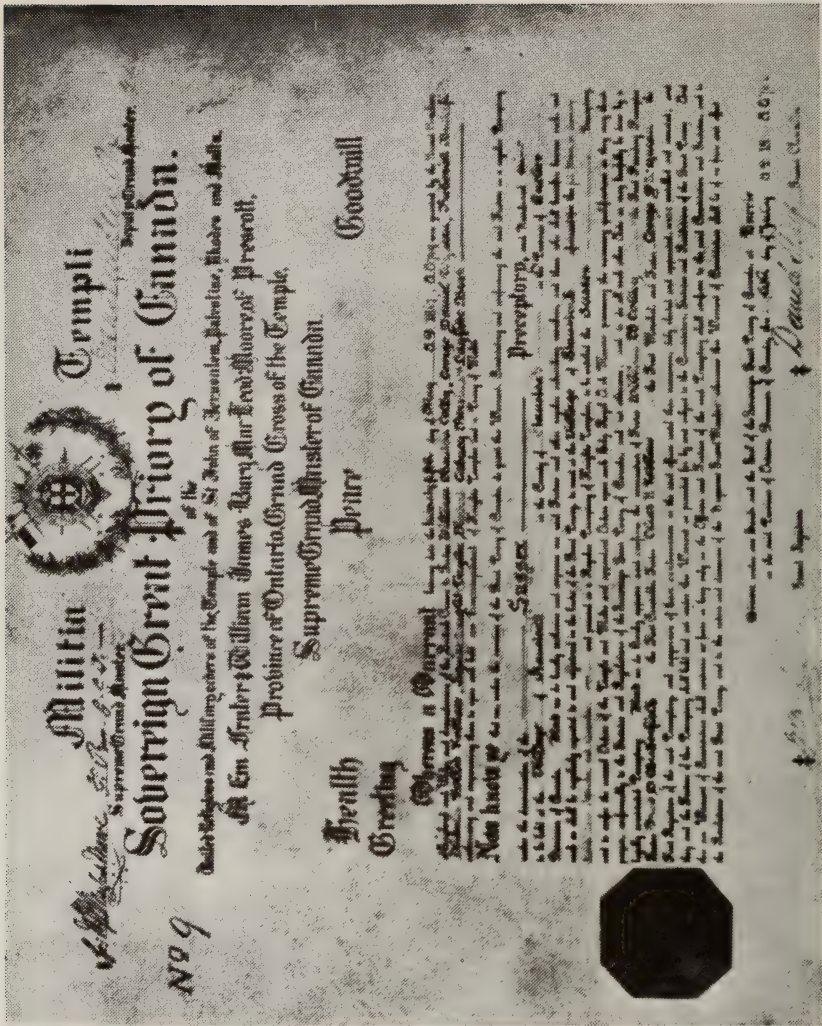
The Presiding Preceptor, at the regular February assembly, 1936, made reference to the death of our Beloved Ruler, King George V, on January 20th, 1936, and he called upon the Fraters to stand and observe the customary interval of one minute's silence in memory of our Late King. The altar was ordered draped for a period of three months.

Sussex Preceptory was now experiencing a period of "lean years", as many of its members had reached the age when they were applying for life membership, while many others were experiencing financial embarrassment due to the depression of the early thirties, it was resolved to reduce the admission fee to seventy-five dollars, in order to encourage prospective members to seek enrolment in the Preceptory.

June 4th, 1936 records a further move to reduce the admission fee to fifty dollars which would entitle the aspirant to the benefit of all the Orders, fee to The Sovereign Great Priory, Registration, Certificate, white Mantle and Star, copy of the Statutes and By-Laws.

The financial pinch was really being felt as the November 4th meeting, 1942, records that a notice of motion was given that at the next regular assembly it would be moved to instruct our Temple Director to vote for the sale of the Temple at a price not less than fifteen thousand dollars. This motion was passed at the subsequent regular meeting by a standing vote of the Fraters.

Attendance at the regular assemblies dropped to such an extent that the Presiding Preceptor became alarmed and saw fit to speak to the Fraters present on the indifference of so many members of Sussex Preceptory. However, it must not be forgotten that the members of this Preceptory lived as far away as Megantic to the east, and Cowansville and Farnham to the west. The Provincial Grand Prior, on the occasion of his official visit at this same meeting, expressed regret that no candidate was available, however, the officers demonstrated their worth by exemplifying the Novice portion of the Order of the Temple. Needless to say, the distinguished visitor was greatly impressed by the efficient and skillful manner in



ACTUAL CHARTER

which the officers exemplified the work. Steps were subsequently taken to encourage R.A.M. members to seek enrolment in the Order, otherwise within four years, the active membership would drop to nineteen, due to the number who would be eligible for life membership and not counting those who might be summoned by the Great Captain of our Salvation to meet with Him in the Celestial Conclave.

Sussex Preceptory suffered a great loss with the death of Rt. Em. Kt. Rufus Whitney, on September 5th, 1948. This highly esteemed Frater had given freely of his time, energy and talent to help Sussex Preceptory grow through the years.

At this period it is to be noted that the financial status of the Preceptory was becoming rather lean. It was resolved to contact each of the Fraters with a view to requesting from two to five dollars from each one. This was to be called "Operation Back-Log" and was an attempt to stabilize the finances of the Preceptory.

The regular December assembly, 1951, entertained a motion to have the By-Laws of Sussex Preceptory revised and printed, as many individual changes had been brought about during the past years. This revision was to incorporate all amendments to date and to bring the existing By-Laws into accordance with the Statutes of The Sovereign Great Priory. These By-Laws were subsequently submitted to The Sovereign Great Priory, accepted and adopted as official. The printing of three hundred copies cost \$56.00.

The Fraters of Sussex Preceptory assembled on February 10th, 1952, to attend Divine Service at Trinity United Church where a memorial service to His Majesty, the Late King George VI was observed. Rt. Em. Kt. H. S. Pye, Presiding Preceptor, ordered the draping of the altar, out of respect for the Past Grand Master of the Knights Templar of England, His Late Majesty King George VI.

Sussex Preceptory was informed on December 1, 1955, by the Sherbrooke Temple Board that the Preceptory's lease on the Montreal Street quarters was to be terminated as of June 30th, 1956.

December 6th, 1956, Sussex Preceptory held its first regular assembly in the new Masonic Temple, Prospect Street,



to which the Order was transferred and where it has continued to function to the present date. Distinguished visiting Fraters present at the opening ceremony of these new quarters were the Provincial Grand Prior, Rt. Em. Kt. Walter E. Montgomery, Rt. Em. Kt. E. S. Beckstead and Em. Kt. P. Booth from Richard Coeur de Lion Preceptory No 7, in Montreal. As this was the occasion for the installation of officers for the ensuing year, the Provincial Grand Prior, Rt. Em. Knight W. E. Montgomery assumed the office of Installing Preceptor, and assisted by Rt. Em. Sir Knight E. S. Beckstead, each performed his role in his customary noble, efficient and inimitable manner.

As few events of historical importance in the life of Sussex Preceptory have occurred during the past decade and as the Centennial Year is at hand, there remains little but to sum up some of the more important aspects of the activities of this Order. The Fraters of Sussex Preceptory have been invited frequently, during the past century of its existence, to provide an Escort, or Guard of Honour, at the Annual Church Parade of most of the Masonic bodies in the Eastern Townships. It is noted that the Presiding Preceptor, on the occasion of such invitations, always exhorted the Fraters to make a valiant effort to comply with the request.

The records show that material and monetary assistance have been tendered unselfishly, on many occasions, to the "poor widow and the helpless orphan".

One learns with a certain pride and euphoric sensation, that a warm, cordial and fraternal relationship has existed throughout the years between the Fraters of the four Preceptories of the Province of Quebec. The fact must not be overlooked, that on occasions, too numerous to mention, the Fraters from Richard Coeur de Lion No. 7; William de la More the Martyr No. 25, and Melita No. 63, have individually or severally journeyed to Sussex Preceptory No. 9 of Sherbrooke, to assist with, or to exemplify in full, the various orders of the United Order of the Temple and the Order of Malta. We take this opportunity to express our sincere thanks to, and grateful appreciation of, all those Fraters who have assisted us in our work throughout the past years in the cause of, and for the advancement of Knight Templarism. Long may these friendly relations continue to exist !



**Front Row :** Kts. Charles Gower, Alex Rowat, H. A. McCullough, Rt. Em. C. J. Jarjour, P.G.P., Em. J. Ross Beattie, Em. E. N. Fidler, V. Em. D. C. Bloomfield.

**Second Row :** Em. W. J. Ross, Kt. E. R. Wray, V. Em. B. Woolgar, Rt. Em. R. H. Stevenson, Rt. Em. H. S. Pye, Rt. Em. H. J. Moffatt, Kt. E. D. Bradley.

**Third Row :** Kts. Wm. Lavallee, George Kandalaft, Lawrence Copping, J. MacDonald, Alex. Jarjour, George Halliday.

# PRECEPTORS

* M. Em. Kt. I. H. Stearns	Charter
* Em. Kt. W. B. Colby	1867, 1868, 1869, 1872, 1883
* V. Em. Kt. C. H. Kathan	1870, 1871, 1883
* Em. Kt. E. Kemp	1874
* V. Em. Kt. E. H. Goff	1875, 1876
* V. Em. Kt. A. H. Gilmore	1877, 1878
* Em. Kt. T. Wood	1879
* Rt. Em. Kt. E. R. Johnson	1880, 1881, 1882
* V. Em. Kt. S. Lebourveau	1884
* Rt. Em. Kt. H. E. Channell	1885, 1903, 1904
* Em. Kt. C. O. Brigham	1886
* Em. Kt. M. B. Schofield	1887
* Rt. Em. Kt. F. D. Butterfield	1888
* Em. Kt. G. D. Wyman	1889
* Rt. Em. Kt. A. N. Thompson	1890, 1898, 1899
* Em. Kt. R. C. Parsons	1891
* V. Em. Kt. W. M. Pike	1892
* Rt. Em. Kt. A. Ames	1893
* V. Em. Kt. G. L. Pinkham	1894
* V. Em. Kt. H. A. Channell	1895
* Em. Kt. C. M. Thomas	1896, 1897
* Em. Kt. F. G. Butterfield	1900
* Rt. Em. Kt. H. Spencer	1901
* Rt. Em. Kt. W. C. Fuller	1902
* V. Em. Kt. A. O. Norton	1905, 1906
* Rt. Em. Kt. J. McMorine	1907
* Em. Kt. F. H. Bradley	1908
* V. Em. Kt. M. B. Rice	1909
* Rt. Em. Kt. P. L. Baldwin	1910
* Rt. Em. Kt. W. G. Cross	1911
* V. Em. Kt. H. B. Lovell	1912
* Rt. Em. Kt. E. J. Astell	1913, 1917
* Em. Kt. T. L. Jackson	1914
* Rt. Em. Kt. D. H. McLeod	1915
† Em. Kt. E. N. Trenholme	1916
* V. Em. Kt. G. Ogston	1918, 1919
† Em. Kt. J. W. Brill	1920
* Em. Kt. H. W. Welsh	1921
* Em. Kt. G. Pearson	1922
* Em. Kt. J. Fales	1923
* Em. Kt. J. V. Ames	1924
† Em. Kt. H. W. Dolloff	1925
* Em. Kt. W. W. Shaw	1926
* Rt. Em. Kt. R. P. Whitney	1927, 1938, 1946
* Em. Kt. S. C. Smith	1928
* Rt. Em. Kt. W. R. Elliott	1929
* Em. Kt. G. S. Anderson	1930
Em. Kt. L. Stevenson	1931
Rt. Em. Kt. J. W. Blake	1932
Rt. Em. Kt. H. R. Stevenson	1933



* Rt. Em. Kt. R. W. Reed	1934
† Em. Kt. H. R. Henry	1935
V. Em. Kt. G. H. Mulvagh	1936, 1937
V. Em. Kt. E. A. Johnston	1939
† Em. Kt. G. E. Liddell	1940
Em. Kt. W. M. Hall	1941
° Em. Kt. J. E. O. Nelson	1942
Rt. Em. Kt. H. J. Moffatt	1943
Em. Kt. S. A. Belmont	1944, 1945
† Em. Kt. W. Eaves	1947
* Rt. Em. Kt. W. J. Edwards	1948
Em. Kt. G. B. Newman	1949
Rt. Em. Kt. H. S. Pye	1950, 1951, 1963
Rt. Em. Kt. R. E. White	1952, 1953
Rt. Em. Kt. W. F. H. Lambert	1954
* Em. Kt. D. G. Timmons	1955
Rt. Em. Kt. E. L. Gilbert	1956
V. Em. Kt. B. Woolgar	1957
Em. Kt. D. H. Galbraith	1958
Em. Kt. G. R. Lessard	1959
Rt. Em. Kt. C. J. Jarjour	1960
Em. Kt. W. J. Ross	1961
V. Em. Kt. D. C. Bloomfield	1962
Em. Kt. E. N. Fidler	1964
Em. Kt. J. R. Beattie	1965, 1966
Em. Kt. A. Rowat	1967

\* - deceased

† - suspended

° - withdrawn

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### The Moral Code of Knight Templarism

It encompasses the highest moral law and will bear the test of any system of ethics or philosophy ever devised for the uplift of man.

Its requisites are the things which are right, and its restraints are the things which are wrong.

Inculcating the principles of Justice, Truth and Liberty, enjoying sentiments of exalted benevolence, encouraging all that is good, kind and charitable, condemning all that is cruel and oppressive, its observance will elevate and enhance everyone under its influence.

To do good to others, to forgive antagonists, to love neighbours, to restrain passions, to honour parents, to respect authority and the property of others, to return good for evil; to refrain from causing anger, bearing false witness, lying or stealing — these are the essential elements of the moral law.

**Supreme Grand Master:**  
M. Em. Kt. W. E. Montgomery

**Deputy Grand Master:**  
Rt. Em. Kt. Dr. C. A. Bell

**Grand Chancellor:**  
M. Em. Kt. C. E. Wells

**Provincial Grand Prior:**  
Rt. Em. Kt. C. J. Jarjour



**Presiding Preceptor:**  
Em. Kt. A. Rowat

**Preceptor:**  
Em. Kt. J. R. Beattie

**Constable:**  
Sir Kt. C. Gower

**Marshall:**  
Sir Kt. I. Richards

**Sub-Marshall:**  
Sir Kt. Rev. J. D. R. Franklin

**Registrar:**  
Sir Kt. H. A. McCullough

**Treasurer:**  
Em. Kt. E. N. Fidler, Jr.

**Chaplain:**  
V. Em. Kt. D. C. Bloomfield

**Captain of the Guard:**  
Sir Kt. L. Gregory

**Almoner:**  
Sir Kt. G. Kandalafit

**1st Standard Bearer:**  
Sir Kt. J. McCabe

**2nd Standard Bearer:**  
Sir Kt. E. Wray

**Sword Bearer:**  
Sir Kt. M. Salvas

**Organist:**  
Sir Kt. I. Richards

**Guard:**  
Sir Kt. H. Richards



**Auditors:**  
V. Em. Kt. B. Woolgar  
Em. Kt. W. J. Ross

No. 86



THE STORY OF  
Lodge "Glittering Star"

No. 322 (Irish)  
(1759 - 1966)

AND  
The Beginning of Knight  
Templary in Canada

*by*  
Reginald V. Harris, P.S.G.M. (Can.)



**The Knight Templar degree or order was undoubtedly conferred for the first time in North America, in Halifax, in Nova Scotia, by a Lodge in the 29th Regiment of Foot of the British Army.**

Here is the story:

The 29th Regiment of Foot (now known as the Worcestershire Regiment) was originally raised by Col. Thomas Farrington of the Coldstream Guards under a Royal Warrant dated February 16th, 1694, and was known as "Farrington's Regiment" in accordance with the existing practice of calling regiments after their Colonel. In 1698 the regiment was disbanded and many of the men were drafted into the 2nd "Queen's," and the officers being placed on half-pay.

In March 1702 the Regiment was re-formed under its first Colonel (Farrington) and in August was transferred to Ireland. In 1704, the Regiment landed in Flanders where it formed part of the Army of the Duke of Marlborough, taking part in the great victory of Ramillies, giving to it its first battle honour. From 1711-13 it was stationed at Gibraltar; from 1713-28 the Regiment was again in Ireland and from 1727-45 it was again stationed at Gibraltar.

### **Louisbourg and Halifax:**

In October 1745 the Regiment, then known as "Fuller's" was ordered to Louisbourg in Cape Breton for garrison duty. Stormy weather obliged the transports to stop at the Leeward Islands, and afterwards in Virginia, where they were stationed from December 1745 to April, 1746, the Regiment eventually reaching Louisbourg in May. Here it remained until 1749, when Cape Breton was returned to France under the Treaty of Aix-la-Chapelle (1748) and the Regiment was transferred to the new settlement of Halifax, where the men were employed in cutting down trees and clearing the ground. In 1750 the Regiment returned to Ireland.

### **In Ireland:**

The Regiment remained in Ireland from 1750 to 1765. During the summer of 1758, the Regiment was encamped with the 10th Foot at Kilkenny, after which it marched to Dublin. In 1759 the 29th returned to Kilkenny, and joined the camp formed at Bennett's Bridge, after which it took up quarters at Clonmel, Cashel and Athy.

### Lodge No. 322. (Ireland):

While at Kilkenny, a Warrant, No. 322, from the Grand Lodge of Ireland, dated the 3rd of May, 1759, was issued for a Masonic lodge in the regiment. This Warrant was issued to George Macartney as Master and Alexander Wilson and Joseph Alcock, Wardens, and it is under this same warrant that Freemasonry has continued with one interruption, to work from that date, May 3rd, 1759, to this present date. Between 1759 and April 1763 no less than 54 brethren were registered in the books of the Grand Lodge of Ireland.

The principal officers of the Lodge, according to the Grand Lodge of Ireland records during this period were:

Master	S. W.	J. W.
May 3, 1759		
Geo. Macartney	Alex Wilson	Joseph Alcock
June 24, 1760		
Alex Wilson	John Lesson	James Hooton
Dec. 25, 1760		
Joseph Alcock	—	—
June 24, 1762		
James Hooton	Thos. Nevill	Wm Clinton
June 6, 1762		
—	Lt. K. A. Price	Alex Daniel
June 24, 1764		
Alex Daniel	—	—

### In Nova Scotia:

On the 16th of January, 1761, George, Lord Forbes (afterwards the Earl of Granard) was appointed to command the Regiment, vice Major-General Boscawen, transferred to the 23rd Royal Welsh Fusiliers. New colors were that year presented to the 29th. In 1762 the Regiment left Galway for Londonderry and Belfast, and, in the following year, it was quartered at Dublin.

Leaving Dublin in May 1765, the Regiment marched to Cork, where on the 5th of June it embarked on board H. M. S, "Thunderer" (74 guns, Captain Hood) for transfer to Halifax where the headquarters were established, detachments being sent to Annapolis Royal and Fort Cumberland. The regiment was placed on the British establishment from 17th July, 1765, the day after its landing in Nova Scotia, and consisted of nine companies, each of two sergeants, two corporals, one drummer and 47 privates.

## **To New England:**

On account of apprehended disturbances in New England, orders were sent to General Gage, the Commander-in-Chief for North America, to dispatch troops from Halifax to Boston. These reinforcements, which consisted of the 14th and 29th regiments, the grenadier and one company of the 59th, and a company of Artillery, disembarked at the Long Wharf, Boston, on the 5th of October, 1768, and marched with drums beating, fifes playing and colours flying by King Street to the Common, where the 29th, having brought their field equipage with them, encamped with the Artillery, the 14th being lodged for the night in Faneuil Hall. On the 15th, His Excellency General Gage, having arrived from New York, was received by the troops under arms on the Common, and reviewed the 14th and 29th regiments. On the 29th of October the regiment broke up its encampment and took up quarters in a large store by Green's Lane, belonging to Major Green, distiller, and in a house in New Boston belonging to Mr. Forest. Early in the year 1769, the regiment was quartered at Castle William, at the entrance to the harbour.

### **14th Regiment:**

The first Masonic Lodge formed in the 14th Regiment than known as Herbert's Foot, was No. 211 (Irish) warranted in 1750. In 1759 the brethren in the Regiment obtained a second warrant No. 58 from the Grand Lodge of England (Ancients).

In June 1766, the Regiment was transferred from England to Halifax, where it remained for the next two years, fraternizing with the three local lodges on the Provincial roll, and the military lodges in the 29th, 59th and other regiments.

### **64th Regiment:**

In Boston these two regiments (the 14th and 29th) were joined by the 64th Regiment, raised in 1756 as a second battalion for the 11th Regiment but formed as a separate corps as the 64th Foot in 1758. While in Guadaloupe from 1759-62, the Grand Lodge of Scotland issued a warrant for a Lodge No. 106, 1763 to 1768, when it was also transferred to Boston, spending a short time in Halifax on the way.

Thus we find all three regiments in Boston at one time: 14th Regiment with two lodges, 211 (Irish) 1750, and No. 58 (Ancients) 1759.



29th Regiment with Lodge No. 322 (Irish) 1759;  
64th Regiment with Lodge No. 106 (Scot.) 1761;  
along with two companies of the 59th Regiment, in which  
regiment we find at this time Lodge No. 243 (Irish) 1754.

The first indication of resentment on the part of the populace occurred eleven days after the arrival of the 29th Regiment, when a guard-house on the Neck was destroyed by a mob. From that time on there were perpetual quarrels between the soldiers and the people, the so-called "Boston Massacre" taking place March 5th, 1770. A sentry on duty in front of the Customs House on King Street, (now State Street) was assailed by a party of men and boys who pelted him with lumps of ice and coal and threatened him with clubs. Being forbidden by the rules of the service to quit his post, he called for the "Main Guard," and a corporal and seven soldiers of the 29th regiment were sent to his relief, followed by Capt. Thomas Preston. The situation rapidly grew threatening as the crowd increased and were harangued by their leaders. Eventually one of the crowd, Crispus Attucks, a half breed, bolder than the rest, attacked one of the soldiers, knocking him down and seizing his musket. The other soldiers fired, killing Attucks and two others, and fatally wounding two more. Capt. Preston and six of his men were tried for manslaughter and acquitted. Two others were convicted of manslaughter and branded on the hand and released. The soldiers were defended by John Adams and Josiah Quincy, Jr., both of the popular party.

### **Masonic Activity:**

Notwithstanding the intense excitement during the period between their arrival in October 1768 and this occurrence, the members of St. Andrew's Lodge, Boston (Scottish authority) saw an opportunity of forming a Provincial Grand Lodge under the authority of the Grand Lodge of Scotland. In December, 1768, the representatives of St. Andrew's Lodge No. 82 (Scotland); Lodge No. 106 in the 64th Regiment; Lodge No. 58 in the 14th Regiment, and Lodge No. 322 in the 29th Regiment petitioned the Grand Lodge of Scotland for the appointment of Dr. Joseph Warren as Provincial Grand Master, and Capt. Jeremiah French and Capt. Ponsonby Molesworth of Lodge No. 322 as Grand Wardens. The signers of this petition on behalf of Lodge No. 322 were James Brown, Master, Charles Chambers, S.W., and Jas. Smith, J.W., (1 Mass. 454-5).



Pursuant to this request a commission was granted in May, 1769, by the Grand Master of Scotland appointing Dr. Joseph Warren as Provincial Grand Master, and he was duly installed at a meeting of the Massachusetts Grand Lodge held in Boston, December 27th, 1769, when we find the Master and Wardens of Lodge No. 322 present, also those of Lodge No. 58, (E. Reg.) in the 14th Regiment. At the election which took place on that date, Capt. Jeremiah French of Lodge No. 322, was elected S.G.W. and Capt. Ponsonby Molesworth of the 29th Regiment, J.G.W. At the meetings of Grand Lodge, January 12th and March 2nd, 1770, Chas. Chambers, Master, James Brown, S.W., and Wm. McMullin, J.W., of Lodge No. 322 were recorded as present. At the March meeting we find Bros. French, S.G.W., and Molesworth, J.G.W., being granted letters of recommendation.

### **The Royal Arch Degree:**

This degree was undoubtedly conferred in Halifax in the year 1760 and possibly also within the previous ten years. In 1750, Lascelles' Regiment which apparently had the authority and knowledge of the degree was in Halifax. The date 1760 is that given by Frederick Sterling as the date when he received the degree in Halifax. In the period 1765-68, there was much activity in the Royal Arch degree due principally to the presence here of the military lodges in the 14th, 29th, 59th and 64th Regiments. A considerable number of civilian brethren in Halifax received the degree in these military lodges, including John George Pyke, later Grand Master of Masons.

### **The Knight Templar degree:**

The most interesting and significant fact, however, in connection with the sojourn of these lodges in Boston is the record in the minutes of St. Andrew's Royal Arch Lodge of August 28th, 1769, when it is recorded that William Davis, P. M. of Lodge No. 58 in the 14th Regiment received the four degrees of Excellent, Super-Excellent, **Royal Arch** and **Knight Templar**, these being "the four steps of a Royal Arch Mason."

At this meeting. there were present three brethren of Lodge No. 322 in the 29th, two others of Lodge No. 58 in the 14th Regiment, also three others, members of St. Andrew's Lodge and Chapter, Boston, undoubtedly already in possession of these degrees.



**These minutes are the first record of the conferring of the Knight Templar degree in North America.**

Sir Charles A. Cameron, C. B. expresses the opinion that Lodge No. 322 "was by far the most likely source of these degrees. (A.Q.C. XIII p. 156.)

In a letter to the writer the late Philip Crossle, the distinguished Masonic historian and writer of Dublin, said "I am confident that Lodge No. 322 must have worked all the R. A. and K. T. degrees when in Halifax between 1765 and the year it left for Boston as the K. T. and R. A. are known to have been worked in Ireland from about 1740.

It is submitted that the Knight Templar degree having been conferred by these military brethren in Boston in 1769, it is an irresistible inference that the degree was conferred in Halifax in the **previous three years, 1765-68**, by these Lodges, all of which had come directly to Halifax from Ireland where they all received their warrants and must have conferred the degree.

In a letter from the Recorder of Boston Commandery to the Secretary of Lodge No. 322, he writes:

"According to our earliest records the introduction of  
"Templar Masonry in this hemisphere and its develop-  
"ment to its present form and ritual is traceable to  
"Glittering Star" Lodge No. 322."

The letter goes on—

"On Oct. 1, 1768, several Regiments of British soldiers arrived in Boston, among them the 14th Regiment in which Army Lodge No. 58 (English-Ancients) was held and the 29th Regiment in which Army Lodge No. 322 (Irish) was held. In the second week of November 1768, the 64th Regiment in which was held Army Lodge No. 106 (Scottish) also arrived. These Army Lodges brought to Boston a knowledge of the Temple. They readily held Masonic intercourse with the Lodge of Saint Andrew of Boston. Aug. 28, 1769, almost a year after the arrival of the British troops, a Royal Arch Lodge was formed and worked under the supposed authority of the charter of the Lodge of Saint Andrew. The record of its first meeting is preserved, and from it we learn that ten Brothers were then present, of whom six were soldiers and four were members of the Lodge of Saint Andrew. British soldiers were chosen as the first three officers of the Lodge which seems to imply that soldiers were its moving spirits and were best enabled to do the work."

The letter states ten brothers were present. The photostat copy of the minutes shows eight, plus the candidate—the candidate was a soldier of the Army Lodge No. 58 (Eng. Reg-Ancients).

“As the 14th Regt. Army Lodge No. 58 (Ancients) came to Boston from Halifax at the same time as Lodge No. 322, it supports the probability that these Lodges worked the K.T. degree in Halifax and felt they should confer the degree on Bro. Davis, a P.M. of Lodge 58—No doubt it was the intention to confer it before the Lodges left Halifax but they left for Boston in a hurry to deal with a political emergency.”

As it is clear that the two senior officers of the R. A. Chapter—the Master and Senior Warden—were members “Glittering Star” Lodge No. 322 (Irish) which Lodge had been operating in Halifax, N. S. from 1765 to Oct. 1768—they were also Master and Senior Warden of No. 322 in Halifax in 1768 and in Boston in 1769, it is fair to assume that they had worked the K. T. degree in Halifax, for it was the practice in the early days to work all degrees under the same warrant.

The fact that the Royal Arch Chapter of Saint Andrew’s worked under the supposed authority of their craft warrant is further evidence that in Ireland all degrees were worked under the same warrant, for the six soldiers of the Irish Lodges evidently convinced the Boston Masons of the Lodge of Saint Andrew that such was the case—three of the six belonging to Lodge No. 322.

The 29th was again in Halifax with its Masonic Lodge No. 322 from 1802 to July 1807 and in our archives we have a complete record of their proceedings during that period, including their activities in the Royal Arch degree. The Lodge was dormant from 1831 until 1859, when it was revived under the name “Glittering Star” No. 322, and is still active Masonically.

The Regiment and its Lodge served in Canada from 1867 at Montreal, Kingston and London, later in Toronto and finally in Halifax, from which it embarked in October 1868 for Jamaica.

The Regiment has since served with great distinction in various parts of the Empire and Commonwealth. The two Great Wars added imperishable laurels to those already won.

Following that, it was stationed in India, where Lodge No. 322 carried on the glorious traditions of the apron and the sword.

## **The Tower of London**

On June 3, 1938, Glittering Star Lodge No. 322 held the first and only Masonic lodge meeting in the Tower of London. The First Battalion of the Worcestershire Regiment was then in garrison in the Tower. At that time Field Marshal Sir Claud Jacob, G.C.B., was Constable of the Tower and Colonel of the Regiment. He was also a Past Senior Grand Warden of the Grand Lodge of England, and an Honorary Member of "Glittering Star" Lodge. A special medal was struck to commemorate the lodge meeting. On that occasion Bro. Rt. Hon. the Earl of Donoughmore, M.W. Grand Master of Ireland, opened the Lodge, and was supported by the presence of Bro. Rt. Hon. Lord Saltoun, P.G.M.M. of Scotland, and Bro. General Sir Francis Davies, Deputy Grand Master of England.

## **Bicentenary**

In June 1959 Lodge "Glittering Star" No. 322 celebrated its Bicentenary at an installation meeting attended by the Deputy Grand Master of the Grand Lodge of Ireland, the Assistant Grand Master of the United Grand Lodge of England and a Past Grand Master Mason of Scotland. Some 350 Brethren were present.

The Installation meeting was held at Norton Barracks, Worcester, Bro. Capt. T. J. W. Seabrook receiving the benefit of Installation at the hands of Bro. Frank A. Lowe, R. W. Deputy Grand Master, Ireland. The smoothness with which the ceremonies were performed reflected great credit upon the D.C., Bro. Lt. Col. Parkes and the Secretary, Bro. Major Newman, the Master-elect, Capt. Seabrook. To mark the Bicentenary it was resolved to raise a sum of money to endow an Annuity under The Victoria Jubilee Masonic Annuity Fund of Ireland.

From April 1963 to August 1964, Lodge No. 322 was with the Regiment at Minden, Western Germany and during that period was invited by their German brethren to use their lodge room for all meetings.



On one occasion when no Past Master of the Lodge was able to be present due to military duties, a Past Master of the German lodge occupied the Chair and conducted the proceedings in the English language, and thus enabled a degree to be worked. At every meeting German brethren were present to witness some very good work.

The Regiment with its Lodge is at present stationed in Gibraltar and on the 18th February 1966, the Deputy Grand Master of Ireland, Bro. Dr. J. W. Wallace, flew over from Dublin and installed the Master for the year, C.S.M. Gordon Parkin. A total of 105 brethren attended this meeting.

Among those present were:—R. W. Bro. A. Mena, D.G.M. Western Mediterranean (E. C.) R. W. Bro. W. Baker, D.G.M. Western Mediterranean (S.C.) and several British Masons resident in Spain and Morocco.

August 1st, 1966

R.V.H.



No. 87

# CANADIAN MASONIC RESEARCH ASSOCIATION

1967



THE GRAND LODGES OF CANADA

An Overview of their Formation

BY R. W. BRO. CYRIL C. MARTIN

P.D.D.G.M., Niagara B District



# **The Grand Lodges of Canada**

## **AN OVERVIEW OF THEIR FORMATION**

**By R. W. Bro. Cyril C. Martin, P.D.D.G.M., Niagara District**

The story of the Grand Lodges of Canada begins at the same time that the "red-coats" of the British Army first established bases in our fair country. Military units were granted travelling warrants from the various Grand Lodges of England, Scotland and Ireland, and wherever they went they practised Masonry, making Masons and teaching the principles of our fraternity.

While it is true that the military personnel were in the vanguard of Masonic progress in the New World, it must not be inferred that civilians did not participate. In fact the more prominent men were substantially active in spreading the principles and teachings of the Craft, and these were disseminated through their efforts among the best settlers of those primitive days. When military units moved on, they left behind those, who, finding themselves without a Masonic home, often sought permission to organize themselves into a lodge.

As advances were made by settlement and by conquest, Masonry was also spreading throughout the country. Only in the provinces of Saskatchewan and Alberta was it true that lodges were not formed primarily through those interested and devoted members of the Military.

It should be borne in mind that in the beginning of our story the major part of North America was held largely by two European powers who were intermittently at war. When the Seven Years War came to a close in 1763 the French lost their possessions abroad to the English and North America thus became British territory. With this in mind we may comprehend more readily the significance of the warrants issued to lodges in territory, which to most of us has always been United States, to Lodges in territory which we have always known as Canada.

### **BEGINNINGS IN NEW ENGLAND**

As early as 1730, just thirteen years after the founding in England of the world's first Grand Lodge in 1717, Daniel Coxe of New Jersey and Pennsylvania received authority from that Grand Lodge to "assemble Masons in his territory," although there seems to be no record that he exercised this privilege. In 1733 Henry Price of Boston was named Provincial Grand Master of New England, and St. John's Lodge of Boston was warranted. Herein lies the establishment of Masonry in the United States of America and Canada.

No doubt you can appreciate the fact that in attempting to outline the story of the founding of the nine Grand Lodges and the two District Grand

Lodges in the Dominion of Canada one must necessarily omit most of the detail of the struggles and heartbreaks, of the obstacles and the sacrifices, of the patience and the perseverance, and of the romance experienced by those who carried the banner of Masonry ever forward and onward. Some careful reading of those details and some careful reflection on the part of most of us who bear the title, Freemason, would enable us to appreciate more fully the great heritage handed down to us in our Grand Lodges of the present day.

We have arbitrarily divided this account into two sections; the first part concerns the Grand Lodges formed about or before Confederation except Newfoundland, which is a District Grand Lodge, and the second part deals with the formation of the Grand Lodges in the remaining provinces and territories.

## GRAND LODGE OF NOVA SCOTIA

As might well be expected Masonry in all Canada was born in Nova Scotia. It came in 1738 with the military, specifically Philipps, later the Fortieth Foot, stationed at Annapolis Royal. Major Erasmus James Philipps, of that regiment, was the first Worshipful Master, and was almost immediately appointed Provincial Grand Master for Nova Scotia.

We are not aware of any significant progress in Masonry in Nova Scotia until 1757, when the First Lodge in Halifax, established in 1750, was granted a charter directly from the 'Ancients' Grand Lodge of England.

The story of this Lodge begins in 1750, when the founders of Halifax applied to P.G.M. Philipps for a charter; their petition reads as follows:

Halifax the 12th June 1750.

Sir:— At a meeting of true and Lawfull brothers and Master Masons assembled at Halifax in order to Consult on proper measures for holding and Establishing a Lodge at this Place It was unanimously resolved on that a Petition should be sent to You who we are informed is Grand Master for the Province of Nova Scotia in Order to obtain Your Warrant or Deputation to hold and Establish a lodge at this Place according to the Antient Laws & Customs of Masonry & that said Petition should be signed by any five of the Brethren then Assembled.

We. therefore, the undersigned Subscribers pursuant to the above resolution do most humbly Crave and desire Your Warrant to hold and Establish a Lodge as aforesaid according to the Antient Laws and Customs of Masonry as practised among true and Lawfull Brethren and this we Crave with the utmost dispatch and beg leave to subscribe ourselves Your true and Loving Brethren.

"Copy P  
"Eras. Jas. Philipps,  
"P.G.M.

"Ed. Cornwallis  
"Wm. Steele  
"Robert Campbell  
"Willm. Nesbitt  
"David Haldane."

Hon. Edward Cornwallis, Governor of Nova Scotia, one of the signators to the petition and founder of the City of Halifax, became the first Worshipful Master. Such was the beginning of what to-day is known as St. Andrew's No. G.R.N.S., the oldest lodge not only on Canadian soil, but in the Overseas Commonwealth, having met continuously since July 19, 1750.

From a concise account of the Rise and Progress of Freemasonry in Nova Scotia contained in a rare volume in the library of the Grand Lodge of Massachusetts entitled 'Ahiman Rezon of the Provincial Grand Lodge of Nova Scotia (Ancients)' we find it stated:

"From Europe the Royal Art crossed the Atlantic with the first emigrants and settled in the various parts of America. It is said to have been known in Nova Scotia, while in the hands of the French. But, however this may be, it is certain that as soon as the English took possession of it, they took care to encourage this charitable institution. They saw that it had a tendency to relieve distress and to promote good order. By this early attention to it, discovered in the first planters, it had the happiness to rise into repute with the rising Province as the ivy climbs around the oak contributing to its beauty, shade, and magnificence.

"As early as the year 1750, which was almost as soon as there were any houses erected in Halifax, we find a number of the Brethren met together with Governor Cornwallis at their head, 'deeming it,' as they expressed it, 'for the good of the fraternity that Masonry should be propagated in the province, and that there was a necessity of encouraging it in this place.'

"Erasmus James Philipps, Esq. of Annapolis Royal was Provincial Grand Master at that time, and they agreed to petition him for a Warrant to hold a Lodge at Halifax, and that his Excellency might be Master of it. This warrant was received on the 19th of July; and on the same evening Lord Colville and a number of Navy Gentlemen were Entered Apprentices in this lodge. It had also the honour of making many of the principal inhabitants, and most of the Gentlemen holding considerable offices in the Province; and it was in this Lodge that our present Grand Senior Warden, the Right Worshipful and Honourable Richard Bulkeley, Esq., was made a Master Mason.

In the light of the present day efforts of our Grand Master of the Grand Lodge of "Canada" in the Province of Ontario in appealing to the brethren to "improve the image of Masonry in the public eye," we may well take a leaf from the pages of the story of Lord Colville who was made an Entered Apprentice in the First Lodge in Halifax and later transferred to Boston where he was voted a member of the First Lodge in Boston, passed and raised on the 24th of October and 2nd of November 1750 respectively, was appointed Deputy Grand Master 24th June, 1752 by Right Wor. Bro. Thos. Oxnard, Provincial Grand Master, and who seems to have "won the hearts of the Profane as well as those of his Brethren. On the 12th of May 1752 the inhabitants of Boston, in a Public Meeting Assembled at



Faneuil Hall, passed a vote of thanks to him as Commodore of His Majesty's Ship 'Success' for his Conduct and Good Services which had given great satisfaction to the Town."

Again quoting from "Ahiman Rezon of the Grand Lodge of Nova Scotia, Governor Cornwallis, indeed while he resided in the Province was Master of this Lodge and governed it by a Deputy, according to the custom prevailing in Scotland. He was succeeded in the Government and in the Chair by Governor Lawrence, who enjoyed both till his death . . .

"On March the 18th, 1751, the second Lodge was formed at Halifax. On this occasion Brother Murray acted as Deputy Grand Master, and Brother Nesbitt, the late Attorney-General, as Senior Grand Warden, in installing officers . . .

"At this time our Right Worshipful Brother Philipps probably acted only under a deputation: For we find a Grand Warrant dated seven years after this, from the Right Worshipful and Honourable William Stewart, Earl of Blesinton, Grand Master of England, constituting Erasmus James Philipps, Esq., Provincial Grand Master of Nova Scotia, and of the territories thereunto belonging.

"Grand Master Philipps was succeeded in his high office by his Honour Jonathan Belcher, Esq., Lieutenant-Governor of the Province. But the Province being in its infancy, and having to struggle with many difficulties unfavourable to the cultivation of the Arts, the Grand Warrant, after the death (1776) of the Right Worshipful Brother Belcher, lay dormant for many years; a misfortune severely felt by the Craft."

By 1757, two lodges had been chartered by the "Moderns" Grand Lodge of England, but when it came to seeking permission to form a Provincial Grand Lodge, the petition was directed to the "Ancients" Grand Lodge of England. It was the first such document ever issued by them and was, in all likelihood, thrust upon Brother Philipps without any request on his part and probably never used by him.

Current events had a dampening effect on the enthusiasm for Freemasonry among the civil population. The siege of Louisbourg in 1758, the capture of Quebec (1759) and Montreal (1760), the War of Independence — all contributed to this condition, and following the Declaration of Independence in 1776, the Provincial Grand Lodge apparently ceased to exist.

#### PROVINCIAL GRAND LODGE 1784

Of thirteen military units participating in the second siege of Louisbourg in 1758 all but four are known to have had Lodges attached to them. This interest in Masonry on the part of the military kept it alive during that period between 1776 and September 1784 at which time a new Provincial Grand Lodge (Ancients) was formed. By 1820 no less than thirty-four new Lodges had been warranted, some of them located beyond what is now the provincial boundary lines.

The Provincial Grand Lodge in Nova Scotia seemed little affected by the union in England of the two Grand Lodges in 1813. Only two Lodges in Nova Scotia were carried forward by the unified Grand Lodges in England and the Provincial Grand Lodge carried on as usual, but in 1822 its proceedings were termed "irregular" because it had exceeded its authority.

CAPE BRETON: Here we should mention that Cape Breton Island was set off as a separate Province in 1785, and that its first Lodge was formed in Sydney in 1786, (now St. Andrew's No. 7) and a second Lodge, Harmony No. 28, in 1800. In 1820 the Island gave up its separate political and Masonic existence and merged with Nova Scotia.

In 1829, John Albro was appointed by the Grand Lodge of England as Provincial Grand Master for Nova Scotia, being succeeded on his death in 1839 by the Hon. Alexander Keith, with jurisdiction over the three Maritime Provinces and Newfoundland.

PROVINCIAL GRAND LODGE OF SCOTLAND: Meanwhile in 1826, the Grand Lodge of Scotland had established a new Lodge in Halifax known as Thistle Lodge. This was followed by others in New Brunswick and in Nova Scotia, and the appointment in 1843 of John Leander Starr as Provincial Grand Master. He was shortly afterwards succeeded by Alexander Keith, who thus became Provincial Grand Master of two rival Provincial Grand Lodges.

GRAND LODGE OF NOVA SCOTIA: In 1866, the eleven Scottish Lodges in Nova Scotia declared their independence, with Dr. William H. Davies as Grand Master.

In 1869, eighteen English Lodges united with the Grand Lodge of Nova Scotia, only one English Lodge, Royal Standard, (now No. 398 E.C.) remaining out. Such is the origin of the Grand Lodge of Nova Scotia.

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## GRAND LODGE OF NEW BRUNSWICK

This part of Nova Scotia then known as Sunbury County became the Province of New Brunswick in 1784. Masonry in this area had its beginning with the arrival of the United Empire Loyalists starting in the year 1783 and steadily increased year by year.

The first request came from Jared Betts U.E.L., who bore a warrant from the Grand Lodge of Ireland, and was directed to one, Joseph Peters, Secretary of St. John's Lodge No. 211 Halifax. Such request was denied but on September 7, 1784, Hiram Lodge, the first Lodge, located at Parr Town, now Saint John, was issued a Dispensation by the "Ancients" in Halifax. Two more Lodges were warranted, St. George's at Mauderville in 1788, and New Brunswick in 1789. It should be noted that all the Lodges working in New Brunswick up until 1827 received their authority from the Provincial Grand Lodge of Nova Scotia, England, Scotland, or Ireland.

The Provincial Grand Lodge of Nova Scotia suspended the Warrant of Hiram Lodge in 1796, and its twenty-two members were expelled for "apostacy."

Initial steps were taken in 1827 to form a Grand Lodge of New Brunswick, but not until two years later was its organization completed with the Rev. B. G. Gray as Grand Master-elect by three of the Lodges warranted by the Grand Lodge of England. For unknown reasons this body did not meet again.

No further action to form a Grand Lodge was taken until 1855, but in that year the Lodges holding Warrants from England organized a Deputy Provincial Grand Lodge "for the better care of their own interests" and four years later this status was raised to that of a Provincial Grand Lodge and in 1865 to a District Grand Lodge.

As in other provinces, Confederation gave a great impetus to Masonry. A number of meetings in that year culminated in a final assembly on October 9th and 10th at which time independence was proclaimed, uniting all Lodges in the Province under Right Wor. Bro. Robert T. Clinch as Grand Master. On account of his position as District Grand Master of England he declined to be installed. In consequence Wor. Bro. B. Lester Peters was elected and installed as the first Grand Master on January 22, 1868.

In 1870 the Grand Lodge of England officially recognized the new Grand Lodge of New Brunswick. This was followed by a similar action on the part of the Grand Lodge of Scotland in 1872.

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## THE GRAND LODGE OF PRINCE EDWARD ISLAND

A petition for a warrant of Constitution for a Masonic lodge from a number of Masons, resident on the Island of St. John, to the Secretary of the Provincial Grand Lodge at Halifax by Ebenezer Nicholson on the 9th of October 1797 was granted to St. John's Lodge No. 26 Nova Scotia, and it was the only Lodge on the Island until 1827.

In 1798 the name of the Island was changed to Prince Edward Island in honour of the Duke of Kent, sent to Halifax as Commander of the Forces. The growth of this Province at this time was, in no small measure, due to the influx of the United Empire Loyalists some of whom were Masons in their former country.

The first initiate in the Lodge was Lieutenant-Governor, Edmund Fanning, admitted on November 14, 1797. He was Worshipful Master of his Lodge in 1801. A Bible presented to the Lodge two years before his installation is still in its possession.

Although there was a marked revival of interest in things Masonic in 1842, no new Lodges were formed until 1858 when Victoria Lodge in Char-



lottetown was warranted by the Grand Lodge of Scotland. Shortly afterwards the Provincial Grand Lodge of Nova Scotia became more active and six new Lodges were chartered between 1860 and 1869.

On the organization of the Grand Lodge of Nova Scotia in 1869, Prince Edward Island was left without a "head" for its Masonic fraternity until 1871 when the gap was filled by the Grand Lodge of England creating it a District under Right Wor. Adam Murray. This arrangement continued until 1875.

On June 23, 1875, delegates representing the eight Lodges in that Province met at Charlottetown and organized the Grand Lodge of Prince Edward Island and on June 24th the Hon. John V. Ellis, Grand Master of New Brunswick, installed Most Wor. John Yeo as its first Grand Master.

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### THE GRAND LODGE OF QUEBEC

As has already been pointed out, Freemasonry in Canada in its early days owes a great deal to the system of "travelling warrants" issued to the military authorizing them to practise Masonry in whatever territory they should be stationed. The Grand Lodge of Ireland was the first to issue such warrants as early as 1737. England followed several years later.

During 1756-58 the Grand Lodge in Boston authorized warrants for lodges in the expedition against Crown Point and other places in Canada. About the same time the Grand Lodge of Scotland appointed Col. Young of the 60th Regiment as its Provincial Grand Master over the lodges in America.

After the capitulation of Quebec in 1759, eight lodges holding field warrants, five Irish, one Scottish, two English, celebrated St. John Festival in December. This was followed by a discussion on the formation of a Provincial Grand Lodge in Quebec. Lieut. Guinnett of the 47th Regiment was elected Provincial Grand Master and he was succeeded by Col. Simon Fraser of the 78th Regiment in the following year.

The Provincial Grand Lodge thus formed operated for about thirty-three years under the "Moderns" of England. About forty lodges were chartered by this Provincial Grand Lodge, four of them being in the city of Quebec. Other Lodges warranted up until 1791 included locations in Montreal, Lake Champlain, Cornwall, Ogdensburg, Kingston, Niagara and Detroit.

When Upper and Lower Canada were formed by the Constitutional Act of 1791, Masonic division was also defined and in 1792 Provincial Grand Masters for each of the Provinces were agreed upon. The Duke of Kent, Queen Victoria's father was initiated in Switzerland and allied with the "Moderns" Grand Lodge of England. Following his appointment to the military command in Lower Canada, the Grand Lodge of England, "Ancients," issued a patent deputing the Prince "Provincial Grand Master of Lower Canada" and on the 22nd of June 1792 he was duly installed.

Included in the ceremony was a religious service and procession to the Recollet Roman Catholic Church where the Grand Chaplain delivered the sermon. It is interesting to note that this service was repeated annually for several years. In 1813 His Royal Highness was succeeded by the Hon. Claude Denechau, a Catholic, who held office until 1832.

The year 1823 marked another era in the history of the Craft in Quebec. Lodges in Montreal and elsewhere forwarded their Canadian Charters to the recently formed United Grand Lodge of England and exchanged them for English warrants and then petitioned to have two (Provincial) Grand Lodges under that Grand Body, one for Montreal and William Tenry (Sorel) and the other for Quebec and Three Rivers. This arrangement continued until 1855 when the Grand Lodge of Canada was formed. It included in its membership thirteen lodges Canada East (Quebec) besides forty-one lodges in Canada West (Ontario). This seemed to give a new impetus to Masonry in Quebec so that some thirty new lodges were formed.

But when Confederation took place an agitation for a separate Grand Lodge for each province appeared and in 1869 several meetings were held in Montreal which resulted in the Provincial Grand Lodge of Quebec being dissolved in 1870. As might be expected unpleasantness developed. The Grand Lodge of Canada opposed the idea, but in 1874 withdrew its objections. Twenty lodges in Quebec which had held aloof from the controversy then affiliated with the new Grand Lodge of Quebec.

In June 1878 the Grand Lodge of Scotland instituted two new lodges in the city of Montreal, which, together with Elgin Lodge already of its obedience, formed a Provincial Grand Lodge. This act was opposed most strenuously until 1881 when the rift was mended and the three lodges joined the Grand Lodge of Quebec.

It should be noted that two English lodges in Montreal, St. Paul's No. 374 and St. George's No. 440 still remain outside, and hold their warrants from the Grand Lodge of England.

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## THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

The story of Masonry in Ontario in its early days is closely tied to that of Quebec. Not until 1792 were these two provinces identified as two distinct areas (Upper and Lower Canada), and their boundaries defined. Canada had been known as Canada East (East of the Ottawa River) and Canada West (West of the Ottawa).

Masonry's birthplace in Ontario was in the Niagara area in what is now United States territory, Fort Niagara. A military lodge No. 156, attached to the 8th or King's Regiment of Foot, worked from 1773 to 1785 meeting regularly. It drew its members from both sides of the river.

In 1792, the Grand Lodge of England appointed Captain William Jarvis, who was Provincial Secretary to John Graves Simcoe, the first Governor of the Province, as "Substitute Grand Master." Under Jarvis the existing lodges were re-numbered and twenty-six others were warranted. It was at this time that St. John's was re-named St. John's Lodge of Friendship No. 2, but no other record later than 1810 is known of its history. This together with other evidence of loose records leads us to conclude that there may have been some grounds for the report that Right Wor. Bro. Jarvis exceeded the authority conferred on him by the Grand Lodge of England.

Following the successful American Revolution in 1776 Colonel Simcoe, in 1793, moved his troops from Newark (now Niagara-on-the-Lake) to York (now Toronto) where Rawdon Lodge had been set up in 1790. In 1797 Right Wor. Bro. Jarvis removed the seat of the Provincial Grand Lodge to York, together with Provincial Grand Lodge paraphernalia. This action was resented by the brethren at Newark, and in 1802 they founded a schismatic Grand Lodge of Niagara and so informed Jarvis. They continued to act as a legitimate Grand Lodge, performing all the functions of the same, even to forwarding reports and fees to the Grand Lodge of England. The War of 1812-14 further disrupted Masonry in Ontario. Thus in 1817 when Grand Master Jarvis died, the condition of Masonry here was at a very low ebb.

In 1822, Right Wor. Bro. Simon McGillivray arrived in Ontario armed with a warrant of appointment as Provincial Grand Master for the Province. It was his responsibility to heal the breaches and restore order out of chaos and confusion. He performed his task with effectiveness, but his business connections took so much of his time, and his trips abroad were so extensive and frequent that his Masonic duties were delegated to deputies not endowed with wisdom which he possessed. So, the best that can be said is that they kept the fires of Masonry alive during this period until the death of Provincial Grand Master McGillivray in 1840. No doubt the Morgan incident which occurred during this interval was a contributing factor to the lull in enthusiasm for Masonry at this time.

Revival under the Third Provincial Grand Lodge was initiated in 1840 under the leadership of Right Wor. Ziba Phillips, a Deputy Provincial Grand Master under Simon McGillivray. About this time Sir Allan McNab, on a visit to Scotland in 1842, was appointed Provincial Grand Master by the Grand Lodge of Scotland. He did not reveal this until after he had received word that St. Andrew's Lodge had petitioned the Grand Lodge of England in 1845 to appoint Wor. Bro. Thomas Gibbs Ridout as Provincial Grand Master. It was then also revealed that McNab already held a warrant which he received from the Grand Lodge of England in 1844. It is interesting to note that his first appointment as a Provincial Grand Master was received while he was still a Fellowcraft.

Disquiet and irritation still prevailed in Masonic ranks, and although Provincial Grand Master McNab had two valued and faithful lieutenants in



the persons of Right Wor. Bro. Thomas Gibbs Ridout, Deputy, and Right Wor. Bro. Francis Richardson, Secretary, he apparently did not take a great interest in the Craft, as he was absent from many meetings. This, together with the seeming indifference adopted by the Grand Lodge of England to the petitions and correspondence forwarded by this Provincial Grand Lodge, finally forced the brethren to take steps to organize an independent Grand Lodge. Lodges holding under the Grand Lodge of Ireland took similar action. Following many meetings at which long and heated discussions took place, a meeting in Hamilton was convened on October 10, 1855. Forty-one lodges from as far East as Montreal and as far West as Windsor, sent delegates. Resolutions had been pre-prepared for presentation. Lively discussions ensued. The resolutions were specific, respectful, and logical. The final one was brief and to the point; "therefore be it resolved that in order to apply remedy to the evils, to form perfect fraternal union and harmony, to establish order, ensure tranquility, to provide for and promote the general welfare of the Craft, and to secure to the Fraternity of Canada all the blessings of Masonic privileges, it is expedient, right, and our bounden duty to form a Grand Lodge of Canada."

This resolution carried by forty to one. Step by step the work of organization proceeded. The evening session concluded with the appointment of a committee, headed by William Mercer Wilson to prepare a constitution for the newly-formed Grand Lodge.

Wilson was elected the first Grand Master and was installed on November 2, 1855, by Bro. H. T. Backus, Grand Master of the Grand Lodge of Michigan.

For a time the new Grand Lodge of Canada was not recognized as such by other Grand Lodges including England, New York and other states and countries. In 1857 the Provincial Grand Lodge met for the last time. Forty-seven lodges surrendered their warrants and were issued with the necessary documentary authority to proceed under the new regime, titled "Ancient Grand Lodge of Canada" and replacing the Provincial Grand Lodge of Canada West.

On July 14, 1858, the Ancient Grand Lodge under McNab was declared dissolved, and threw in its lot with the Grand Lodge of Canada, which now became the Grand Lodge of Free and Accepted Masons of Canada. One must realize that this Grand Body held jurisdiction only over what had been Upper Canada and Lower Canada. Not all lodges joined the new Grand Lodge at this time. Indeed, a dispute in London, Ontario, about twenty years later led to the formation of a Grand Lodge of Ontario. This body was short-lived as the rift was soon healed.

Following Confederation in 1867, and the formation of the Grand Lodge of Quebec in 1869, the name of the Grand Lodge in Ontario was altered again by adding the words "in the Province of Ontario" to the official name adopted in 1858. A note of explanation for this name may be of interest to Masonic students. Through Confederation in 1867 and by the time the

controversy over recognition of the new Grand Lodge in Ontario had concluded in 1874 by the official recognition of that new body by other Grand Lodge jurisdictions, Canada had grown by extending its boundaries to include the Provinces of Manitoba, British Columbia, and Prince Edward Island. It now reached from the Atlantic to the Pacific and from the United States border to the Arctic. In the meantime some brethren, having or believing they had grievances, established a clandestine body and took the territorial name. Further, a number of lodges had been formed by the coloured brethren, and these lodges organized a Grand Lodge of their own giving it the same name. They further fortified their claim to the name by obtaining an act of incorporation through the legislature. It seemed prudent, therefore, in order not to confuse the various bodies in the minds of the people, and to avoid the possibility of embarrassment in the future, to name the legitimate body, the Grand Lodge of Canada in the Province of Ontario.

I cannot close this brief outline without recommending in the most emphatic terms possible that all Masons, especially in this Grand Jurisdiction, should read the inspirational address delivered by our first Grand Master, Most Wor. Bro. William Mercer Wilson, at his installation in November 1855.

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## GRAND LODGE OF BRITISH COLUMBIA

Masonry in British Columbia had its "ups and downs" like the adventurers and the gold-diggers who risked their very lives to explore the unknown. Always among these indomitable spirits there were Masons far from their Lodges, yet desirous of that fellowship to be realized in the associations of a Masonic lodge.

Thus it was that a preliminary meeting was held in the new store operated by Southgate & Mitchell at the corner of Yates and Langley Streets on July 12, 1858. Later a petition was forwarded to the Grand Lodge of England and a charter was granted and signed by the Grand Master, the Earl of Zetland on March 19, 1859. The warrant for the new Lodge arrived on March 14, 1860 but dedication did not take place until August 1860 under the direction of R. W. Bro. Robert Burnaby P.M. of Royal Somerset and Inverness Lodge No. 4. The new Lodge was named Victoria and numbered 1085 E.C. Its first Worshipful Master was Bro. Joseph J. Southgate.

About this time the discovery of coal and gold stimulated the influx of many more people. A number of brethren hailing from the U.S.A. being unfamiliar with the work under the English Constitution attempted to organize a lodge under the jurisdiction of the State of Washington. This move was most strenuously opposed by the members of Victoria Lodge who stated very definitely their objections to the formation of any Lodges except those who received their charters from the Mother country.

The differences were resolved when R. W. Bro. Dr. I. W. Powell, recently arrived in the district, suggested an application be made to the Grand

Lodge of Scotland for a charter. A warrant was issued and on October 20, 1862 a formal meeting was held in Victoria Lodge hall at which time the new lodge designated Vancouver Lodge and numbered 421 S.C. was organized.

Masonry lay somewhat dormant for a time, but in May 1867 the Grand Lodge of Scotland commissioned W. Bro. Powell as Provincial Grand Master. On September 10th of the same year W. Bro. Robert Burnaby was appointed District Grand Master by the Grand Lodge of England. By 1871 five Scottish and four English lodges had been warranted.

As early as 1868, Vancouver Lodge had initiated steps to form an independent Grand Lodge. All the lodges under Scottish Constitution supported the action except one, and all the lodges under English Constitution opposed the move except Victoria Lodge. Appeals to the Grand Lodge of England and the Grand Lodge of Scotland, through their District Grand Master and Provincial Grand Master respectively, met with a reprimand from the Grand Secretary of the Grand Lodge of England expressing, — "the fear that a Grand Lodge of such limited membership would simply be the laughing-stock of the Masonic world" — and if there was a reply from the Grand Lodge of Scotland, no record was kept of it.

Undaunted by this turn of events, Vancouver Lodge submitted the idea of an independent Grand Lodge to a number of Canadian and foreign Grand Lodges, soliciting their reaction to such a move. As a result a meeting was called for 18th of January 1871 to announce the results. Further steps were taken in the appointment of a committee from that meeting to arrange for a Convention in Victoria on March 18th, 1871.

On the advice of the District Board of General Purposes the District Grand Master refused to permit the lodges under his jurisdiction to attend the Convention. Notwithstanding, the Scottish lodges proceeded. There is no record of the attendance at the meeting, but R. W. Bro. I. W. Powell, who was absent from the colony at the time, was elected Grand Master.

An invitation to attend and install the officers of the new Grand Lodge was sent to M. W. Bro. Hon. Elwood Evans, Past Grand Master of Washington, and accepted by him. An invitation was also sent to R. W. Bro. Burnaby, but he instructed the District Grand Secretary to attend and make formal objection. This was done so effectively that formation of the new Grand Lodge was postponed indefinitely.

Feelings ran high in the two sections of the Craft. When R. W. Bro. Powell returned, he found a great deal of dissension and discord. Following several consultations between R. W. Bro. Powell and R. W. Bro. Burnaby whose deep-rooted friendship and respect, one for the other, it was agreed that the formation of an independent Grand Lodge was advisable. They further agreed to submit the question to a vote of all the brethren in their respective jurisdictions. The result was seven to one in favour.

A second Convention was called to meet in Victoria 21st of October, 1871. Representatives from all the lodges were present except Union Lodge



No. 1201 E.C. which declined to join. A resolution declaring it expedient to form a Grand Lodge in and for the Province of British Columbia was carried unanimously. A second resolution declaring the Grand Lodge of British Columbia to be formed was likewise carried unanimously. R. W. Bro. Dr. I. W. Powell was elected Grand Master, and R. W. Bro. Robert Burnaby was made an Honorary Past Grand Master. The necessary business having been concluded, the Convention adjourned until December 26, 1871 at which time it was re-convened in the Masonic hall on Government Street in Victoria, and the new independent Grand Lodge was organized and the officers installed and invested by R. W. Bro. Burnaby. A grand ball was subsequently held in honour of the occasion at which Grand Lodge officers and members of subordinate lodges were granted dispensation to wear full regalia.

In 1872 Union Lodge transferred its allegiance from the Grand Lodge of England to the Grand Lodge of British Columbia. At the Annual Communication of Grand Lodge on December 7th, 1872 M. W. Bro. Powell in his address reported that all the Grand Lodges in the Dominion and all those in the U.S.A. except Indiana had "extended a hearty recognition and a warm welcome" to the new Grand Lodge.

On October 21st, 1874, at a ceremony laying the corner-stone of Ashlar Lodge, an announcement was made that the Grand Lodge of England had extended recognition to the new Grand Lodge of British Columbia, but not until nine years after its formation and in the year 1880 did the Grand Lodge of Scotland do so, and then only with certain specific reservations.

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## THE GRAND LODGE OF MANITOBA

Probably the formation of the Grand Lodge of Manitoba presents one of the most unique stories ever told of the establishment of any Grand Lodge in the world.

Masonry in Manitoba was born of foreign parentage. In 1864, a detachment of U.S. cavalry was dispatched to Fort Pembina near the Canadian border in Dakotah. It contained a number of enthusiastic Masons who petitioned the Grand Lodge of Minnesota for a dispensation to open and work a Lodge in Pembina. Their petition was granted on September 15, 1863.

During January 1864, Lieutenant Mix, an officer serving under Major Hatch, officer commanding the United States cavalry, paid a visit to the Red River Settlement to enlist the good offices of the Governor of the Settlement in connection with the pursuit of a band of Sioux Indians by the U.S. Cavalry into Canadian Territory. The meeting was cordial and co-operative. Subsequent recorded events indicate that Masonry was not overlooked in the discussions. An item appeared in the *Nor'wester*, the only paper published in the colony, under date of March 17, 1864 that a party from the settlement journeyed to Pembina with a view of being admitted at the Lodge instituted in that place. It would seem that all the requisite degrees were conferred at the one time as a petition for a dispensation to form a lodge in the Red River

Settlement, and dated April 27th, 1864, was signed by a number of the brethren who made the journey to Fort Pembina.

Grand Master A. T. C. Pierson, Grand Master of the Grand Lodge of Minnesota, was pleased to grant the necessary Dispensation for the new Lodge, named Northern Light Lodge, on 20th of May 1864. About this time the U.S. cavalry detachment was permanently transferred to Fort Abercrombie. Inasmuch as it was basically a military lodge, and its officers transferred, Masonic activities were suspended. It is not surprising, therefore, to read in Grand Master Pierson's address to the Grand Lodge of Minnesota in St. Paul on October 25th, 1864, 'During the year I renewed the dispensation of Northern Light Lodge, removing it to the Red River Settlement'. It should be noted that a second dispensation was issued although substantially to the same lodge.

The inaugural meeting of the new lodge was held on Thursday, November 8, 1864. Officers were elected, petitions were received and committees appointed. The initiation fee was set at five pounds sterling.

At a regular meeting of the Lodge on April 18th, 1865, a resolution was passed unanimously authorizing Brother T. Bunn, ("who is going to Canada") to assist Bro. Schultz, who was the Worshipful Master of the Lodge, to procure a Charter from the Grand Lodge of Canada. The minutes of this meeting are the last recorded for Northern Light Lodge U.D. The Grand Lodge of Canada does not record having received any application from Northern Light Lodge for a Charter. There is, however, a minute in the records of the Grand Lodge of Minnesota which indicates that the Grand Master of the Grand Lodge of Minnesota granted a Charter numbered 68 G.R.M. dated October 24th, 1867. We do not know whether or not this Charter was ever delivered, but there is a closing record and reference to Northern Light Lodge No. 68 G.R.M., very brief but very definite and conclusive "Charter revoked 1870".

The passing of the Manitoba Act by the Dominion government created the Province of Manitoba following an uprising of the Metis under the leadership of Louis Riel. Sir John A. Macdonald's government despatched a military expedition to the new province to restore order and authority assumed by Riel. The Military were supplemented by a number of voyageurs and guides. The whole numbering some 1431 set out from Collingwood on May 21st, 1870 on a journey lasting three months. Some of the soldiers were Masons and as might be expected they petitioned the Grand Lodge of Canada for a Dispensation which was granted to Winnipeg Lodge on 21st of November 1870. Institution took place on 10th of December 1870 and a Charter was granted on July 13th, 1871 and the name of the Lodge changed to Prince Rupert's Lodge No. 240 G.R.C.

Although the original petitioners were of the military, within a few weeks of its institution the Lodge was admitting civilians. Meetings were held practically every week for the first six months. Membership in the Lodge was depleted when the troops were ordered to return to Eastern

Canada. However, two new lodges, "Manitoban," whose name was later changed to "Lisgar No. 244 G.R.C., was constituted on 13th July, 1871, and Ancient Landmark Lodge No. 288 G.R.C. was granted a Charter on 9th of July, 1873.

On April 28th, 1875, preliminary steps were taken to form a Grand Lodge of Manitoba. A circular letter was directed to Worshipful Masters, Past Masters, Wardens, Officers, and other brethren of the several Lodges calling for a meeting in the Masonic Hall, City of Winnipeg on May 12th, 1875 at 3:00 p.m. to "take into consideration the present state of Masonry in this Province and to proceed, if decided, to form a Grand Lodge for the Province of Manitoba."

On its face this would appear to be quite an undertaking for three lodges, whose membership amounted to some two hundred ten, to sever connection with such a strong Grand Lodge as that of Canada and carry their project to a successful conclusion. But the decision was made and the Grand Lodge of Canada so notified, and expressing gratitude for consideration and attention in the past. The Grand Lodge of Canada extended its recognition and congratulations in a letter dated July 14th, 1875.

The newly-formed Grand Lodge of Manitoba adopted the Constitution of the Grand Lodge of Canada as a basis for their own. The three founding lodges were re-numbered as follows: Prince Rupert's No. 1, Lisgar No. 2 and Ancient Landmark No. 3. The first Annual Communication of the Grand Lodge of Manitoba was held on June 14th, 1876. At this time M. W. Bro. the Rev. W. C. Clarke, who had been elected the first Grand Master at the founding meeting in May, presided. Jurisdiction was extended over the Districts of Alberta, Assiniboia, Saskatchewan, and the Yukon Territories.

Thus was Masonry launched with enthusiasm, courage, and foresight in our great Central Western Canada.

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## THE GRAND LODGE OF ALBERTA

Prior to its formation as a province, Alberta was a District and a part of that vast territory known as the North-West Territories. The first warranted Masonic lodge in this area was Saskatchewan Lodge No. 17 in Edmonton in 1882. Its charter was subsequently surrendered about 1890.

In Calgary the spark of Masonry was first struck early in 1883. In May of that same year, a meeting was arranged in Bro. George Murdock's store situated on the east bank of the Elbow River. Only five Masons attended this meeting and it was agreed that any further action at this time was unwise. However, on August 15th, the C.P.R. tracks were laid through the site of what is now the City of Calgary. With the advent of the railway, people began to arrive in great numbers. Very shortly the first freight arrived bringing with it the first printing press for the Calgary Herald. In its first edition there appeared a notice calling all interested Masons to a meeting in George Murdock's shack.



Application was made to the Grand Lodge of British Columbia for a dispensation to form a Masonic lodge which, after considerable delay was granted. In the meantime application was made to the Grand Lodge of Manitoba for a dispensation for the same purpose. This too was granted about the same time. It seemed advisable on account of the terrain and the proximity of Winnipeg to cast their lot with the Grand Lodge of Manitoba. Accordingly, Bow River Lodge No. 28 obtained a dispensation from the Grand Lodge of Manitoba, dated January 10, 1884. Bro. N. J. Lindsay was elected its first Worshipful Master, but there is no record of his ever assuming that office. He was, however, elected Grand Junior Warden of the Grand Lodge of Manitoba on February 11, 1884.

The first meeting of Bow River Lodge was held on January 28th, 1884, its dispensation surrendered on February 11, 1884, and its charter arrived and was read in open lodge on 14th of April 1884. The officers were installed and invested on May 5, 1884. One must agree that seventeen days operation under a dispensation is some sort of a short-time record. It is interesting to note that in the first written records of this lodge (which were not dated) some forty brethren agreed to subscribe five to twenty dollars each to assist in its organization. Some paid cash, others part cash and part lumber material. A refund of subscriptions was part of the proposal.

The prompt action taken by the Masons in initiating steps to form a Lodge is indicative of the interest in the Craft displayed by the brethren in this territory. Further evidence of their sincerity and zeal is demonstrated in that on the occasion of the visit of M. W. Bro. G. M. Clark, Grand Master, one brother had walked forty miles just to be present on that evening.

The first public Masonic ceremony was held on July 21, 1890 to lay the corner-stone for the Water Works Building.

Among the unusual is recorded an application for initiation by telegram from Rev. M. Brashier, Innisfail. The record shows that a committee was appointed to investigate. It reported favourably and the Reverend Brashier was duly initiated on December 20th, 1892.

Steps were taken as early as 1888 to form a Grand Lodge of the Northwest Territories, but in each instance action was deferred until after the formation of the two provinces of Alberta and Saskatchewan on July 1st, 1905.

At the request of Medicine Hat Lodge No. 31 in the District of Assiniboia, Bow River Lodge in Calgary sponsored a Convention that was held on May 24th, 1905. Nine lodges sent representatives to this meeting. After a full discussion a resolution was passed "that we proceed to form a Grand Lodge as soon as possible after July 1st, 1905."

M. W. Bro. W. G. Scott, Grand Master of the Grand Lodge of Manitoba undertook the long journey to Calgary to install and invest the officers of the new Grand Lodge on October 12, 1905.

A unique problem which involved the territory to the west of Manitoba developed following the meeting of the Grand Lodge of Manitoba in 1893 when Dr. Goggin of Winnipeg was elected Grand Master for the ensuing term. During the year, Dr. Goggin was appointed Superintendent of Education for the Northwest Territories and moved to the capital, Regina. The Deputy Grand Master was Thomas Tweed, of Medicine Hat, District of Assiniboia. Now, both ranking officers resided outside the jurisdiction of the Grand Lodge of Manitoba. To further complicate matters the Grand Lodge had decided to hold the Communication of 1894 at Banff.

To meet this situation an amendment to the Constitution was proposed wherein the Grand Lodge would add the Territories to its Jurisdiction, thereby making it the largest Masonic Jurisdiction in America, and the only Grand Lodge that ever extended its boundaries after being constituted.

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### GRAND LODGE OF SASKATCHEWAN

Saskatchewan was the last of the Canadian provinces into which Freemasonry was introduced. The first steps were taken when a number of interested Masons in the District surrounding Prince Albert met in a Hudson Bay store on March 28th, 1879 to discuss the formation of a Masonic lodge.

It was a big undertaking. Communication was slow and uncertain. Travel was restricted to horse and canoe as the day of the railroad had not yet arrived. The nearest Grand Lodge was located in the city of Winnipeg. Obstacles were encountered, difficulties overcome, and because some of the brethren in the Prince Albert District knew of a schism which existed in the Craft within the Grand Lodge of Manitoba, that Grand Lodge was by-passed in favour of the Grand Lodge of Canada.

A petition for a dispensation for the formation of Kinistino Lodge was forwarded to the Grand Lodge of Canada and the Dispensation was granted on 22nd of May 1879. The first W.M. was Major Charles F. Young, a retired Imperial Army officer. A Warrant of Constitution was granted to the Lodge on 14th of July 1880, and numbered 381. Shortly afterward negotiations were initiated which resulted in the transfer of Kinistino Lodge from the jurisdiction of the Grand Lodge of Canada to the Grand Lodge of Manitoba in 1883. At this time its number was also changed to 16 G.R.M.

Enthusiasm for Masonry ran high in those days. An outstanding illustration is recorded in the report of the Grand Master of Manitoba on his visit to Qu'Appelle Valley Lodge in 1891 — "I witnessed the conferring of the First degree in a most impressive manner. The candidate, a rancher, had ridden sixty-two miles to be present. He had to leave for home immediately after being initiated. He thus undertook a journey, by saddle horse, of one hundred twenty-four miles to receive his First degree."

The only purely military lodge was formed at Regina in October 1894 and was designated North West Mounted Police lodge. The Lodge was

established by the members of the force who were stationed at headquarters in Regina. A prerequisite for membership in the Lodge was a membership in the Force. Later when officers were transferred to other stations and assigned to areas outside of the jurisdiction of the Lodge, their numbers became so depleted that they were constrained to admit civilians. Their meeting place was also moved from the barracks to the City of Regina.

September 1st, 1905, saw the establishment of two new provinces, Alberta and Saskatchewan. This naturally suggested the formation of two new Grand Lodges. Accordingly, following a meeting on April 3rd, 1906, convened by the brethren of Wascana Lodge No. 23, at which time a committee was appointed to enquire into proper procedure, a request was telegraphed to Kinistino Lodge No. 16 Prince Albert inviting them as the oldest Lodge to call a Convention at some central point, that action might be taken before the June meeting of Grand Lodge.

The Convention was held in Prince Albert on May 25, 1906. A unanimous decision was made to proceed in a regular manner with the establishment of a Grand Lodge. R. W. Bro. W. B. Tate and R. W. Bro. Wm. Fawcett were charged with the responsibility of approaching the Grand Lodge of Manitoba for their permission, and also with the arrangements at the proper time.

The move received the whole-hearted support of the Grand Lodge of Manitoba. Prominent among those who worked for the consummation of this project was M. W. Bro. G. B. Murphy, P.G.M. who later was made an honorary P. G. M. of the Grand Lodge of Saskatchewan.

On August 9th, 1906, twenty nine lodges including five working under dispensation with a total membership of approximately nine hundred were formed into the Grand Lodge of Saskatchewan in Regina. The first Grand Master, M. W. Bro. H. H. Campkin, and the other officers of the new Grand Lodge were installed and invested by M. W. Bro. John McKecknie and M. W. Bro. Jas. A. Ovas who with M. W. Bro. G. B. Murphy represented the Grand Lodge of Manitoba.

\* \* \* \*

## THE DISTRICT GRAND LODGES OF NEWFOUNDLAND

In Newfoundland the organization of Masonry assumes a different form than in the other provinces of Canada. Instead of a Grand Lodge to administer the affairs of the Order, there are two District Grand Lodges, one under the authority of the United Grand Lodge of England and the other owing allegiance to the Grand Lodge of Scotland.

Although there are few records, there is evidence that Masonry in Newfoundland is almost as old as it is in Nova Scotia. An item appears in the files of Thomas Oxnard, newly appointed 'Provincial Grand Master of New England and Territories and Dominion thereunto belonging,' dated December 24, 1746, granting a Constitution for a Lodge to be held, and naming its first



Master. The location of this Lodge and its records have been lost, but from time to time evidence of its existence appears in various records.

St. John's Lodge No. 186, St. John's, was warranted on March 24, 1774 by the Atholl Grand Lodge of England and for years it met at the London Tavern. In 1813 at the Union of the Grand Lodge of England it was re-numbered 226, and again in 1832 as No. 159. Two other lodges in St. Johns were warranted by the Atholl Grand Lodge, namely, Benevolent St. John's No. 247, and Town and Garrison No. 249, both in 1788.

Effects of the "Morgan incident" were felt even in this distant island. Masonry experienced a definite lull in its activity in the 1820's.

The Honourable Alexander Keith was appointed Provincial Grand Master of Nova Scotia English Constitution in 1839. His jurisdiction was extended to Newfoundland in 1848.

After the final formation of the Grand Lodge of Nova Scotia in 1869, direct connection was made by the Lodges in Newfoundland with the Grand Lodge of England. A District Grand Lodge was established and James Shannon Clift was appointed the first District Grand Master.

The Grand Lodge of Scotland issued its first charter for a Lodge in 1866 in Newfoundland. Since that time there have been nine other charters issued for lodges in Newfoundland. The first Provincial Grand Master under the Scottish Jurisdiction was Brother Alex M. MacKay who was appointed May 4th, 1868.

The two District Grand Lodges have worked together in the true spirit of Freemasonry for a century. There is ample evidence of this, if any were required, in the exchange of visits among the members of the two bodies at Masonic functions including installations and regular lodge meetings. Their co-operation in promoting an unusual number of organizations within the fraternity is, to say the least, extraordinary. The following are so sponsored:

The Patrick Tasker Educational Fund  
The St. John's Masonic Benevolent Fund  
Masonic Insurance Co.  
The Masonic Club  
The Masonic Hall Joint Stock Co.  
The Past Masters Association


No. 88

# CANADIAN MASONIC RESEARCH ASSOCIATION



CARIBOO GOLD

Written by V. W. Bro. J. T. Marshall  
Grand Historian of the Grand Lodge  
of British Columbia



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Research Association

1967

# CARIBOO GOLD

## *An Episode in the Annals of Freemasonry*

The Story of Cariboo Lodge, No. 469,  
Holding under the Grand Lodge of Scotland

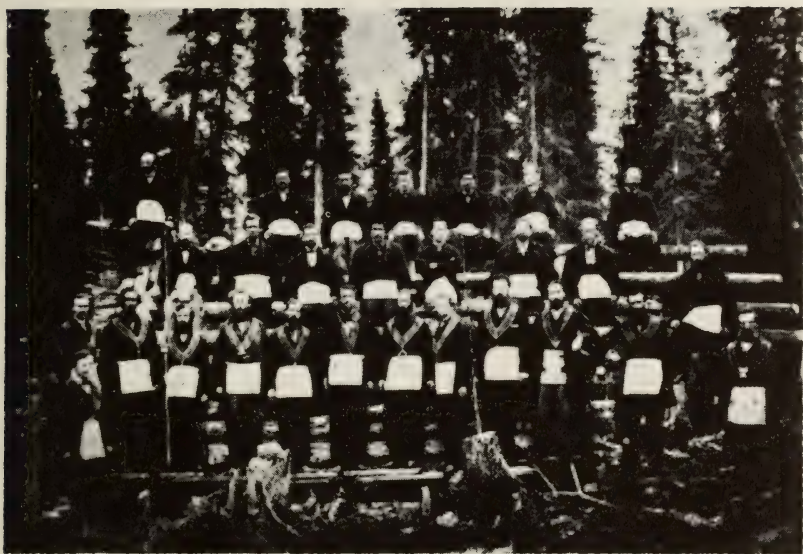
and

Cariboo Lodge, No. 4,  
Under the Grand Lodge of British Columbia.

**"There were giants in the earth in those days".**

*Genesis VI, 4.*





*"They had their Picture 'took' on the roof of Jonathan's biggin'".*

## THE PROSPECTOR'S SHANTY

See yonder shanty on the hill,  
'Tis but a humble biggin',  
Some ten by six within the wa's —  
Your head may touch the riggin' —  
The door stands open to the south,  
The fire, outside the door;  
The logs are chinket close wi' fog —  
And nocht but mud the floor —  
A knife an' fork, a pewter plate,  
An' cup o' the same metal,  
A teaspoon an' a sugar bowl,  
A fryin' pan an' kettle;

The bakin' board hangs on the wa',  
Its purposes are twa-fold —  
For mixing bread wi' yeast or dough,  
Or pannin' oot the braw gold !  
A log or twa in p'lace o' stools,  
A bed withoot a hangin',  
Are feckly a' the furnishin's  
This little house belangin';  
The laird and tenant o' this sty,  
I canna name it finer,  
Lives free and easy as a lord,  
Tho' but an "honest miner."

Sawney.

"Poet Laureate of Cariboo"

## P R E F A C E

This history of events in the life of a Masonic lodge built in the wilderness of Central British Columbia represents a symposium of facts gathered from many sources:

- (a) The Minute Books of Cariboo Lodge, No. 469, Grand Registry of Scotland, F. and A.M., and Cariboo Lodge, No. 4, Grand Registry of British Columbia, A.F. & A.M.;
- (b) The research and writings of such Masonic Historians as Robie Reid, P.G.M., Rupert W. Haggren, P.D.D.G.M., Louis LeBourdais, P.D.D.G.M., Norman McFee, P.M., G. Hollis Slater, M.M., and Harold Turner, P.M.;
- (c) The Annual Proceedings of the Most Worshipful Grand Lodge of Antient, Free and Accepted Masons of British Columbia; and
- (d) from personal knowledge and study of the events, over a number of years.

The assistance of Colin Campbell, P.D.D.G.M. of District No. 4, G.R.B.C., and Secretary of Cariboo Lodge No. 4, and Miss Inez Mitchell and staff of the British Columbia Provincial Archives, is gratefully acknowledged.

Through these sources this story is dedicated to those men of Craft Masonry: who built and sustained Cariboo Lodge No. 469, G.R. Scot., and Cariboo Lodge No. 4, G.R.B.C.; who played their own individual parts in this epic in the early life of British Columbia; and, who have been called to the Grand Lodge Above.

Victoria, B.C.  
January 1967.

J. T. MARSHALL, P.M.,  
Grand Historian.  
Grand Lodge of British Columbia.



## I

### IN THE BEGINNING — THE FUR TRADE

The history of British Columbia during the 19th and 20th Centuries, as in other parts of Canada, has followed the migration of people from many parts of the world who sought settlement throughout the country in their desire to obtain a better means of livelihood and a higher standard of living. In the North and West of the American Continent, the chief and initial attraction was promoted by the Fur Trade. The demand for furs in Europe, and the potential wealth that lay everywhere in the land that is now Washington, Oregon and British Columbia, led to the establishment of several Fur Companies, such as: Astors, the North West and the Hudson Bay Companies.

At first, in the area now known as British Columbia, the trade was carried on in an atmosphere of great rivalry by two rival companies, the North West and the Hudson Bay, which companies in 1821 were amalgamated by an Act of Parliament. The Fur Trade followed the explorations of Captain Cook, who was sent out by the British Government in 1771 and who, two years later entered Nootka Sound, on the West Coast of Vancouver Island. Cook after he had repaired his ships and traded with the Indians, left with a cargo of furs which he sold in China, which is said to have been the start of the Fur Trade on the American Continent.

But what has been known generally as the Fur Trade era came to an end in 1858. Fur trading did not come to an end but it did cease to be the governing economic factor in the Territory. The setting for the present story, is an area which while situated in the very centre of the most bounteous of the trapping lands, had a far greater lure than the skins of animals — it was a product of Mother Earth — GOLD.

“Then Ho ! Brothers Ho !  
To the northlands go ;  
There’s plenty of gold you know ;  
In the Creeks of the Cariboo !

Apologies to Jesse Hutchinson, Jr.

### THE MIGRATION REACHES FLOOD TIDE

By the end of the “Fifties,” the comparatively small settlements on or near the Coast — Victoria, New Westminster, and Nanaimo — were well supplied with Masonic Lodges. There were none, however, among that extraordinary aggregation of people, far in the mountains of the wild interior, in what was known as the Cariboo Country. The lure of “Gold” was to call thither gold seekers from all parts of the World, and the “Rush” followed very much the pattern of the “Rush” to California, some twenty years previous. Access to the riches of the Cariboo was far more difficult and the climate, especially in the winter months, much more severe. To reach Cariboo, one had to go to Victoria, and thence via the Gulf of Georgia and the Fraser River to New Westminster. River steamers plied between that city and Port Douglas, at the head of Harrison Lake; thence the gold seeker travelled alter-

nately by trails and boats on the intervening lakes to Lillooet, on the Fraser River. From the "Flat" on the eastern bank of the Fraser, there were two trails to Williams Lake. The shorter, along the east bank of the Fraser, was almost impassable; the other, the old Brigade trail of the Hudson Bay Company, and used by it for many years, was longer, but in much better condition. From Williams Lake a trail ran to the mouth of the Quesnelle River, and up that stream to the rich creeks of the Cariboo.

One weary traveller, whose name is lost in the passage of time, told of his journey in the following verse:

"Four hundred miles to travel,  
Where nought but mosses grew,  
To cheer the weary pilgrim  
On the road to Cariboo."

—Anon.

The fabulous Cariboo Gold Rush started in 1858, when news leaked out that gold had been discovered in the sand bars of the mighty Fraser River. Until then British Columbia's rugged interior had been known only to the Indians, and the Fur Traders of the Hudson Bay Company. It was a remote, forbidding country, but the news of the Gold started a stampede, and within a year over 30,000 people swarmed up the Fraser River. The Fraser discovery soon washed out and the tide of fortune-seekers receded. But hardier souls pressed north into the Cariboo, and in 1860 parties exploring the creeks of the Quesnel River, struck pay-dirt: Horsefly, Antler, Keithley, Williams — the name of gold-bearing creeks — flashed around the world. Then came the news of Billy Barker's strike and the rush to the gold-fields swelled into flood again.

The town that was destined to pave the way for the settlement of a great Canadian Province grew around a hole in the ground — a crude mine shaft sunk by a stubborn woolly-bearded Cornishman, in the bedrock of Williams Creek.

On August 21st, 1862, Billy Barker's shaft was 40 feet down and still barren of gold. Billy was almost broke and ready to quit. The gold was said to be above the Canyon, where 4,000 men were working furiously on claims that had already yielded over \$2,000,000. in gold, but Barker dug on and two feet lower struck the richest pay-dirt yet — dirt that was to reap Barker and his crew, a \$600,000. fortune, from a strip of ground only 600 feet long. The miners streamed down through the Canyon to pound claim stakes around Barker's shaft. Almost over-night a town sprang up, a cramped huddle of log shanties, saloons and false-front stores, built on stilts along a narrow and mud-mired street (the bed of Williams Creek). Within a few years it had become the largest town, then west of Chicago, and north of San Francisco. They named it Barkerville — in honour of Billy.

During the Spring of 1862, 4,000 miners pushed up the Douglas Road and the Fraser River Trail to Cariboo, while some 1,000 others travelled the

old Brigade Route through the Okanagan Valley to Alexandria. Most of them were on their way to Williams Creek. At Stout's Gulch, Ned Stout had found, near the surface water-worn Gold, and, in deep diggings, the bright yellow gold which made the vicinity so famous.

Around Billy Barker's shaft below Richfield Canyon, miners were excavating holes and tunnels, and erecting water wheels, twenty feet in diameter, to work the pumps and remove the water from the mines. The hillside was becoming denuded of trees and an ugly little village, perched high on logs was beginning to take shape. In actual fact, three towns strung for five miles along Williams Creek were merging: Richfield above the Canyon; Barkerville below the Canyon; and Camerontown, where in December "Cariboo" Cameron struck gravel so rich, that twelve one-gallon kegs yielded \$155. Two other towns were close by — Van Winkle and Lightning. As yet, none of the five had an appearance of permanency, but during the winter, when it was found possible to continue operations in the deep diggings, log cabins were improved by adding fireplaces, and in some instances, windows. Judge Begbie, whom history has called the "Hanging Judge," because of the swiftness of his Justice, noted that the miners, who had taken up residence in the shanties along the gulches and creeks, were of a different type: it appeared to him, he wrote, judging from the men he had met in Cariboo, "as though every good family of the East and of Great Britain had sent the best son they possessed for the development of the gold-mines of Cariboo."

All through 1862 work was vigorously prosecuted on the Great North Road. In May of that year Captain Grant, of the Royal Engineers, was ordered by Governor Douglas to commence work on the most difficult stretches of the Cariboo Highway — a six mile section along and through the Gorge of the Fraser River, from Yale towards Boston Bar, and nine miles, from Cook's Ferry (Spence's Bridge) along the Thompson River. Here, solid rock walls had to be blasted out, and cribbing to carry the road around the bends above the racing waters had to be constructed. In early autumn the Governor was very impressed, on inspecting the season's work, with what had been accomplished; "In smoothness and solidity (the roads) surpass expectation — Jackass Mountain; 'The Cleft'; The Great Slides; The Rocky Bridges and other passes of ominous fame — so notorious in the history of the country — have lost their terrors. They now exist only in name being rendered alike safe and pleasant by the broad and graceful windings of the Queen's Highway."

At the diggings some miners made fortunes but others, who had staked adjoining claims, had indifferent success. For those who were disappointed there was ample opportunity to earn good wages at the road construction. Work on other sections of the Great Highway got under way to make the interior reaches of the Colony, more readily accessible to those journeying towards the mining areas, and to the fertile valleys and plateaus for permanent agricultural settlement. It would, also, provide the key to the great cattle ranches, destined later to open up the vast grazing areas lying to its west.





*"They went around the Fraser River Mountains — on the Road to Cariboo built by the Royal Engineers."*

In order to complete the road into the gold mines of Barkerville, a band of Royal Engineers had to cut a trail from Quesnel on the banks of the Fraser River, some 63 miles along the Cottonwood River, and around the shores of the Jack O'Clubs Lake. Along this route would pass many thousands of people, including the men who for the most part had been mining in the California diggings, all of whom followed the Ghost of Billy Barker and His Gold. In 1864, there were probably over ten thousand gold seekers and others in the Barkerville District alone. In that year the Cariboo Road was completed, by the Royal Engineers and the independent contractors, from Yale, at the foot of the Fraser River Canyon to the main mining centre of Barkerville. By that time the main access to those parts was by steamer from Fort Victoria and the West Coast to Yale, thence by horse drawn stages of the Barnard Express, to Barkerville — a drive of over three hundred and ninety miles.

In the year 1862, Cariboo alone was reported to have produced gold to the value of \$2,656,903. and in 1863, by official returns, the total yield was \$3,913,563. but in actuality no one really knew how much gold had been "taken out of the ground." The claims along the Creeks, were then 100 feet square, or about the size of a good town lot. Today it is hard to imagine the hive of industry the Creeks must have presented when the mines were at their peak in yielding the rich yellow metal. On Williams Creek, alone, the channel yielded an average of \$1,000. per foot, while other Creeks were also

exceedingly rich in gold yield. There is an authentic record of a production in gold over the years, in excess of the value of Thirty-Five Million Dollars.

The Gold lured all kinds into Cariboo — clerks and card-sharpers, bankers and barbers, doctors and merchants, poets and priests, dudes and dancing girls. They came from Eastern Canada, from the United States, from Europe and the Middle East, and from the Orient. They toiled up the treacherous Fraser Canyon, or through the wilderness of the Harrison Trail. Some, the intrepid Overlanders — even trekked across the Prairies, and through the wild gorges of the Rocky Mountains. Naturally, among the thousands who came seeking the yellow dust, there were Freemasons — from many jurisdictions, from many creeds, and with a considerable variation in their memories as to the ritualistic practices of their Masonic craft.

## II

### ORIGINS OF CARIBOO FREEMASONRY

It is quite likely that some steps were taken in the early days of the "Rush" to form a Masonic Lodge, although there is no record extant for the date of such efforts. But, by 1866, it must have been realized that Barkerville had taken on an air of permanency and that the separation of the gold from the gravel of the creeks was going to take much longer that had at first been estimated. History records that among the first to realize this were the Freemasons on Williams Creek. The movement to form a Masonic Lodge is credited to Jonathan Nutt, an Englishman, at that time foreman on the Aurora claim on Conklin's Gulch, who called a meeting on October 13th, 1866, which was attended by thirteen Masons. No mention is made of where the meeting took place, but those present were Jonathan Nutt, who is said to have presided, W. W. Hill, George Grant, J. Spencer Thompson, A. C. Campbell, W. M. Cochrane, John R. Price, George Duff, C. Strouss, John Patterson, John B. Lovell, W. E. Boone and William Bennett.

At this meeting it was decided to establish a Masonic Lodge in Cariboo, and to build a Masonic Hall, and each person present pledged so much a week towards this end — the amounts ranged from 50c to \$1.00. To the names of the first 13 were shortly added 20 others.

To build a hall in Barkerville at that time meant that each of the 33 must pledge himself to pay \$100. Many of these men were working miners; some, it is true, with substantial interests in paying claims, but the majority were men of modest means. This is born out by the entries in a small fabric-covered note book in which are inscribed all minutes, cash-book entries and other transactions of the Barkerville Masonic Lodge from October 13, 1866 to August 17, 1867.

The back pages of the book, on the fly leaf of which is written "Secretary's Book," contain the weekly amounts paid by the 33 members. Apparently, only a few were sufficiently affluent to permit their paying more than the pledged dollar or fifty cents at a time. These, however, were weekly. J. Patterson started out by paying his ten weeks in a lump sum. W. M. Cochrane is down for \$5. a number of times, likewise J. Spencer Thompson, J. Strouss and A. C. Campbell.

W. M. Cochrane, who is spoken of as "An Irish Gentleman," was apparently a man who had money. He subsequently loaned the Lodge a considerable sum. J. Spencer Thompson was, at that time, a clerk in the store of Buie Bros. He later became Cariboo's first representative in the Parliament of Canada, at Ottawa. J. Strouss conducted a general merchandising business in Barkerville, and A. C. Campbell, a cousin of John A. (Cariboo) Cameron and owner in the Foster-Campbell claim on Williams Creek, was a blacksmith.

Four meetings were held in October, 1866. No record is made of what took place at the first three, and the only mention of anything in the 4th is that a communication was read from Vancouver Lodge No. 421, G. R. Scotland, at Victoria, B.C. At the November 3rd meeting, a second communication from Vancouver Lodge was read. While the Minutes ignore the content of these letters, it probably had reference to the endorsation by Vancouver Lodge of the application of Cariboo Lodge for a Charter under the Grand Lodge of Scotland, because on September 19, 1866 a letter was read in Vancouver Lodge "from Brother J. Spencer Thompson of Williams Creek, Cariboo, a member of San Francisco Lodge, No. 7, California, asking the Lodge to endorse the opening of a Lodge at Williams Creek or Richfield, under the Jurisdiction of the Grand Lodge of the Washington Territory, and stating also that Union Lodge at New Westminster had refused such recommendation, and had advised the Cariboo Brethren to seek a charter from the Grand Lodge of England. This Lodge expressed its sympathy but pointed out the irregularity of the proposed proceeding."

At a meeting held on November 10th, 1866, a motion that "the stove be paid for at once" was one entry recorded, while the other called for an advance of dues to meet debts. The November 17 meeting entry is confined to two words: "No Business," and on November 24 appears the first mention of officers: "Brothers Grant and Boone 'supplying the places' of the absent Senior and Junior Deacons." The petition for a Charter from the Grand Lodge of Scotland was signed on December 8, 1866 and at a meeting the following evening, at which 21 members were present, Jonathan Nutt was officially thanked for his zeal in establishing "A Lodge on this Creek."

#### HOLDING UNDER THE GRAND LODGE OF SCOTLAND

It was decided to petition the Grand Lodge of Scotland for a Charter, when it was learned that the Grand Lodge of England insisted on a specific form (Emulation) of Ritual, that did not conform with the California practice, whereas the Grand Lodge of Scotland demanded only that the Ancient Landmarks be observed. Signed by 14 members of Craft Freemasonry domiciled in Cariboo, the Petition was carried personally by Brother Nutt to Victoria, for endorsation by Vancouver Lodge, No. 421, Scot. He left Barkerville on December 8, 1866, and returned to his home in mid-April, 1867.

The Minutes of Vancouver Lodge record that on January 16, 1867, Brother Jonathan Nutt, attended that Lodge, and presented a Petition to the Grand Lodge of Scotland, praying for the establishment of a Masonic Lodge at Barkerville, Williams Creek, B.C., to be named "Cariboo Lodge."



The Petition was signed by the following Brethren, with the offices which they were presumed to take, and where possible, the Lodges to which they belonged before coming to British Columbia: Jonathan Nutt, R.W.M., Western Star Lodge, No. 2, Shasta, Calif.; B. P. Anderson, W.S.M., Olympia Lodge, No. 1, Washington Territory; D. McNaughton, W.D.M., Durham Lodge, No. 66, Newcastle, G.R. Can. (in Ontario); W. E. Boone, W.S.W., Hennepin Lodge, No. 4, Minneapolis, Minn.; Geo. G. Ruby, W.J.W., Kircaldie Lodge, No. 72, Kircaldie, G.L. Scot.; John Patterson, Treasurer, Manzanita Lodge, No. 102, Calif.; J. M. Cochrane, Secretary, United Lodge, No. 998, Welchpool, Welshport, G.L. Eng.; John Muir, S.D., St. Andrew's Lodge, No. 126, Kilmarnock, G.L. Scot.; J. C. Campbell, J.D., Doric Lodge, No. 58, Ottawa, G.L. Can. (in Ontario); William Bennett, I.G., Glasgow Star Lodge, No. 219, Glasgow, G.L. Scot.; William H. Hill, Aylmer Lodge, No. 138, William H. Fitzgerald, Albion Lodge, No. 17, G.L. Que.; and J. Spencer Thompson, San Francisco Lodge, No. 7, G.L. Calif.

The Petition was endorsed by the three principal officers of Vancouver Lodge, and shortly after a Dispensation was granted by the Provincial Grand Lodge of Scotland, under Right Worshipful Brother Israel Powell, to Cariboo Lodge. The Lodge later received the No. 469, S.C. Cariboo Lodge has continued its connection with her older Sister, Vancouver Lodge (now Vancouver and Quadra No. 2) throughout the years.

Late August mails brought the Dispensation for Cariboo Lodge to open, signed by the Provincial Grand Master Powell, together with the Books of Constitutions and Ceremonies, under which Cariboo was to operate. Taking a couple of weeks to digest the material and to select men for two offices, for which the California Ritual did not outline any duties, the first recorded meeting of the Lodge (under Dispensation) was held on September 2, 1867, with Jonathan Nutt in the East. The Dispensation, from the Provincial Grand Master of British Columbia, under the Grand Lodge of Scotland was read authorizing Cariboo Lodge No. 469 to open and transact Masonic business. At the meeting, a Committee was appointed to draft By-Laws; and later, that same evening, the Committee reported and the By-Laws were passed. Committees were also appointed to consider applications for admission to Cariboo Lodge by degrees and by affiliation. Unfortunately, the only By-Laws preserved in the Minutes, were those which evoked discussion among the Brethren. One stipulated that a black ball would reject a candidate. The fees were set out at: Fifty Dollars for the E.A.; Thirty Dollars for the F.C.; Twenty Dollars for the M.M.; and the dues were set at Two Dollars per month. In addition, to the present day officers required under the Constitution of the Grand Lodge of British Columbia, the Grand Lodge of Scotland, called for the election annually, of a Deputy Master and a Substitute Master, both to rank ahead of the Senior Warden.

December 7th, 1867, was another great day in the history of Cariboo Lodge. For on that day, the Charter from the Grand Lodge of Scotland was received from the Provincial Grand Master, Israel W. Powell, and read.

There was at that time, neither ceremony of Institution nor Constitution, but work went right ahead, with meetings being held weekly.

The Charter was signed by the Earl of Dalhousie, Grand Master; the Earl of Haddington, Deputy Grand Master; the Duke of Athol, Senior Grand Warden; the Earl of Dunmore, Junior Grand Warden; and William A. Laurie, Secretary of the Grand Lodge of Scotland. It is interesting to note that a record preserved in the Grand Lodge of Scotland, lists the following as Charter Members of Cariboo Lodge, No. 469: Jonathan Nutt, Worshipful Master; Victor Jones, Henry E. Salye; Ralph Borthwick; George C. Webster; W. Muester; I. W. Powell, P. P. Anderson; W. H. Fitzgerald and N. F. Foster.

Thus was born into the "Cradle of Cariboo" and to the Craft of Ancient Free and Accepted Masons, Cariboo Lodge, ritually a descendent of California Freemasonry, but constituted under the Grand Lodge of Scotland as "Cariboo,



*"The morn' was bright and clear — a hard frost was on the sluice boxes."*

Vancouver's Island, Holding of (Seal of the Grand Lodge of Scotland) No. 469." For thus were stamped the book titles (Porch Book, Minute Book, etc.) into the green morocco leather of their bindings. Evidently no one had thought to explain to the authorities in Scotland, that although the application had come from Victoria, in the Colony of Vancouver's Island, the Lodge was actually situated in another Colony altogether, viz. British Columbia.

#### THEY BUILT A TEMPLE IN THE WILDERNESS

No mention is made anywhere in the Minutes, as to who built the first Masonic Temple at Barkerville, but there is ample proof, particularly from

entries in the Cash Book, that it was John Bruce and James Mann, who were among the Lodge's earliest candidates — the former having been admitted on September 14th, 1867, and the latter, two months later. The minutes do indicate that all the fittings and furnishings were donated by the Brethren, individually. The first Initiate, Brother J. Bruce, for instance, presented his Mother Lodge, with a pair of Pillars and other Articles.

But on September 16, 1868, disaster struck, when the entire town of Barkerville was destroyed by fire, only one house being saved. The records show that the fire started some 200 yards from the Temple, but nothing therein was saved except the "Grand Lodge Books." Efforts were made to save the building by the use of wet blankets, but without avail. The old Temple had been fitted up very nicely, at a cost around \$3,000. Subsequent meetings were held in the Court House at Richfield, and then in a building loaned by Brother



*" 'Twas the kiss of a 'hurdy' (dance hall gal) that caused Barkerville to burn."*

E. C. Parsons in Barkerville, while the new temple was being built. The first meeting was held in the new hall on February 20, 1869.

A unique device in the Temple was the "Silent Tyler." Perhaps as a safeguard, when Barkerville contained some wild men, and some equally wild women, the stairway immediately inside the side entrance of the building, and leading to the floor above which contained the Lodge Room, was hinged at the top, so that when the Brethren were assembled, it could be raised. This was done by means of a wheel in the Tyler's room, and it cut off all access from the lower floor.

The new Temple was Consecrated and the officers were Installed on



June 24, 1869: donations towards the cost of the building are reported at \$511. Brothers Bruce and Mann, also built the second Lodge building within 18 months and at a cost of \$3,000.

#### FIRE STRIKES AGAIN

On December 28, 1936, disaster struck again, when Freemasonry in British Columbia suffered a further great loss with the destruction of the Old Masonic Temple at Barkerville, B.C. It was the same building constructed in 1869, following the great fire that had practically destroyed the entire village. This Landmark was one of the outstanding memorials of the early days of the Province, being a self-made monument to the Brethren of the roaring days of the Go'd Rush and to the olden days along the Canyon of Williams Creek. It was of flimsy wooden construction, as were all the buildings of that time and locality, its speedy destruction was only a matter of minutes and the lodge room on the upper story, with its precious contents, was consumed without its being possible to rescue anything therein. Gone were the various articles of furniture, lovingly carved in detail by the patient and skilful hands of the elder Brethren; and gone, too, was the unique mechanical Tyler, which has often been described as one of the most interesting appliances ever used by any portion of the Craft. The old books, and a few papers were in the old safe on the lower floor. The safe was more or less destroyed and its contents damaged, but the contents are still "readable."

The District Deputy Grand Master, of District No. 4, said in his report to Grand Lodge for 1937:

"It is sad to think that this old building, which has seen so many Brethren come and go, and which had been visited by pilgrims from far and wide, is no more. Barkerville will not seem the same. Fortunately, the financial loss was offset by insurance, and many of the old records were saved, but there is much that cannot be replaced. The most expensive and ornate of new fittings and furnishings cannot compare with the original furniture, hand made from tree to finished article, by those old Craftsmen within the Lodge itself, who built into their work sound material, skill and beauty, and a great love for the Craft and the Lodge they had established in the wilderness."

The loss of the old Temple was not only a severe loss to the Brethren of Cariboo Lodge, who had carried on the work of the Craft therein under many difficulties and dangers, but to all those Freemasons, including this Historian, who had been privileged to meet with the Brethren within its hospitable walls. However, much of the old spirit survived and Cariboo Lodge proceeded with the building of a third Temple. The newly arisen prosperity in the district at that time, enabled the Brethren to erect another, and probably finer building, but however superior it may be, the new building will never have the memories that gathered around the old Masonic Temple that housed Barkerville Freemasonry. Barely had the ashes grown cold, ere plans were under way to rebuild on the old site, and in May, 1937, the members of Cariboo Lodge No. 4, met in the Temple of Quesnel Lodge, No. 69, to open tenders on the new building, and on September 4, 1937, the Brethren of Cariboo Lodge, held

the first meeting in the new hall. The "lifting staircase" has been preserved, in memory of the old pioneers of Williams Creek.

Unfortunately, the new building was not a replica of the old one, as are many of the buildings now being built and restored under the plans for the "Restoration of Barkerville," but it is understood that arrangements have been made for the necessary corrections to the building erected in 1937.

There being no other building, in Barkerville, suitable for Masonic purposes, and even before the site had really cooled, the Brethren of Quesnel Lodge offered the use of their fine Temple to their Cariboo Brethren. This offer was accepted with deep appreciation, but unfortunately road conditions prevented the Brethren of Cariboo from accepting it until the evening of May 15, 1937, when they journeyed the sixty odd miles to Quesnel, to hold their first meeting following the fire. Strangely enough, there is no mention of the fire in the Minute Book, except for the fact that the last recorded meeting was held on December 8, 1936, when the Officers for the ensuing Masonic year were Installed and the next entry in the Minutes was the meeting held in Quesnel Lodge.

#### NOTES FROM THE MINUTES BOOKS — TO 1870

The first Masonic banquet, ever held in the interior of British Columbia, took place on Saint John's Day, December 27th, 1867. Invitations were extended to "All Brethren on the Creek," and those residing in the surrounding district.

On January 2nd, 1868, the first "Tyee"\* appeared on the scene, there being a "called meeting," to meet Brother James A. Grahame, Past Deputy Grand Master of the Washington Territory — destined to be the second Deputy Grand Master of the Grand Lodge of British Columbia.

On February 1st, 1868, the first request to shorten the time between Degrees, made its appearance. To indicate the difference in usage between that day, and the present, the following extract from the Minutes is given:

"An application was filed by Bros. Grant and Sullivan, recommenders of Mr. St. Laurent's petition, that an emergency meeting should be called and that he should be ballotted for and initiated at such meeting, as it would interfere with his business to return to be initiated, etc.

The reasons stated being considered by the W.M. sufficient, an emergency meeting was ordered to be convened on February 8. (1868)."

At this emergent meeting the Petitioner was initiated, but he evidently changed his mind about leaving the "Creek," for he became one of the best known "Old Timers" of Cariboo. His memory is still green — his children and his children's children having been among the most respected citizens of the Cariboo country.

The Lodge was not fully constituted until June 24th, 1868, the Festival

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\*In the Chinook tongue "Tyee" means "Big Chief."

of Saint John the Baptist. The note for that day in the Minute Book of the Lodge reads:

"Met at 3 P.M. Nutt presiding as representative of the Prov. G.M. The inauguration of Cariboo Lodge, No. 469 then took place, according to the Ceremonial laid down on page 71 of the Laws and Constitutions of the Grand Lodge of Scotland. After the inauguration, the officers were installed. The festival was celebrated by a banquet according to Masonic tradition."

After the Lodge was closed in the afternoon, the officers and members went to a partially built cabin (Nutt's biggin') near by, placed themselves on the timbers and had a group photograph taken. After the true facts connected with this picture were forgotten, a legend arose that it had been taken at a Masonic meeting held, according to ancient tradition, on one of the mountains near Barkerville, and it is often referred to as "The Lodge on the Mountain." Like many other legends the story has no foundation in fact.

The Minute Book, also discloses that instead of the formal opening and closing of the Lodge for each meeting — it was quite usual to "Call On" and to "Call Off," between certain dates — thus on occasion the Lodge was "In Session," but "At Ease" for several weeks at a time.

When the second Temple was opened on February 20th, 1869, up the flag-pole went Senior Warden Hill's "Canadian Flag." Being a painter by trade and an ardent "Unionist," he had designed the flag with a Union Jack in the fly, and a beaver surrounded by a wreath of Maple Leafs, on a white background — in anticipation of the United Colonies (Vancouver Island and British Columbia) union with the rest of Canada. Unfortunately, Brother Hill did not see his dream fulfilled — he passed away at Cottonwood House on October 23, 1869.

The first Masonic funeral in the Cariboo Country was that of Brother Stobb, foreman at the Caledonia Mine — drowned in the diggings: burial being made in Camerontown Cemetery on May 1, 1869. A committee was appointed to administer the Estate of the late Brother. It would appear from the minutes, to have been quite common for the Lodge, particularly in those early days, to administer the Estate of a Mason, and in some cases the Lodge would be made a beneficiary under the Will.

The melodeon, which furnished music on all "proper occasions" until it was destroyed in the fire of 1936, was purchased in 1869 from Saint Andrew's Church, Victoria — for \$101.

On August 6, 1870, appears a Resolution, expressing the Lodge's deepest regret at the death of Brother W. M. Cochrane — the first Secretary, and subsequently the Treasurer of Cariboo Lodge — he was among those lost on the Steamer "City of Boston." She had sailed for England from New York, on January 28, 1870.

Another unique case, occurred early in 1871. A Petitioner had been rejected — by unanimous ballot, the Lodge asked the Provincial Grand Master



for a dispensation to re-ballot. The re-ballot was taken on February 4, 1871, and the Worshipful Master gave notice that he would announce the results at the next Regular Communication. At the two subsequent Communications, he deferred the declaration, and is not surprising that, when finally declared, it was unfavourable.

### THE GOING GETS ROUGH

Following the loss by fire, Cariboo Lodge found herself in a precarious financial position. During 1869 over \$2,000. had been paid on account of the building; calls had been made for charity and had been met; the Provincial Grand Lodge had been asked to extend time for the payment of Grand Lodge dues, or to remit them — the request was not granted; Vancouver Lodge had been appealed to for a loan of \$1,000. — she failed to reply to the appeal; the builders seems to have taken a mortgage on the balance; and a loan was negotiated for \$800.

Times were very bad on the "Creek" at that time; the fear was abroad that the Gold had petered out; there were a number of funerals for which the Lodge seems to have defrayed the expenses and paid off any debts left by the deceased brethren; no doubt, because of the continuing calls for donations, "Peace and Harmony" seem to have suffered, for there were a number of Masonic trials — one member was expelled from the Lodge.

But the spirit of the men of Cariboo Lodge, was undimmed by all these adversities: to cut cash expenditures local Brother artisans made the pedestals, the Altar, the candle holders, the Cariboo chairs, etc., of local materials; the women of the Lodge were busy making aprons, curtains, drapes and the like; even the first Past Master's jewel, presented by Cariboo Lodge and paid for by private subscription, was made by a Barkerville jeweller — beautifully worked into a design, with square and quadrant, after the pattern of the Grand Lodge of Scotland. So these were busy days for the Masons of the Cariboo, and practically all the local leadership fell on the shoulders of members of the Lodge. New discoveries on Lightning Creek, were helping to bolster up the economy of the area, as the Barkerville diggings slowed in production.

Masonically also, the winds of change were blowing in from the Coast, bringing with them the desire for an independent Grand Lodge, within easy means of communication, which was associated with another equally fervent desire for the United Colonies to become a Province, in union with the rest of Canada. The proposal was to join the Lodges under the jurisdiction of Scotland, and later those under the jurisdiction of England, in forming a Grand Lodge of British Columbia. Cariboo Lodge favoured the principle, but their Minutes indicated fear of a possible interference with the autonomy enjoyed in respect to their Ritual. The expense and travel arrangements precluded their personal attendance at the Conventions so Cariboo placed their proxies in the hands of Victoria Brethren — stipulating that practices be conformable to "Scotch rites." Here again we find the start of another "legend," because in actual fact it was intended that the Lodges, chartered under the Grand Lodge of Scotland, be allowed to retain the right to use the Ritual of their

own choice. Cariboo's two great ritualists, Jonathan Nutt and J. Spencer Thompson, knew only the California ways of 1850 — they were bolstering their memory with Mackey's "Manual of the Lodge." This book still in the possession of the Lodge bears the name of Wellington D. Moses, the immortalized "Barber of Barkerville," a Jamaican colored man, born in England — he was neither a member of Cariboo Lodge, nor even a visitor.

Some idea of the loyalty of the Barkerville community towards the proposal for Confederation with Canada, may be gleaned from the following passages taken from Margaret A. Ormsby's: "British Columbia: A History" in which is related the arduous journey of Governor Anthony Musgrave in his attempt to win the support of the Colonists to union with a country, 3,000 miles distant. A country in which there had been little interest since the days of the North West (Fur) Company:

"At Barkerville, he ended his journey. From the appearance of the town, it was difficult to gauge the true state of the mining industry. With its new buildings — the Theatre Royal, where performances were given by troupes of actors from San Francisco, the library, the restaurants and the saloons — Barkerville had an air of prosperity and gaiety. The reports concerning the wealth of the mines were conflicting; some said that Lightning Creek was just coming into its own; others that they were planning to move off to Germansen or other creeks in Omineca; and still others that Cariboo was finished and that the Peace River country would be the El Dorado of the future.

All along the way, the Governor's welcome had been warm, but Barkerville gave him his most enthusiastic reception. The town was *en fete*. Evergreen arches spanned the streets; the firemen had constructed an arch of ladders and buckets, the Chinese had festooned another with fire-crackers. Banners lettered 'Union Forever' and 'Success to the Dominion,' proclaimed the political sentiments of the citizens."

Such, also, was the zeal of the men of Cariboo Lodge for the Institution of Freemasonry and for the establishment of a Grand Lodge of British Columbia — under which they were destined to demonstrate that the will to survive, required, not the incentives of Gold, or the Furs of Animals, but a belief in the principal Tenets of the Craft.

The Regular Communication of February 3, 1871, was the final meeting of the Lodge, under the authority of the Grand Lodge of Scotland, as holding of Cariboo Lodge, No. 469, F. & A.M.

### III

#### CARIBOO LODGE, No. 4 — G.R.B.C.

In 1871, the Minutes deal largely with business relative to the formation of the Grand Lodge of British Columbia. Cariboo Lodge was whole-heartedly behind and in favour of the proposal. She urged that such a step be taken, but she "stipulated that the work be, as nearly as possible, conformable to the Scotch Rite." But it is also, well-known that her members felt that all the established Lodges be allowed to retain their own identity as to ritualistic

practice, provided the Ancient Landmarks were retained. Although, "The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of British Columbia," was organized at a Convention held in the City of Victoria, on March 18-20, 1871, when Worshipful Brother Jonathan Nutt, was appointed Grand Chaplain — in absentia; because none of the Lodges chartered under the Grand Lodge of England were represented, the Proceedings were declared "Null and Void." At another Convention held on October 21, 1871, with the "English" and the "Scotch" represented, the formation of the Grand Lodge was "legalized."

Official notification was duly received of the formation of the Grand Lodge of British Columbia; the old Charter "Holding under the Grand Lodge of Scotland" was surrendered to the new Grand Master for delivery to Scotland; and in due time, came the new Charter to Cariboo Lodge. The Convention had ordered that the number and status of each Lodge, under the new Grand Registry, should be determined by the date of the Warrant or Charter, under which they had been working — thus, was born "Cariboo Lodge — F. & A.M. — No. 4 — B.C.R."

Due to the primitive conditions still existing, and to the poor means of transportation and communication, it was March 2, 1872, before Cariboo Lodge transacted any business under its new Title. On October 5, of that year the By-Laws were amended and worded to conform to the rules and regulations of the new union; to reduce the fees for membership from \$2 to \$1 per month; to halve the dues for Brethren residing beyond a 20-mile limit; and to abolish the offices of Deputy Worshipful Master and Substitute Worshipful Master. It is of interest to note that Cariboo Lodge did not use the letters A.F. & A.M. until July 3rd, 1875.

The original 14 members by this time had reached the low fifties, but by the time, Grand Master William Downie, was to make the first visit of a Grand Master to Cariboo Lodge in 1892, the number of members was to drop back to 20.

#### TO THE TURN OF THE CENTURY

In 1871, Worshipful Brother J. Spencer Thompson, succeeded Worshipful Brother Nutt, as the Master of Cariboo Lodge and under his able guidance the affairs of Cariboo Lodge progressed through many vicissitudes for the problems of survival had become legion.

On December 9, 1871, a young Barkerville clerk, in the person of Marcus Wolfe was initiated and he subsequently became a well-known Mason in British Columbia — becoming Grand Master twenty years later — in 1891. However, he seems never to have attended Cariboo Lodge after he was raised, nor does his name appear in the Minute Book as being "demitted," though he was afterwards Master of Ashlar Lodge, No. 3, at Nanaimo, B.C. — dual membership was not permitted in those days. As Grand Master, he wrote Cariboo Lodge, asking for the dates of his initiation, passing and raising; presented Cariboo Lodge with a photograph of himself, as a token



of the esteem in which he held his Mother Lodge. (Actually M. W. Brother Wolfe petitioned for membership in Cariboo Lodge on November 4, 1871; demitted on August 7, 1882, from Cariboo to join Ashlar Lodge in Nanaimo; he was the Thirteenth Grand Master). In 1896, a record in the Minute Book, expresses regret — at the tragic death of P.G.M. Wolfe. The Grand Lodge Proceedings carry the name Marcus Wolfe as a Master Mason under Cariboo Lodge No. 4, until the returns of the Masonic Year 1882, when he is shown as "Demitted" from Cariboo Lodge and as a Master Mason under Ashlar Lodge No. 3, Nanaimo, B.C. In actual fact he is believed to have been quite an active member of the Craft outside Barkerville, after he left the Cariboo.

During the "seventies," there was a diminution in the work, which had heretofore been brisk: many members were demitting; there were continual reports from San Francisco of the illness and death of Brethren; members in San Francisco being thanked for the many kindnesses shown to their Cariboo Brethren.

By the end of the "eighties," the shining metal was becoming very scarce on the creeks; the exodus was on; as the richest deposits of gold were being worked out; even the newer finds of lesser value, beyond the perimeter of Williams Creek were dropping their yields. As most of the economy of British Columbia, at that time, was dependent upon mining, there was a severe business depression. The work of Cariboo Lodge had become very routine; the two great Ritualists — Worshipful Brothers Thompson in 1880, and Nutt in 1887, had been called to the Grand Lodge above; while Brothers Kelly and Henry McDermott, with a few able assistants, kept the Ritual alive. These were indeed very trying times, and the Brethren of Cariboo Lodge were temporarily overcome by the adversities. But the Lodge had acquired a good library and it was customary to have "Masonic Chats," at each meeting, under the appellation "the Good of the Order," and it was still the days of "liquid" refreshments. At one point the usually clear script of Brother Henry McDermott, then Secretary, became progressively irregular and almost unintelligible. Subsequently, suffering from remorse, he proposed "no more spirituous liquors within the ante-room," and six of the ten members being present, such a resolution was duly entered in the Minutes. However, the Minutes were not accepted, at the next Regular Communication, until the Worshipful Master Stone expunged the resolution — but not without, however, reprimanding the Junior Warden for "being delinquent at his Post."

Brother Eli Harrison, Jr., the Grand Junior Warden, inspected Cariboo Lodge in 1879 and 1880; he also visited again in 1886 and 1887, reporting: "Cariboo Lodge, No. 4, in efficient working condition due to the exertions of its energetic members, and when one is acquainted with the locality, history and the Lodge in Cariboo, he is struck with admiration of those who founded, sustained and carried on Masonry there— they mourn the days of departed greatness, but are hopeful of the future." On his visit to Cariboo Lodge in 1885, Right Worshipful Brother Eli Harrison, Jr., was accompanied by Right Reverend Brother Acton Windeyer Sillitoe, who was consecrated Lord Bishop

of the Anglican Diocese of New Westminster in 1879; where he resided until his death in 1894; he was made a member of Honor Lodge, No. 526, Wolverhampton, G.R. Eng., and affiliated with Union Lodge, No. 9, at New Westminster, B.C.

In 1880, the Temple had another narrow escape from fire. A donation of \$25., and a resolution of thanks being passed to the Williams Creek Fire Brigade, "for the efficient manner in which they protected the building, during the recent fire."

Donations made by the Lodge around this time, included subscriptions to aid sufferers from an explosion at Nanaino, and to a Masonic Hospital at Morden, Man.

#### IV

By 1892, rumours seemed to indicate internal trouble, and the Roll of Members had dropped from 54 to 21, when on November 4, 1892, there stepped from the stagecoach, no less a person than the Grand Master himself, Most Worshipful Brother William Downie, to pay the first official visit of a Grand Master to Cariboo Lodge. The Records show:

"The First Degree was exemplified, and the Grand Master then exemplified the work as done in the Canadian Rite, which was new to most of the Brethren present.

The Lodge was then closed in Form, and the table spread, when the 'K'. and 'F'. degree was exemplified, all brethren taking an active part therein. The health of the G.M. was proposed by Bro. Stone, which was drank by the brethren, and they all gave expression to the opinion that 'He's a Jolly Good Fellow.' After an hour had passed by the brethren in sampling the viands, etc., so amply provided by Bro. Kelly, the caterer for the event, and the rendering of some good songs, a short address by the G.M., responded to by Bro. Stone, the proceeding was closed at 12 p.m. by singing 'Auld Lang Syne' and 'God Save the Queen,' when the brethren escorted the M.W.G.M. to his hotel and took leave of him."

It is reported that eleven members were all that could be rounded up, and six of them had "horse-backed" the fifteen miles to Barkerville. But the Lodge Room looked very nice; and then the entire building and lot were owned by the Lodge — the lower hall was bringing in revenue, as a school-room. The members had rolled out the "Royal Carpet" and "turned on that Cariboo Personality, with renowned Cariboo Hospitality, our . . . visiting Grand Master could make only one suggestion — 'that hereafter, both Secretary and Master sign the Minutes.'" The Grand Master reported on his Visit to Barkerville: "I had to travel 200 miles by rail, and 300 miles by stage-coach to reach Barkerville; but I would not have missed the opportunity of meeting the Brethren of that far-famed district, had the distance been much greater."

Actually, this era was the most critical in the history of Cariboo Lodge. Just as surely as the completion of a Cathedral terminates the existence of a Lodge of Operative Masons; so does the depletion of man's livelihood, with

its drain on the population, limit or terminate the existence of the Lodge of Speculative Masons. The Barkerville home of Cariboo Lodge was probably saved only because placer-gold was located in nearby areas, but not in quantities sufficient to warrant in any one place the building of a settlement larger than Barkerville. The average attendance had reached a low of 7, with the Treasurer working a more active chair as well. The mechanical device for lifting the stairs, known as the "Silent Tyler," enabled the elected Tyler to be Inner Guard, to which station no member was appointed for over ten years. With no new applicants — the Treasury was empty and repairs were required to the building. Worshipful Brother Stone reported that he had the P.M.'s jewel of the late W. Brother Nutt for safekeeping and it was decided to convert it into cash, in aid of the coffers; he had also found a tenant for the late Brother's cabin at \$2. per month. Barkerville, by then was "just a quiet little family town with a theatre and public auditorium; a firehall, post office, and a telegraph office, two hotels, several liquor stores, Hudson's Bay and Roger's General Stores, with a number of small shops huddled between the larger buildings." The Andrew Kellys' owned and ran Kelly Hotel, they were outstanding for good citizenship and charitable undertakings. The Kelleys' also baked good Scotch Bread for the whole community and invited the whole town for the celebration at New Year, Burns' Night and Hallowe'en.

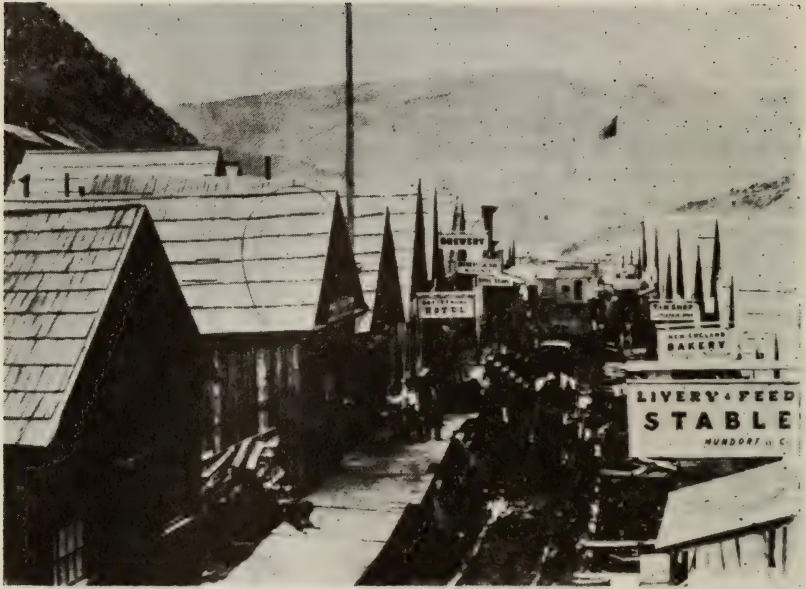
The daughter of Brother C. P. O'Neill recalled in later years, it was about this time, that having got from the schoolroom up to the lodge room "I got my first and last glimpse of that beautiful room — heavy blue drapes hung at the two large windows facing the street; and the matching luxurious carpet of the same blue. A huge brass chandelier hung from the ceiling and the furniture was of the best; a large open Bible lay on the reading-desk in the centre of the room. It was the nearest thing to 'Royalty' I had even seen, but strange to say I was expecting to find the mythical goat I had heard about."

But, once again, the spirit was more important to Barkerville because the members of the Craft were dedicated enough, to snowshoe or ride horse-back over 20 miles and back, for a Lodge meeting.

The appointment of District Deputy Grand Masters under the Grand Lodge of British Columbia, dates from the Annual Communication of that body in 1888, when Brother Henry McDermott was appointed for District No. 4, which encompassed only the Lodge at Barkerville, until July 18, 1913, when Quesnel Lodge No. 69 was warranted; it now consists of Nechako Lodge, No. 86 at Prince George — warranted in June, 1920; Centre Lodge, No. 113, at Williams Lake — warranted on June 26, 1926; Vanderhoof Lodge, No. 119 at Vanderhoof — warranted on June 19, 1930; and Tweedsmuir Lodge, No. 152 at Burns Lake — warranted on June 18, 1954. Brother McDermott appears to have been reappointed D.D.G.M. for a number of years and in his report to the Grand Lodge in 1895, he stated:

"I can truly say, a change is, or seems to be, coming over old Cariboo, which recalls, in a manner, diminished of course, the palmy days of the





*"They built their Town in the bed of a Creek (Williams) — called it Main Street, Barkerville."*

60's. The hillsides are again becoming dotted with tents of the prospectors, etc. Even Cariboo Lodge seems to be stirred with new life, much needed, as may be seen by the annual returns . . . "

He went on to urge on Grand Lodge, the necessity of sending a competent person as Grand Lecturer to reward the resident Brethren: "for the assiduity of their attendance and very apparent desire for Masonic knowledge." Grand Lodge found it was not possible to comply with this request, for very many reasons, but did retain R. W. Bro. McDermott in office until the Annual Communication of 1900, in which year he passed to the Grand Lodge above.

Brother James Wilson, the Superintendent of the C.P.R. Telegraphs, visited in 1888, and shortly thereafter presented the Lodge with a carpet, as a slight memorial of the pleasant hours spent with the Brethren.

When the "shafting and tunnelling" method failed to produce gold economically in the Cariboo, many of the less affluent or more adventurous sought their fortunes elsewhere: in Omineca, in Cassiar; in Big Bend and in Fort Steele prospects. Some even searched the far Northern areas in the Klondyke and the Yukon. New techniques utilizing hydraulic monitors, for removing huge quantities of gold-bearing material at relatively low cost, had come into being and as the unrenewable mineral was almost completely extracted from the earth, many of the miners recalled Cariboo. They headed back to the old diggings.

On December 11, 1887, Jonathan Nutt, the first Master of Cariboo Lodge, and virtually the founder and sustainer of the Lodge during the first twenty years of its existence, was called to his rest in the Grand Lodge above. It is only fitting that before we close this phase in the history of Cariboo Lodge, we pause and reflect on this man, one of the strongest pillars in the early day of Freemasonry, in British Columbia. There is little doubt that this man did more to hold the Lodge together through its earliest adversities, than any other member, from the beginning until he was forced by age and failing health to give up active participation in the work.

Old Timers outside the Lodge spoke of Jonathan Nutt, as "The Boss of the Lodge for many years." He did not appear to do anything else of particular note; he was foreman of the Aurora Claim; he built an hotel in Barkerville — evidence of his skill and ability, as a "Builder," was to be found in the "House Hotel," which was still in active use over 60 years later.

Brother Nutt had been frequently installed as Master; he was a man "who ruled and governed his Lodge;" and in 1882 the Lodge conferred upon him Honorary Membership. He must have been a man of great moral fibre; strong in character and determination; a most eminent ritualist in the Scotch (American) rites; he was given the rank of Past Senior Grand Warden, in 1877, by the Grand Lodge of British Columbia "on account of his services in Freemasonry."

In later years he was in failing health; his financial circumstances were not of the best; he became an inmate of the Royal Cariboo Hospital, where he was cared for by the Brethren for several years; he left Cariboo early in 1887; he passed away in Yale in December of that year; and was moved to New Westminster, where he was interred by Union Lodge, No. 7.

After his death, there was a good deal of unpleasantness and misunderstanding over the funeral expenses and other debts that had been incurred by Brother Nutt. This was reconciled after much correspondence and argument, when some nine months later "the Cariboo Brethren learned with amazement, had been paid by the Grand Lodge. By unanimous vote, One Hundred Dollars was sent to the Grand Lodge Charity Fund as an appreciation of this Masonic act."

While this was the last contribution made by the Lodge to the man who "by his conduct, assiduity and zeal," had done so much toward the establishment of Freemasonry on Williams Creek, Brother Nutt was, though dead, still to come to the assistance of the Lodge, through the sale of his Past Master's Jewel, which the Secretary recorded on April 1, 1893, "had been turned into cash and the proceeds to be added to the Lodge Funds."

A year later this final entry appeared in the Minutes, "Tenant obtained for Brother Nutt's cabin at \$2. a month."

The Grand Lodge Proceedings for 1889 at page 117, carries an engraved plate:

IN MEMORIAM

Jonathan Nutt  
Past Master

Cariboo Lodge No. 4  
"able, zealous and faithful"

FROM PEACE TO WAR — 1901 TO 1920

On June 21, 1900, W. Brother James Stone was appointed D.D.G.M., to succeed R. W. Brother McDermott; he had already served from 1892 to 1894, and was re-appointed each year until 1908. In his report for 1906 he said: "I think that only three (members) reside in the vicinity of the 'Tall Building', which holds aloft in letters three feet high "Masonic Hall, 1869." Some are out in various outlying Creeks, hunting gold; some resident in Quesnel; other down in Coast Cities; one in the cold Klondyke; one in Fair London Town; some in Eastern States. Verily we are 'dispersed around the Globe.' Notwithstanding, we have kept our meetings up pretty good. One Brother in Pennsylvania, writes 'On my way out and at this place, I have visited several Lodges and am surprised to find so little difference in the work; we compare favourably.'"

Brother P. F. McGregor, was appointed D.D.G.M. in 1908, and in his report for 1912 stated that: "There are quite a number of Master Masons coming into Cariboo, and no doubt the Most Worshipful Grand Master will be asked for one or two dispensations to start new Lodges," and that "Cariboo Lodge, No. 4, granted a permit to the Brethren of Fort George District (now Prince George) to open a Lodge of Instruction."

During the Masonic Year, 1904-05, Brother William J. Bowser, Grand Master, visited every Lodge in British Columbia, except Cariboo, but he commissioned W. Brother Charles Wilson of Cascade Lodge, No. 12, and then Attorney General of the Province, to make a visit on his behalf. W. Brother Wilson praised the work in his report to Grand Lodge, but pointed out that: "It is a matter of regret that the Board of Installed Masters does not sit and the Degree is not conferred. I would suggest that means to impart this knowledge be adopted at the first opportunity, and I may add that all the Brethren entitled to sit on the Board are most anxious to receive the information, and that the Board should sit at the proper time and for the proper purpose."

At the turn of the century, many of the new members of Cariboo Lodge were domiciled in Quesnel, and one on occasion in 1904, when a request was made for Cariboo Lodge to conduct the funeral and pay its last respects to Brother James Reid, 'Our Oldest Member,' who died in Quesnel, prior to the Institution of Quesnel Lodge, No. 69, joined with the Brethren who came from Barkerville. Later in the same year, they joined in the same way for the funeral of Brother William Albert Johnston, for whom the Chinese Free-



maçons, had performed the final Rites in Barkerville, the previous day. In each case, Lodge was opened in Barkerville; those Brethren then proceeded the sixty odd miles by road to Quesnel; the last sad rites were conducted in Quesnel; the Brethren then returned to Barkerville where the Lodge was closed on the evening of the third day.

Even then Cariboo remained the "Lodge of Isolation." Many of the old ritualists had passed on to the Grand Lodge above, but they had passed on the old Ritual of Cariboo to several very keen and fine ritualistic proteges, one of whom visited California in 1903. He reported that a number of deviations were being practised in that State; much having been forgotten or left out; he strongly advocated that No. 4, retain her working of the American rites, in full. It would appear that his urging had full effect upon the Brethren of Cariboo Lodge, because no changes appear to have been made in the Ritual, for thus it has remained until the present time, faithful to the Rites as they came to her as Cariboo Lodge, No. 469, G.R. Scot.

Generally speaking the "gold economy" of the Province was holding up too in the Cariboo, although the mining activity seemed to be more lively along Lightning Creek, and around such places at Stanley, rather than along Williams Creek and in Barkerville proper. The general prosperity continued unimpaired until just before the First Great War and Cariboo Lodge had been gaining a reputation as "The Old Mother Lodge of Northern British Columbia." She began receiving requests from groups of Freemasons living at great distances for support in the creation of a Lodge in several localities. It was to Cariboo Lodge that the following Lodges applied for recommendations of their dispensations and she endorsed petitions for Lodges of Instruction to be held at:

Atlin: 1,110 odd miles away — Atlinto Lodge, No. 42, was Instituted on December 30, 1904 and Warranted on June 1, 1906;

Prince Rupert: 606 miles away — Tsimpsean Lodge, No. 58, was Instituted on January 15, 1910 and Warranted on July 23, 1910;

Quesnel: 62 miles away — Quesnel Lodge, No. 69, was Instituted on September 22, 1912, and Warranted on June 20, 1913;

Prince George (formerly Fort George): 138 miles away — Nechako Lodge, No. 86, was Warranted in June, 1920; and

Smithers: 375 miles away — Omineca Lodge, No. 92, was Instituted on September 9, 1920 and Warranted on June 24, 1921.

It was during 1911, that some very marked changes were noted in the Cariboo country. In Barkerville, for instance, the banks had closed during the "seventies," and thereafter the bank in Ashcroft had carried the Lodge account as being the nearest such facility. The horse-drawn stages along the Cariboo Road were being replaced by "Winton Six" motor-cars and it was 50 years later Cariboo Lodge received a visit from Gustaf Pherson, a "California" Mason, who was one of the first driver-mechanics serving the stages. The state of the Road in those days, with its long stretches of gumbo topping, required much more than driving skill alone. In 1912 a

gasoline light plant was installed in the town and a fireproof safe was purchased to guard the Lodge records.

On September 23, 1913, Brother William Henderson, Grand Master, paid an Official Visit to Cariboo Lodge, No. 4, following his "Constituting and Dedicating" of Quesnel Lodge, No. 69, the previous day. He was accompanied by the Deputy Grand Master, Brother James Stark. Brother John McCallum, the D.D.G.M., at that time, failed to make an Official Visit to Cariboo Lodge, but in his report to Grand Lodge remarked upon: "One of the pleasing features of the Brotherhood in this District is the frequent interchange of visits between the members of Cariboo Lodge, No. 4, one of the oldest Lodges on the Grand Registry, and Quesnel Lodge, No. 69, one of the youngest. This practice is more commendable when it is remembered that these Lodges are 60 miles apart."

It should be noted that many Cariboo Brethren held dual membership and there was usually an atmosphere of light banter and horse-play in evidence. When the Lodge of Instruction was in Quesnel, the men of No. 4, criticized them for "too much publicity" and for posing for a photo with three prominent "intendants" wearing ladies kitchen aprons. Brother Don McCallum, then Secretary, drew the matter to the attention of No. 4, Brethren and there in the very centre of the picture was his "blood brother," John McCallum, a Member and a Past Master of No. 4. In 1915, the Brethren at Quesnel got back at Barkerville group, when Brother Kepner, P.M., a member of both Lodges, charged No. 4, with wearing "cotton aprons," which were unconstitutional. Worshipful Master Thompson requested the Secretary to read what "Mackey" had to say, adding that "Mackey's Manual" had always "been our authority." Past Master Bell agreed with the Master, but diplomatically suggested that Brother Kepner's point and merit, "as somewhere or somehow the Grand Lodge of British Columbia, way down south, had made a ruling on aprons and it might be advisable to wear aprons of the style as laid down in the Constitutions until such time as we ascertained definitely, as to whether the cotton aprons now worn were in order or not."

By 1914, when hostilities broke out in Europe, the "gold economy" had shown a vast improvement and the attendance at Regular Meetings of Cariboo Lodge often reached 16 to 18, as the Membership Roll neared the 40 mark. By this time "Daughter Quesnel" had slightly outgrown her older parent. With money in the bank, Cariboo bought War Bonds; and exempted all Brethren who enlisted in the Armed Forces from the "payment of dues." But the Great War continued and increased in its intensity; gold sank lower and lower on the list of "needed minerals;" more and more of the Brethren enlisted; and the economy of the entire country suffered. Regular Communications dropped to 8 per year and on many occasions no business could be carried on for "lack of a quorum". The D.D.G.M.'s still reported what little work was possible, exemplified in an outstanding manner, and the "Old Timers" managed to keep the Lodge alive. But as Brother Harold Turner summed up the situation "the dark clouds gather not only on the 'Western Front,' for Barkerville is gaining the aspects of a 'ghost town' as Cariboo

Lodge passes its 50th anniversary unsung, constantly in mourning, from the passing of our first Grand Master Powell in 1915, and then for local Brethren sacrificed at the altar of the War God."

In his report to Grand Lodge of May 12, 1915, Brother Melbourne Bailey, D.D.G.M., regretted the inability of the Grand Master to visit the Lodges in the District, but said that all "look forward to the early completion of the P.G.E. Railroad, as a means of bringing this District in closer touch with the outside, thus doing away, to a large extent, with the present great expense and loss of time necessary when Grand Lodge officials visit our Lodges."

Nearing the close of this period in the history of ancient Cariboo Lodge, we find appointed as D.D.G.M., one of her able historians, in the person of Brother Rupert W. Haggen, who on September 6, 1919, officially visited Cariboo Lodge, No. 4. Exerpts from his report in detail, present an interesting story outlinging some of the difficulties that have beset this Lodge:

" . . . a number of Quesnel brethren had arranged to make the journey and pay a fraternal visit. However, the night before the meeting a heavy rainstorm came, making the lower end of the road almost impassable, so the visit was cancelled; and I was only enabled to keep the appointment by reason of being near Barkerville when the storm broke.

All the members within twenty miles of Barkerville, fifteen, were present, the majority travelling some distance; only three were present in the town itself. There was no candidate, and having seen degree work exemplified previously in the Lodge by the same personnel, I did not think it necessary to have a degree demonstrated on a substitute; this work has always been done well.

Barkerville is the centre of an hydraulic mining camp and, during the water season, there is some difficulty in getting a quorum, but ten meetings were held during the year, though frequently only seven members signed the porch book.

Being within four miles of Barkerville and 1,400 feet above it, on October 4th, I 'hoofed' it down the Proserpine trail . . . visiting unofficially. I was delighted that evening to meet that very popular and worshipful brother, Jack Kilmer, of Acacia No. 22; he had waded twelve miles through mud to attend the communication. Brothers Martin (Scotland), Parker (Alberta) and Elliott (Quesnel) were also present, making this, one of the most remote of Lodges, quite cosmopolitan.

It is always a great source of pleasure to visit this old Lodge, warranted in 1867 by the Grand Lodge of Scotland. The members have always been the rugged men of the mining camps, and some of our P.G.M.'s can describe their hospitality."



On September 25, 1920, Brother Martin L. Grimmett, the Grand Master, made an official visit to Cariboo Lodge, No. 4, and the D.D.G.M., Brother Alfred S. Vaughan, describes the trip in these words:

" . . . continued his journey by motor to Barkerville, a distance of sixty miles, and on that evening visited Cariboo Lodge, No. 4, where he was warmly welcomed by the Brethren assembled . . . The visit was concluded by a very pleasant banquet. Cariboo Lodge, No. 4, is, unfortunately, short in numbers, but its hospitality is boundless.

Plans had been made to take the M.W. Grand Master to see some of the old historic points of interest in the vicinity of the town, and also to view some of the neighbouring hydraulic mines, but unfortunately the boat schedule on the Fraser River was slightly altered, which necessitated our making a frantic race back to Quesnel on the following morning to catch the motor launch for Prince George, so that the Brethren there might not be disappointed. This was accomplished although the boat had left Quesnel and we had to chase it up the river some seven or eight miles, to a point where we managed to catch up with it. The distance up the river to Prince George is about one hundred and ten miles, and the accommodation on the small launch is decidedly meagre, so that the M.W. Grand Master and the rest of the passengers had a sleepless and uncomfortable night. The river was fairly high, too, and to the uninitiated the running of the Cottonwood and Fort George canyons, China rapids, and other rough spots in a small launch was a novel experience, and one not devoid of risks."

## V

### PEACE AND WAR AGAIN — 1921 TO 1950

Bruce Hutchinson, in his book "The Fraser," published around this time, describes the town of Barkerville as "a ghost town . . . stores with false fronts, windowless cabins . . . Kelly's Hotel, its unused bar glistening in the lamplight . . . deserted saloons, stores and cabins . . . Tregillus children singing hymns . . . deserted opera houses, and firehall . . . ninety-one in the town and surrounding country." But he can have known little of "the Spirit of the Cariboo" which has never died. On August 21, 1921, Brother A. A. Belbeck, D.D.G.M., reported on his Official Visit to Cariboo Lodge; a total attendance of 29 Brethren: "which speaks well for the Brethren of this District, as the majority are absent from Barkerville during the Summer months . . . I left Barkerville, with a feeling of gratitude for the evidence of real Masonic harmony manifested in this outlying point of our Jurisdiction."

Brother Ernest Jones, D.D.G.M., reported that "we started out on the morning of 7 September, 1922, on an interesting journey of about 60 miles into the mountains, which was made by motor car over the Cariboo Road . . . there were twenty-five Brethren present (at Historic Cariboo Lodge No. 4), many of them coming long distances to attend. The second part of the Degree of a Master Mason was exemplified in the Scotch work, and Worshipful Master M. W. Schilling and his officers deserve great credit . . .

have in Dominion of Canada Bonds and cash over \$1,100.00, and the approximate wealth of \$74.00 per capita. The splendid traditions of the Lodge are being maintained . . . I am of the opinion that the future will see steady progress made."

In 1923, Brother John Hopp desired to mine the Temple site and was granted permission on condition that he moved the building intact to a satisfactory site — apparently the plan fell through.

Business in the Cariboo Country generally, began to pick up again about this time, and Brother Jack Gardner, provided enough enthusiasm in 1924 to hold 12 meetings of the Lodge. The Pacific Great Eastern Railway had become a "*fait accompli*," from Squamish to Quesnel, and it was possible to transport heavy equipment over most of the Route; somehow steam draglines and dredging equipment was "wrastled" over the muddy, hilly, stagecoach road to the gold-fields.

In his report to Grand Lodge in 1925, Brother E. J. Avison, D.D.G.M., makes many interesting comments on the affairs of Cariboo Lodge No. 4: "has continued her splendid career, and the loyalty of the members and their pride in their Lodge remain as high as ever. Every visitor to the Lodge notices and remarks its veneration for tradition and its maintenance of its own long established customs. These remarks are well illustrated in W. Bro. Gardner, Immediate Past Master; by team or sleigh, sometimes automobile, he travelled, rain, snow or shine, twenty miles of mountain road to Lodge, miner and farmer. Well skilled in and enthusiastic for our teachings he exemplified them both by precept and example and gave himself a very long Cable Tow. Fortunate it is this year in having as its Master, George F. Turner, known to big game hunters throughout the world for his knowledge of the country, his photographs of wild life, his ability as a guide, and his unfailing courtesy and helpfulness; a Brother splendidly equipped to be Master of such a Lodge. The secretary is Thomas Nicol, formerly a banker and now a merchant, and it is superfluous to say that in his hands the secretarial work is all that could be desired, and before leaving Cariboo Lodge I should like to place on formal record a note of the distinctive services rendered to this Lodge by Bro. Laurent Muller, a splendidly equipped Mason, instantly ready to take office, a competent teacher, declining honours when tendered, a regular attendant at Lodge and intensely proud of it, year after year he gives instruction, guidance and active help to younger Brethren, accepting as his only reward the knowledge of Masonic work well done."

In the same report to Grand Lodge, the Grand Master Worshipful Brother Stephen Jones, states that he visited the Lodge in Barkerville, accompanied by M. W. Bro. William Astly, R. W. Bro. Robert Baird, and Bro. H. H. Scott.

Brother A. Wimbles, D.D.G.M., reported that on his visit to Cariboo No. 4, on August 22, 1925: "The membership . . . is very scattered, but distance is no obstacle to the Brethren, who travel many miles . . . impresses every visitor, is its veneration for tradition and its maintenance of its old established customs . . . a good attendance . . . exceptionally pleasing to note the harmony and fellowship that prevails among the members . . ."

A banner year in the life of Cariboo Lodge No. 4, was 1926, with Worshipful Brother Jack Gardner as D.D.G.M., and with the Grand Master Brother W. H. Sutherland and his suite making an Official Visit on August 20, 1926. The visit was a notable one in the history of the Lodge, there being an almost complete complement of Grand Lodge Officers present — with many visiting Brethren. During the year there was a considerable increase in the membership. It was also the year of "admission" for two of the most loyal Masons ever initiated into Cariboo Lodge, who may still be seen in the Lodge today — forty years later; Worshipful Brother Russ McDougall and Worshipful Brother Johnny Leonard, who walked seven or eight miles through the hills from Antler to do his part; Barkerville had a population of 40 resident families and two hotels.

From 1927 to 1930, the mines of the area, had reached their lowest point of production since 1858; the Brethren became more scattered than ever. However, the Men of Cariboo Lodge hung on and refused to accept defeat, no matter how many difficulties beset their path — on many occasions it was difficult to muster enough Brethren to fill even the offices, but they worked on with a great diligence for the good of the District.

At the instigation of Cariboo Lodge, the Historical Sites Commission of Canada, decided to erect a Cairn in Barkerville, to the memory of the early pioneers; to commemorate and mark the northern end of the Cariboo Road. On August 10, 1929, Brother Louis LeBourdais — an historian of some authority on Cariboo Lodge — who had been appointed D.D.G.M., for District No. 4, on August 10, 1929 accompanied the Most Worshipful Grand Master Robie L. Reid to Barkerville for the purpose of unveiling the Cairn — describes the scene:

"Aside from the official welcome by the Worshipful Master, Officers and members, and greeting tendered by Freemasons from varied parts of the World, it was a special privilege to be in the company of the Grand Master, who in private life, as well as in Masonic circles, is well and favourably known throughout the Cariboo. On Williams Creek, *en fete* that day in honour of its early pioneers, as in other places throughout District No. 4, he was warmly acclaimed.

The Grand Master's eloquent address preceding the unveiling ceremony, which was held under the auspices of Cariboo Lodge, (one of the very early birthplaces of Freemasonry in British Columbia), No. 4, was listened to by hundreds who thronged the roadway and the sloping bank of Williams Creek, above and below the Cairn.

His brief, well chosen remarks delivered from the platform and his subsequent address to the Brethren in the historic Lodge room, where two extra rows of chairs and benches were requisitioned from nearby buildings to accommodate its members and visiting Freemasons, who brought greetings from 28 different Lodges, could not have failed to further enhance the prestige of Freemasonry."



The Grand Master reported that: "I was particularly delighted to be able to visit Cariboo Lodge, No. 4, at Barkerville . . . the Cairn erected that day . . . to mark the end of the Cariboo Road, and to preserve the memory of the pioneers of the Sixties, was unveiled. As the ceremony was sponsored by the Cariboo Lodge, I was invited, as Grand Master, to participate therein. The occasion brought to Barkerville practically all the survivors of the early days of Cariboo, and a most interesting re-union brought pleasure to all who attended. In the evening, at the meeting of the Lodge, there were visitors from all parts of the Province, and from other Jurisdictions from Montreal to Alaska, and a pleasant evening was spent by all."

Then came the "Hungry Thirties," with the "Black Depression" in full array, stalking the Land from sea to sea, but Cariboo Lodge seems to have taken this additional "spectre" in its stride. For, in his address to the Grand Lodge of British Columbia, on June 18, 1931, Grand Master Donald E. Kerr, in referring to the Sixtieth Birthday of Grand Lodge and in eulogising the spirit and tenacity of those who had built the Province, said:

"We see those pioneers, human as we, bringing here the old customs of their far-off England. Their maypoles were decked with wild red current blossoms, for lack of English may. We see them bringing to the immense task of surveying and constructing the Cariboo Road no lack of adaptability, but through it all there runs the indomitable spirit that characterized all our early pioneers.

This Cariboo Road soon became the 'wonder and pride' of the new colony. To show the immediate use to which it had been put, let me quote an honoured New Westminster resident, one of British Columbia's most able historians —

"If we look back into the past along that mighty highway, what a strange scene we would behold — pack animals, freight waggons, six-horse passenger coaches, an army of men, some going, some returning, all sorts and conditions of men, a motley crowd, men drunk, men sober."

Such was the Cariboo Road in the palmy days of greatness that is past. Little did its builders dream that it was destined to become part of a great Trans-Canada Highway, attracting an ever-increasing number of motor tourists to scenic wonders unexcelled on this Continent.

Gold was the lure that caused the adventurers of old to rush to the Cariboo, where Williams Creek was the lodestone and 'Cariboo Cameron' was a household word among the miners. Can we not dip into the very near future and visualize a highway crowded from the Mexican Border to the Yukon and Alaska? The lure will not be gold but rather the 'Midnight Sun.'

Most Worshipful Brother Kerr, and his suite, arrived at Barkerville on May 23, 1931, with a number of members from Centre Lodge, No. 113, at Williams Lake, and Quesnel Lodge, No. 69, at Quesnel — heavy rains prevented the attendance of many Brethren from the Lodges to the North —

Nechako Lodge No. 86, at Prince George and Vanderhoof Lodge No. 119 at Vanderhoof. Let us refer to the Grand Master's own words for a description of that visit:

"It was my pleasant duty to present to the Secretary of Cariboo Lodge, No. 4, a cheque for \$500.00 being the proceeds of voluntary contributions from various Lodges to be used for needed repairs to the historic building which was erected at Barkerville in 1869.

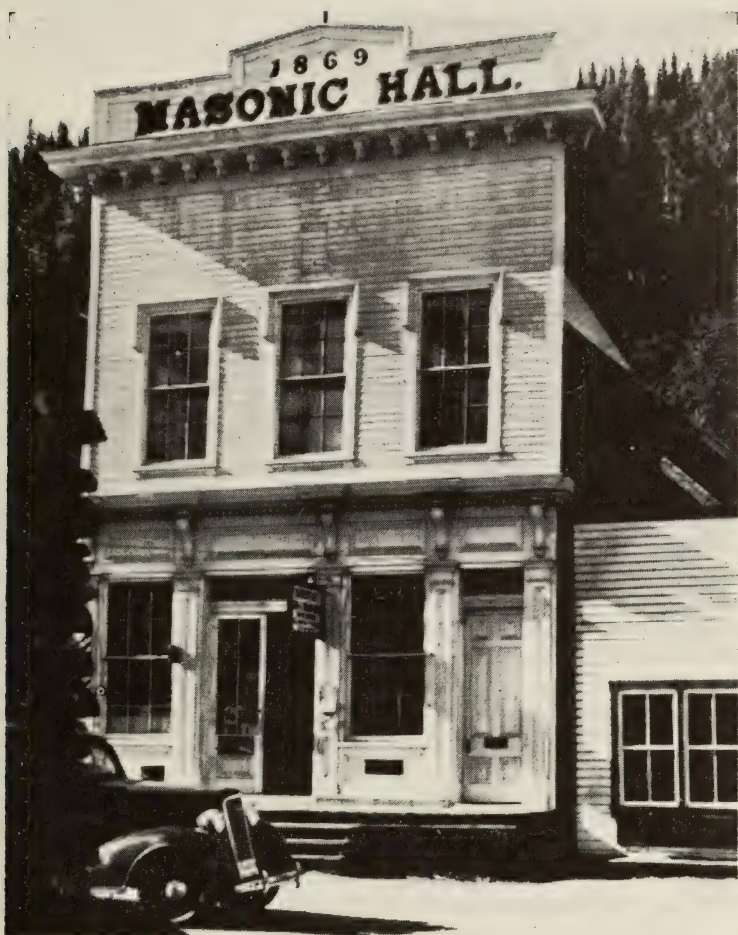
The repairs, which were begun a few weeks previous to my visit, had already done much toward enhancing the appearance and usefulness of the building. The 'silent Tyler' — a hinged stairway leading to the hall-way on the ground floor, and for some years in disuse — had been included in the renovation plan. Pressed into service for our meeting, the uplifted stairway tiled so effectively that a late-arriving Brother from Nechako Lodge, No. 86, at Prince George, had difficulty — owing to the bell attachment being temporarily disconnected — in gaining admission."

A resolution was put and carried making the Grand Master an Honorary Member of Cariboo Lodge, No. 4.

The membership by 1932 had slumped to 14 resident members, but renovation of the building had been completed; the Lodge was looking toward economic improvement; and to a supply of new sound (Masonic) timber. It was Brother George Turner, who was called upon to perform the duties of the D.D.G.M., in addition to carrying on his job as Secretary of Barkerville No. 4.

By the middle of 1933 and the depth of the depression, Fred M. Wells, had proven that "the feet of the Gold God" could be exposed by "hard-rock mining" practices; although this new approach would require the backing of large and wealthy companies, it did stir the sleeping economy of Cariboo; and thus was born the new town of Wells — built to a regular plan and only five miles from ancient Barkerville. During the building of Wells, Mr. Hutchinson's "ghost" was laid by the heels and the town of Barkerville, sprang into an activity reminiscent of the 60's. Brother Rod McKenzie (later the MLA) reported the new economy attracting bootleggers, gamblers and sharpies; Cariboo Lodge refused to rent the lower hall as a beer parlor; but did consent to its use as a barbershop and a confectionery, which later installed a newstand and pool-tables.

On October 28, 1934, the D.D.G.M. Brother A. A. Hutchinson paid an Official Visit to Cariboo Lodge, and "saw the Third Degree put on in a very efficient manner. The Officers are mostly young men and appear to have given their work much study, and know it thoroughly . . . this Lodge derives rent from the ground-floor building and having no rentals to pay out, cost of operation is low." At this meeting he had the pleasure of meeting, Most Worshipful Brother Sutherland, Grand Master of Saskatchewan, a visitor to Cariboo Lodge.



*"The 'Tall Building' — Home of Mother Cariboo for Thirty-seven Years — 1869 to 1936."*

By now the Second Gold Rush was in full swing and the Lodge rode along on the economy: with VIP visits, initiations and affiliations — the Roll of Members being raised to nearly 50. Brother W. J. Pitman, appointed D.D.G.M. for 1935-36, paid a visit to Cariboo Lodge on June 1, 1936, accompanied by a number of visiting Brethren. He noted that the Lodge was mainly in charge of younger Brethren "who are keen and interested, but who regretted the absence of the Senior Members, many of whom are hydraulic miners, and "it was high water on the Creeks, for as Shakespeare put it, 'There is a tide in the affairs of men which taken at the flood, leads on to fortune'."



In 1936, destiny again intervened, when the Temple and all its priceless contents were consumed by fire. The D.D.G.M. Brother R. Beauchamp, paid his Official Visit to Cariboo No. 4, at Quesnel in a joint communication with No. 69, when the Brethren from Barkerville journeyed the 60 odd miles to Quesnel for their first meeting after the fire.

Brother J. G. Cowan, D.D.G.M., made his Official Visit to Cariboo Lodge No. 4, on February 5th, 1938 — quite a number of Quesnel Brethren going along “although it was a snow trip, but there is something about Barkerville and Barkerville Brethren that always makes it worth while.” The meeting was a very good and an enthusiastic one; it was held in the newly finished Lodge Building, with its new “silent Tyler” — so interesting in the old building; the Lodge was getting along very nicely; and the prospects for the District were quite bright.

The evening of January 28, 1939, has a very special place in the “Hearts of the Men of Cariboo” — a meeting had been called by Quesnel Lodge for the purpose of Raising four brothers by a Degree Team from each of the four Lodges in District No. 4. They were: Alfred Gardner, raised by the Officers of Quesnel Lodge, No. 69; Martin Gardner, raised by a Degree Team from Vanderhoof Lodge, No. 119; Harry Gardner, raised by a Degree Team from Nechako Lodge, No. 86; and Herbert John Gardner, Jr., raised by a Degree Team from Cariboo Lodge, No. 4. The Worshipful Master, in charge of Cariboo Lodge for the evening, was R. W. Brother Herbert John Gardner, father of the boys, and as Past Master of Cariboo Lodge; who very nobly and under the most trying circumstances received the deepest attention during his wonderful performance of the Third Degree. Now this was the dead of Winter in Cariboo — a country of real cold and of plenty of snow, but still the Brethren travelled: from Vanderhoof, 150 miles — one way; from Prince George, 84 miles — one way; from Williams Lake, 80 miles — one way; from Barkerville, 62 miles — one way; and two of the Brethren travelled over 200 miles — one way, to be there. The D.D.G.M. Brother F. J. Shearer felt that “it cannot help but be evident that Masonry is indeed very real when 37 Brothers, did travel distances of, from 125 to 400 miles, to attend and to participate in a meeting. The work was demonstrated . . . was excellent and the spirit of friendliness and goodfellowship . . . was such as to warm and expand your heart . . . it will be . . . long remembered by everyone of the 81 Brethren present that evening.”

But the “Four Horsemen of the Apocalypse” were to be loosed upon the World again — every Country was to feel the impact — heavy was to be the loss of life; and it was to take its toll upon every form and avenue of human existence. Masonry, too, was to have its “Baptism of Fire” in many ways — in fact, in many countries it was to be entirely suppressed. In Canada, men were to be drawn from every walk of life to fight, or to move to an activity which in some way was connected with the War effort. But Cariboo Lodge, seems ever to have been blessed with Brethren who could carry on the work of the Craft, under almost any set of circumstances; they put on the work in an able manner, and as reported by the D.D.G.M.s,

maintained a very high standard with great credit to the Order. Even the Grand Masters did not forget to pay their Official Visits into the remote areas of the Province; for the record shows that Cariboo Lodge, sometimes in joint Communications with Quesnel Lodge, received the following Most Worshipful Brethren: W. P. Marchant, on October 23, 1942; and J. G. Brown, D.D., on November 7, 1943. On August 28, 1941, Most Worshipful Brother G. A. Stimmel visited Barkerville, and Cariboo had provided a splendid attendance and a very successful meeting was enjoyed. "The stairway was let down and we all partook of a very elaborate banquet and a couple of hours of real Masonic fraternity."

When by 1942, the Government instituted freezing orders upon the "public and private avocations" of people generally, both Barkerville and Wells sank back, almost into the category of "Ghost Towns" — the younger men were gone to the Armed Forces and the D.D.G.M.s reported "owing to the conditions the attendance was not large but those present make up for it in welcome and hospitality. During the War years due to the labour shortage, the mines were practically shut down but with the cessation of hostilities there was an influx of displaced persons, especially experienced miners, from many parts of the world. Wells grew in population, if not in size, as the newcomers found homes close to the mines in the Jack O'Clubs Lake area; while Barkerville became more and more a ghost town. The old Lodge Hall was quite a lively place, however, at least once a month. The "Old Timers" kept the Lodge alive — every officer being a Past Master. Young Colin Campbell who had visited from Twin City Lodge, No. 89, Sutherland, Sask., in 1943, in 1944, affiliated with Cariboo Lodge, to become a pillar of the Lodge, as its Worshipful Master, as the D.D.G.M., and to serve as Secretary, for many years — even to 1966.

The Grand Master Worshipful Brother G. Roy Long, paid an Official Visit to Cariboo Lodge on October 14, 1947, "when a good attendance was there." On August 24, 1950, Worshipful Brother J. H. N. Morgan, the Grand Master (now the Grand Secretary) also visited the old Lodge.

On August 15, 1949, Cariboo Lodge joined with Centre Lodge and Quesnel Lodge, at the Masonic Temple, Quesnel, B.C., to receive an Official Visit from the Grand Master, Most Worshipful Brother Donald McGugan.

No story of Cariboo Lodge, No. 4, would be complete that did not make reference to the first Masonic funeral in Northern British Columbia, of a man who died on April 26, 1873, at Germansen Creek, in the Omineca District, and who was buried with full Masonic Honours by Freemasons from Manson's Creek — the grave was marked with a "headboard." J. C. Bryant, formerly a miner in the Cariboo and Omineca Districts is said to have reported:

"Two weeks after my return to town, Captain Fitzstubs and Gold Commissioner W. H. Fitzgerald arrived from Fort St. James on Stewart Lake, where they had passed the winter. About two weeks after his arrival, Fitzgerald died very suddenly one morning of heart failure. For days before, he would warn us about burying him alive. He used to say

to us: 'Now, boys, if anything happens to me, do not do the same as they did with the Indian Chief at Fort St. James last winter, and bury me alive; be sure I am dead before you put me in the ground.' We obeyed his instructions and his body was kept at the Government Office until signs of decay set in.

As the late Gold Commissioner had been a member of the A.F. & A.M., word went sent down to Manson's Creek, where there were a number of that worthy Order, and they came up in a body and took charge of his funeral, consigning his body to the grave with full Masonic Honours. His grave and coffin were made by me, and he was interred within fifty feet of my cabin. A neat headboard was placed over his grave, but I fear the elements have long since destroyed it. Fitzgerald came from Kingston, Ontario."

The letters that Fitzgerald wrote "to the Hon. H. M. Ball," Gold Commissioner of the Cariboo, are very interesting. They show that good returns were secured by many of the miners working on these northern creeks, such as Germansen, Omineca, Slate Creek, Vital Creek, and others. Apparently bench diggings were mainly mined, but nuggets up to 29 oz. of pure gold were found above the canyon on the French company's claim. One thing that militated against gold mining in those parts was the difficulty of securing supplies. Vinegar was said to be \$5.00 a pint; flour, \$1.25 a pound; bacon, \$1.50 a pound; and tea, \$3.00 a pound. Of course these prices fluctuated as new supplies were brought in. The price of food; cost of travel in this wilderness country; and other factors beyond his control seem to have got him in trouble with the authorities in far away Victoria, where prices had pretty well stabilized.

Some very interesting reports were made by Fitzgerald, regarding the various murders that took place in his territory. There was a number of miners that just lost themselves in the woods and were unreported. In June, 1872, several miners gathered luscious fungus and of nine who partook of them, three died the following day as a result of having eaten toadstools. On September 9, of that year, two Skeena Indian women were murdered at Kildare Gulch, by a Coast Indian, and Fitzgerald had to apprehend the murderer.

In 1949, the Grand Historian, R. W. Brother W. G. Gamble, reported the placing of a monument near Manson's Creek, in the Omineca Country, to the memory of Brother W. H. Fitzgerald, who was one of the Charter Members of Cariboo Lodge, No. 469, G.L. Scot. He had been a Constable and Assistant Gold Commissioner in the Cariboo District, and was evidently transferred from Barkerville to Germansen Creek, in Omineca District — official appointment notice being dated April 12, 1872, confirms him as Gold Commissioner and Stipendiary Magistrate.

The grave had been located by an Indian Chief, Louis Billy Prince, at the request of Dr. J. B. Munro, Deputy Minister of Agriculture and Past



D.D.G.M. for District, No. 1, Victoria, B.C. It has been marked by the following inscription, and one in the Indian language of the District, which were put between two pieces of plate-glass, framed in cement and placed on the grave:

REQUIESCAT IN PACE !

HERE LIE THE REMAINS OF  
WILLIAM HENRY FITZGERALD

GOLD COMMISSIONER AND STIPENDIARY  
MAGISTRATE FOR OMINECA  
DISTRICT.

BORN IN IRELAND ABOUT 1835.

DIED AT OMINECA 1873.

A MEMBER OF ALBION LODGE, NO. 2, A.F. and A.M., G.R.Q.

ALSO A CHARTER MEMBER OF CARIBOO LODGE,  
No. 469, G.R.S.

(LATER CARIBOO LODGE, NO. 4, G.R.B.C., A.F. and A.M.)

ALWAYS REMEMBERED.

MORS NON SEPARABIT !

The inscription placed over the last Remains of Brother W. H. Fitzgerald as written in the Carrier Indian Tongue, reads:

TENEZACHO WILLIAM HENRY FITZGERALD

UKWENNE HWOTEN-NELREL-NE

OMENEKHOH-KET

1835 HWOSTLI

1873 TAZSAI

AHWYIZ-UNA-TNIH

REQUIESCAT IN PACE !

On May 25, 1949, R. W. Brother Munro went to Manson's Creek, about 170 miles to the north of the town of Vanderhoof, and took with him about 150 pounds of cement and a piece of sandstone rock, to which was affixed a plate with an inscription engraved by Worshipful Brother Trevett, a Past Master of St. Andrew's Lodge, No. 49, Victoria, B.C.

On a plot of cleared land by the side of the road which passes by the Manson's Creek Hudson's Bay store, Brother Munro, with the assistance of Chief Louis Billy Prince, Wasse Leon and others, built a cairn, about 3 feet by 3 feet and 6 stones high, and to this the tablet was firmly affixed and

cemented. It was considered best to have the cairn erected in an accessible place rather than at the grave, which was several miles from any trail.

Of the Ceremony, Brother Munro reported: "The residents of the old town of Manson's Creek, including Mr. Baer, District Superintendent of the Hudson's Bay Company; Mr. McIntosh, local Hudson Bay Stortkeeper; Mr. William Steele, formerly Gold Commissioner (a resident of Manson Creek since 1896); and others, such as Mr. Batch; a Frenchman, called 'Big Wilfrid'; two Indians; and myself, held a brief dedication ceremony over the monument, which we have left there in the wilderness for every passerby to see."

## VI

### CARIBOO LODGE CARRIES ON IN THE GHOST TOWN — 1951 TO 1966

From the beginning of the "fifties," Cariboo Lodge was to put on its social affairs in Wells; whist drives and card parties, dances and social evenings, Christmas trees and parties for the children. Brother Harold Turner, of Quesnel, writes in his philosophical way that: "Oh, the old order changeth and giveth place to new . . . Somehow word got to Cariboo that women are enfranchised and they make their presence known. (But we love 'em). How says Omar Khayyam —

'The Moving Finger writes, and having writ  
Moves on. Nor all our piety and wit  
Shall lure it back to cancel half a line  
Nor shall our tears wash out a word of it."

During the five year period following World War II, great impetus was given to Cariboo Lodge, No 4, with 25 new initiations and ten affiliations. Well indeed did these Brethren heed the teachings and words of the "Old Men," for today, it is from these ranks are drawn, the very pillars which sustain Cariboo Lodge, without them it would not be possible to carry on the "Scotch (or as some now term it, the "American") Ritual," with its inherent love of Fraternal Fellowship for all members of the Craft; they are the men who hold high the "Torch of Freemasonry," as their forebears did before them; and it is they who must assume the Trust which keeps Cariboo Lodge, No. 4 — "Dedicated to the Ho'y Saints John."

During the "Fifties," the Lodge rolls continued to climb to a total of 86 members, with twenty new Initiates and only one Affiliate, which in Cariboo they say: "protects our old 'California Working,' and the old ways which are the Lodge's greatest assets." In the economy of the district, the lagging gold industry is bolstered by small forestry and logging operations, and there is now a very noticeable increase in tourism. In 1968, a plan is proposed to restore Barkerville, as an Historic Park.

Around the beginning of this period in the "History of Cariboo," the Grand Masters introduced a system of Official Visits to all the Lodges in the Several Masonic Districts in British Columbia; or they held a Joint Communication of several Lodges in the same general locality. Under this system,

the visits of the Grand Masters in which Cariboo Lodge, No. 4, was involved were:

August 10, 1951. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother J. Murray Mitchell.

September 18, 1952. At Quesnel, with Quesnel Lodge — M. W. Brother Laurence Healey.

March 24, 1956. At Prince George, with all Lodges in District No. 4, in Nechako Lodge, No. 86 — M. W. Brother R. Geddes Large.

May 31, 1957. At Prince George, with all the Lodges in District 4, in Nechako Lodge, No. 86 — M. W. Brother Donald A. Stewart.

September 12, 1957. At Barkerville, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother Claude A. Green.

September 18, 1958. At Williams Lake, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother Kenneth Reid.

April 29, 1960. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother M. A. R. Howard.

April 12, 1961. At Williams Lake, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother C. Gordon McMynn.

April 28, 1962. At Barkerville, with Quesnel Lodge, No. 69 — M. W. Brother James R. Mitchell.

May 14, 1963. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother David M. Taylor.

September 23, 1963. At Barkerville, Cariboo Lodge, No. 4, alone — M. W. Brother H. Percival Rutter.

April 22, 1965. At Quesnel, with Quesnel Lodge, No. 69; and Centre Lodge, No. 113 — M. W. Brother James H. McKergow.

April 29, 1966. At Quesnel, with Quesnel Lodge, No. 69; Nechako Lodge No. 86; and Centre Lodge, No. 113 — M. W. Brother J. Herbert Nordan.

The District Deputy Grand Masters during this period reported considerable activity in Cariboo Lodge, No. 4; with proficiency in the work and a warm welcome to the many Brethren who accompanied them on their Official Visits; and there were many visitors on each occasion of Brethren from the Sister Lodges in the District. R. W. Brother John McK. Anderson reported on October 21, 1953 "the largest number to attend in Barkerville — seventy-three members being present, including members from Nechako Lodge, Quesnel Lodge, and Centre Lodge. Three Master Mason Degrees were conferred; one by Quesnel Lodge; one by Centre Lodge in Canadian work; and one by Cariboo Lodge in American work."

An event of very special interest took place on October 5, 1955, when at a Regular Communication, Brother Maynard Kerr, the District Deputy Grand Master of District, No. 4, invested eleven of the Brethren of Cariboo Lodge, with the Jewel of a Past Master. Since then, eight other Brethren, who were unable to attend the Investiture, have received their jewels. About



this time Cariboo Lodge, also adopted the regular Lamb Skin Apron, with a personal presentation to each new member "upon his having earned his status."

As the "sixties" come into being, the two mines were placed under one ownership and Barkerville is designated as a Provincial Park, and revisions in the American Rite, called "Ancient Work" were under contemplation. Right Worshipful Brother C. Gordon Greenwood, D.D.G.M., reported after his visit on March 2, 1960, that:

"Cariboo Lodge, No. 4, showed keen perception (of passing events) when amendments of their By-Laws, permitting the Lodge to close during the Winter Months were made. This move will enable the many Brethren to visit Barkerville, during the tourist season, to attend this Lodge, which is so famous for its silent Tyler, and its hospitality."

This amendment, also eased the travel arrangements of those faithful Brethren from Quesnel (members and others), who regularly journey the 65 miles to attend Lodge — at least two car loads for each Regular Communication.

It had become traditional, for Nechako Lodge to make an annual pilgrimage to Cariboo Lodge, and for R. W. Brother Colin Campbell and Mrs. Campbell to entertain them at supper, in Wells, prior to the Lodge Meeting. Brother Harold Allen, D.D.G.M., made his Official Visit to Cariboo Lodge on April 3, 1963, and in his report to Grand Lodge mentions Fraternal Visits between Ashlar Lodge No. 3, in Nanaimo, B.C., and Cariboo Lodge, No. 4, in Barkerville, B.C.:

"In July, 1960, W. Brother George Knight, then Worshipful Master of Ashlar Lodge and some of his Brethren and again in July, 1962, Worshipful Master J. Allen and some of his Brethren made the second Fraternal visit to Cariboo Lodge, No. 4. And on April 12, 1963, the Worshipful Master of Cariboo Lodge, W. Bro. J. S. Nicholson, and some of his officers accompanied by the Worshipful Master of Quesnel Lodge, No. 69, returned that fraternal visit to Ashlar Lodge, No. 3, Nanaimo. On these three occasions fraternal friendship was most outstanding."

These visits on alternate years appear to be a regular feature of the fraternal friendship that has existed between these two very old Lodges, since they came into being. It is a long way to travel by car for a Masonic meeting but such is the indomitable spirit of these two pioneer Lodges, that trips of 486 miles — one way, are no obstacle.

So far in the "Sixties," the Lodge has steadily increased its Roll of Members, but with more affiliations, than initiations. With the help of the ladies the Lodge Building has been painted and renovated: "The old traditions are still kept — flowers to the sick, letters of condolence to the bereaved, Christmas hampers to the unfortunate, financial donations within our means to worthy causes; going to Quesnel to perform last rites for our Brethren as requested; and practising our inherited ritual."

The resident members no longer reside in Barkerville, which was officially opened as a Provincial Historic Town in 1962. But this is no deterrent: to come by modern conveyance the short distance from the new town called "Wells;" or to come the longer distances from Quesnel, Prince George, Williams Lake, and beyond. The call of Freemasonry is far stronger to men's hearts. When the new Temple was erected in 1937 — it was not constructed in the same form as the old building, even the facade was quite different, but it is understood that the Barkerville Restoration Advisory Committee has agreed to the restoration of the building, as it appeared to the Cariboo Brethren of "1870 Barkerville." In this way, those fortunate to have sat in the ancient Lodge Room before its destruction — may be ever mindful of the Past.

Brother Charles D. Beath, D.D.G.M., reported in 1965 on his Official Visit to Cariboo Lodge, No. 4: "The members of this Grand old Lodge, practice real Freemasonry in spite of the fact that their Lodge has not always been blest with prosperity and good fortune. Its ritualistic work (American), different from other Lodges in the District, is of high standard. I witnessed the Conferral, in a most efficient and impressive manner, of the Master Mason's Degree on two Candidates."

Once again in 1966, on April 16th, the Brethren of Cariboo Lodge assembled in Barkerville, there to open Lodge; then to journey the sixty miles to Quesnel; and there according to Ancient Custom to perform the last sad Rites for Brother Robert H. Mooney, Past District Deputy Grand Master, who had joined the great Cavalcade of Cariboo Lodge Past Masters and Members, into the Great Beyond. Brother Mooney was a dedicated member of the Craft, he affiliated with the Lodge in 1941; was Junior Warden in 1942, Senior Warden in 1943 and Worshipful Master in 1944; he was appointed Director of Ceremonies in 1948 and was elected Treasurer from 1951 to 1952; and he was District Deputy Grand Master for District No. 4, in 1952-53. A great Ritualist, Brother Mooney is said to have believed "with Confucius that ritual (cultural work) of mutual respect and courtesy is imperceptible but does not prevent the rise of indulgent conduct beforehand and leads people gradually toward virtue and away from vice, even without their knowing it." Thus has passed one of the present day "Pillars of Cariboo Lodge, No. 4," who by his fidelity and fortitude had earned the respect of his fellow men.

Thus the traditions and practices of the Craft of Freemasonry continue unabated, even tho' in the Town of Barkerville, only "Ghosts" and Tourists, are now welcome, and as we come to the close of this short History of Cariboo Lodge, No. 4, under the Grand Lodge of British Columbia: it is financially sound; owns its own Temple, unencumbered; meets regularly ten times in each year, plus Emergent Communications when required (January and February Meetings are now excluded from the By-Laws); and is the scene of frequent Masonic Re-Unions of Members throughout the District, and from the "Great Outside."

It is believed that this story illustrates that the "Real Gold of Cariboo" was not found in the sands and gravel of Williams and the neighbouring Creeks, but in the Hearts of the Men who made Cariboo Lodge, No. 469, Holding under the Grand Lodge of Scotland; in the Hearts of the Men who continued the making of Cariboo Lodge, No. 4, under the Grand Lodge of British Columbia; and in the Hearts of those other Men and Freemasons, who came to fraternize and sup with them.

So may we close with that passage from the "Scotch" Ritual of Cariboo Lodge — to hear again her Ancient Past Masters, admonish us to:

"So live that, when thy summons comes to join  
The innumerable caravan which moves  
To that mysterious realm where each shall take  
His chamber in the silent halls of death.  
Thou go not, like a quarry-slave at night,  
Scourged to his dungeon, but, sustained and soothed  
By an unaltering trust, approach thy grave,  
Like one who wraps the drapery of his coach  
About him, and lies down to pleasant dreams."

"Thanatopsis" W. C. Bryant.

SO MOTE IT BE !



## APPENDIX

### TO THE MASTER MASONS OF CARIBOO

No history of a Masonic Lodge can be considered complete without a "Personal Note" on some of the Master Masons, who have played an important role in the formation, development and continuing life of that Lodge. This is all the more important when the Lodge is almost completely isolated from the larger centres of population; from the usual means of transportation; and from the usual amenities of a well established community. Cariboo Lodge No. 4, had to face many problems not normally experienced by Masonic Lodges, imposed upon her members by the very reason of her location; the pains of her birth; the unstable means of livelihood during her adolescence; and the economic problems that beset the area, as she reached her maturity. The amazing thing about it all is that she ever survived, but she did, and it is to all those who travailed in her behalf, and in behalf of the communities in which they had their being, that all honour and reverence is due.

#### THESE MEN GAVE HER BIRTH

The chief promoters for the formation of Cariboo Lodge, No. 469, at Barkerville, and who attended the Historic Meeting on October 13, 1866, and which was presided over by:

- \* Jonathan Nutt: he came to Barkerville from Shasta, California; he was originally an Englishman who went to the California diggings, where he entered Freemasonry in Tehama Lodge, No. 3, at Sacramento; he later affiliated with Western Star Lodge, No. 2, at Shasta; he became established as a mine foreman, then hotel owner, express agent, librarian, school trustee, and Justice of the Peace; he was a petitioner, charter member, and the first and long time Right Worshipful Master of Cariboo Lodge, No. 469, G.R. Scot.;
- \* William M. Cochrane: he acted as the Secretary; an Irishman and the Mining Recorder at Lytton in 1864-65; evidently a man of means who periodically made loans to the Lodge in its infancy;
- \* Joshua Spencer Thompson: he came to the Cariboo from California, where he was a member of a Lodge in San Francisco, thought to be "Davy Crockett Lodge, No. 7," which was founded in 1849 under a Dispensation from an unrecognized Grand Lodge in Louisiana. M. W. Robie Reid says of his investigation it was: "a very active Lodge and its members were in good faith carrying on its Masonic work. Soon after the Grand Lodge of California came into existence the Lodge disbanded and the members as individuals applied for a Charter which was granted on November 27, 1850. On August 18, 1852, the name of the Lodge was changed to 'San Francisco Lodge, No. 7,' and demits issued to its members;" he was an accountant with Buie Bros. in Barkerville and Secretary of the Williams Creek Bedrock Flume and Ditch Company, as well as Editor of the bi-weekly "Sentinel," for a time; of Irish "extraction," at his death in Victoria in January 1881, Wor. Bro. Nutt eulogized

him thus: "We have lost a brother — a man who was all that could be desired as a friend; a faithful public servant — honest in all his dealings, who would not willingly injure even an enemy;" he was the second Right Worshipful Master of Cariboo Lodge, No. 469, and the first Worshipful Master of Cariboo Lodge, No. 4; he was a member of a Committee that met with Governor Douglas at Hope to discuss the financing of the proposed Road to Cariboo, through the Fraser Canyon; was the Representative of Cariboo at the Convention at Hope, which asked for representative government in the Colony; was elected the first Member for Cariboo, in the House of Commons in Ottawa, in 1871; and he continued as a Member of Parliament until his death in 1881;

- \* A. C. Campbell: he apparently came from the Ottawa Valley in Ontario; was a blacksmith at Barkerville; was part owner of the Foster-Campbell claim on Williams Creek; a cousin of the famous John A. ("Cariboo") Cameron;

George Duff: he came from Scotland; was a shareholder in the "Never Sweat Co." on Williams Creek; died in the Cariboo in 1877;

Carl Strouss: was a merchant in Barkerville; in 1867 bought the business of Oppenheimer & Co. at Yale and in the Cariboo; sold the business in 1871 and moved to Victoria; became a charter member of Quadra Lodge, No. 8; he demitted in 1876 and left for permanent residence in England;

- \* John Patterson: he came from Nevada County, California; was a partner with Andrew Kelly in the "Wake-up-Jake" restaurant in Barkerville spoken of as "a good reliable fellow;"

John B. Lovell: he was the first express agent at Richfield; moved to Barkerville in 1866; later moved to Victoria, where he became interested in a real estate and insurance business; became a member of Quadra Lodge, No. 8;

George Grant: he was a banker; became manager of the Branch of the Bank of British North America in Barkerville; he was evidently later transferred to Victoria and became a member of Quadra Lodge, No. 4, from which he demitted in 1874;

John R. Price: no information;

- \* W. E. Boone: he came from Minneapolis, Minnesota; as a contractor; assisted Brother (later Senator) Carrall, M.D., in the first Installation Ceremonies in Cariboo Lodge, No. 469; and,
- \* William Bennett: he came from Glasgow, Scotland; very little is known about him; the "Cariboo Sentinel" says he was homeward bound to Scotland in 1869.

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\* These men also signed the Petition addressed to the Grand Lodge of Scotland, requesting the issuance of a Charter to Cariboo Lodge.

## THE PAST MASTERS WHO SERVED GRAND LODGE

The difficulties of travel and the costs thereof, imposed serious restrictions on the representation and participation of Cariboo Lodge at the Grand Lodge Communications, which in turn put a serious limitation on her members holding important office in that august body. Her own interests seem to have been protected and faithfully served, for the most part, by the use of Proxies named from her Sister Lodges situated on the Coast. She, of course, provided the District Deputy Grand Masters for District No. 4, from the inception of that office in 1888 until 1918, when Past Masters of Quesnel Lodge, No. 69, and later the other younger Lodges in District No. 4, periodically assumed their responsibility to the Craft in that direction.

The records indicate that Cariboo Lodge, No. 469, was represented in an Office under the Provincial Grand Lodge of Scotland, by one person only: Right Worshipful Master Jonathan Nutt — was appointed the Grand Bible Bearer in 1868-69 and 1869-70. For quite obvious reasons it was up to the Past Masters residing on the Coast to carry out the duties of the respective Grand Lodge Offices. Her isolation was such that Cariboo Lodge, No. 4, had to wait ten years before she could receive the first visit from a Grand Lodge Officer (in 1880, the Grand Junior Warden) and twenty-two years for the first visit of a Grand Master.

Past Masters who have served the Grand Lodge of British Columbia, as representatives of Cariboo Lodge No. 4, were:

### (a) *In Varying Offices.*

- Wor. Bro. Jonathan Nutt: was appointed Grand Chaplain, in absentia, in 1871 at the March Convention (for the formation of the Grand Lodge of British Columbia), but his name does not appear on the List from the October, 1871 Convention; in 1873-74 he was appointed Grand Marshal; and in 1877 he was given the Honorary Rank of Past Senior Grand Warden in recognition of his Services to Freemasonry;
- Wor. Bro. Joshua Spencer Thompson: was appointed a Grand Steward in the First Grand Lodge of British Columbia in 1871-72; Grand Senior Deacon in 1872-73 and 1878-79;
- Wor. Bro. W. Fraser: was appointed Grand Pursuivant in 1872-73;
- Wor. Bro. William Stephenson: was appointed a Grand Steward in 1875-76, 1876-77, 1877-78 and 1878-79;
- Wor. Bro. Alex. Lindsay: was appointed Grand Steward in 1880-81;
- Wor. Bro. Angelo Pendola: was appointed Grand Standard Bearer in 1881-82;
- Wor. Bro. Hy McDermott: was appointed Grand Standard Bearer in 1882-83, and Grand Junior Deacon in 1886-87;
- Wor. Bro. James Stone: was appointed Grand Marshal in 1882-83, 1883-84, and a Grand Steward in 1889-90 and 1890-91, and Grand Organist in 1891-92;



- Wor. Bro. Christian Hagerman: was appointed a Grand Steward in 1884-85;
- Wor. Bro. E. C. Neufelder: then the Worshipful Master of Vancouver and Quadra Lodge, No. 2: was elected Very Worshipful the Grand Secretary in 1884 and was given the Honorary Rank of Past Grand Senior Warden when he retired in 1888; was made a Mason on November 7th, 1874, when he was initiated into Cariboo Lodge No. 4; was listed as Grand Standard Bearer for the Masonic Year 1877-78 in the 1877 Proceedings of Grand Lodge; listed under Cariboo Lodge in 1874, 1875 and 1876 as a Master Mason, in 1877 as Senior Warden, in 1878 as a Master Mason, and in 1879 as demitted; listed under Vancouver and Quadra Lodge, No. 2, in 1880 as Senior Warden, in 1881 as a Master Mason, in 1882 as Senior Deacon, in 1883 as Junior Warden and in 1884 as Worshipful Master (An interesting and curious record even for those days);
- Wor Bro. J. G. Goodson: was appointed a Grand Steward in 1888-89;
- Wor. Bro. Leonard A. Dodd: was appointed Grand Standard Bearer in 1922-23;
- Wor. Bro. L. D. Muller: was appointed Grand Standard Bearer in 1925-26;
- Wor. Bro. Beverly M. Adams: was appointed Grand Superintendent of Works in 1944-45 and 1947-48;
- Wor. Bro. Harold Allen: was appointed a Grand Steward in 1953-54 and 1962-63.

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(b) *As District Deputy Grand Masters  
for District No. 4.*

- Wor. Bro. Hy McDermott: for eight terms, from 1888 to 1890 and from 1894 to 1900;
- Wor. Bro. William Stephenson: in 1891-92;
- Wor. Bro. James Stone: for ten terms, from 1892 to 1894 and from 1900 to 1908;
- Wor. Bro. F. P. McGregor: for four terms, from 1908 to 1912;
- Wor. Bro. E. D. Fargo: in 1912-13;
- Wor. Bro. John McCallum: in 1913-14;
- Wor. Bro. Melbourne Bailey: for two terms, in 1914-15 and in 1916-17;
- Wor. Bro. C. H. Allison: for two terms, in 1915-16 as a Past Master of Cariboo Lodge, No. 4, and in 1917-18 as a Past Master of Quesnel Lodge, No. 69;
- Wor. Bro. Malcolm McKinnon: in 1923-24;
- Wor. Bro. Herbert J. Gardner: in 1926-27;
- Wor. Bro. George F. Turner: in 1931-32;
- Wor. Bro. Angus Maclean: in 1943-44;
- Wor. Bro. Robert H. Mooney: in 1952-53;
- Wor. Bro. Colin Campbell: in 1957-58.

## AND THESE WERE HER MASTERS

Space does not permit the naming of all the Brethren who have served Cariboo Lodge, No. 469, S.R., or No. 4, B.C.R., in the various offices down through the years that have passed, since the first "Gold Rush" stirred her into Masonic life. In many instances, the very force of circumstances, might call a man to the Chair of Worshipful Master, one year, and the next year he might be found in the office of Inner Guard, Junior Deacon or even Tyler. Some times it was necessary to serve as a Worshipful Master for several years, such as Jonathan Nutt, who served as Right Worshipful Master of No. 469 for 3 years, then No. 4 for 3 years; or James Stone who served 8 terms as Worshipful Master of Lodge No. 4, and so, while we cannot list all those who gave to "Mother Cariboo," those who occupied the noble Chair in the East, listed in the order of their first appearance in that Chair, Were:

*As Right Worshipful Master of Cariboo Lodge, No. 469, R.S.*

Jonathan Nutt, 1867, 1868, 1869; Joshua Spencer Thompson, 1870, 1871.

*As Worshipful Master of Cariboo Lodge, No. 4, GRBC.*

Joshua Spencer Thompson, 1871; W. Fraser, 1872; William Stephenson, 1873, 1874, 1875, 1876, 1877; Jonathan Nutt, 1878, 1879, 1881; Alexander Lindsay, 1880; James Stone, 1882, 1883, 1888, 1889, 1890, 1894, 1895, 1898; George A. Dow, 1884, 1885; Christian Hagerman, 1886; Jno. C. Goodson, 1887; E. A. Martin, 1891; Hy McDermott, 1892; Andrew Kelly, 1893; James Innes, 1896; T. C. Hunter, 1897; John Lanyon, 1899; Peter McGregor, 1900, 1901, 1904; L. F. Champion, 1902; William Fry, 1903; Edwin D. Fargo, 1905, 1906; John Bell, 1907; Donald McCallum, 1908, 1909; John McCallum, 1910; Melbourne Bailey, 1911, 1912, 1913; Malcolm McKinnon, 1914; James Thompson, 1915; William V. Bowron, 1916; Louis Muller, 1917; Matthew McComish, 1918; John Petterson, 1919; Leonard A. Dodd, 1920; Martin William Schilling, 1921; Herbert J. Gardner, 1922, 1923; George F. Turner, 1924; Herbert Beech, 1925; James D. Cochran, 1927; Russell E. McDougall, 1928; Thomas Nicol, 1926, 1929, 1930; John Robert Leonard, 1931, 1932, 1941; Gordon Alexander McArthur, 1933, 1934; David John Hawes, 1935; Thomas A. Chandler, 1936; Joseph Kenneth Campbell, 1937; Barclay Stuart, 1938, 1939; Angus Mavlean, 1940; Charles H. Hughes, 1942; Harold Allen, 1943; R. H. Mooney, 1944; Beverly M. Adams, 1945, 1946; Frank Robert James, 1947; Walter E. North, 1948; James A. Pike, 1949; Lionel E. North, 1950; James C. Forman, 1951; Colin Campbell, 1952; Nicholas Warawa, 1953; H. Gerald North, 1954; Knute H. Jensen, 1955; Albert E. Foubister, 1956; John Stone, 1957; Archibald H. White, 1958, 1959; Herbert S. Hadfield, 1960; Daniel Vinsel Halvorsen, 1961; Frank E. Campbell, 1962; James S. Nicolson, 1963; Gordon Wyse, 1964, 1965; Howard Arthur Aikins, 1966; Paul Pavich, 1967.

\* \* \* \*

"RICH IS THE HERITAGE — WORTHY IS THE GIVER."

C. BOOTH.





No. 89

# CANADIAN MASONIC RESEARCH ASSOCIATION



MASONRY IN THE CENTENNIAL  
SETTING

— by the —

R. W. Bro. Hon. Donald M. Fleming



February 15, 1967

# Masonry in the Centennial Setting

by R. W. Bro. Hon. Donald M. Fleming

The following address was delivered by R. W. Bro. the Hon. Donald M. Fleming at a dinner meeting during the sessions of the Canadian Conference of Grand Lodges, held at the Royal York Hotel, Toronto, on February 15, 1967.

Bro. Fleming was introduced by M. W. Bro. J. N. Allan, Grand Master of the Grand Lodge of Canada in the Province of Ontario.

M. W. BRO. J. N. ALLAN (Ontario) Brethren:

We are extremely fortunate tonight in having R. W. Bro. the Hon. Donald M. Fleming to be with us and to speak to us. Everyone knows the name Donald Fleming and after you have listened to him tonight you will have the feeling that you have known him too.

Bro. Fleming is a member of our Board of General Purposes and, as such has been very active in our Masonic work. He is a tireless individual, he doesn't know when he gets tired, the result is that we impose upon him a great deal. He has visited throughout the Jurisdiction and has done a great deal to encourage and inspire some of our smaller lodges throughout the Province.

As you know he was Minister of Finance in Canada. I am not sure that the person who imposes taxes adheres himself to very many persons. (Laughter) However you could be very sure, and I speak with a little experience, that it isn't a matter of choice which requires a Minister of Finance to impose taxes.

To us who know Donald Fleming well, he has those fine qualities of character which makes him a great man. It's a saying that is often repeated that someone is a great Canadian, and this may be very true of the person with whom one is speaking. But when I say that Donald Fleming is a great Canadian I mean every word of it. He is great in so many ways. He is a wonderful husband, a wonderful churchman, a wonderful parent. He has been interested in all sorts of community things that were good.

I could have read a very long introduction tonight, but I think we are looking upon him tonight as a Brother Mason, one of whom we in this Province are very proud, and I am sure that you will be delighted to hear him and, after you have heard him, you will think it worth your while to have come to this Conference particularly because you have had the opportunity of listening to the speaker that you are going to have tonight. And so, brethren, I am going to now introduce without any fanfare, introduce our Brother Donald M. Fleming, and ask him to speak to you. (Applause)

R. W. THE HON. DONALD M. FLEMING: (Ontario) M. W. Grand Master, M. W. Sirs and Brethren: It's a very high privilege that I have tonight and I am deeply sensible of it. That was a most charitable introduction which I received from our Grand Master. There's a certain kindred

feeling, I am sure, between Ministers of Finance and Provincial Treasurers — they have suffered together. (Laughter)

It was, as I thought, a very great French Minister of Finance, the Minister of Finance in the Restoration period after Napoleon's days who said: "*un ministre des finance n'a d'autre vertue que la férocité.*" — now for Ewart Dixon's benefit I'm going to translate that; "The Minister of Finance has no virtue but ferocity."

I was at the one-night sitting at dinner in Paris at the Palace de Louvre which is the official residence of the French Ministry of Finance, and they really know how to use a Minister of Finance in Paris, they give him a palace to live in, one of these beautiful palaces built by Napoleon III, great walls plastered with gilt and you have the feeling of well-being in the place.

So we were talking to the French Minister of Finance at that time and I proceeded to quote this; he said "Oh no, he didn't say that, that was Gladstone." (Laughter) So I said "What did he say, then?" He said, "*Faites moi de bonnes politiques et je vous ferai de bonnes finances.*" [Again, for Ewart Dixon's benefit,] "Give me good policies and I'll give you good finances." (Laughter) I think this could be the theme song of many a Provincial Treasurer and Minister of Finance.

Brethren, sensible as I am of the honour that has been done to me, grateful as I am for the privilege of meeting with you and being invited to address you, I want to say that it was not easy to choose a subject for an occasion of this kind. But one thing I was sure I wanted to do, and that was to say to you who are visitors to this Jurisdiction, that we in the Grand Lodge of Canada in the Province of Ontario are profoundly grateful to the M. W. The Grand Master, and the Grand East, for the leadership which we in this Jurisdiction have received from them.

I am sure, brethren, that those whom you lead in the other Jurisdictions in this country have the same feeling about you, as we have towards the Grand East in this Jurisdiction. We are thankful that we have men of exemplary life to whom we can always look up. Life has varying dimensions to different people. I think the finest dimensions are those that we are conscious of only when he look up. And we are extremely fortunate in this Jurisdiction in the leadership we have had. I am not gilding any lilies when I say what I have said and say that these men have greatly endeared themselves to the hearts of the brethren.

The subject that I have chosen, brethren, is "Masonry in the Centennial Setting."

I do not know what subjects will be occupying your deliberations during these several days of your Tenth Biennial Conference, it may be that I am trespassing on subjects that will come under review. I can only plead my utter innocence if this be the case.

#### "MASONRY IN THE CENTENNIAL SETTING"

National occasions should be welcomed and cherished, they are capable of giving a fresh impulse for oftentimes a new impetus is required. Well



used, they do challenge us to stop and assess situations. The present national occasion, the Centennial, is one that invites people and various organizations across this country to undertake projects. I suppose before 1967 has run its course the word 'project' will become so tiresome to everybody's ears that we won't want to hear it again the rest of our lives. But if we lose the opportunity of harnessing some of the impetus that comes in a year like this, we will have sadly failed.

It's time for us, whether as individuals or members of a great Order, to ask ourselves what contribution we have made to Canada, what contribution our Order has made to Canada, in other words what have we done and, with it, the inevitable sequel — what can we do ?

I cannot pretend, my brethren, to recount here tonight the contribution of Masonry to Canada, to the nation, to its history, I will say that it has been an enormous contribution and I will say that it has been part of Canadian history. It's not something apart from the history of this nation because the history of Masonry is so completely interwoven with the history of the Canadian people. Masonry has never been withdrawn, separated or removed. Masonry is in the world. Masonry has been in the history of the Canadian people.

Now if we think of our pioneer forebears we will be aware that unlike the pioneers who came to the United States, the early white settlers did not come to this country in search of religious liberty that was denied to them at home.

Important consequences have followed from this difference. There isn't time to recall all of them here tonight; but this country did not begin its corporate and national existence on the heels of a revolution. The predominant thought in the minds of the early pioneers was not that they wanted a complete severance from the past, that they had overturned something and that there was no spiritual affinity of any kind between them of that day and what had gone before.

No, the early white settlers in his country brought their institutions with them and they sought to plant in this country the institutions that they had known and cherished in their homelands.

Well, there followed days of turmoil, days of unsettlement, the War of 1812-14, the Rebellion of 1837-38, the days of political stalemate. This I suppose historians agree was about the most unhappy experience in the history of what is now Canada.

The Maritime Provinces as they are today escaped some of the unhappy features of life in what was then Upper Canada, Lower Canada and so forth in pre-Confederation days.

The history of Masonry in what is now Ontario was troubled and unhappy until the great events of 1855 and later 1865. But all the while, all through this unhappy period, Masonry was making its steady contribution to order, to stability, to social and governmental institutions, to faith, to charity, without which there would have been no base, no spiritual base for confederation of what was to come.

Masons were in positions of responsibility, they were helping to shape history and, as true Masons in what they undertook to do, whether in their respective callings or in their public life, they expressed the ideals that were inculcated in the lodge.

Confederation was almost a miracle. When we look back today and seek to measure the difficulties, those stubborn difficulties and obstacles that beset the Fathers at every turn, one wonders the more today that Confederation was ever achieved. By any standard, it ranks as one of the great constructive achievements of statesmanship of all time, and the Fathers of Confederation, my brethren, have never been given adequate credit for that achievement. More history needs to be written of that period, and more history needs to be read by Canadians.

There have been several very good new books on that period that have been brought out; there's Professor Creighton's work on the several pre-Confederation years, and there are others, and Canadians should be encouraged to be reading more of the history of this period — they'd be better Canadians for it.

We will be reading in the circular that Ewart Dixon (Grand Secretary) is about to be sending out, of the part that Sir John A. Macdonald had in Masonry in this Province. We can be proud of the fact that it was a Mason, Sir Leonard P. D. Tilley, from New Brunswick, who was more responsible than anyone else for the fact that the name that gives this country its status and gives its name to the status of countries in the Commonwealth for half a century, came straight from Holy Writ.

You will remember that episode; the Fathers were locked in debate, they having a very difficult time in giving this country, or choosing a proper title for this country, Sir John A. Macdonald wanted to call it The Kingdom of Canada, others felt that this would be offensive to the United States, and Sir Leonard Tilley one morning at breakfast, as was his wont, was reading the Holy Scriptures, he was reading the 72nd Psalm and he came across those words in the 8th verse: "He shall have *dominion* from sea to sea and from the river unto the ends of the earth," and that verse leaped out of the Holy Page. He took its message back to the Fathers and that name was adopted as the name of this country. My brethren, it's a very precious name, and I think it is one of the glories of Confederation that the name that was given to this country came straight from the Volume of the Sacred Law.

Well, there were, of course, many sacrifices and consecrated efforts. By faith the Fathers saw a vision and made it their goal and pursued it by practical means. The vision they saw, my brethren, was not one of a higher standard of living — that is a fetish of the 1960's. The vision that they saw was that of a great nation on the northern half of this continent stretching from the Atlantic to the Pacific.

Against the cynicism of our times we need to remind ourselves that Confederation stands as a great landmark in world history.

However, there were individual shortcomings, and they were human. The Fathers were men of faith, and I mean men of religious faith. Canadians

have received God's providence and mercy far surpassing anything that was dreamt of in the Promised Land. No nation has ever had more occasion to be humbly thankful to Almighty God, than have Canadians. Thankful to God the Creator, God the Giver, God the Sustainer. If we do not acknowledge this, if we do not thank God on our knees, my brethren, every day for the privilege of being Canadians, then surely we must be the most ungrateful of all peoples.

Friends in the United States, writing to Rupert Brooke in 1916 said: "Canada is a country without a soul." One can only hope they didn't mean what they said, but perhaps they meant that Canada was a country without any definite identity — but anyway that is what they said, "Canada is a country without a soul."

Well, if Canada hadn't found its soul by 1916 — and I would doubt it — it certainly had by 1919. When Canada attained the international status of a nation marked by the signing of the Treaty of Versailles by a Canadian Minister, the first time that Canada had become a party to an international treaty over the signature of its own Minister, Sir Robert Borden who recounted the experience afterwards when he said his eyes had filled with tears on that occasion and he thought he was signing that Treaty in the blood of 60,000 young Canadians.

Many things have been said about patriotism, my brethren, but in the year for stimulating patriotism, Dr. Samuel Johnson didn't have a very kind word for it, he said, "Patriotism is the last refuge of a scoundrel." In that statue of Edith Cavell which stands a block or so north of Trafalgar Square near Canada House, those last words of her inscribed on the base of the monument read, "Patriotism is not enough."

But I think the most beautiful and the truest thing that has been said was said by John Masfield, "Patriotism is not a song in the street and a flag flying from a window, but it is a burden to be borne, a thing to labour for and to suffer for, and to die for, a thing which gives no happiness and no pleasantness but hard life, an unknown grave and the respect and bowed heads of those who follow."

Canadian unity is not only a goal but a matter of personal obligation on the part of every Canadian. Everyone must make his contribution, and I am thankful, my brethren, that it is instilled into every Mason that he has a public responsibility as a citizen to the country that affords him, for the time being, its protection, the benefit of its laws, is the country to which he owes an obligation that none else can pay.

You don't find Masons trying to tear this country apart. We preach and we practice tolerance, charity, brotherhood, love of our neighbour, freedom, the moral law. On what other or better foundation can we hope to build Canada's shining destiny?

Brethren, let me turn now to some thoughts concerning the Craft. We all have causes for concern and I suppose, principally, these can be reflected in one word — numbers, numbers of members, numbers in attendance. We are concerned that we haven't enough new members and that we have too



many resignations and too many suspensions, and all of this in a period of rapid growth in population and unprecedented national prosperity.

I wish that all of you, my brethren, had been present here in this city in 1955 at the time that we in this Jurisdiction were celebrating the Centennial of the Grand Lodge of Canada in the Province of Ontario. It was a profoundly impressive demonstration of the power and the appeal of Masonry. That's just twelve years ago. Masonry literally at that moment was at the summit. And I trust that whatever we do we are going to take a balanced view of things.

Personally I do not underestimate, nor ignore the seriousness of the decline in members. I am not the less concerned because other Jurisdictions both in Canada and the United States, many of them are experiencing the same trend, although that fact may assist us to find the causes.

But let us note certain things, my brethren, and take what comfort we may from them. First, that these facts are not, and this experience is not confined to Masonry. Now, brethren, it's not many years ago that we were complaining that Service Clubs were making inroads on Masonry, on the attention of Masons, and on the numbers joining. Service Clubs today are encountering the same experience, problems of membership and attendance. But much more serious, my brethren, in terms of its extent and its national consequence, is the fact that the Churches are experiencing precisely the same problem but, I regret to say, in much more acute form. If we think Masonry has problems in this regard, my brethren, what should we think about the depopulated pews in the churches?

I am not concerned about the "Comfortable Pew." The people who are talking about the comfortable pew are people who haven't been in church for a long time. They are the people who are responsible for the empty pews, and it's high time some of these people took a sense of responsibility and start to pour forth their ideas in terms of the empty pews, and the national danger that that represents.

There are more people today entirely outside of the Church, removed from any even formal association with it, and brethren, the problem that Churches are confronted with in relation to recruitment for the Ministry has become extremely serious, and this is not confined to the Protestant Churches alone, believe me.

Now what are some of these factors? Some of these factors that confront the Churches and confront our Order? I don't intend to list these four in the order of importance but I think realistically, we must examine them. First is the factor of competition. I am not thinking in any narrow or commercial sense, I am talking about competition for men's time and men's interest, particularly in their hours of diversion, hours apart from the pursuit of their callings.

I believe, and opinions on this may differ, I know that everybody doesn't share this opinion, but I believe that television has had an enormous responsibility in this regard, for the decline in attendance had been simultaneous, in this part of the world anyway, with the increasing popularity of television.

It is a mighty force coming right into people's homes and, brethren, we can at least take this comfort out of the fact that it means that many of those absentees that we would like to see at our lodge meetings are at least at home and, next to lodge, where better could they be ?

The second fact that I would like to mention is the pace of life, it grows quicker, and quicker and quicker. Now this was supposed to be the age of leisure. Machines were supposed to have so increased man's capacity for satisfying his own needs that increasingly he was going to be able to devote his life to leisure pursuits. That has not been the case, my brethren. There could have been more hours spent theoretically outside the office and the workshop, but this pressure of leisure pursuits has resulted in a very great compression of activities in the weekly schedule.

The goals of the week-end have it — people packing up and leaving the larger cities and going away in the country to the cottage for the week-end has resulted in a test to compress into five days a week what used to be done in six and oftentimes seven.

This is a fact of urban life. It is very serious for the Churches, it's very serious for some of the churches in this city, brethren, because there are families in those churches that make it a weekly habit. They say it's good, we want to keep the family together, off they go on Friday and they come back on Sunday night — and they are not seen in church ever.

The third factor, my brethren, we might as well look this factor in the face, it's secularization, it is the elimination of thinking about God and talking about God, in all relations of life. This has gone hand in hand with two processes that are going on all over the world. There's hardly a country the world over, even the underdeveloped countries, that is immune from urbanization and industrialization, and society becomes more complex every day, and it seems that as society becomes more complex there is greater and greater pressure to take religion out of everything, to water it down and denature it and certainly not to talk about it.

The fourth, there is a factor, and I personally can take this seriously, we don't find any antagonism toward Masonry ! Now if there were people shouting from the housetops about their antagonism to Masonry, attacking us openly, as perhaps once was the case in certain quarters, then I am quite sure that Masons would have a sense of needing to rally more than they do. But you don't find, rarely, people exhibiting antagonism to Masonry, denouncing us; rather in an atmosphere like this our enemy becomes indifferent — it's much worse than facing opposition.

Now I ask for a balanced view. Let's look at some of the other considerations. Well, I talked about the word "numbers." My brethren, let's see this in its proper relationship. Numbers are far less important than quality, and I thank God that there is no evidence of any diminution in the quality of the men who constitute this Order. We could easily increase our numbers, we could do it within six months if we'd lower our standards but it would be a gross betrayal to do so. There are, my brethren, limits to the value of statistics and lessons they impart.

This Order is more than statistics. Second, there has been no evidence of a loss of confidence in the ideals and the teaching of Masonry. If we had walk-outs on a material scale from this Order, people going out and saying there are things being taught here that we don't believe in, we would indeed have reason for a serious concern. We may well ask ourselves, my brethren, if we are supporting the ideals and the teachings of this Order as we ought, but we may take comfort, and a little of it from the fact, that there is no evidence before us of any loss of confidence in the tenets of this Order.

Third, I for one see no evidence whatever of a decline in the influence of this Order. I'm not speaking of the kind of influence that gets people into jobs, no, I'm speaking of something much more subtle. Influence of the kind I am speaking of is hard to measure, it shows itself usually only in an indirect way. I suspect that this Order, with its teachings, with the kind of men who are associated with it as its leaders and its members, has a great deal more influence on the community than any of us ever realize.

I think the same is true of Christianity. I must say that in travels I had in Asia, I was impressed even in countries that are still substantially un-Christian, with the extent to which they have borrowed Christian institutions — sometimes those that have commercial elements attached to them — but nevertheless they have adopted a great many Christian institutions, without even a thank you to Christianity. I refer to the Christian Sunday, Christmas and other institutions not to mention the institutions of healing and the healing arts, and education, and much that other religions of the East in their revival today are proclaiming have been borrowed straight from Christianity and also from Judaism, and I recall being told in India, when I was there, about a speech that someone had made and he said "As Ghandi said, thou shalt love thy neighbour as thyself."

Well, brethren, history — if we will read it — is full of the evidence of the might of small numbers of people. The spirit was more important, infinitely more important than the big battalion.

Do you remember those words of Isaiah, "Except the Lord had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." And I remind myself, my brethren, that when the first Canadian missionary went forth from these shores, John Geddie, a Prince Edward Islander, sent out by the Presbyterian Synod of Nova Scotia at the time, 1846, he went by a decision taken in the Church court by a majority of one. He went to the New Hebrides, and it was said that when John Geddie and his wife went there a hundred and twenty years ago in a little ship of 197 tons, there were on that island no Christians and all, the people were cannibals, and when John Geddie's ministry was complete, there were no cannibals, there were only Christians.

The fourth place, my brethren, and I think we must be careful about leaping to conclusions because there are so many dangers in making sweeping conclusions; the fact is that the experience in this matter of numbers is by no means uniform, some lodges are increasing, some are decreasing, the picture is marked by diversity. The decline that we speak of is unbalanced, and I think we must avoid prescribing policies that are too general. Where



the numbers are rising I will venture to say that in most cases you will find an active, vigorous, devoted Worshipful Master in the Lodge. He has been selected with care, he's been trained carefully. He does prepare his work and sees that his officers prepare their work, they prepare to the last detail, nothing is left to chance.

Yes, there are other things, too, the small lodges avoiding unwieldy big lodges where there is a lack of opportunity for fraternization. No one will ever convince me, brethren, that ritual keeps people away from attendance at lodges, or discourages numbers, if it is well done. Many people leave lodges, or cease to come as often as they should, because the ritual is not well done. That ritual is so important that any called upon to do ritual should regard it as a privilege and should be prepared to work at it, and that factor should be impressed upon everyone who has work to do.

Fifth, my brethren, I think we should avoid taking a short view, certainly in this Jurisdiction our record has been one from the beginning of almost unbroken growth. I said "almost," well, there was a reduction in the year 1880, and then for a ten year period from 1932 to 1941 we had ten consecutive years of reduction, and our membership dropped in this Jurisdiction from 117,000 to 91,500, a decline of 25,000 in ten years, or 21%. It was very serious.

But, brethren, we did recover; yes, we did recover, and the process of growth began again. I say to you, and you will perhaps say that I am like the ostrich, I leave my head in the sand, but I cannot accept the present trend as permanent.

We deplore any losses of members by resignation, brethren, we should do everything in our power to combat these losses and avoid them. I suppose if you want to take a hard view of it, you would say that the cases of resignation are the marginal cases, the brethren who weren't very interested anyway.

Now let me turn to something that may be a little more constructive. What can we do, and therefore need to do?

First, brethren, will you forgive me for saying that I think one thing that badly needs to be done is a clarification of what is meant by "improper solicitation." I don't know what your experience is in this but I find that those words are creating a kind of a psychosis among our brethren, there's a kind of fear if you ever mention the word Masonry to a non-Mason you are somehow doing something improper. So we develop a great reticence.

Personally, brethren, I don't think there's any occasion for Masons to be reticent. We have secrets and we must preserve our secrets, but that is no reason why we should be reticent about talking about the mission of Masonry and what it can mean in the lives of men and strengthening moral fiber and the benefits of brotherhood and fraternity. I think we might well consider emerging from this self-imposed undercover attitude and we can do it, I believe, without the slightest cheapening of our Order or its ideals — we are not a secret society.

I ventured recently to endorse a suggestion made by some brethren who are very interested in research, that there should be an exhibit in a suitable place, for instance, The Royal Ontario Museum, our Masonic relics, the

things in the history of at least this part of the country that are associated with the development of the country in which Masonic has played its valuable part. I am sure that there's a great many of these about, just as Reg. Harris has done his monumental service to Masonry in this regard, so there'd be many following up this kind of work. I am sure that if this were the United States and they had the opportunity of gathering up Masonic relics and historic artifacts, they would be in exhibitions in many important places.

How many Canadians know that Sir John A. Macdonald was a Mason with the rank of Past Grand Senior Warden conferred upon him. But George Washington, everybody in the United States knows that George Washington was a Mason. You go to Mount Vernon, you can see George Washington's apron there and it's in a very proud place in the museum.

Now I think that we in Canada have got some lessons to learn in this respect. I think we have been far too reticent about this, and I think the Craft would benefit if we didn't have this attitude of trying to hide the light of Masonry under a bushel.

The second suggestion that I'd like to make is that Masonry must serve ends larger than self. Among criticisms I heard of the Craft by a member of it, were that Masonry doesn't do anything. He'd rather belong to an organization and give his time to an organization that does something for somebody, charity, but this Masonry is lacking in work for charity. But he had a point.

A friend of mine was conversing with me on the subject of Masonry, he'd been a member of a lodge in England before he came out to Canada, his father was an active officer of Grand Lodge there, and he said "I did go to lodge for awhile in this country but I couldn't find that they did anything, why, in England think of What Masonry has done, think of our great Orphanage? Well, brethren, all Jurisdictions do need something that challenges their members to give expression to the spirit of charity in just something more than self-help.

We can talk about the way in which we help our members of the Order, but I am not talking about that, that can be regarded as a sort of mutual insurance scheme. I am thinking about Masonry reaching out to help people less fortunate than we are outside of Masonry. Yes, Masonry has had a fine record in parts of the world in this respect, and I am thankful that we in this Jurisdiction three years ago with splendid leadership from our Most Worshipful Grand Master, M. W. Bro. Russell Treleaven, and others, established The Masonic Charitable Foundation of Ontario.

Now we were not, as I well know, the first of the Jurisdictions in this country to have established a charitable enterprise of this nature. But already, brethren, this charitable foundation although it's been in active operation for less than two years has some formidable achievements to its record and last year, Russell Treleaven can tell you a great deal more about this because he's the President of the Foundation, we selected as the object of our charity students in the universities who, apart from bursary assistance in mid-term, would be financially unable to carry on and would be forced to drop out.

Now these are not scholarships, they are bursaries that are presented at the beginning of the year, they are retained until mid-year to take care of

emergency cases, and last year there were over forty students, thanks to the assistance provided by this Foundation, who were enabled to continue with their courses who would have been otherwise obliged to drop out. This is a very worthy work, my brethren, and the beauty of it is that there are no strings attached to it. We do not ask if a single recipient of these bursaries has any connection with the Order, any connection whatever, this is true charity, it's a complete expression surely of the spirit of charity.

And the third subject I'd like to mention, my brethren, where I think we can and need to do something, is in relation to religion. I think that we must combat and we must eliminate the misunderstanding that does exist, both within the Craft and outside the Craft, concerning the attitude of the Craft towards religion.

Within the Craft you know that there are many brethren who regard Masonry as a sort of substitute for religion, whether the church or the synagogue, whatever it may be, the attitude that expresses itself 'well, if we have Masonry we don't need anything more'. This, my brethren, is not a true Masonic idea at all and consequently Masonic activities are not a complete substitute for any responsibility for church activity.

Brethren, I heard a strong complaint made once in my ears by a Bishop who is a member of the Craft who is very well disposed towards the Craft, who had to complain about rehearsals for degrees being called during church hours on Sundays in a temple very close to his church.

Well, brethren, perhaps we can indulge in some concern about attitudes outside Masonry towards Masonry in this regard. There's history on this subject, my brethren, and it's often expressed itself in terms of hostility. By and large there are two things that have been said about Masonry in this regard. I has been said, first of all, that Masons are irreligious or the enemies of religion, or, in the second place that Masonry attempts to usurp the proper place of religion, which is meant the proper place of church or synagogue. All of these ideas as every one of you here tonight well knows are erroneous, but it remains for us to show that these ideas are in fact erroneous, it remains for us to eliminate them and to avoid the harmful misunderstandings associated with them.

Now, just as with military messes, we bar discussion of religion and politics in our lodges because, of course, of the fear that the discussion might be of a divided nature, it might disturb the harmony of the lodge. In the second place, we say well there are plenty of places and plenty of opportunity where such discussion can be carried on without bringing these discussions into the lodge.

We can say all this, brethren, it's all correct, it's all true but, the fact is that Masonry is related and related closely to religion. We never treat religion or belief with disrespect. We practise at our best tolerance, we admonish at our best, we admonish the brethren to be good churchmen. We have much in common with true religion, belief in the existence of a Supreme Being that He will punish vice and reward virtue, and that he has made Himself known, that He has declared His Will of Himself to men. We have the Volume of the Sacred Law in which the Almighty has revealed more of



His divine will than he has by any other means. We have prayer by which we have direct access to a throne of grace. We have the moral law and, my brethren, to us this is not something external because we believe that the moral law is God's law, it is not man-made law, one of the most penetrating things that I have seen on this subject of the moral law, and setting aside the idea that the moral law is something that evolves and changes all the time because morals are only custom and therefore customs change and therefore the moral law changes.

Well this completely erroneous idea was put down by a Dean in an academic institution in the United States in these words: "There is abroad among us the popular belief that men can think effectively and even wisely in practical matters without involving themselves in any religious or philosophical presupposition. Consequently, in our thinking, ethical standards have been largely divorced from religious conviction thought of in this way; ethical standards are not rather regarded as having objective realities or as involving men in any absolute obligation to observe them, they are seen rather as crystallization of custom that are only the sanction of the past, and now transcended culture. Therefore, since man made them a man may break them with impunity if it seems to his advantage to do so, and he can get away with it."

And against that, this man puts what he calls "The religious convictions of both Jew and Christian that morals are not man-made, they are built into the structure of the world with the same firmness and reality as gravitation, and they have their sanction in the moral will of Almighty God."

Right is right. We have charity, brethren. The instruction to love our neighbour and practise benevolence. Supremely we have brotherhood, and I have it from the lips of a very great religious leader in this city that he has never known anything in the Church that has taught him more of the true essence of Brotherhood than Masonry.

We have conscience, conscience sovereign and majestic, conscience that makes cowards of some and lions of others, those who like Sir Galahad whose strength was as the strength of ten because his heart was pure. And again, my brethren, the ecumenical spirit, more and more evidence each day in relations of the Churches, and where is the ecumenical spirit more completely at home than in Masonry? Well, brethren, it's time I was bringing these remarks to a conclusion.

Masonry and religion have common folds. Think of just a few of them: Rationalism, strong force that it is today; cynicism, remember Oscar Wilde who defined a cynic as a man who knows the price of everything and the value of nothing; secularization; materialism; humanism, the idea that man is an end in himself.

And so if one were trying to sum up the challenge of this age, I suppose one would say 'how big is man?' Is he big enough to challenge God for first place in the universe, or to supplant God? What is man, asks the Psalmist? What is God, asks the modern forward man?

Is man an insignificant thing or is he big enough to judge God? The Volume of the Sacred Law places God in the position of judge. It is impious

men who are placing themselves, and blatantly in some places today, in the position of sitting in judgment on God.

Well, man has some wonderful and remarkable achievements in our day to his record, amazing scientific advances, and no one can say that we are anything more than on the threshold in this process of unlocking the secrets of nature. Many more are yet to come. But, if you think man is sufficient in himself, let me ask you as men if man has yet conquered himself ?

I said rationalism was one of the common folds of the Church and the Craft. Well, let's take a little comfort here, my brethren. Rationalism is a strong force in men's thinking today, but there have been periods in the past when rationalism was a stronger force that it is today. It was a stronger force in the days of Greece and Rome, but it was not strong enough in the end to stand the sweep of the new religion based upon belief in the resurrection and utter unworldliness.

The Eighteenth Century, the classic age of rationalism, the French Revolution where the revolutionaries facing a prostitute on the throne of the Bishop in the Cathedral of Notre Dame and proceeding to worship her as the Goddess of Reason ! And yet the Eighteenth Century gave birth to the United Grand Lodge of England.

Hitler sought to destroy all the inheritance of Mount Sinai, and others thought they were in a position to challenge God's laws — where are they today?

Finally, my brethren, there is one thing that we share with religion, it is supreme relevance to life. There is one thing about that Volume of the Sacred Law, the word "life" stands out on almost every page of it. If Masonry is to have relevance for our day and its problems, it must be true to life.

Is Canada to be but an ample body with a meagre soul ? We have talked about living in an age of explosive change, and we as a Craft I am sure welcomed many of the changes that we have seen, but we don't welcome changes that effect themselves in the numeralities which is neither new, nor morality, and the ugly fruits of which are to be seen on all hands in alarming increase in venereal disease and illegitimacy.

I heard a Professor give a picture of the life in the next century a few nights ago ; there was going to be no need of a family, he said sex would be only for fun, parents would turn over their children for a State institution to run and, my brethren, he was able to go through this very interesting description and the word "love" never entered into his picture of the next century !

What have we to give the world ? I hope we have much to give and that we are conscious of our obligation to give, for we have received much. We have the essential tenets of this Craft to give — doesn't the world need them ? Masonry's place always has been in the world, in a world not of saints but of men. It has survived and it has grown among practical men. Its tenets and its ideals have been tested and have been proved in the hardest of all schools.

Masonry seeks no escape, no escape to the cloister or the shelter, it stands in the full stream of life where cross the crowded ways. Like Luther, it says: "Here I stand, I can do no otherwise." Are we overwhelmed by the power of physical forces, or are we unduly impressed with the knowledge and the intelligence of men? I close:

The world on world in myriad myriad roll  
Round us each with different powers, and other  
Forms of life than ours  
What know we greater than the soul?  
Brethren, I thank you. (Continued applause.)

BRO. E. J. A. HARNUM: (Newfoundland) Bro. Chairman and Brethren: I cannot tell you the story of the hockey game although I am in Toronto. I would tell you that months ago when I knew that I was coming to attend this Conference, I wrote the Secretary asking him for the privilege of thanking Bro. Fleming for the talk that I knew we were going to hear this evening. It was only a short while ago that he agreed to my doing this.

Being a comparatively new Canadian, I am at last glad to find out that the person to whom I have been paying my excess income is a brother Mason. (Laughter) I am going to feel much happier from here on in if I find that the Minister of Finance of the other party is also a Mason, if not, I shall have to withdraw my contribution. (Laughter)

Tonight we have heard one of the finest talks in Masonry that I think any of us have ever heard. The subject was well chosen, "Freemasonry in the Centennial Year." To look back upon what Freemasonry has meant for all of us in the past, and to realize what Freemasonry can do for the individual in the future, it is very proper and right for us to look back and, by doing so, we can correct our errors and omissions, and then whatever we have seen that we feel is right we shall do, and what we feel is not right we shall in ourselves amend.

Now the growth of Freemasonry is apparently lagging in Ontario. We don't find the same situation in Newfoundland, but I agree with Bro. Fleming that we should not be overly anxious about this dropping off of our membership, because we will always have that backbone of Masons who will carry on the traditions and tenets of Freemasonry from year to year. I have never heard a more comprehensive survey of the problems we are facing in Freemasonry and it is very good that we should be asked to face what the problems are.

Bro. Fleming mentioned that we should not solicit members, which is a very good idea. But I heard a story once that the wife of a Mason, who did not know her husband was a Mason until they placed his apron on his coffin, and that is the type of thing we want to avoid.

We have a society of which we should feel very very proud and, if we are proud of something, why not tell the non-Mason of the society to which we belong?

Now, Masonry in itself is sufficient for the ardent Mason, but in this day and age many Masons need something else as Bro. Fleming has stated. In



Scotland, The Grand Lodge of Scotland have two homes for the aged and they are now about to build another one, which indicates that a Scottish Mason requires this impetus for further interest in his Masonic work.

We, in Newfoundland, have an educational fund where we educate the Mason's children that are either deceased or unable to work, and we also have a Masonic Life Insurance which helps the widow to pay the funeral expenses upon the death of her Masonic husband.

We will not permit any meetings whether they are regular, or practicing Masons, to be held in a Masonic Temple in Newfoundland on a Sunday, and that is a very good point. Masonry is not the Church, it will never replace the Church. My District Grand Chaplain is an Anglican Minister, and every time I have occasion to speak on Masonic matters, he always urges me to bring this matter to the fore in my talks to the brethren in Newfoundland.

We feel, and I feel personally, that Bro. Fleming has bought us one of the finest speeches, one of the finest insights into Masonry that we in our lifetime will be privileged to hear, and it reminds me of a section of a part of a society, which is Masonic, that I have joined recently, and from that there is a phrase which says: "Thou shalt provide — and I am going to give a few words not in that ritual — from out of all people able men such as fear God, honest men and haters of pessimism — which is a change from the original text — and set them to talk to us and show us our failings," and such a man is Bro. Donald Fleming. And I, on behalf of the gathering, offer you our deepest thanks for the manner in which you have talked to us and shown us many things that we have been pondering in such Conferences as this for many many years. Thank you. Would you join me, brethren, in expressing our sincere thanks.

(Continued Applause)

R. W. BRO. HON. DONALD M. FLEMING: (Ontario) Thank you so much, R. W. Bro. Harnum, you have been so overwhelmingly kind. I am deeply grateful to you. (Applause)

CHAIRMAN ALLAN: Bro. Fleming, I'm only going to add a very few words in saying that the remarks of Bro. Harnum, the applause of your brethren, is an indication of their appreciation of this very fine address tonight. And may I say also that your words as they have been uttered here tonight will echo through the lodge rooms from Newfoundland to the Rocky Mountains, (Hear hear) because those areas are represented here tonight, and although you were in court all day and you have come here when most men would have been tired, I am sure that the effort you have made has been really worthwhile and of great assistance to Masonry. (Hear, hear)

(Applause)

No. 90

# CANADIAN MASONIC RESEARCH ASSOCIATION



REV. SILAS HUNTINGTON  
1829 - 1905

THE APOSTLE TO THE NORTH  
PIONEER MISSIONARY AND FREEMASON



J. Lawrence Runnalls and John W. Pilgrim



REV. SILAS HUNTINGTON



# Rev. Silas Huntington

1829-1905

## THE APOSTLE TO THE NORTH PIONEER MISSIONARY AND FREEMASON

### INTRODUCTION

One hundred years ago, the Dominion of Canada came into being with four of the central and eastern provinces joining together to form a confederation. The north-west coast of the continent had been a colony of Britain for many years and desired to become part of new Dominion. With the purchase of Rupert's Land from the Hudson Bay Company, it became feasible to form one Dominion from 'Sea to Sea !' To effect this, it was necessary to connect the west and east coasts by rail. After a number of attempts and much politicking, the Canadian Pacific Railway Company agreed to build the line. Its route followed up the Ottawa Valley and skirted Lakes Huron and Superior to the north before setting out across the prairies and Rockies. In the 1880's, work gangs pushed the line over the pre-Cambrian rock and through virgin forest.

The Methodist Church considered it well to have its missionaries accompany the railway workmen and to help establish settlements. The leader of this group was Rev. Silas Huntington, a native of Eastern Ontario. Not only did he help establish the Methodist Church, he did much to introduce Masonry to the region north of the Great Lakes.

### THE HUNTINGTON FAMILY

The Huntington family is one of the most wide-spread in America and one of the few which maintains complete records of each generation and which holds re-unions at regular intervals throughout the United States. Silas Huntington was of the eighth generation in America. The family genealogist has traced back as far as 1460, thirty-two years before America was discovered by Columbus. For our story we go back to 1633, when Simon Huntington, who was born on August 7, 1583, decided to migrate with his family to America. He was a Puritan and desired religious freedom. His English home had been in Hempstead. Unfortunately, Simon did not reach his destination as he died at sea from smallpox. His wife and five children continued the journey and settled at Roxbury, Mass. Before the migration, the name was known as Huntingdon but records in the Roxbury Church show a 't' in the name and it has been spelled this way since that time. Two years after settling in America, Mrs. Huntington, who had been Margaret Baret, daughter of the Mayor of Norwich, England, remarried, her second husband being Thomas Stoughton. They then moved to Windsor, Conn.

Simon, third son of Simon and Margaret, who was four years old when they migrated, settled in 1660 at Norwich, Conn., being one of the first settlers in that community. He soon became a leading figure there being for years a townsman. He was the father of ten children.

Samuel, of the third generation, was born in Norwich, March 1, 1665, and moved to Lebanon in 1700, where he, too, became a townsman, constable and a large landowner. He died in 1717, the year of the formation of the first Grand Lodge. The next three generations represented by Caleb, (8.2.1693); Abner, (6.3.1726); and Silas, (April 1754); lived in various centres in Connecticut and became known as wealthy land owners and leading citizens.

Silas II, the seventh generation of our story, was born on August 5, 1788 in Hartford, Conn., and as a young man came to Canada, settling in Kemptville, where he practised the profession of physician. On May 8, 1809, he married Mary, daughter of Major Samuel Adams, a close relative of John Quincy Adams, sixth president of the United States. She was a resident of Kemptville. The name, Adams, appears with regular frequency in succeeding generations. Silas trained as a physician and served the Kemptville area during a long life.

### SILAS III

The centre of our story, Silas III, was the eighth and last child in the family of Silas and Mary. He was born on February 19, 1829 at Kemptville.

He trained for the Methodist ministry and served from age 21, in 1850, until his death in 1905, a period of fifty five years.

Silas wrote: "My grandfather's name was Silas. He lived in Hartford City, Conn. He had five brothers, viz., John, who went to Ohio; Daniel, a Baptist minister; James, a ship builder; David, who lived at Middlebury; Harry, who remained in Connecticut. My grandfather had two sons, Avery, who died early leaving a son called Harry, and Silas, my father, who came to Canada and died at age 74, leaving four sons, Samuel, Erasmus, Gideon and Silas".

Silas was married twice. The family Bible records that "Rev. Silas Huntington of Kemptville, Canada West, and Elizabeth Stewart were married by the Rev. F. W. Constable in St. Andrews on the 21st day of June, 1854. Elizabeth died at North Bay at age 64 on June 8, 1891. Interment took place in the Huntington plot in Vankleek Hill."

In 1896, he married Annie Anderson of Sault Ste. Marie, Ont. She survived her husband and was buried beside him in the Union Cemetery, North Bay.

From the first marriage there were five children. Hugh Stewart, born in 1856 and Silas James, born in 1855, died in infancy. The third son, Samuel Adams, born in 1859, trained at the Royal Military College, Kingston, and opened the first hardware store in North Bay. John Wesley was born in 1860. The fifth son, and second to be called Stewart, was born in 1861. He established the first newspaper, the Nipissing Times, in North Bay. He later became a representative in New York City for an international business school.

Stewart had three sons, the eldest being Percy Adams, for many years

a leading merchant in North Bay, and who has been active in Nipissing Masonic Lodge, No. 420, being Worshipful Master in 1942.

Our research has turned up some very interesting facts concerning the Huntington family in the United States. Samuel, who lived from 1734-1794, was one of the signers of the Declaration of Independence. In 1779, he was made President of the Continental Congress, which position he held for two years. In 1786, he was elected Governor of Connecticut and was re-elected regularly until his death. His portrait was painted by Charles William Peale and hangs in Independence Hall, Philadelphia.

Samuel, 1765-1817, a son of Joseph was raised by his uncle Samuel, named above. He became the first Grand Master of Ohio. He was raised in Norwich but moved to Cincinnati. Samuel Adams, one of the forebears, was also one of the signers of the Declaration of Independence.

Members of the Huntington family migrated to Indiana. From there, Darby and his wife, Rebecca, went along with their family and retinue, toward the west coast. They followed the Oregon Trail going by wagon train. In 1847 after two years on the journey they landed at their destination, Monticello, in the present State of Washington. Darby built a store and hotel and became a ship owner. He at once became a leader in his community and it was in his house, in 1852, that a convention was held to demand that Washington be separated from Oregon. When this was accomplished, he became a member of the first Washington Territorial Legislature.

#### SILAS JAMES ADAMS HUNTINGTON — THE MAN

From several sources we discover what kind of man Silas Huntington was. At the time of his death, a eulogy appeared in the minutes of the Toronto Conference of the Methodist Church. -It had this to say, in part: "Silas Huntington was born in Kemptville, Ontario, in 1829, and on August 3, 1905, exchanged the soldier's weapons of conflict for the victor's crown. Physically stalwart, intellectually strong, morally clean and spiritually fervid and intense, he was a princely man. His early educational privileges and opportunities were limited, but his active mind sought and acquired knowledge from every available source, and he became an attractive, instructive and saving herald of the Cross. His intensive enthusiasm, his warm outreaching affection, his melodious song, his readiness of utterance, made him a power in all church services. His ministry was marvellously truthful. His labours were hard pressing, his hardships multiplied and testing, but his indomitable perseverance, his commanding will, made him superior to all these, and with the exception of a few temporary retirements demanded by the strain of long-continued and exhausting labors in the conduct of special services, he continued his ministry for fifty-five years."

Speaking of him as he was about to enter the North Bay territory, Dr. J. C. Cochrane, in his 'Trails and Tales of the Northland', describes him thus: "The traveller was in his early fifties, but with an alertness of manner and ease of movement which indicated that the burden of years had touched but



little of his physical powers. Stalwart in build and well-proportioned, he had been the occasion of many stories of feats of strength on the lower Ottawa. His face was an index of strong personality. In it the lines of resolute courage and determination were deeply drawn, while his dark flashing eyes indicated an intense and enthusiastic spirit."

He was reported to be well over six feet tall and large boned. He needed such physical qualities to cope with the pioneer frontier on which he labored, as witnessed in an incident as reported by Anson Gard in his 'Gateway to Silverland', and further explained by Dr. Cochrane: "His great physical strength stood him in good stead on more than one occasion. One day he was preaching in a box-car to men of a construction gang, when two of their number took exception to his theology and decided to break up the service. Mr. Huntington urged them to be quiet and not disturb the meeting. The men paid no heed to his request and persisted in their unruly conduct. They were seated opposite each other at the end of the car farthest from the up-ended barrel which served as a pulpit. Walking down the length of the car, the preacher seized the offenders, one in each hand, dropped them out the door of the car, and returned to the pulpit, never stopping in his sermon. Incidents of this nature were not uncommon in his experience but though occasionally obliged to use force he did so without anger, and those so disciplined held him afterward in great respect."

Attesting to his great strength, Ripley's 'Believe it or not' section of the Toronto Star Weekly of August 3, 1957, showed him at Cobalt in 1884 writing his name on a wall five feet above the ground while attached to the little finger of his writing-hand was a fifty-six pound weight !

An amusing story is told about his experiences at Sudbury: "The unfailing good nature of Mr. Huntington and his imperturbability of spirit is illustrated by an experience in his early ministry in Sudbury. Box-cars are frequently used by a missionary as places of worship. On one occasion the car stood on a temporary siding with a considerable grade. Some of the young men thought it would be a rich, practical joke to release the brakes when the preacher was in the midst of his discourse. This was done and the car began to move down the grade, gathering speed as it went. Mr. Huntington surmised what had happened, but he never stopped preaching. The car finally came to a halt on the main line at the edge of the settlement. When the service was ended, both preacher and worshippers walked back to town, but the incident was never mentioned, much to the chagrin of the practical jokers."

Rev. Silas Huntington died during an epidemic of typhoid fever at North Bay, on August 3, 1905 and was buried in the Union Cemetery near the town.

## II

### AS A CLERGYMAN

Silas Huntington entered the ministry of the Methodist Church in 1850. In comparison with the standards of the 1960's, the clergy of those days were ill-equipped for their work. What they lacked in formal education, they made

up in enthusiasm. The class-meeting was usually the forerunner of an organized congregation and such meetings were the mainstay of the early Church and the training ground for the leaders. We know little about the early years of Silas Huntington but must surmise that he was active in the class-meetings of his home town. He was twenty-one years old before he took over his first charge. It was a new mission field at Clarendon and Onslow in the Province of Quebec, north of Ottawa and Hull. The annual reports of the Missionary Society show this as a very backward field with few members. He was an ideal candidate for this field made up of French-Canadians as he spoke fluent French.

It was the custom of the Methodist Church to leave a worker in a charge for a very short time, at most for four years, unless there were special circumstances surrounding the case. So in 1851 he was moved back across the Ottawa River to Richmond. Each year until 1854, he was allowed to remain but one year in each field. (See the appendix for the complete list of postings.)

Each spring when the District Meeting and the Montreal Conference were held, each budding clergyman had to undergo a rigorous examination by a select committee. In due course Silas passed all tests and in 1854 was ordained a full-fledged clergyman and was then entitled to use the prefix 'reverend'. He had spent the previous year at St. Andrew's, and there had met his future wife, Elizabeth Stewart, whom he married as soon as he was ordained.

In 1854, he and his wife again moved into Quebec going to the Gatineau charge. As he had been ordained, he was allowed to remain there for two years. He now qualified for more important fields, and in 1856 was appointed to a well-established centre at Aylmer, where he again remained for two years. One of the best fields of all, Smith's Falls, then received him. His three year term here is notable in that here he joined the Masonic Order, and here three of their children were born.

From 1854 until 1874, he went from field to field in Eastern Ontario and the adjoining parts of Quebec. In the latter year, we find him listed as a supernumerary at Belleville. This meant that he was placed there, not as a regular clergyman but as an additional one, or one more than the usual number for the field. At that time Belleville was a rapidly progressing centre and no doubt needed extra help. We can find no special reason listed for the appointment but it lasted six years or until 1880.

It was then that the north country beckoned him. As he was proficient in French and Indian as well as in English, he was an ideal person to take over work in the north. There seems to be a two year gap, 1880-1882, when we find little about him. In the latter year, he took over the year-old mission at Mattawa. This field was opened by S. N. McAdoo who at the end of his year reported a membership of 13 in his church.

In his two year stay at Mattawa, he spread his efforts far and wide. He was an expert canoe-man and journeyed up the rivers and lakes for many miles, visiting the lumber camps and budding communities along the right

of way of the C.P.R. He is said to have penetrated as far north as Lake Temiskaming where the Great Clay Belt begins. It was not until the turn of the century, with the famous silver discoveries, that missionaries were sent into this country.

One such canoe trip was vividly described by Dr. J. C. Cochrane in his 'Trails and Tales of the Northland':

"On this particular morning he had set out on a scouting trip. The C.P.R. was steadily pushing its lines northward and westward and it was expected that it would skirt the shore of Lake Nipissing within the next year. The paddler was a missionary of the Methodist Church on the Upper Ottawa with headquarters at Mattawa, and he had foreseen that the Church must be ready to move forward with the building of the railway. With the intuition of a pioneer for strategic locations, he was convinced that as soon as the railway touched the shore of Lake Nipissing a community of considerable size would be established here. He had therefore set out on this scouting trip to survey the territory in order that as the country opened up he might be ready to recommend a new advance. The journey he was attempting was difficult enough, with many portages between lakes before reaching LaVasse River which flows into Lake Nipissing. Steadily through the sunny hours of the forenoon, he pushed on his way. Talon, Jack Pine, Turtle Lake were crossed and at last Trout Lake was reached where a short portage put him on LaVasse River. He was following an old Indian route over which Champlain journeyed in 1615. Shortly before noon he emerged from the windings of the narrow river upon the spacious waters of Lake Nipissing.

"Turning his canoe westward, the missionary skirted the north shore of the Lake for a distance of six miles looking for a place where the railway would likely parallel the shoreline. He finally came to a surveyor's camp and thrust his canoe up on the sandy beach almost exactly opposite the spot where a short time later the Canadian Pacific depot was built. Walking inland for about a hundred yards, he reached an elevation of rock several feet in height, flat on top and free from shrubbery. It was then twelve o'clock and it was his unfailing custom to observe noontide devotions. Kneeling on this rock he began to pray. With a vision of the future, he interceded for the community of homes which would doubtless be founded in the vicinity where he knelt. By faith he envisaged a place of worship and a house of God. Thus the Rev. Silas Huntington, "the Bishop of the North" came to what is today the site of the city of North Bay. The very rock upon which he offered his noontime devotions later became the foundation of the Methodist Church, now Trinity United Church, North Bay."

By 1884, the railway had reached North Bay and Huntington was sent there to start a mission. From that time on he considered the community his home even though his work took him farther west.

While in North Bay, he organized a thriving congregation. Before he left he saw a church built and a manse provided for the minister. In 1885, he reported that the congregation had advanced from 20 to 30 members despite the fact that many had moved on with the construction crews.



At the time, this part of Ontario was attached to the Pembroke District of the Church. An interesting report from the superintendent of the district at this time points out the hardships of the missionaries, yet it states that not one complained of his lot. The railway, by canoe and on foot were the only means of travel at this time.

In 1887, he was moved on to Sudbury to repeat what he had done at North Bay. From this point he made regular trips farther along the railway. While still at Sudbury, he was made superintendent of the newly-formed Nipissing District in 1887. This took in all territory between Mattawa and Schreiber and some distance toward Sault Ste. Marie. As superintendent he had the responsibility of placing men in the several fields and to oversee their work. Rev. J. D. Ellis, D.D., who was assistant to Huntington in 1883, years later had this to say:

"The Rev. Silas Huntington was really a great man. He deserves a monument somewhere in that North country. He was a pioneer missionary from Mattawa to Schreiber. He had vision, devotion, good judgment and unselfishness. He feared no hardship and he loved all men. He stood one day on the shore of Lake Nipissing at North Bay and he waved his hand out over that northern wilderness and said, 'Some day that country will be peopled with farms and factories, with towns and cities'. I replied, 'Huntington, you are crazy. There will never be anything in that land but a forest wilderness and wild animals'. Time has demonstrated that he was the prophet and I was the short-sighted pessimist."

In 1890, the district was again divided. Two were set up, called Sudbury and Nipissing Districts. Huntington continued on as superintendent of the Sudbury part until 1892. He then filled the position of missionary on a number of fields until 1899 when he took over the Nipissing District again. In this position he was not supposed to be responsible for a congregation, yet with the scarcity of men he felt obliged to do so. From the time of his return to North Bay until his death in 1905, he continued to serve and at that time was responsible for the Widdifield charge.

The Christian Guardian of August 30, 1905, carried the report of the District meeting held in North Bay shortly after the funeral. It said in part:

"Having been connected with this District with but a slight break ever since its organization, and having either in his capacity as chairman or as pastor in charge, organized the work on nearly every circuit and mission in the District, having endured all the hardships of the pioneer work, we feel that our Church owes him a debt that gratitude can but poorly repay. We bow to the Providence that has so suddenly removed him from our ranks, at the same time expressing our thanks to the Head of the Church for his long and useful life."

### III

AS A MASON

Bro. Silas Huntington not only carried the message of the early Methodist Church into the north, he also helped to extend Freemasonry.

During the years 1858-61, he was stationed at Smith's Falls and while there he made application for membership in St. Francis Lodge No. 24. This lodge dates back to 1839 but records only from 1858 are extant. They show his initiation taking place on April 2, 1860, his passing on May 3 and his raising on June 7 of that year. His Grand Lodge certificate was dated February 6, 1861 and his number was 1687.

In midsummer 1861 he moved to North Wakefield for one year and then to Renfrew. When his move from Smith's Falls was imminent he resigned from his lodge as of May 24, 1861. On September 9, 1862 he affiliated with Renfrew Lodge No. 122, and was placed on its register as No. 42.

After another two year period, he moved on again but there was no lodge at the several places to which he might affiliate. Unfortunately he did not attend to his Masonic duties and so was suspended for non-payment of dues on April 16, 1866. For the next twenty-one years he remained inactive even though there must have been lodges at several places where he was situated.

In 1884 he moved from Mattawa to North Bay. That was the year that Mattawa Lodge No. 405 received its dispensation. But there is no evidence that he took any part in the proceedings. He was on hand when the Village of North Bay was established. In a short time he was drawn into a group that was discussing the formation of a Masonic lodge. With the founding fathers of North Bay and the railway personnel were many Masons. During 1886 and 1887 numerous meetings were held, at which plans were laid to form a lodge. As Bro. Huntington was the leading Protestant clergyman in the community and had been experienced in Masonry, he was included in the deliberations. Soon, he and E. W. Cross, who was a Past Master, took the lead in organization plans. Bro. Huntington brought his membership into good standing by being restored in Renfrew Lodge on September 5, 1887. He then resigned his membership there.

The foreword to an old issue of the by-laws of Nipissing Lodge No. 420, North Bay, had these paragraphs:

"In 1887, a number of gentlemen who were citizens of the Village of North Bay, Nipissing District, and who belonged to the Masonic Craft, desired to form a Lodge of A.F. and A.M., in North Bay. Rev. S. Huntington who was then stationed in the Village as Pastor of the Methodist Church, was a leading spirit in the movement and later in the year he and others petitioned the Grand Lodge of Canada for a Dispensation to make, pass and raise Freemasons in a Lodge to be called "Nipissing Lodge."

"Henry Robertson, LL.B., Grand Master, granted their petition, and the following dispensation, dated November 21, 1887, gave the brethren of North Bay the authority to form Nipissing Lodge. Rev. Silas Huntington was its first Worshipful Master, with Bros. John G. Cormack and William Burgess as his Wardens."

(Then follows the dispensation which is copied in the appendix.)

North Bay must have had a large proportion of its male population as Masons, as there were thirty-one names on the petition who became charter

members. Bro. Huntington's son, Samuel Adams, who had been made a Mason shortly before, possibly in a Quebec lodge, was one of these and he was appointed to the office of Senior Deacon.

The Lodge was under dispensation until Grand Lodge met in July 1888. At that time it was recommended that a warrant be granted which was issued on July 18 of that year.

Grand Lodge records do not give Bro. Huntington the rank of Past Master. On July 1, 1887, he was appointed to the new frontier town of Sudbury. Anticipating his move and realizing the effect on the Lodge, he decided to resign his position and to have W. Bro. Cross take over the Master's chair until the next election of officers. Records and correspondence concerning this are given in the appendix. In all Nipissing Lodge records he is referred to as Worshipful Brother, and he used that rank when applying for membership in St. John's Royal Arch Chapter.

When Bro. Huntington moved on to further fields of work, he retained his membership in Nipissing Lodge and when eventually he retired to North Bay to make his home, he became active in lodge work again. No doubt he often returned the eighty-five miles to North Bay for meetings although he had to travel by rail, as road travel was practically unknown in these parts at this time.

As soon as he moved to Sudbury, he became involved in a movement to have a Masonic lodge established there. As his work took him from the town for much of the time, he would not consider taking office. He was, however, a charter member of Nickel Lodge, No. 427, and his name appears as No. 9 on the register of the Lodge. The dispensation for the Lodge was given on October 13, 1891 and the warrant was issued on July 20, 1892.

His stay in Sudbury, too, was short as it was in other places. So, on May 1, 1898, he resigned his membership in this lodge, as he had retained membership in Nipissing Lodge and was once again a resident of North Bay. From 1898 until his death in 1905, he made his home there. As would be expected, he immediately became active in lodge work. Even before his return and in anticipation of it, he was elected Chaplain of the Lodge in 1896 which office he held for three years and he was elected again in 1902 and held the office until his death.

On November 10, 1892, he was elected an honorary member of Nipissing Lodge 'in recognition of valuable services rendered to the Lodge'.

Bro. Huntington took an active interest in the only body in the north working in the 'higher degrees'. He was initiated in St. John's Chapter, No. 103, North Bay, on July 11, 1894, being sixteenth on the register of the Chapter. Records show that this chapter started in 1891, so if Comp. Huntington was so high up on its register, it must have had a very meagre start.

For the years 1895-1898, he was Chaplain for the Chapter. For one year,



1899, he was Scribe E. He again served as Chaplain for the years 1901 and 1902.

It is interesting to note that a grandson, Percy Adams Huntington, became a member of Nipissing Lodge and in due course rose to the rank of Master, fifty-five years after his grandfather had served. Four years later, in 1946, he was appointed Assistant Grand Organist and in 1953 he became D.D.G.M. for Nipissing East Masonic District.

Looking back at the Masonic career of Rev. Silas Huntington from this vantage point, his part might appear rather unimportant. But he was a pioneer in a backwoods settlement and he was so highly respected in his chosen vocation that his advice was sought in Masonic matters as well as in religious ones. His parishioners valued Masonry as they respected their pastor and readily sought admission. His memory burns brightly in the records and traditions of the two northern Masonic Lodges as it does in the numerous congregations which he helped to found.

#### IV

##### HUNTINGTON UNIVERSITY, SUDBURY

The foreword to the booklet, 'The Apostle to the North' has this to say:

"Huntington is a name which men of the north may speak with pride, yet Silas Huntington was not a proud man. He was first a man of God, second a pioneer. He brought his beliefs to a primitive land and founded here a tradition of Christian progress upon a sense of responsibility to his Church and to his fellow men.

"Huntington University is founded on the same tradition. Just as Silas Huntington filled a need for Christian teaching in the primitive community of the north, so the institution which bears his name is established in the service of God, and the young men and women of the cities and towns which are those same communities.

"A university had been foreseen for northern Ontario in 1914, by the Jesuit Fathers who included such powers in their charter for 'Le College du Sacre-Coeur'. In 1957 these powers were implemented in the University of Sudbury.

"Meantime in the mind of Rev. E. S. Lautenslager, Minister of St. Andrew's United Church, Sudbury, and others a plan for a federated non-denominational university was developing in the conviction that true education involves the whole man and is the responsibility of the Church as well as the State. In 1958, the Northern Ontario University Association was formed with the aim 'to found and support in Northern Ontario, an institution of learning on the university level', United Church and/or Protestant in foundation and control or at least a Protestant college in a federated university."

Already at this stage it had been agreed, following a hint in Dr. J. C. Cochrane's 'Trails and Tales of the Northland', that such a United Church

university or college if it were achieved, would in its name memorialize a great Christian missionary in Northern Ontario, the Rev. Silas Huntington.

In due time the Northern Ontario University Association was able to implement its plans. The Church pledged \$1,000,000. At the same time conversations took place with other Church bodies, viz., the Algoma Diocese of the Anglican Church and the Sault Ste. Marie Diocese of the Roman Catholic Church. It was agreed to found the Laurentian University of Sudbury and for each Church group to have its own federated university within the whole. So in September 1960, Huntington University opened its doors to thirty-seven students. Growth was steady and to-day it has made a name for itself throughout that part of Northern Ontario which it serves.

So the name of Huntington will long remain a name to be revered in the north.

## APPENDIX I DISPENSATION

Henry Robertson, G.M.

TO ALL AND EVERY OUR ENLIGHTENED  
AND LOVING BRETHREN,

We, Henry Robertson, Esq., LL.B., Etc., Etc., of the Town of Collingwood, Province of Ontario, Dominion of Canada, Grand Master of the Most Honourable Fraternity of Ancient Free and Accepted Masons of Canada.

Send Greetings:—Whereas an Humble Petition has been presented to us by Brothers Silas Huntington, John G. Cormack, Wm. H. Burgess, (This is followed by the names of twenty-eight other brethren who became charter members of the Lodge.) and others, praying for a Warrant of Constitution, or such other authority as it may be competent for us to grant, empowering them to form themselves into a Regular Lodge, under the Denomination of the Nipissing Lodge, to be held at the Village of North Bay, in the District of Nipissing, in the Province of Ontario and Dominion of Canada, and the same having been duly and satisfactorily recommended to us, Now Know Ye, that having taken the same into consideration, We do hereby authorize and empower our said Brothers, and other regular subscribing Members and those who shall hereafter become such, and as such shall be reported to and registered in the Books of the Grand Lodge of Canada, to meet at the Village of North Bay aforesaid, on the Thursday on or before the full of the moon of every month, and proceed as a regular lodge to be entitled the Nipissing Lodge, and to enter, pass and raise Freemasons, conformably to the Laws and Constitutions of the Grand Lodge and not otherwise, and to do all such other acts as may be lawfully done by a lodge under dispensation. We do further approve of the nominated officers, and have constituted and appointed the said Brother Silas Huntington to be Worshipful Master; Brother John G. Cormack to be Senior Warden; and Brother William H. Burgess to be Junior Warden of the said Lodge; and direct that they shall continue in the

said offices until such time as a Warrant shall be granted to the said Lodge under the Seal of the Grand Lodge of Canada. And for so doing, this Dispensation shall be sufficient authority, to remain in force until such Warrant shall have been granted or until the next annual meeting of the Grand Lodge at the latest.

Given under our hand and Seal of the Grand Lodge, at Hamilton, in the Province of Ontario and Dominion of Canada, this Twenty-first day of November, A.L. 5887, A.D. 1887.

J. J. MASON,  
Grand Secretary.

When Grand Lodge met the following year, Nipissing Lodge, was granted a Charter as Nipissing Lodge, No. 420, on the Grand Register of Canada, dated at Hamilton on the 18th day of July, 1888, signed by M. W. Henry Robertson, Grand Master and J. J. Mason, Grand Secretary.

## APPENDIX II

North Bay, May 11th, 1888.

H'y Robertson, Esq., LL.B., G.M. of G.L.A.F. & A.M. of Canada.

Dear Sir & M.W. Bro.:

Your esteemed letter of a recent date to hand. In accordance with your suggestion — my proposal to resign the Chair of W.M. in favour of W. Bro. E. W. Cross, was submitted to the Lodge, and approved unanimously. I have therefore great pleasure in hereby placing my resignation in your hands. Accompanying it in reference you will herewith find attached a copy of the resolution thereto which was adopted by the Lodge.

I remain,

Yours fraternally,

SILAS HUNTINGTON,  
W.M. of Nipissing Lodge A.F. & A.M.

North Bay, May 10th, 1888.

Copy of resolution passed at an Emergent Communication of Nipissing Lodge held in Masonic Hall, North Bay on the evening of the 9th. inst.

"On motion of Bro. Plummer,

Seconded by Bro. Thompson:

"That whereas this Lodge learns with the deepest regret from W. Bro. Rev'd. S. Huntington that owing to the pressure of his ecclesiastical duties as Superintendent of a very large District, that it is his wish to resign his office as W. Master in this Lodge, as he will be unable in the future to devote that time and attention to the welfare of the Lodge to which it is entitled and,



as W. Bro. E. W. Cross has signified his willingness to accept the Chair —  
Be it resolved —

That we do hereby accept the resignation of W. Bro. Huntington, and do hereby recommend to the M. W. Grand Master to appoint W. Bro. E. W. Cross his successor until the meeting of Grand Lodge. Carried unanimously.  
Attest. R. G. Croskery, Secretary.

S. HUNTINGTON,  
W.M.

### APPENDIX III

#### CHARTER MEMBERS OF NIPISSING LODGE, No. 420, NORTH BAY

Worshipful Master	Rev. Silas Huntington
Immediate Past Master	Edward W. Cross
Senior Warden	John G. Cormack
Junior Warden	William H. Burgess
Treasurer	James Shotten
Secretary	Robert G. Croskery
Senior Deacon	Samuel Huntington
Junior Deacon	James Gomax
Senior Steward	John Ferguson
Junior Steward	James Halpenny
Inner Guard	James Dick
Tyler	John Hill

#### *Members*

W. R. Boucher, A. Burritt, George Cavanaugh,  
George T. Evans, H. Gibson, William H. Howey,  
James Leslie, George H. Macher, D. A. McArthur,  
S. McCormick, James T. Nidd, George Rosebrook,  
John Scott, John M. Smith, A. R. Thibeault,  
R. Thompson, William Henry Thomas, H. Trelford, H. A. Washburn

### APPENDIX IV

#### CHARTER MEMBERS OF NICKEL LODGE No. 427, SUDBURY

Worshipful Master	William H. Howey
Senior Warden	James A. Orr
Junior Warden	Albert H. Smith
Treasurer	James Purvis
Secretary	Samuel Rondeau

William Anderson, Horatio J. Atkinson, James N. Austin,  
Harry Curran, Richard S. Donnelly, Thomas Evans,  
John Ferguson, Robert Findlay, Charles Ford,  
Silas Huntington, Robert Johnston, Hiram H. Loomis,  
John McCallum, Andrew McNaughton, Charles Murphy,  
Herman Nicholson, John Noller, Thomas J. Ryan,  
Thomas Sheppard, James A. Short, Henry West

The following officers were added before the Charter was granted. Apparently these were initiates.

Chaplain	A. Paul
Senior Deacon	S. D. Humphrey
Junior Deacon	W. Hewitt
Director of Ceremonies	J. A. Sharp
Senior Steward	R. Dorsett
Junior Steward	William Blewitt
Inner Guard	D. Jacobs
Tyler	A. Ferris

## APPENDIX V

### MISSION FIELDS AND CHURCH APPOINTMENTS OF REV. SILAS HUNTINGTON

#### *Eastern Ontario and Quebec*

1850	Clarendon and Onslow	1862-4	Renfrew
1851	Richmond	1864-6	Orms town
1852	L'Original	1866-8	Huntingdon, Que.
1853	St. Andrew's	1868	North Augusta
1854-6	Gatineau	1869-71	Wellington
1856-8	Aylmer, Que.	1871-4	Thurlow
1858-61	Smith's Falls	1874-80	Belleville
1861	North Wakefield		

(Supernumerary for six years)

#### *Northern Ontario*

1882-4	Mattawa	1887-90	Chairman, Nipissing District
1884-7	North Bay	1890-2	Chairman Sudbury District
1887-9	Sudbury	1899	Chairman Nipissing District
1889-92	Sturgeon Falls		
1892-4	Walford		
1894-5	North Bay Sup't.		
1895-9	Nipissing Junction		
1900-5	North Bay Sup't.		

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No. 92

# CANADIAN MASONIC RESEARCH ASSOCIATION

1967



PROPHETS and BUILDERS

By Rev. William George Martin, DD.,  
Before Supreme Council A&KS.R.  
Winnipeg, Manitoba



September, 1967

# "Prophets and Builders"

Sermon preached

By REV. DR. WILLIAM GEORGE MARTIN, 33°

at the Vesper Service of the

Annual Session of the Supreme Council of the

Scottish Rite of Freemasonry for the Dominion of Canada

Winnipeg, Manitoba, 1967

## TEXT:

*Now the prophets, Haggai and Zechariah, prophesied to the Jews in the name of the God of Israel. Then Zerubbabel and Jesua began to rebuild the House of God which is in Jerusalem—and with them were the prophets of God helping them.*

Ezra 5: 1-2

*And the Jews prospered through the prophesying of Haggai and Zechariah.*

Ezra 6: 14

Prophets and Builders are terms which express a strange combination. What could be more alienated or divergent than the prophet and the builder? The prophet is the dreamer who dips into the future and tells of things to be—an idle visionary; an impractical person, some might say, with his head in the clouds and his feet not firmly planted upon the earth. But the builder, that's different! He is in contact with life and the things of life. His hands are steeped in its toil. He is not waiting, Micawber-like, for something to turn up. He is addressing himself to the tasks of today, and at eventide, his is the satisfaction of something worthwhile attempted, something worthwhile done. In the final analysis, however, it does not require super-intelligence to realize that the prophet and the builder are not separate and apart. They belong to each other. Theirs is a complementary relationship. What could the builder accomplish without the plans and designs of the architect? And, on the other hand, what would be the worth of the visions and dreams of the architect without the skill and efforts of the builder to execute them?

His Grace, the Archbishop of Canterbury preaching at the consecration of the new Coventry Cathedral which was to replace the five hundred year old predecessor destroyed in the Second World War, summed up his tribute to the beauty and glory of the new edifice in these words: "Here is a House in which all the arts and craftsmanship of our time have united. The designer, the builder, the painter, the sculptor, each has made his offering of beauty in the Service of God."



You remember how the beloved war-time padre, Studdart Kennedy, links the role of the prophet and the builder in the person of Jesus:

“When on the sweat of labour and its sorrow,  
Toiling in twilight flickering and dim,  
Flames out the sunshine of the great tomorrow,  
When all the world looks up because of Him:  
Then will He come with meekness for His glory,  
God in a workman’s jacket as before,  
Living again the eternal gospel story,  
Sweeping the shavings from His workshop floor.

In one sublime personality were combined the prophet, the messenger of the New Order, and the builder, the creator of the New Kingdom. In word and in deed He lived out the “Eternal Gospel Story.”

In the thrilling bit of Old Testament history from which our text is taken, we are introduced to two mighty prophets of God — Haggai and Zechariah, who were destined to play a vital part in the rebuilding of their nation. The story is a heart-rending account of a city laid waste. Jerusalem, the Holy City of God’s chosen people was in ruins, and the retreating tide of foreign invasion had left it like a heap of shingles on a sea beach. But the city was to be rebuilt—fairer and more glorious than the city of yesterday. So we have the stirring spectacle of the workers busy in all directions. But before one stone had been laid upon another, the prophets (the visionaries) had seen it all, a new and prosperous Jerusalem.

Haggai, from point of age, was an old pioneer. He had lived amid the glory that had been. Zechariah was a young man endowed with all the passion and enthusiasm of youth. He dreamed of the glory that was to be. They formed a wonderful partnership, and the people, inspired by the prophetic leadership of age and youth, addressed themselves to the task of rebuilding, and they succeeded.

In this Centennial year we are dramatically reminded of the fact that Canada’s history as a young nation is an epic story of prophets and builders, working hand in hand.

In the city of Toronto stands the headquarter’s building of the Royal Bank of Canada. It is a structure thirty-four stories tall. Up on the thirty-second storey is a promenade flanked by four colossal figures hewn in stone. These figures represent Observation, Foresight, Courage, Enterprise, and form an eloquent tribute to the pioneers of our history whom we honour in this year of Centennial celebration. Observation—These daring adventurers many of whom came from distant lands—peoples of varying races, creeds and classes, and whose mission it was to carve a nation out of a wilderness, beheld acres of diamonds at their very feet. Foresight—They dipped into the future and saw an empire yet to be. Courage—They followed up their dreams with tenacity of purpose. Enterprise—They brought their dream-castles out of the skies and planted them upon the earth.

Following in their footsteps there came the pioneers of a later-day who, accepting the challenge of a great adventure, toiled and laboured and sacrificed until the mighty and unbridled forests were transformed into throbbing cities and pulsating towns; untamed rivers were harnessed to serve the ever-increasing demands of commerce and industry; boundless wastes of prairie lands flashed forth with golden fields of wheat, and out of the dark depths of the earth flowed untold treasures of oil and mineral wealth.

If Canada occupies an enviable place among the self-governing nations of the world, it is due to the visions of the prophets and the dedicated labours of the builders working together to fashion her destiny.

The all-important aspect of the Old Testament story before us this afternoon is that in the rebuilding of the city an altar of worship was to occupy a central place. In other words, the new city was to have a Spiritual centre. The people had learned out of bitter experience what a disastrous thing it is to leave God out of account. But it was the prophets of God who brought them to their senses and awakened them out of their spiritual stupor. Haggai and Zechariah put their finger upon the plague spot of the Nations ignominy and despair.

Haggai uttered stern words of warning: "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified," saith the Lord.

And the word of the Lord came to young Zechariah. "The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts; Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts."

Zechariah had a vision. It was of a young man going forth with a measuring line. An angel accosted him and asked what he was doing and he replied that he was going to measure Jerusalem. The angel told the young man that his plans for reconstruction were too small. The new city was to be a city without walls—a limitless city with an overflowing population. But there's one condition: "Return to me." There you have it! "Consider your ways, saith the Lord. Return to me. Rebuild your broken altars, bow down and worship the God of your fathers, and the Glory of the Lord shall be upon you."

Brethren—these prophetic words are a fitting challenge to the nations of today. In this hour of destiny we need our Haggais and Zechariahs sounding loud and clear the trumpet call of a new moral revolution and spiritual awakening.

We are living in a wonderful age. Expo '67 portrays to a fabulous degree the achievements of mankind. It is a kaleidoscopic view of man and his world

—man, the creator—man, the explorer—man, the producer—man, the provider. Over seventy nations are participating in presenting an unparalleled drama of the nature and genius of man. The millions of people who have attended this universal fair are convinced that we are living in a wonderful world. But this brand new world will prove to be a frightful and frightening world if we do not see to it that spiritual principles and ideals keep abreast of our advancement in material things.

Despite all our phenomenal achievements in science and discovery no one will attempt to deny that there is something radically wrong with the world. Some place the blame for the injustices and inequalities of life, and the travailing of the nations upon faulty economic theories and systems, or upon the intense nationalism which has taken the driver's seat and is spurring the world to ruin. The critics may be right to a certain degree, but they do not go to the root of the trouble which lies in the realm of the spiritual. As someone has rightly said, "If there is to be any surgery at all it will have to be surgery of the soul which probes deeper than any surgery of economics or sociology."

We are living in testing times. But the real crucible of testing is man's response to the claims of religion. What are those claims ? They are two-fold. In the first place—a reasonable and practical faith in the existence of God as the central fact of the universe. Secondly—an equally irresistible belief that it is the will of God that the whole of life—its commerce, creative genius, government, common toil, shall be brought into harmony with His purpose of Love and Righteousness. We must give heed to the Divine injunction, "Consider your ways," saith the Lord. "Return to me."

Let us repent as quickly as we can,  
Before mankind has done away with man.  
Let us repent with fervour and with joy,  
Determined to fulfil and not destroy.  
Let us repent of the unholy mess  
We've brought about through our half-heartedness.

Let us repent, acknowledging that we  
Have given to false gods our loyalty;  
That by them we've too willingly been led,  
With the great master Mammon at their head.

Let us repent, because repentance brings  
The advent of exciting happenings.  
Let us repent. Let there no longer be  
The stigma of impossibility  
About Utopian projects. Time will show  
That old impossibilities will go,  
That we may live to say triumphantly,  
"Utopias need no more Utopian be."

Repentance is a happy starting point  
From which to change the times—so out of joint.



The faith that now enables us to move  
Molehills, when it is multiplied, will prove  
That monster mountains may be moved instead.  
The day of miracles is not yet dead.  
There's hope for every stricken continent  
That has the will and courage to repent."

We may consider ourselves clever, but we are still dependent upon the primitive truth of Faith. Walking by sight, judging the events of life with a vision which lacks spiritual insight, it is not difficult to be bogged down by ill-circumstance, and there is little or nothing to urge us to follow after that which is the noblest, or to make great sacrifices for the sake of lofty principles. Walking by Faith we are aware of meaning in life, and are inspired to do and be our best, and to pay the utmost price for the attainment of the goal we have set.

Walking by sight—

"We see, the eternal struggle in the dark.  
We see the foul disorders, and the filth  
Of mind and soul, in which men, wallowing  
Like swine, stamp on their brothers till they drown  
In puddles of stale blood."

Walking by Faith—

"The scent of roses and of hay  
New-mown comes stealing on the evening breeze,  
And through the market's din, the bargaining  
Of cheats, who make God's world a den of thieves.  
We hear sweet bells ring out to prayer, and see  
The faithful kneeling by the Calvary of Christ.  
And through the clouds of Calvary—there shines  
His face, and we believe that Evil dies,  
And Good lives on, loves on, and conquers all."

That was the Faith of the Great Pioneer of Life. His great adventure was to awaken man's conscience and consciousness to whatever things increase the sum of human happiness, and to pilot the way to a more abundant life in all its relationships — A life in which poverty, hate, war, injustice, and man's inhumanity to man will be uprooted and replaced by mutual service and brotherhood. A life in which men find their supremest joy in spending themselves nor counting the cost for others' greater good. But what was His watchword, His slogan, to bring to pass these radical changes which would revolutionize the lives of men and nations—"Ye must be born again" — "Consider your ways" — "Return to me" — "Repent."

In Him the prophet and the builder—Idealism and Realism—were partners in the uprearing of the Kingdom of Freedom and Justice and Truth that should be the heritage of all people that on earth do dwell. Small wonder that Renan declared, "Whatever may be the unlooked for phenomena of the

future, Jesus will not be surpassed." Or that a distinguished Rabbi should pay his meed of tribute in these words: "I am far within the mark when I say, all the armies that ever marched; all the navies that have ever sailed; all the parliaments that have ever sat; all the kings that have ever reigned, put together have not affected the life of man on this planet as has that child of a peasant woman. He is the central figure of the human race—the leader of the column of progress."

His nail-pierced hand which lifted empires off their hinges and turned the stream of history into new and undiscovered channels beckons men today as He beckoned His disciples of old. Beckons each one of us—you and me—to follow in His blood-marked way of love and love's self sacrifice.

Expo '67—a city of the world in miniature was built by 9,000 workers and they toiled for three years to bring it to pass. Everyone who shared in the mammoth achievement, from the master minds who designed it, to the humblest unskilled labourer, must have realized the significance of the theme of Expo—"Man and his world." The title was suggested by a French author, Antoine de Saint Exupery, who wrote in one of his works, "To be a man is to feel that through one's own contribution one helps to build a world." In this connection I cannot do better than to quote the noble sentiments of the late General Vanier in a speech which he delivered when he assumed his exalted office as Governor-General of Canada. 'Each one of us, in his own way and place, however humble, must play his part towards the fulfilment of our national destiny. To realize how mighty this destiny will be, let us lift our eyes beyond the horizon of our time. In our march forward in material happiness, let us not neglect the spiritual threads in the weaving of our lives. If Canada is to attain the greatness worthy of it, each one of us must say: "I ask only to serve."

If each one of us, in his own way, will strive by word and deed to live out the eternal gospel story, we shall hasten the dawn of the glad hour when God's will shall be done on earth as angels do it before His face in Heaven.

These times are testing men's souls—but sursum corda—lift up your hearts. By God's Grace the best is yet to be.

"I looked, aside the dust-clouds rolled,  
The waster was the builder too,  
Up-springing from the old  
I saw the new.  
T'was but the ruin of the bad,  
The wasting of the wrong and ill;  
Whate'er of good the old time had  
Was living still.  
God works in all things,  
All obey his first propulsion  
From the night.  
Wake up and watch—the world is grey  
With morning light.

AMEN.





No. 93

# CANADIAN MASONIC RESEARCH ASSOCIATION

1967



THE FIRST MASONIC LODGES  
IN NEWFOUNDLAND

by M. W. Bro. R. V. Harris

Read at a meeting of the Association  
at St. John's, Newfoundland, October 25, 1967

# THE FIRST MASONIC LODGES IN NEWFOUNDLAND

(1746 — 1832)

by M. W. Bro. R. V. Harris

The first authority for the practice of Freemasonry in North America was that granted by the Duke of Norfolk, Grand Master of England, on 5th June, 1730, to Col. Daniel Coxe, appointing him as Provincial Grand Master of New York, New Jersey and Pennsylvania. Previous to this authority, there is ground for the belief that Freemasons, probably from England and Scotland congregated without any special authority, such as a warrant. At this time there were apparently several lodges in Philadelphia, one of which included Benjamin Franklyn. In 1734, Franklyn reprinted Anderson's Constitutions, the first known Masonic book published in North America.

Again, on the 30th of April, 1733, the Grand Master of England, Viscount Montague, commissioned Henry Price to be "Provincial Grand Master of Free and Accepted Masons in New England and Dominions and territories thereunto belonging," with power to "constitute the Brethren now residing or who shall hereafter reside in those parts into one or more regular lodge or lodges." Under this authority, Price formed a Lodge on the 30th July, 1733 at the Bunch of Grapes in King Street, Boston, now known as St. John's Lodge, and the first in New England. Eight of its nineteen members had previously been made Masons either in Boston or elsewhere.

## ANNAPOLIS ROYAL

The next event of interest to us is the record of the initiation in Boston of Major Erasmus James Philipps of Annapolis Royal, Nova Scotia, on 14th November 1737. He and one, William Sheriff, from Annapolis and already a Mason, joined St. John's Lodge that night.

Sometime between November 14th, 1737 and March 21st, 1738, Price appointed Philipps as his Deputy in Nova Scotia and granted a dispensation or warrant for a Lodge at Annapolis Royal, which place, since 1717, had been garrisoned by Colonel Richard Philipps' Regiment.

At this point, we must interject a bit of history:

## PLACENTIA IN NEWFOUNDLAND

This settlement had a long and interesting history. Fortified by the French as early as 1660, it became a place of considerable importance. In 1690 it was taken by surprise by a party of English filibusters or pirates, but seems to have been given up immediately to the French for on September 15, 1690, the English with five men of war, appeared before the fort, but no siege was made and the French continued in occupation until 1713.

In 1704, the French leader, Subercase, was appointed to command at Placentia and immediately made a vigorous attack on the English settlements, besieging St. John's for five weeks, but unsuccessfully. The warfare continued in 1708, under Costabelle, with another attack on St. John's, then defended by three forts. The attack ended in the re-capture of the place, leaving Carboniere as the only English settlement on the Island.

Placentia then became a base for privateering operations against English commerce between Newfoundland and the West Indies. After the capture of Port Royal (now Annapolis Royal) in 1710, some of the French families there were sent to Placentia, and it continued to be a base for attacks on English enterprise in Nova Scotia and New England for the next four years.

This uneasy situation however was ended by the Treaty of Utrecht in 1713, when Newfoundland was ceded to England, with all fortifications intact, and Costabelle, the French governor, delivered up Placentia to Col. John Moody, appointed as Lieut-Governor. Costabelle was transferred to Louisbourg in Cape Breton, along with about twenty French families and 82 fishing boats. Col. Moody continued as Governor at Placentia until the appointment of Col. Richard Philipps.

In 1717, Col. Richard Philipps was sent to Annapolis Royal, and authorized to form a regiment for the defence of Nova Scotia and Newfoundland. Philipps Regiment was composed of eight previously independent companies, four stationed at Annapolis and four at Placentia. In 1722, three of these latter companies were removed to Annapolis leaving only one at Placentia.

In 1744, the garrison consisted of three officers and 45 men. On Major Cope's death in that year, Capt. Otho Hamilton was appointed Lieut.-Governor, holding the office, more or less nominally, after 1754, until his death in 1770. (McLennan p. 122)

## MASONIC ACTIVITY

In the records of the St. John's (Boston) Provincial Grand Lodge under date December 24, 1746, we find it stated, that

"At the Petition of Sundry Brethren residing at New-  
foundland, Our Rt. Worshipful Grand Master Granted a Constitution  
for a Lodge to be held there, and appointed the Rt. Worshipful Mr.  
to be their first Master."

For the next twenty-one years, that is, until 1769, we find in the Boston records that the "Lodge in Newfoundland was "not represented" or "nobody appeared" for it at the meetings of the Grand Lodge.

This Lodge in Newfoundland joined in a petition sent to the Grand Lodge of England in 1754, asking for the appointment of Jeremy Gridley as Grand Master in North America. Just where in Newfoundland the Lodge was located is an unsolved question, it would have been either at Placentia or St. John's or both.



From several regimental histories, we learn that the Fortieth Regiment continued to garrison Annapolis and St. John's, during the siege of Louisbourg in 1745; also that from 1752 to 1755, the regiment had its headquarters at Halifax with detachments at several forts and outposts; also the further note that on November 1, 1757, eight companies were concentrated at Halifax, with one company at Placentia and the tenth at St. John's. Again in June 1762, the Company under Capt. John Hamilton was at Placentia, while the tenth at St. John's was obliged to surrender to a vastly superior French force and was later transported to England.

## A SECOND LODGE

It is the writer's belief that in this period 1746-69 Placentia was **never** without a garrison, that is, a company of the 40th Regiment, along with a lodge, and further that a second lodge was formed in the tenth Company at St. John's, some time between 1757 and 1767, for on July 25, 1766 a second lodge appeared in the lists as "St. John's, Newfoundland Lodge" after the entry "Newfoundland Lodge" and again in the lists for January 23, 1767 and April 24, 1767. In other words, there were two Lodges in Newfoundland, one at Placentia from 1746 to 1767 and the second at St. John's, formed perhaps locally, both owing allegiance to the Provincial Grand Lodge in Boston.

## THE ATHOLL OR "ANCIENTS" GRAND LODGE

In 1751 a rival Grand Lodge was formed in England, sometimes later known as the Atholl Grand Lodge, after its Grand Master, the Duke of Atholl, who was also Grand Master of Scotland in 1773. This rivalry was finally ended by the Act of Union in 1813 which formed the one body, since known as the United Grand Lodge of England.

## ST. JOHN'S LODGE No. 186

This second, or Atholl Grand Lodge, issued its warrant on 24th March 1774 for St. John's Lodge in St. John's, Newfoundland — which worked until 1832. This Lodge was known as the "St. John's Newfoundland Lodge No. 186" and met for some years at the "London Tavern."

Thomas Todridge .....	W.M.
Thomas Murphy .....	S.W.
Peter Snyder .....	J.W.

The earliest evidence we have been able to find of this St. John's Lodge No. 186 is a certificate issued to one WILLIAM EVANS in 1792 and reading as follows: (See next page)

Printed  
Seal of  
Lodge



Identified by  
Chas. off. 1791  
Copy of 1791

To all whom it may Concern.  
We do hereby Certify that Brother  
[Name] is a regular Registered  
**MASTER-MASON**, in Lodge N<sup>o</sup> 186,  
and has during His Stay amongst us, behaved  
Himself as became an Honest Brother.

GIVEN under Our Hands, and  
the Seal of our LODGE, at St. John's  
Newfoundland, this 25<sup>th</sup> Day of  
September 1791 and of Masonry 37<sup>th</sup> year.

John Prophe  
Wm. Moore  
Secretary.  
SENIOR WARDEN  
JUNIOR WARDEN

Certificate from St. John's Lodge No. 186 issued in 1792.

To all whom it may Concern

We do hereby certify that BROTHER WILLIAM EVANS  
is a regular Registered MASTER MASON, in Lodge No. 186  
and has during His stay amongst us, behaved HIMSELF  
as become an Honest Brother.

Given under Our Hands, and  
the Seal of our LODGE, at St. John's, Newfoundland  
this Fifteenth Day of September 1792 and of Masonry 5792

James Little ..... Master  
John Brophy ..... Senior Warden  
Thos. Warren ..... Junior Warden

Mich'l Little, Secretary

Admitted 29th Day of Decr. 1791

Declared off 15th Day of Sept. 5792

The archives of the present St. John's Lodge also contain a certificate  
issued by this Lodge in 1798, signed by Simon Solomon, Master; Chris. Dent,  
Senior Warden, and William Evans, Junior Warden, with Michael Little as  
Secretary.

This old certificate bears the printed seal of the Lodge, as well as a wax  
seal which is now illegible; the body of the certificate was printed in London,  
so that it must have been the usual form in use for some time by the Lodge.

Another old certificate from the Lodge reads;

TO ALL WHOM IT MAY CONCERN

We do hereby Certify that BROTHER Mathew Murch  
is a regular registered MASTER-MASON, in Lodge  
No. 186 and has during His Stay amongst us behaved  
Himself as became an Honest Brother.

Given under OUR HANDS and the SEAL of our  
LODGE at St. John's, Newfoundland, this Fifteenth  
Day of November 1798 and of Masonry 5798.

Simon Solomon ..... Master  
William Evans ..... Junior Warden  
Chris Dent ..... Senior Warden

Mich'l. Little  
Secretary

Wax  
Seal

Printed Seal  
Admitted 13th Day of May 1794  
Declared off 15th Day of Nov. 5798.



In 1794, William Evans rejoined the Lodge and became its Master in June 1798, but again declared off on leaving in December 1797 — serving as Junior Warden in 1798 — and again demitted on 10th December 1799, when he again left for England.

Michael Little served as Secretary from 1796 to 1798, and Chris Dent, who was Senior Warden in 1798, became Secretary in 1799.

We know that this Lodge was active and that its members included a number of military personnel. One record says: "in 1810 its membership was composed largely of Royal Artillerymen," but its returns to Grand Lodge were very irregular. At the union of the two rival Grand Lodges in England, in 1813, St. John's Lodge was assigned No. 226, which at the closing up of the lodge numbers was changed to No. 159, but the Lodge was not erased from the Grand Lodge roll until 1859.

The Lodge lost its regalia and records in the fire of 1832 after which it apparently became inactive.

## POOLE AND NEWFOUNDLAND

The next chapter in the history of Masonry in Newfoundland must be associated with the period of the late 1700's and the early 1800's when there was a prosperous trade between Poole in Dorset and Newfoundland. For over three centuries (1583-1933) the two were closely linked by trade, and there were hundreds of points of contact, as is evidenced to this day by the names of Dorsetshire families in Newfoundland; persons, places, bays and villages. It was from Poole and Dorset that the fisherfolk came in all types of craft from thirty-five to 200 tons, to prosecute the cod-fishing and the sealing industry, and to people the Island with a sturdy race of colonists.

## LODGE OF AMITY

Back in Poole there was, and is, a famous Lodge, the Lodge of Amity. Its relationship to Freemasonry in Newfoundland is an intensely interesting story. The history of this old Lodge is told in most informative narrative by Harry P. Smith in his History of the Lodge, published in 1937.

Scores of vessels were sailed by members of the Dorsetshire Lodge. Bro. Joseph Garland, a member in 1779 and Bro. William Spurrier 1785 are early examples of ship-masters or owners who knew the coasts of Newfoundland as they knew the southern coast of England. The commerce both ways, was enormous.

In the minutes of Amity Lodge we find frequent references to visiting brethren from the New World:

"May 7, 1766, Hugh McPhillimy of Halifax in Nova Scotia.

Feb. 20, 1769, Michael Franklyn, Lt. Gov. of Halifax.

April 18, 1770, Dewes Cokes, M.M. now of the Island of Newfoundland, a surgeon.

Feb. 6, 1771, E.A. Bro. Pat Terry of Dungarvon in Ireland, late of Newfoundland.

Dec. 16, 1784, Alexander Wilson of Placentia,  
James Warwick of Placentia.

Dec. 1, 1790, Rd. Waterman of Newfoundland" and others.

### **MICHAEL FRANKLYN**

While not directly concerned with Michael Franklyn, we should like to say that this is the first bit of evidence that we have found of his membership in the Craft. His father of the same name was a prominent merchant in Poole and Mayor during the years 1736-38. The son, born in Poole came to Halifax in 1750, when he was only seventeen years of age, and soon rose to a position of influence becoming a member of the Legislature in 1759 !

On January 21st, 1762, he was married in Boston to Susannah, daughter of Joseph Boutineau, a kinsman of Peter Fanueil. He had five sons and five daughters.

In the same year he was appointed a member of the Council of the Province and in 1769 was appointed Lieut. Governor of the Province.

In the period of the American Revolution, he was a man of great influence and organized the Militia in defence of the Province. He died in 1783.

As stated above this is the first record we have found of his membership in the Masonic Craft and the evidence undoubtedly points to his having been initiated in the First Lodge in Halifax, now St. Andrew's Lodge No. 1. This Lodge founded by the Hon. Edward Cornwallis in 1750 transferred to the Ancients in 1757 becoming No. 155 on the English Registry and No. 4 on the local or Provincial Registry in 1768.

### **D'EWES COKE**

Was a settler at Trinity, and a surgeon by profession. Judge Prowse in his History of Newfoundland says that "to eke out his small income as a doctor, he had acted as a scrivener, justice of the peace, and keeper of the rolls." From Trinity he migrated to St. John's, became chief judge and continued to preside in the Supreme Court as Lord Chief Justice until 1797."

As the date of his visit to the Lodge of Amity as a Master Mason was April 18, 1770, it would indicate that in some previous year a Masonic lodge may have existed at Trinity.

### **A REGIMENTAL LODGE**

As already indicated, lodges in military units of the British Army worked in Newfoundland in these early days. One example is the Lodge in the Fourth Battalion of the Royal Artillery. This Lodge was constituted on October 18, 1781, while the battalion was at New York. Two years later when the British Army evacuated New York, the battalion was moved to St. John's, Newfoundland and finally to Woolwich, England.

## PLACENTIA

The next lodge formed in order of time would seem to be one constituted by the "Moderns" at Placentia in 1784, No. 455; changed to No. 367 in 1792 and erased in 1813.

A second lodge at Placentia was constituted by the "Ancients" on May 2, 1788 as No. 250; named Placentia in 1806, renumbered in 1814 as 317 and erased in 1815.

A certificate, issued by the Lodge of Harmony, Placentia, dated August 7, 1807, and signed by Daniel Hodgeson, Master; Joshus Blackburn, S.W., Edward Larkin, J.W., and Secretary is in the possession of the present day St. John's Lodge, St. John's.

In the Anglican Cathedral across the street from the Masonic Temple, in St. John's, is a silver communion service presented by the Duke of Clarence later King William IV of England, who, along with his surgeon, Francis Bradshaw, is said to have belonged to the Lodge of Harmony at Placentia.

This Lodge met in a building, owned by Bradshaw, and formerly the officers' quarters when Placentia was the French capital of Newfoundland.

## HARBOUR GRACE

The first lodge at Harbour Grace would seem to have been warranted by the "Moderns" on April 30, 1785, as No. 470; renumbered in 1792 as No. 381; and erased at the Union in 1813.

No records are known to exist of this Lodge.

In the History of the Lodge of Amity is recorded a very interesting letter written by Thomas Dunckerley, Prov. G.M. of Dorset to William White, Grand Secretary:

Hampton Court Place,  
April 21st, 1785.

Dear Brother:

Cavil and Dissipation prevented my talking to you at the Quarterly Communication on *real* Masonry. You may remember I jockey'd Dermot (Lawrence Dermott, Dep. G.M. of the "Ancients" Grand Lodge, 1751), by obtaining a warrant for a Lodge at Placentia, it has produced another petition for a Lodge at Harbour Grace on the Island. I rec'd it this morning under cover of a letter from my very worthy Deputy, Doctor Campbell of Pool. I beg you will get it executed (in the same manner as that for Gloucester) as soon as possible & send it (by the Pool Coach) to Alex Campbell, Esq., at that place, as the ship that is to convey it is under sailing orders. xxx I shall be glad to have a line from you in return that I may acquaint Bro. Campbell with the success of the Petition for Newfoundland xxx

Thos. Dunckerley.



Dunckerley's victory over Dermott was not actually a triumph for the "Moderns" for the only two warrants issued by that Grand Lodge for New-foundland were that of 1785 for No. 470 in Harbour Grace and No. 455 for the Lodge of Placentia in the previous year.

After the Union of 1813, that is, on November 15th, 1824, a warrant was issued for a second Lodge at Harbour Grace, known as the Lodge of Order and Harmony No. 796. No members were registered in London and the Lodge was erased in 1832.

### BENEVOLENT LODGE, ST. JOHN'S

The next lodge at St. John's was known as Benevolent Lodge No. 247, established by the "Ancients" in March 1788, meeting at the "London Tavern" in St. John's. It received its name in 1804.

It is significant of the growing feeling of friendship between brethren of two rival Grand Lodges in England, which later resulted in their union in 1813, that on July 31, 1811, Bro. John Hosier, a member of Benevolent Lodge, St. John's, No. 247, was admitted a visitor, in the Lodge of Amity (Moderns) at Poole, and a week later balloted for and accepted as a member, without the necessity of being "remade" or of paying the accustomed fees.

At the time of the Union in 1813, the Lodge was renumbered as 312, and again in 1832 as 220.

The writer has in his possession a copy of a demit issued by the Benevolent Lodge No. 312/247 to one George R. Maurice on September 2nd, 1810. It reads as follows:

#### TO ALL WHOM IT MAY CONCERN:

WE DO HERBY CERTIFY that Brother George R. Maurice is a regular Registered Master Mason in the BENEVOLENT LODGE No. 312/247 and has during his stay among us conducted himself as became an honest and faithful Brother and as such we recommend him to all Regular Lodges and Brethren round the Globe.

Given under our hands and Seal of our Lodge at ST. JOHN'S, NEW-FOUNDLAND this 2nd day of September in the year of Masonry 5810.

Pat Huie .....	Master
H. McCalman .....	S.W.
N. Cullen .....	J.W.

Hannibal Church, Secy.

SEAL

Admitted 18th day of January 5808

Declared off 2nd day of September 5810

In the history of the Lodge of Amity, there is the record of a letter dated August 7, 1827 from Edward Harper, Grand Secretary to Bro. John Sydenham, in which he mentions the "Quarterly Communications for the three Lodges in

Newfoundland, which you will be pleased to forward as directed by earliest conveyance."

This would indicate the existence at that time of Benevolent Lodge at St. John's No. 312; Order and Harmony No. 796 at Harbour Grace and Union Lodge No. 698 at Trinity.

That the Royal Arch degree was conferred in this Lodge is established by a certificate which has recently come to my notice, issued to the same George Maurice previously mentioned. This certificate reads as follows:

HOLINESS TO

THE LORD

In the Name of the Father, Son and Holy Ghost

TO ALL WHOM IT MAY CONCERN:

These are to certify that the Bearer hereof, Our trusty and well beloved Brother GEORGE MAURICE, is a regular Registered Royal Arch Excellent Mason, in our Chapter held under the sanction of Lodge No. 226 A.Y.M. He having first served his time regularly in every previous degree of Masonry, and did with due Decorum, Fortitude, & Resolution sustain and support the various and several trials that attended the Initiation into this most sublime degree of a Royal Arch Excellent Mason. Likewise behaving himself since his admission as becometh a worthy Brother.

And as such we recommend him to all regular Royal Arch Chapters round the Globe.

Given under our Hands, and the Seal of our Lodge in St. John's, Newfoundland, this 28th day of September, 1816, and of Masonry, 5816.

John Brophy .....	H.P.
W. Mahon .....	King
Robert Lee .....	Scribe
Robert Shaw .....	Cherub

SEAL

Jas. Anderson

Royal Arch Captain

The Lodge was erased in 1853.

At the time of the establishment of Benevolent Lodge, a second Lodge was established, March 31, 1788 in St. John's, known as Town or Garrison Lodge No. 249. It lapsed in 1804. There are no records.

## TRINITY

A "reference book" on Newfoundland history (just what book is not known) states that "the date on the fly leaf of an old book on Freemasonry, indicates a Masonic Lodge at Trinity on April 20, 1795."

If this be so, it would seem likely that the brethren named below as founders of Union Lodge at Trinity in 1817 (other than those made Masons in the Lodge of Amity) may have received their Masonic degrees in the earlier lodge of 1795.

Apart from this supposition, we have no account of the Lodge of 1795. It may well be that Union Lodge No. 698, to be mentioned below was the revival of the earlier lodge of 1795.

Union Lodge No. 698 was warranted on September 21, 1817 by the Grand Lodge of England, and may in a very real sense be regarded as a daughter of the Lodge of Amity. Of the fifteen brethren mentioned in the warrant, the Master John Clinch and four others were initiated in the Lodge of Amity, while two others belonged to well known Poole families.

The names of the founders of Union Lodge with the dates of initiation in Amity Lodge are:

John Clinch	March 31, 1780
Thomas Gaylor	January 25, 1788
Samson Mifflin	August 21, 1793
John Jones	November 18, 1795
Philip Hamon	December 7, 1808
Thomas Wanhell	January 18, 1815
Robert Slade	July 1, 1818 (affiliated)
John Walters	James Weller
Thomas Peel	William Alexander
James Ockley	Robert Jones
Richard Ash	Thomas Ponell

Just where the last eight petitioners were initiated into Masonry has not been determined; but it would seem probable that they received their Masonic degrees in Newfoundland.

The first officers names in dispensation were John Lander as Master, whose name does not appear in the warrant issued September 21, 1817. In that document John Clinch was named as Master; Richard Ash as Senior Warden; and Thomas Ponell as Junior Warden. Robert Ash was Master in 1819 and Joseph Taverner, Secretary from 1816 to 1822. It would seem that Robert Ash and Joseph Taverner may have joined the Lodge while under dispensation.

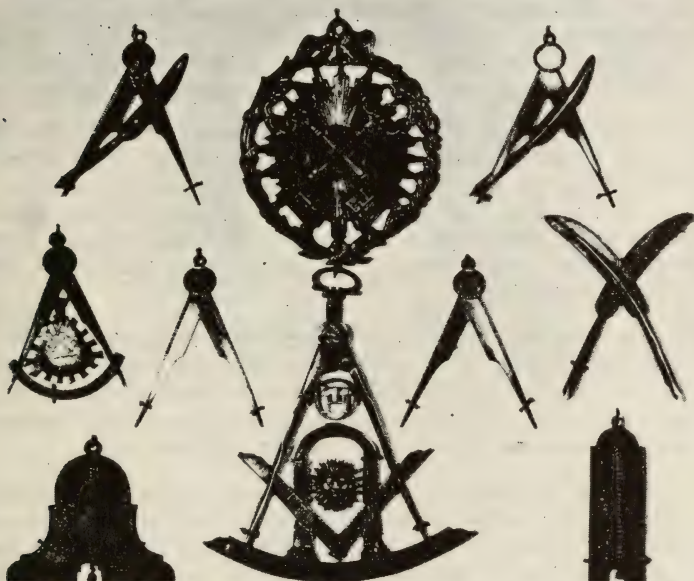
The outstanding member of this Lodge was John Clinch, closely associated with Edward Jenner in the discovery of vaccine as a preventive of smallpox, later an ordained clergyman of the Church of England, the compiler of the first glossary of the native Beothuck Indians of Newfoundland, and distinguished in other fields of service. Truly a thrilling story to be told some other time.

The petition for Union Lodge was presented to the Lodge of Amity in September 1817 and endorsed and recommended to the Grand Master for a warrant.



# JEWELS

Union Lodge of Trinity, No. 698, E.C.  
Consecrated 1817.



These Jewels were exhibited in the Lodge of Amity, No. 137, Poole, Dorset,  
at Newfoundland Night, 26<sup>th</sup> July, 1933—The signatures of several present appear below

The Property of Lodge Tasker, No. 454, S.E.

Seafishing

Provincial Grand Master of Dorset

Wm. James

Wm. James

Wm. James

District Grand Master of Newfoundland

Wm. James

District Grand Secretary of Newfoundland

Wm. James

Wm. James

Wm. James

Wm. James

Wm. James

The Lodge number was changed to 451 in 1832 and erased in 1859. Unfortunately there are no minute books or other records of its most interesting history.

### THE LODGE JEWELS

The jewels of the officers of the Lodge however have existed to the present time.

It was a Poole merchant, Bro. George Hancock, who purchased them and presented them to Lodge Tasker, No. 454 (Scot.) at St. John's for safe keeping.

In a paper by Bro. Nathan G. Penney, J.W., of Lodge Tasker No. 454 (Scot. Cons.) read at a meeting of the Lodge, held on September 18, 1958, to commemorate the 25th anniversary of "Poole Night in Newfoundland," the author told the interesting story of the officers' jewels of Union Lodge of Trinity and exhibited them to the large audience of Brethren present.

After the demise of the Lodge, the jewels of some of the officers came into the possession of a private individual in 1868 and were purchased by Lodge Tasker for £8. They later went through the fire which destroyed the Masonic Temple in 1892 but were recovered from the ruins and now hang framed on the wall of the Lodge room of the present Masonic Temple in St. John's. There are ten jewels in all and they were undoubtedly made by the same craftsman.

The Master's jewel is of rare beauty and from the mark of the craftsman can be identified as the work of Thomas Hancock, noted English silversmith of about 150 years ago. The same craftsman made several of the jewels of the Grand Lodge of England displayed at Freemasons' Hall, London. He may have been related to Bro. George Hancock mentioned above.

Between the points of the compasses and standing on the segment of the circle are two columns surmounted by an arch and keystone. Above the keystone is the monogram of the Royal Arch degree, a T standing on the crossbar of an H. the whole surrounded by a circle, evidence, it is submitted, that Union Lodge conferred the Royal Arch degree.

The Treasurer's jewel is also of special interest, depicting two crossed keys upon a medallion displaying a "Pelican in Prudence" (depicting that bird feeding its young with its own blood from its breast), an emblem of another branch of Masonry, the Order of the Rosy Cross.

All ten jewels are well made and are well grouped in a glass covered case, to which is affixed a card bearing the legend: "The property of Lodge Tasker, No. 454, S.C." and the signatures of Sir John R. Bennett, D.G.M., E.C.," W. J. Edgar, D.G. Secy., all of the District Grand Lodge of England in Newfoundland and Rev. G. R. Blount and other notables of Dorset Freemasonry.

In July 1933, a delegation of Newfoundland Masons, which included Sir John R. Bennett, K.B.E., District Grand Master for Newfoundland (Eng.

Const.) attended the Dedication of the new Masonic Memorial Temple in London and other gatherings on the programme. Following the conclusion of this programme, these Masons paid a visit to the Lodge of Amity at Poole in Dorset, designated as "Newfoundland Night in Poole."

The published History of the Lodge of Amity contains a full page plate of Bro. I. J. Mifflin, displaying the jewels of Union Lodge, together with the statement that the original photograph was presented to the Lodge on this occasion, and that Bro. Mifflin was the grandson of Bro. Samson Mifflin, a member of the Lodge of Amity and a founder of Union Lodge of Trinity, Newfoundland.

If the reader has carefully read the story of Freemasonry as set forth above, he will have noted that all Lodges formed in Newfoundland in the period 1746 to 1832, ceased to exist by the latter date. In that year the lights in the last existing lodge flickered out and for the next fifteen or sixteen years there is no evidence of any Masonic activity, for it was not until 1848 that we find any record of the Masonic Craft in the Colony. The story of its new beginnings and progress is of very special interest.

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No. 94

# CANADIAN MASONIC RESEARCH ASSOCIATION

1967



JOSEPH RICHARD SEYMOUR  
Founder of Scottish Rite Masonry and  
Royal Order of Scotland  
in British Columbia.

— by —  
Bro. Evans F. Greer



JOSEPH RICHARD SEYMOUR, 33°



## Joseph Richard Seymour

Joseph Richard Seymour was born in St. Catharines, Ontario, January 19th, 1858, died December 11, 1933 in his 77th year, and was buried in Mountain View Cemetery, Vancouver, B.C.

As a boy he attended St. Paul Street Methodist Church and Sunday School, and later became a member of St. George's Anglican Church, St. Catharines. When he moved to British Columbia he became a member of Christ Church Cathedral, Vancouver.

He attended St. Catharines public and private schools, also Grantham High School. On entering university he started to train for a doctor and later became a pharmacist because of a medical condition.

After graduating as a pharmacist he opened a drug store at 51 St. Paul Street, St. Catharines where the Canadian Imperial Bank of Commerce now stands at St. Paul and Queen Streets.

He married Adele Ann Adams who was born at Goderich, Ontario but lived in St. Catharines for a few years before they were married. There were four children by this union: two sons, Murton and Richard Ansley (Paper No. 84), also two daughters, both living at the present time and in Vancouver, B.C.

### BUSINESS CAREER

About 1892 he moved to Vancouver and opened his first drug store there at Seymour and Hastings Streets. He later opened a second store at Granville and Georgia Streets opposite the C.P.R. hotel which has now been torn down. This hotel was called the "Vancouver" and was a magnificent edifice for that time.

About 1906 he sold both stores and went into real estate and insurance business called Seymour, Marshall, Storey and Blair. Mr. Marshall had been a druggist in St. Catharines, Ont. at one time. They carried on this business until the outbreak of the First World War in 1914 at which time real estate in Vancouver suddenly took a downward trend.

Seymour also became interested in financial and insurance companies, being president of the Hudson's Bay Mortgage Corp. of Vancouver and vice-president of the North American Building and Loan Co. Brother Seymour was treasurer of the Vancouver Branch of the Red Cross during the Boer War and at the outbreak of World War I was made first vice-president of that organization. During the war he organized a Canadian Red Cross Association for the mainland of British Columbia and was active in Victory Loan promotion and in connection with the Patriotic Fund.

He later accepted a position as superintendent for the Vancouver Docks and remained in such position until the time of his passing.

## PUBLIC SPEAKER

He was a good public speaker and was always in great demand to speak on Masonry and as a layman for the Anglican Church. These were his main outside interests. He was president of the B.C. Conservative Association for a number of years and here again he was called on many times as a public speaker. He enjoyed the political hustings of a good campaign.

## ILLUSTRIOUS FATHER

Although Joseph Richard Seymour was an illustrious Mason he had a father who was an illustrious Mason also. C.M.R.A. (Paper No. 84). His father was Grand Master of Grand Lodge of Canada, D.D.G.M. for two terms, Grand First Principal of Royal Arch Masons (Ontario) and Right Eminent in Knights Templar. He would no doubt have reached Supreme Grand Master of Knights Templar if it had not been for failing health during his last years. This record has only been exceeded by two other great Masons in Canada; a very fine gentleman living in Halifax, Nova Scotia, Ill. Bro. R. V. Harris and the late Clarence MacLeod Pitts. I should point out however, that this latter great Mason had the same standing in York Rite Masonry as James Seymour but he was also Sovereign Grand Commander in the Scottish Rite.

A recent event of historical significance took place in the Masonic Temple, Port Dalhousie Ward, St. Catharines, on December 7, 1966 when Brother Murton Seymour presented Seymour Lodge No. 277 with the Master's Chair in memory of his illustrious grandfather who had founded the Lodge in 1872 when he was the Grand Master of the Grand Lodge of Canada.

## SOVEREIGN GRAND INSPECTOR GENERAL

On April 22, 1930, our Illustrious Brother was entertained by the 20th degree team of Ancient and Accepted Scottish Rite, Valley of Portland, Oregon. Brother Seymour made the special trip to Portland, Oregon for the purpose of encouraging the exchange of fraternal visitations between the two jurisdictions, thereby aiding to create an increased friendly understanding and relationship between all members.

A Masonic history and picture of Brother Seymour was sent to all members of the 20th degree team before the visit so that they would be better acquainted with "J.R." or "Dick" as he was known. They pointed out with pride that this is a record of a high-principled, unselfish, democratic, dignified and a kindly leader loved by all who knew him.

## CIVIC LIFE

Of wonderful physique and striking, handsome appearance, one would expect, and justly so, that our brother was an outstanding figure in the public life of the City of Vancouver for many years and gained a prominent place on the roll of the City pioneers. He was a leader in several important business enterprises; a well known churchman who took an active part in the establishment of the Anglican Theological College (with which he was still connected at the time of his death); a former chairman of the Vancouver School

Board; a prominent Red Cross worker; and an ex-member of the Soldiers Settlement Board. He was also Honorary Lay Secretary of the Anglican Diocese of New Westminster and Lay Delegate to the Anglican General Synod.

#### DAUGHTER'S MEMOIRS

Adele Seymour, living in Vancouver, and named after her mother, writes:

"He was head of the Royal Order of Scotland, which he instituted here by request from Scotland.

"He had a pleasing sense of humour and was quite merry, enjoying a good joke."

#### MASONIC HISTORY

Our beloved Brother received the Third degree in Masonry June 8th, 1879 in Elgin Lodge No. 349, A.F. & A.M., St. Thomas, Ont. later affiliating with Temple Lodge No. 297, St. Catharines, Ont. where he was elected Worshipful Master in 1887 and re-elected to that office for two consecutive years.

On July 8, 1929, he celebrated his 50th Anniversary as a Craft Mason.

He received the 14° A. & A.S.R. in Murton Lodge of Perfection, Hamilton, Ont. in June 1892 and became a life member thereof.

Scottish Rite Masonry was not very active in British Columbia at the time Bro. Seymour took up his residence there, and he at once began an active campaign to establish a Lodge of Perfection, which effort was eminently successful and the dispensation therefor granted in July 1896. So happily did this work progress that a charter was granted to this Lodge of Perfection on October 28, 1897, of which Lodge Bro. Seymour became Thrice Puissant Grand Master in 1898, retiring from that office in 1900.

Whilst visiting in the East (Ontario) in 1898, he received the 18° in the City of Hamilton, returning to Vancouver to receive almost immediately a dispensation for the establishment of a Chapter of Rose Croix, upon the successful and earnest working of which a charter was granted October 25, 1902, Bro. Seymour becoming the Most Wise Sovereign the following year.

In 1905 a charter was granted for a Vancouver Consistory and Ill. Bro. Seymour became the first Commander-in-Chief, filling this position for three years. This completed the establishing of the Scottish Rite with all its bodies for the Valley of British Columbia.

Our Brother was appointed Special Deputy for the Province of British Columbia in 1901 and continued in that office until 1910.

He was created an Honorary Inspector-General 33° at a special session of Supreme Council called for that purpose in Toronto in July 1903.

On October 26, 1910 he was crowned a Sovereign Grand Inspector General, Active member in the Supreme Council of A. & A.S.R. for the Dominion of Canada and Newfoundland and elected Deputy for British



Columbia, which position he held until the time of his death. Ill. Bro. Seymour was easily the dean among our deputies at the time of his death and far out-distanced in time of service any who have occupied a corresponding position in any of our provinces.

No Mason in British Columbia was better known or more highly respected than Ill. Bro. Seymour. A Past Master in his Craft Lodge, while living in St. Catharines, he was also a member of Seymour Lodge at Port Dalhousie, now St. Catharines. His father, having been a Past Master of the Grand Lodge of Canada in the Province of Ontario, this lodge having been named for him. His mother, Elizabeth (Murton) Seymour, was sister of the late Ill. Bro. John W. Murton, past M.:P.: Sovereign Grand Commander of the Supreme Council for Canada, after whom was named the Murton Lodge of Perfection, Hamilton, Ont. C.M.R.A. (Paper No. 70)

In Capitular Masonry he was exalted in Mount Moriah Chapter No. 19, St. Catharines, Ont. in November 1892, immediately after which his family took up their permanent residence in Vancouver, B.C. when and where he affiliated with Cascade Lodge No. 12, A.F. & A.M. and in 1894 with Vancouver Chapter No. 98, Royal Arch Masons. In 1913 he was First Principal. In 1916 he was appointed Representative of the Grand Lodge of Canada, in Ontario, for the Grand Lodge of British Columbia. Ill. Bro. Seymour was also representative of the Supreme Council for the Argentine Republic near the Supreme Council for Canada, and at the time of his death was Provincial Grand Master of the Royal Order of Scotland in the Provinces of British Columbia and Alberta.

#### MASONIC MEDALS

John E. Taylor, Oakville, Ontario, having access to these Jewels, describes them as follows:

1. First Principal's Jewel presented to our late Excellent Companion in 1913 by Royal Arch Masons, Chapter No. 98, Vancouver, B.C.
2. A Jewel presented to him in 1905 after he had been Commander-in-Chief of the Consistory.
3. Jewel of the Constituting Officer for the Okanagan Lodge of Perfection, Vernon, B.C., 21st March, 1930.
4. A special Jewel presented to our Ill. Brother J. R. Seymour with a history etched on the back of his Masonic activities stating definitely that he had founded Ancient and Accepted Scottish Rite Masonry in British Columbia in 1895.

For a term of four or five years prior to his demise, in the face of a very indifferent condition of health, Bro. Seymour bravely crossed the continent to attend Supreme Council; those who knew his fight recognized his great courage. In 1933, he arrived accompanied by Mrs. Seymour in the City of Ottawa, attended to his official work with great clearness of vision and much apparent enjoyment. After the luncheon on breaking-up day at the Seigneury Club at Lucerne, Ill., Bro. Seymour and Mrs. Seymour proceeded

to visit the Convention of the Mother Supreme Council A. & A.S.R. of the World at Washington, D.C. Bro. Seymour transmitted as Sovereign Grand Commander, a delightful report of the proceedings which took place in Washington, expressing the wish and his belief that when all Active members of our Council at least should become acquainted with the members and the work of the Southern Supreme Council.

Although ailing for some time, his death came as a distinct shock to his many friends who had hoped that he was on the road to recovery.

The funeral service, most beautiful, solemnly impressive, was held on 14th December, 1933 from Christ Church Cathedral conducted by R. W. Bro. His Grace Archbishop de Pencier to Mountain View Cemetery.

The Soul, of origin divine,  
God's glorious image, freed from clay,  
In heaven's eternal sphere shall shine  
A star of day.

#### *References*

A. & A.S.R. records  
12° A. & A.S.R. records, Portland, Oregon  
John Taylor, Oakville  
Adele Seymour, Vancouver  
Murton Seymour, St. Catharines

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No. 95.

# CANADIAN MASONIC RESEARCH ASSOCIATION

1968



CLARENCE MacLEOD PITTS  
FREEMASON



by EVANS F. GREER  
ST. CATHARINES, ONT.  
1968



ILL. BRO. CLARENCE MacL. PITTS, 33°  
*M. P. Sovereign Grand Commander*

## CLARENCE MACLEOD PITTS

On March 15, 1969, Clarence MacLeod Pitts, of Ottawa, while attending a meeting of the Advisory Council of the Presbyterian Church in Canada at Toronto, suffered a coronary attack and was immediately confined to hospital. He appeared to be making slow but steady progress toward recovery, when, without warning, he suffered a fatal stroke on April 7 and passed away on April 10 without gaining consciousness. Thus passed from the scene one of Canada's great Masons, churchmen, industrialist, and philanthropist.

### FAMILY BACKGROUND

Clarence Pitts was born at Fredericton, N.B., May 5, 1894, the second son of Herman Henry Pitts and Alexandrina MacLeod. He received his early education at the Fredericton Model School. When the family moved to Ottawa in 1903, he continued his education in the Ottawa Public Schools, the Lisgar Collegiate Institute and then at McGill University, Montreal, from which he graduated in 1914 with the degree of Bachelor of Science in Civil Engineering.

In 1933, he married Elsie Georgina King of Ottawa who predeceased him on June 19, 1958. There were no children of the marriage

### PROFESSIONAL LIFE

On graduation from McGill University, Clarence Pitts immediately entered upon the work for which he was trained, that of engineering. His labours took him to Halifax, Hawkesbury and Montreal as well as to Ottawa. World War I broke in upon this for a period, and he enlisted in the Second Battery of the Canadian Field Artillery and attended the Royal School of Artillery at Halifax, afterwards joining the 10th Siege Battery C.E.F. at Halifax with the rank of Lieutenant.

Following the Peace, he joined his father and brother Gordon, in the Pitts Construction Co., the Canadian-American Exporters and the People's Gas Supply Company, becoming President and General manager of each.

A most successful business man, he was supremely happy in his relations with employees, business associates and competitors. His several endeavours gave him opportunity to take an active part in commercial and professional organizations.

He was a life member of the Engineering Institute of Canada; Chairman of the Ottawa Branch in 1933; and Councillor in the years 1934 and 1935. He was also a member of the Association of Professional Engineers of Ontario; Chairman of the Canadian section of the Compressed Gas Manufacturers Association 1942-45; President, Compressed Gas Manufacturers Association Inc., New York, 1946; President International Acetylene Association Inc., New York, 1945; Member National Fire Protection Association; Committee Member Canadian Standards Association and Member The Chemists Club of New York.



He also enjoyed membership in The Seignior Club, Quebec, The Rivermead Golf Club and the Royal Ottawa Golf Club, Hull, P.Q.

#### CIVIC ACTIVITIES

Besides the many professional groups with which he was associated, his interest in young people induced him to take a leading part in the Boy Scouts Association in which he was an Executive member of the Ottawa District Council, Vice-President of the Ontario Council and an Executive member of the Canadian General Council.

He also served for many years as Chairman of the Ottawa Charitable Foundation.

#### A LAYMAN IN THE CHURCH

Along with Freemasonry, the Church was Clarence Pitts' great love. His work in and for the Presbyterian Church was one of supreme devotion and dedication. On May 9, 1926 he was ordained and inducted as an Elder of the Kirk Session of St. Andrew's Presbyterian Church, Ottawa, and for twenty-three years served as Superintendent of his church's Sunday School. In the Presbyterian General Assembly, he was highly respected as one of the most dedicated laymen in the Church, and his leadership, especially as the long time Chairman of the Pension Board, was highly appreciated throughout the length and breadth of Canada. The Church-at-large and, in particular, retired ministers, ministers' widows and orphans, as well as a great host of others who were the recipients of his beneficence, owe him a debt of gratitude which they can never repay.

In the 'Acts and Proceedings' of the 91st General Assembly of the Presbyterian Church, in a memorial to our late esteemed brother, it is written: "Amid the many calls upon his time and energy, Mr. Pitts' first love was for the Church. From 1946 he was Chairman of the Pension Board. On taking office, he was appalled at the small amount of the pension given to ministers and their dependents. He found that after forty years of service and attaining the age of seventy, a full rate paying minister received a maximum of \$600 per annum. Largely through his leadership the maximum in 1965 was raised to \$1,500 per annum. In 1946, the widow of a minister received \$300 per annum; in 1965 the pension had been increased to \$750. He gathered to the Board some of the most distinguished experts in the pension field. He organized the Group Insurance Plan which has proved a blessing to so many. Out of his own money he established the Pension Assistance Fund and the Group Insurance Assistance Fund, so that, if he could prevent it, no minister should lose his equity. One of his last acts was to send from his death-bed a cheque to augment the Group Assistance Fund. As Chairman of the Council's Committee on Benevolence, Mr. Pitts rendered an extensive service to those in great need. His benefactions to ministers and their widows and orphans ran into thousands of dollars"

It is said that The Pension Board which he set up for the Presbyterian Church was so successful that the United Church of Canada adopted some of its principal features.

On this note, a certain Presbyterian minister (who wishes to remain anonymous) told the writer of his own experience with our late brother. Unable to pay the pension fund, he told Mr. Pitts about his plight and informed him that he would be unable to pay for some time. Later, on, when he had saved enough money to pay up, he went to the Chairman of the Fund but was told that 'it was all taken care of'. This case could be repeated in similar cases in untold number.

It was while attending the courts of the Church that Clarence Pitts took his fatal seizure.

## FREEMASONRY

### SYMBOLIC

Clarence MacLeod Pitts came from a Masonic family. His grandfather, Henry W. Pitts, affiliated with St. John Lodge, No. 2, St. John, N.B., on May 1, 1821. His father, Henry Herman Pitts was also a Mason.

Clarence Pitts found in our great fraternity something that appealed to him and in which he found great joy. His many years of devotion to Masonry in all its branches earned for him the affection of an innumerable company of friends in the Craft the world over, as well as an appreciation by them of his leadership qualities. His contribution to the Order was outstanding, reflected in the many honours and high offices conferred upon him all deserved and worthily filled.

He was initiated in Hawkesbury Lodge, No. 450, G.R.C., on November 22, 1917. It is said of him that while "going through" the lodge he learned the 'work' while skating on the Ottawa River in the wintertime. On returning to Ottawa, he affiliated with Dalhousie Lodge, No. 52, on November 2, 1920. He served this lodge as Worshipful Master for the year 1928-9 and again in 1939-40. He was elected District Deputy Grand Master for the Ottawa District for 1940-41. For fourteen years, from 1943, he was regularly elected to the Board of General Purposes and during that time served on several major committees. In 1957 he was elected Deputy Grand Master and two years later, Grand Master. He was Grand Master for the years 1959-61 and filled this office with distinction.

In the Bulletin of the Grand Lodge of "Canada", which is published three times a year, the Grand Master usually has a message. In the January 1960 issue, M. W. Bro. Pitts had this to say:

"Freemasonry, in its labours to diffuse a spirit of brotherhood among men, and to benefit those areas in which it is practised, has continued to advance in many jurisdictions, but with somewhat less acceleration than has been enjoyed in recent years. The enduring struggle for the loyalty and devotion of men's minds to the high principles of right-living and just dealing between men in this present day's selfish race for comfort, security, position and self-gratification in social prestige, has had its influence on the influx of candidates for the fraternity. Masonry does not compete by high-pressure advertising to tell of the advantages of our self-honoured Craft; nor by soliciting any to join our ranks. We are all 'volunteers' who,

once received, approved and enrolled, should set an example by our living and conduct in all affairs of life — whether domestic, civil or national — such as will draw others into our fellowship to share our high privileges of association and service."

While he was Grand Master, he gave a dispensation for the initiation of a blind man, Graham Stoodley. Stoodley was initiated in William Mercer Wilson Lodge, No. 678, Woodstock, Ontario. Bro. Stoodley -is now a barrister in Toronto and he and his wife, also blind, are workers in the cause of the blind. This dispensation is thought to be the first and only one of its kind. (Nova Scotia had an exactly similar case in 1956.—R.V.H.)

Bro. Pitts served as Representative of the Grand Lodge of Nebraska. He was made an Honorary Past Grand Master of the Grand Lodges of New Brunswick, Saskatchewan and Alberta.

#### CAPITULAR

Companion Pitts was exalted in Ottawa Chapter, R.A.M., No. 222, in 1929 and was elected First Principal in 1943. The following year he was installed Grand Scribe of the Grand Chapter Royal Arch Masons of Canada. Then followed in order Grand Third Principal in 1945, Grand Second Principal in 1947 and Grand First Principal in 1949.

He was named as Representative of the Grand Chapter of Nova Scotia (with jurisdiction over Prince Edward Island and Newfoundland). He presided over the Conference of Canadian Grand Chapters of which he was a founder and first President. He held the Honorary rank of Grand First Principal of New Brunswick and Nova Scotia and Honorary Past President of the Order of High Priesthood of Ontario.

#### KNIGHTS TEMPLAR

This is the only branch of Masonry in which our distinguished brother did not reach the pinnacle. However, had he lived longer, he would in all likelihood have attained this honour too. He became a member of the Ottawa Preceptory, No. 32, and was Preceptor in 1946. He held the office of Grand Director of Ceremonies in the Sovereign Great Priory of Canada and became a Member of the Grand Council. His title, Knight Commander of the Temple, was received from the College of Honours of the Sovereign Great Priory on August 11, 1959.

#### CRYPTIC RITE

The Cryptic Rite is a very old branch of Masonry having been started in Canada in 1867. Adoniram Council, the first in Ontario, and dates from 1870. However, the order became dormant for a number of years and for that reason it is not as well known as many of the others. Clarence Pitts joined the Ottawa Council, No. 16, Royal and Select Masters (now the Gedeliah Council) and became its Thrice Illustrious Master. He also joined the Bay of Quinte Lodge, No. 11, Royal Ark Mariners and held the rank of Commander Noah.



#### YORK CROSS OF HONOUR

Any person who presided over the four branches of York Masonry, viz., the Craft Lodge, the Holy Royal Arch, the Royal and Select Masters, and the Knights Templar may be elected a member of the York Cross of Honour. Bro. Pitts fulfilled these qualifications and was elected to the Ontario Priory, No. 49 and became the Warden of this organization.

#### RED CROSS OF CONSTANTINE

There is no Conclave of this Order in the vicinity of Ottawa so our brother went to Toronto to be knighted in Holy Land Conclave, No. 3, Red Cross of Constantine, in 1948. Two years later, he was given the rank of Honorary Past Sovereign by his Conclave. In 1951, he was elected to the office of Very Illustrious Grand High Prelate (2) of the Sovereign Grand Conclave, which office he held until 1961 when he was elevated to the rank of Honorary Past Grand Sovereign and given the title of Knight Grand Cross of Constantine.

#### SCOTTISH RITE

Clarence Pitts became a member of Ottawa Lodge of Perfection and went on to the Murray Chapter of the Rose Croix, Ottawa, becoming the Most Wise Sovereign in 1930. To receive his degrees to the 32nd., he went to Hamilton in May 1922. He was coroneted 33° Honorary Inspector General on October 1, 1940. Two years later, on October 7, he was made an Active member of the Supreme Council. On October 15, 1952, he was installed Sovereign Grand Commander at Niagara Falls and served in this office for three years.

Honours came to him too from outside of Canada. He was named as an Emeritus Member of Honour of the Supreme Councils of both Northern and Southern Jurisdictions, U.S.A., in 1953, and an Honorary Member of the Supreme Councils of England and Wales and of Scotland, Ireland, the Philippines and France. He was elected an Honorary Member of the subordinate bodies of Calgary, Vancouver, Moncton and Halifax.

One of his great accomplishments was in 1954, during his term as Sovereign Grand Commander. Recognizing the need for better understanding and closer fraternal relations between the English speaking Supreme Councils of the Ancient and Accepted Scottish Rite, he organized and was elected chairman of the first meeting of what was to be known as 'The English Speaking Supreme Councils of the British Isles and North America in Amity'. This meeting was convened at the Seignior Club and representatives came from the Southern and Northern Masonic Jurisdictions of the United States and from England, Ireland and Scotland. So much good was accomplished that it was agreed that further meetings should be held and the organization perpetuated.

#### ROYAL ORDER OF SCOTLAND

On April 15, 1942, he became a member of the Royal Order of Scotland in the Provincial Grand Lodge of Ontario. The characteristic of "Intelligence"

was bestowed on him by the Provincial Grand Master and he was known to the brethren as 'Sir Clarence Intelligence'.

#### MASONIC EDUCATION AND RESEARCH

Although Bro. Pitts did not himself engage in research writing, he encouraged others to do so. In 1949, when the Canadian Masonic Research Association was formed he became a member and remained very active until his death. He became the President in 1953, following M. W. Bro. W. J. Dunlop. Afterwards the office of President passed to other hands, he attended every meeting that he could and on many occasions, presided when the president was absent. On one occasion he journeyed all the way from Ottawa to Niagara-on-the-Lake to be present at the meeting and to give encouragement. He also became a member of the Philalethes Society, a group of research students in the United States of America.

He served as an active Director of the Ottawa Masonic Temple Association.

#### MASONIC JEWELS

After serving as the chief head of the three branches of Masonry he continued to be a tower of strength to each and travelled extensively throughout Canada and the United States of America, as a representative of one or the other.

At the time of his death, the "Freemason" listed his Masonic Jewels as follows:

1. Past Master's Jewel Dalhousie Lodge, No. 52, 1928-29, with Bar 1939-40.
2. Past Most Wise Sovereign Jewel of Murray Chapter Rose Croix, Ottawa, presented 1933.
3. Jewel of a First Principal of Ottawa Chapter, No. 222, Royal Arch Masons, awarded 1943.
4. Joseph Conway Brown Medallion for meritorious service by the Grand Chapter of Royal Arch Masons of Nova Scotia.
5. Jewel of an Emeritus Member of Honour of the Supreme Council of the Northern Masonic Jurisdiction, United States of America, awarded September 21, 1953.
6. Jewel of an Emeritus Member of Honour of the Supreme Council of the Ancient and Accepted Scottish Rite Southern Jurisdiction, United States of America, presented October 20, 1953.
7. Medal of Membre D'honneur Des Sup. Cons. De France R.E.A.A., with certificate, awarded January 1, 1958.
8. Philip C. Tucker Medal from the Grand Lodge of Vermont, F. and A.M., awarded by vote of the Grand Lodge June 16, 1960.
9. Erasmus James Philipps Medal, awarded for meritorious service rendered, by the Grand Lodge A.F. and A.M. of Nova Scotia.
10. The Jeremy L. Cross Medal awarded by the Grand Lodge of New Hampshire, F. and A.M., July 20, 1960.

11. Jewel of an Active member and Past Sovereign Grand Commander Ancient and Accepted Scottish Rite of Freemasonry for the Dominion of Canada.
12. Josiah Hayden Drummond Medal awarded for Distinguished Service by the Grand Lodge of Maine, A.F. & A.M.
13. Jewel as a delegate from Canada to the 7th International Supreme Council of Scottish Rite, Havana, Cuba.
14. Christopher Champlin Jewel for outstanding Masonic achievement, awarded by the Grand Lodge of Rhode Island.

### A LIFE WELL LIVED

Between the time when Clarence Pitts had his first heart attack on March 16, 1965, until his death on April 10, he was confined to the Toronto General Hospital. He was able to see visitors and many close friends called. One of these was the pastor of his church, St. Andrew's Presbyterian, Ottawa, Brother the Reverend Arthur W. Currie. They talked over future plans and Bro. Pitts made known to him some things he wished done. As was the way with this man, these were not to be given publicity.

On April 10, after suffering a stroke from which he did not regain consciousness, he quietly slipped away.

His body was taken back to his beloved church, where he had played such a major role over the many years, for burial on April 14 in Beechwood Cemetery.

The funeral service was conducted by Rev. Dr. Currie, assisted by the Rev. Dr. Hugh A. MacMillan, Moderator of the General Assembly, and the Rev. Dr. J. Logan-Vencta. High tribute was paid to our departed brother. The church was filled with a host of friends from all walks of life including representatives from each organization in which he had been a member.

The Honorary Pallbearers represented the various branches of Masonry, the Church and business associates. They were:

J. A. Irvine, London, Ont., Grand Master of the Grand Lodge of Canada in the Province of Ontario.

George C. Derby, Vancouver, B.C., Sovereign Grand Commander of the Ancient and Accepted Scottish Rite for the Dominion of Canada.

George A. Newbury, Buffalo, N.Y., Lieutenant Grand Commander of the Supreme Council Ancient and Accepted Scottish Rite of The Northern Masonic Jurisdiction, U.S.A.

F. C. Ackert, Galt, Ont., Supreme Grand Master of the Sovereign Great Priory of Canada, Knights Templar.

Dr. Fraser E. Hay, Listowel, Ont., Grand First Principal of the Royal Arch Masons of Canada in the Province of Ontario.

William J. Roe, Ottawa, Ont., District Deputy Grand Master of the Ottawa Masonic District.



R. M. Stanton, Ottawa, Ont., Ancient and Accepted Scottish Rite of Freemasonry, Valley of Ottawa.

Rev. James Cochrane, Montreal, P.Q., representative of the World Alliance of the Reformed Presbyterian Churches.

J. Allan Perham, Toronto, Ont., President Canadian Oxygen Ltd.

C. H. Cunningham, Hamilton, Ont., Deputy Provincial Grand Master of the Royal Order of Scotland.

The writer, on going through some old issues of the Masonic Sun, came across a picture of Brother Pitts in the May-June issue of 1949. This was the year that he was Grand First Principal of Royal Arch Masons. Under the picture was this inscription:

*"He who serves his brother best  
Gets nearer God than all the rest"*

This, I am sure, is the summary and secret of his life. It is evident that a man, upon whom so many responsibilities and honours were bestowed, must have possessed in unusual measure, qualities of mind and heart which commanded the confidence and regard of his fellows. In him high integrity and lofty idealism were joined with a keen mind and an understanding and generous heart.

In his life he exemplified the spirit of Christ. He never nourished bitterness in his heart. He was ever the friend of the friendless and the champion of the oppressed. Many lives have been made happier through his kindly ministrations.

R. W. Bro. the Reverend Alex K. Campbell, Past Grand Chaplain of the Grand Lodge of Canada, the minister of St. Andrew's Presbyterian Church, Thorold, and a long-time friend of Bro. Pitts, had this to say of him:

"I think of his matchless gifts of mind and heart which he gave without reserve during long years of selfless, untiring, consecrated public service to the Church, to Masonry and to his country. Amid all the changes and chances of public life, he revealed his stainless integrity, his courage, his high sense of duty and his steadfastness of faith, his devotion to truth, his love of beauty in word and deed, his pursuit of goodness and his abhorrence of all sham and pretence and all shoddy thinking and opportunism.

'Clarie' — for by this name he was known to all his friends — had a heart as fragrant with the love of God as dew drenched roses on a summer morning. Truly, he was taught of God to love. It was seen in his love for God's world. For him, the sun, the moon and the stars, the forests, the lakes, the rivers, the birds and the cattle in the field were all part of the Divine orchestra. His joy in God's creation was infectious. The quiet way in which he talked of these things made one intensely aware that here was a man who considered the lilies of the field with the same mind that kindled in our Lord in Galilee of old. He always wanted to share this joy with others. And at times one could grasp that here was a love manifesting itself in a liberality and understanding that he wished only God to know of. He loved old folk as well as young folk.

He loved the Church, the true Church, the people of God. He was a staunch Presbyterian, but most of all he loved the fellowship of God's people that overflowed the frontiers of denomination. To watch him rise in the courts of the Church and speak with

forcefulness and sincerity was something to warm the heart of any minister. In the fullest sense of the phrase, he was a good steward of the Grace of God.

What was the secret of his victorious life, for it was victorious? The truth was that he had the peace of God, and he shared it. He loved his Master and sought to do everything humanly possible to fulfill his commission. He delighted in the well-chosen and fitly-spoken word in poetry and prose, revealing God's way and will for man in his pilgrimage from earth to heaven. His real friendliness and concern for the sincere seeker after truth and righteousness was shown to all, but especially to the young with their dreams of high adventure. It is a well-known facet of his life when we mention his open-handed generosity towards all worthy causes and his concern for the unfortunate, the downtrodden and the enslaved. He loved the Word and derived great pleasure from his faithful attendance at the services of worship. It gave him an unshakeable conviction that 'All things work together for good to them that love God' and that "'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him'".

It is very difficult to express in words, or in writing, the contribution this great man has made for his Church and Masonry; however the Reverend A. Campbell, with his beautiful command of the English language, has expressed it in a manner, that is fitting and appropriate. The writer is grateful for his contribution to this history. I would also like to express my thanks to the many interested persons for their help.

To close the account of the life and work of Clarence MacLeod Pitts, we can do no better than to quote a short poem used by R. E. Comp. J. A. Payton, Grand Chaplain, to close the memorial service in Grand Chapter in Toronto in April, 1966:

I want to think when life is done  
That I have filled a needed post;  
That here and there I've paid my fare  
With more than idle talk and boast.  
That I have taken gifts divine,  
The breath of life and manhood fine,  
And that I used them now and then  
In service for my fellowmen.

I hate to think when life is through  
That I have lived my round of years  
A useless kind that leaves behind  
No record in this vale of tears;  
That I had wasted all my days  
By living only selfish ways;  
And that this world would be the same  
If it had never heard my name.

I want to think when life is through  
That here or there there shall remain  
Some happier spot which might have not  
Existed had I toiled for gain;  
That someone's cheery voice and smile  
Would prove that I had been worthwhile,  
And that I'd paid with something fine  
My debt to God for life divine.

## APPENDIX

Clarence MacLeod Pitts was a member of the following Masonic bodies:

### *Symbolic*

Dalhousie Lodge, No. 52, Ottawa.  
Acacia Lodge, No. 61, Hamilton.  
Central Lodge, No. 110, Prescott.  
Belleville Lodge, No. 123, Belleville.  
Cornwall Lodge, No. 125, Cornwall.  
Rising Sun Lodge, No. 129, Aurora.  
Hawkesbury Lodge, No. 450, Hawkesbury.  
Melita Lodge, No. 605, Thornhill.  
Ashlar Lodge, No. 701, Tillsonburg.  
Hon. Past Grand Master, Grand Lodges of Alberta, New Brunswick, and  
Saskatchewan.

### *Capitular*

Ancient Frontenac Chapter, No. 1, Kingston.  
The St. Andrew and St. John Chapter, No. 4, Toronto.  
Moira Chapter, No. 7, Belleville.  
Carleton Chapter, No. 16, Ottawa.  
Prince of Wales Chapter, No. 71, Essex.  
Occident Chapter, No. 77, Toronto.  
The St. Patrick Chapter, No. 145, Toronto.  
London Chapter, No. 150, London.  
Ottawa Chapter, No. 222, Ottawa.  
Quinte Friendship Chapter No. 227, Belleville.  
Hon. Member The Hiram Chapter, No. 3, Windsor, N.S.  
Hon. Past Grand First Principal, New Brunswick, and Nova Scotia.

### *Cryptic*

Gedeliah Council, No. 16, Royal and Select Masters.  
Bay of Quinte Lodge, No. 11, Royal Ark Mariners.

### *Knights Templar*

Ottawa Preceptory, No. 32, Ottawa.

### *Scottish Rite*

Ottawa Lodge of Perfection, Ottawa.  
Murray Sovereign Chapter of the Rose Croix, Ottawa.  
Moore Sovereign Consistory, Hamilton.  
Supreme Council for Canada.



Hon. Member of the subordinate Bodies at Calgary, Halifax, Moncton, and Vancouver.  
Hon. Member of the Supreme Councils for England and Wales, and for Scotland.  
Emeritus Member of Honor of the Northern and Southern Jurisdictions, U.S.A.

*Masonic Bodies and Associations*

*York Cross of Honour*  
Ontario Priory, No. 49  
*Red Cross of Constantine*  
Holy Land Conclave, No. 3, Toronto  
*Royal Order of Scotland*  
Provincial Grand Lodge of Ontario  
*Canadian Masonic Research Association*  
Second President 1953-55  
*The Philalethes Society*  
Member

SOURCES OF INFORMATION AND REFERENCE

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Acts and Proceedings of the Presbyterian Church in Canada Ninety-first General Assembly  
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# CANADIAN MASONIC RESEARCH ASSOCIATION

THE SCHISM OF 1878  
IN  
THE GRAND LODGE OF MANITOBA



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# The Schism Of 1878

(BRO. D. M. SILVERBERG)

In view of the time limit, which I find that I must of necessity adopt, I shall confine my remarks to only that facet of the subject that has led to the final split in the ranks of our Fraternity, and will give but a very limited treatment of the final solution of the problem.

I shall start my humble presentation with the year 1869.

Why 1869? Afer all, what I am about to relate is primarily centered around the years 1875 to 1879 . . . the formative years of the Grand Lodge of Manitoba . . . and the year 1878 in particular . . . Then why 1869?

- (1) Because the chain of events that culminated in the 'Schism of 1878' can be readily traced back to incidents of that year: incidents that were indirectly related to an upsurge in Masonic activities, which eventually led to the formation of the said Grand Lodge.
- and (2) Because, to confine myself to the bare recorded facts of the Schism of that year, would result in a presentation that is totally out of context.

It is therefore of utmost importance that I at least attempt to paint a vivid picture of the circumstances, of the times, of the people, and of the prevailing conditions, prior to and during that period . . . that is . . . if such is possible . . . for:

- (1) A number of our sources of information have since been lost.
- (2) Much of the details have not been recorded: we must, of necessity, read between the lines.
- and (3) Our present day sense of values is so drastically different in this modern so-called 'space age', from that of the 'canoe and oxen era' of some one hundred years ago.

History tells us that the years, in the following decade, were very eventful years for Manitoba.

In 1869, the Canadian Government was in the process of taking over the 'Northwest' from the Hudson's Bay Company. The official target date was set for December First.

The population of the Red River Valley was indeed a motley conglomeration of Metis, Settlers, Farmers, and Traders, a number of whom came from the American Side of the Border, all of different cultures, all of different backgrounds, all of different aspirations.

The area was in a state of turmoil. The Metis, being the largest group, held squatter's rights to holdings in the area of the present day Winnipeg. They were in fear of losing these rights, and therefore banded under the leadership of Louis Riel. A sequence of events finally ended in the seizure

of Fort Garry, and the formation of a Provisional Government by Riel. On the other hand, those traders who came from the South, were in favour of annexing this territory to the United States. Overtures were therefore made to listening ears across the border.

In the interim, on May 2nd, 1870, Manitoba became a Province of Confederation. And on May 21st of that same year, some 1430 soldiers were dispatched from Collingwood, Ontario, under the command of Colonel Wolesley, to restore peace at the Red River Settlement. This trek took the troops more than three months to complete, and when they finally did arrive at Fort Garry, they found that the rebels had abandoned the Fort and fled.

It is interesting to note that the area, which three short years later became incorporated as the City of Winnipeg, had a recorded population of 215 souls. In addition to this figure, there were approximately 350 soldiers who saw fit to remain and seek their fortune in the 'Great Lone Land', after the troops had disbanded.

By way of interest, and in sharp contrast to this figure, we find that the population was nearing the 15,000 mark in the year 1881 . . . i.e., only eleven years later.

With this 'bird's eye view' of conditions as they existed during the latter part of 1870, let us now focus our attention on Masonic Activities in the area.

I grant you that the Practice of Freemasonry in Manitoba did not begin with the year 1870. The Craft was represented in the earlier pioneer days and had even taken positive steps towards the formation of a Lodge under American Dispensation. Perhaps, I should mention at this opportune moment, that this Lodge, which was known as the Northern Light Lodge, was originally composed of military men stationed at Pembina, Dakota Territory; in other words, members of the American Militia. Circumstances brought four residents of the Red River Settlement into membership in that Lodge. When in May of 1864, the battalion left Pembina, dispensation was obtained from the Grand Lodge of Minnesota to use the same name, i.e. 'Northern Light', for another Lodge located in the Red River Settlement. However, due to the unrest of that day, this Lodge lasted but a few years and seemed to have disintegrated before it had received its Charter.

We thus can rightfully claim that the birth of *uninterrupted* Masonic Activities in the Canadian Red River Valley coincided with the birth of the Province of Manitoba, in the year 1870.

It was in this year, in the year 1870, that seven members of the Wolesley Expedition (which number was later increased to nine), all members of the Craft, all with credentials from Lodges of Eastern Canada, under the leadership of Brother R. Stewart Patterson, made their bid to the Grand Lodge of Canada for their dispensation, in order to institute a Lodge in Manitoba. And, on December 10-th of that same year 'Winnipeg Lodge' held its inaugural meeting in the upper flat of the McKenny Building on the corner of Main Street and Portage Road.

The early minutes and a portion of the records were lost in a fire in later years, and it is therefore very difficult to determine anything with any degree of certainty. However, we do know that at an Emergent Meeting held on January 6-th, 1871, the Lodge's name was changed to 'Prince Rupert's Lodge' #240, with the sanction of the Grand Lodge of Canada.

These Brethren envisaged a great future for Freemasonry in Manitoba. These were Brethren who experienced the Freemasonry of Eastern Canada, Brethren who had migrated to the wild west of their own volition. These were strong-willed, self-sufficient men, men who endured untold hardships, Men who did not know of our Modern Day luxuries. They lived by their skill, by their ingenuity, and slowly but stubbornly forged ahead with the one thought in mind, of making Canada a great land.

Their bubbling enthusiasm was very effectively expressed by Brother G. F. Carruthers in his 'Sketch of the History of Prince Rupert's Lodge', in the year 1877. Quoting verbatim therefrom: 'Planted in hope and brotherly love this seedling (i.e. this embryonic Lodge) has already sprung into being as a flourishing young tree . . . . that its offshoots will cover the land from the Banks of the Red River in the East to the base of the Rocky Mountain in the West, binding the Brethren not only to one another with that 'Mystic Tie' that cements us all, but uniting the whole Craft of the Northwest Territories in one band of fraternal love to the Grand Tiara of Lodges that cluster on the Register of the Grand Lodge of Canada. In doing so, they will be directly hanging out the second article of our Constitution which amongst other things states 'that a Mason is zealously to promote the prosperity of his own country'. And how can an earnest Mason do this more efficiently than by instilling into the Brotherhood a love for home institutions . . . . it is by rigidly adhering, as far as possible, to our manners and customs that we can even hope to nourish a feeling of Nationality without which Canada will in vain dream of becoming great" . . . . Those were the words of Brother G. F. Carruthers.

Now let us continue to trace our way through time.

On December 5th, 1870, eight petitioners sought dispensation at the Grand Lodge of Canada to form a new Lodge in Manitoba, not at Winnipeg, but at Lower Fort Garry. Among the petitioners were officers from the Prince Rupert's Lodge as well as officers from the dissolved Northern Light Lodge. The dispensation was granted on January 4th, 1871, and on February 20th of that year we find this new Lodge instituted as the 'Manitoban'. Bro. John Frazer was the first to occupy the chair in the East with Brother George Black as his Senior Warden. The Chairs of Senior Deacon, Inner Guard, and Tyler, were filled by Prince Rupert's Brethren. From November 6th of that year, the Lodge became known as Lisgar Lodge #244 on the Grand Register of Canada.

On the 19th of December, 1871, we find Wor. Brother James Henderson, hailing from Zetland Lodge #21 GRC in Montreal, has been accepted as an 'affiliate' at Prince Rupert's Lodge. It appears that this Brother was accus-



tomed to the American or York Rite, and therefore found the 'Work', as practised in Prince Rupert's and Lisgar Lodges, somewhat strange and not entirely to his liking. He immediately instigated for the formation of a second Lodge in *Winnipeg*, where the American Ritual would be adopted. Strong opposition was voiced against this action, from several sections of the membership. However, in June of 1872 a motion was carried, which recommended the formation of 'Ancient Landmark' Lodge, #288 on the G.R.C. . . . . the first significant indication of American influence on Masonry in Manitoba.

And now, Brethren, let us tune our dial in time to the year 1875.

On Wednesday, the 12th day of May, A.L. 5875, at a convention of Delegates from the three aforementioned and the only then existent Lodges in the Province the Grand Lodge of Manitoba came into being.

As could very well be expected, the Officers of Prince Rupert's Lodge played a leading role in its formation. I daresay that the founders of Prince Rupert's Lodge in particular, were experiencing visions of . . . 'the flourishing young tree with offshoots covering the land from the Banks of the Red River and reaching to the Rocky Mountain in the West' . . . a unifying force in Canadian Nationality.

At the time of the inauguration of the Grand Lodge of Manitoba, R. W. Bro. Geo. Black, from Lisgar Lodge, represented the Grand Lodge of Canada, as its District Deputy Grand Master. From available correspondence and information, it seems that this Brother may have exercised considerable influence and persuasion in affecting that permission be granted by the Grand Lodge of Canada.

The constituent Lodges were Prince Rupert's #240, with a membership of 109, Lisgar Lodge #244, with a membership of 39, and Ancient Landmark #288 with 55. A total of 203 Masons, with approximately 27 percent practising the American Ritual.

I think that it would be time well spent, if I quickly reviewed the incumbents of some of the principal chairs in Grand Lodge.

The first Grand Master was Rev. W. C. Clarke, a clergyman, aged 41, who hailed from Three Britons Lodge No. 14, Perth, Ontario, Chateauguay Lodge No. 208 G.R.C., Huntington, Quebec, and Clarke Lodge No. 28 G.R.C., Quebec. He affiliated with Prince Rupert's No. 240 G.R.C. on May 19th, 1874.

In the Deputy Grand Master's chair was William Nassau Kennedy, a Lieutenant under Wolesley, aged 36, who hailed from Corinthian Lodge No. 101 G.R.C. He was a Charter Member of Prince Rupert's Lodge No. 240 G.R.C. and was its first Senior Warden. In the year 1875 when the Grand Lodge of Manitoba came into being, he was the Mayor of Winnipeg.

In the Grand Senior Warden's chair was James Henderson who served with the Montreal Regiment during the Fenian Raid in 1869.

Aged 29, he hailed from Zetland Lodge No. 21, Montreal. I have found one reference only as to his occupation, wherein he is shown as a Furrier. He affiliated with Prince Rupert's No. 240 on December 19th, 1871. He was an ardent advocate of the American Ritual. He spearheaded the formation of Ancient Landmark Lodge No. 288 G.R.C. and became its first Master on December 16th, 1872.

In the Grand Junior Warden's chair was S. L. Bedson, the Master of Lisgar Lodge No. 244 G.R.C.

In the Grand Secretary's chair was John H. Bell, a Bookkeeper, aged 35, who hailed from St. John's Lodge No. 20 G.R.C., London, Ontario. He affiliated with Ancient Landmark No. 288 G.R.C. in May 1872 and was Master of that Lodge in 1875.

I should perhaps add the name of Geo. F. Newcomb, who played a very prominent part in the ensuing years. Bro. Newcomb was a Civil Servant. He affiliated with Prince Rupert's No. 240 G.R.C. on November 16th, 1875, as a Past Master. By his own admission he was totally unfamiliar with the Canadian Ritual. His appointment on the formation of the Grand Lodge of Manitoba, was to the chair of Director of Ceremonies. Grand Lodge Proceedings are somewhat vague in his change to that of the Grand Lecturer, that very same year.

Immediately following the installation of these Officers, the M.W. Master proceeded with the naming of membership to various committees. Among these we have the 'Committee on Ritual', which was constituted as follows:

M.W. Bro. Geo. Black of Lisgar No. 2 G.R.M., installed P.G.M.

R.W. Bro. Wm. N. Kennedy of Prince Rupert's No. 1 G.R.M., installed Deputy Grand Master.

R.W. Bro. John H. Bell of Ancient Landmark No. 3 G.R.M., installed Grand Secretary.

V.W. Bro. Geo. F. Newcomb, Grand Director of Ceremonies.

Although the subject of 'Ritual' did appear on the agenda for the Special Grand Lodge Communication of Tuesday August 17th, 1875, the Committee was not prepared to report, at that time.

Again, at the First Annual Communication of June 14th, 1876, we have a recommendation from the Committee 'that no further action be taken at this meeting . . . but that the Committee be allowed further time in which to report'. It was now obvious that agreement could not be reached between the four members of this Committee. However, the Committee was not granted its request for an extension of time. Motions, amendments thereto, further motions, which in turn were also amended, followed in rapid succession. The war was on. Alas, Brethren, the foundation upon which our Grand Lodge was built, displayed its first signs of weakness.

After the Officers for the coming year were installed, the subject of Ritual was again discussed, but no decision was reached.

However, on motion by the Grand Senior Warden, R.W. Bro. S. L. Bedson of Lisgar Lodge, seconded by the Grand Secretary, R.W. Bro. J. H. Bell of Ancient Landmark Lodge, it was passed that . . . 'the M.W. Grand Master (then Wm. N. Kennedy) appoint two Committees of three each to exemplify the two methods of Work at the next meeting of Grand Lodge'.

M.W. Bro. Black — W.M. of Lisgar No. 2.

R.W. Bro. John Kennedy — of Prince Rupert's No. 1.

& V.W. Bro. Conklin — W.M. of Prince Rupert's No. 1.  
were to exemplify the Canadian Ritual,

whilst: R.W. Bro. J. H. Bell, I.P.M. of Ancient Landmark No. 3

R.W. Bro. Newcomb

& V.W. Bro. Duffin — S.W. of Ancient Landmark No. 3 were appointed to exemplify the American York Rite.

By the time the Brethren assembled for the Second Annual Communication in June of 1877, there were five component Lodges under the jurisdiction of the Grand Lodge of Manitoba, with a sixth under dispensation at Emerson. Both St. Johns No. 4 and Hiram No. 5 were daughter Lodges in the York Rite. The total recorded membership as of December last was 318.

In his address, at this Communication of June 1877, the Grand Master (Kennedy) sensed further disagreement ahead, and cautioned the Brethren . . . 'to be very careful that whatever you do, nothing may be done to cause or occasion ill-feeling or discord, so that in grasping at the shadow we may lose the substance'.

That evening, of Wednesday June 13th, 1877, the Committees exemplified the First Degree (the E.A. Degree) in both Rites. And, on the following morning, *for some unknown reason*, only the American Work was exemplified in the remaining two degrees.

An attempt was then made by R.W. Bro. Henderson and R.W. Bro. Bell to have a resolution passed in favour of adopting the American York Rite. But, the Master of Prince Rupert's Lodge presented a counter argument. He claimed that the Constitution called for a Notice of Motion in writing, which must be given at an earlier Communication. The Grand Master, M.W. Bro. Kennedy, went along with this argument and ruled the motion out of order.

The new slate of Officers was installed the next day with Bro. Geo. Newcomb as the new Grand Master, Bro. Henderson as his Deputy, Bro. John W. Harris, the I.P.M. of St. Johns Lodge as his Senior Grand Warden, and Bro. Geo. Conklin as Junior Grand Warden, when the 'Ritual' once more became the subject of a heated controversy. Alas, the cleavage in the foundation of the Grand Lodge was becoming more pronounced.

The two remaining members of the American York Rite exemplification Committee, namely Bro. J. H. Bell and Bro. S. Duffin, being possibly aware of the advantage in their favour with M.W. Bro. Geo. Newcomb now in the East, pressed for the adoption of a resolution requiring all newly formed



Lodges to 'conform, as near as possible, to the Work exemplified by the Committee in the York Rite'.

R.W. Bro. Conklin argued that such report was out of order and that the Committee had no right to bring in a report. When the newly installed Grand Master, the M.W. Bro. Newcomb accepted the report and recommendation as being 'in order', it was moved by R.W. Bro. Henderson, seconded by V.W. Bro. A. J. Belch . . . . 'that the report be received and the resolution be adopted, with the understanding that Emerson Lodge (now under dispensation) be granted until the next regular meeting in December next to determine which work they will adopt; and that at said meeting they decide by vote of the Lodge; and that said decision then made be confirmed' . . . . This motion was carried by a majority of more than two to one, after various unsuccessful attempts were made at amendments to change the resolution to read 'Canadian Ritual' in place of 'York Rite' and even to defer this whole matter concerning a uniform Ritual.

Before the Proceedings were closed, a Notice of Motion was given by the R.W. Bro. Col. John Kennedy . . . . 'that at the next Annual Communication he will move that the resolution recommended by a portion of the Committee to exemplify the Work, and adopted by the Grand Lodge at its session held on the 16th day of June AL 5877, be and is hereby rescinded'.

There is no doubt that many must have left that meeting with embittered feelings, as could well be gathered from the behaviour of several of the Lodges during the ensuing year. The Prince Rupert's Lodge historian claimed that a number of Brethren, from those Lodges working under the Canadian Ritual, were absent due to bad road conditions. In addition, the representatives from Emerson Lodge were denied a vote, on the plea of being under dispensation, although in a precedent set the previous year, the representatives of St. John's Lodge were accorded this privilege. It was by this means, he alleges, that a minority were able to force their unwelcome system upon the acceptance of the majority.

It is very difficult at this very late date to prove, or disprove, such statements. And here is another point of contention. Although it is proper for a Committee on Credentials to submit a daily report showing the names and Lodges of those who were entitled to a seat in the Grand Lodge, such daily lists, in the case of June 13th, 14th, 15th and 16th, 1877, seemingly were not kept, and were covered by one general, all-encompassing statement in the proceedings, to wit:

'Board of General Purposes reported at various times as to those entitled to be present' And it goes on to list seven under Prince Rupert's Lodge, one under Lisgar, six for Ancient Landmark, five for St. Johns, and four for Hiram. Since the last three were practising the American York Rite, their total voting power of fifteen in addition to Bro. Newcomb's vote (who was shown under Prince Rupert), could very well have given a majority of more than 2 to 1 when the vote on the Ritual was registered. Such known Brethren

as Black (PM), Dr. Young (WM), Mee (JW), Bedson (PM), and McMicken did not appear on the list of the Committee of Credentials, and therefore must be assumed to have been absent at that time.

The Proceedings of the Third Annual Communication, of the year 1878, are far from being complimentary to Masonry in Manitoba. It is a record of intrigue, disobedience, and connivances. An undertone of discontent can be sensed in every incident: discontent, frustration, and even bridled revolt.

To delve into these Proceedings in detail would be far beyond the scope of this paper. It would serve no practical purpose, but would merely uncover old wounds. I shall therefore, dwell on the more glaring incidents and then only briefly.

Although the Grand Lodge of Manitoba came into being in the year 1875, it was not until July 18th, 1877, that it had forwarded a new charter to Lisgar Lodge, with a request that the one issued by the Grand Lodge of Canada, be returned. Several unsuccessful attempts were made to retrieve the original document.

On October 3rd, when the Grand Master found that only the Senior Warden and Tyler turned up in answer to his request for a Special Meeting, he walked off with the old Charter that was issued by the Grand Lodge of Canada. On November 5th, 1877, the Deputy, on instructions from the Grand Master, visited Lisgar Lodge, but was met by a refusal from the Officers to open the Lodge. They claimed that their old Charter was removed and they had not received the one that was recently issued by the Grand Lodge of Manitoba. They even refused to act on an 'on-the-spot' dispensation that was drawn up by the Deputy Grand Master Henderson.

When the report of this incident reached the Grand Master he immediately summoned the principal officers, and M.W. Bro. Black, to make an appearance and bring their books, documents, and warrant of Constitution before the Board of General Purposes on November 21st.

I need not go through a 'blow-by-blow' description of what followed. Suffice it to say that the whole matter was finally settled in a satisfactory manner without recourse to any extreme measures.

Another uncomplimentary matter was an incident concerning Prince Rupert's Lodge.

The Grand Master issued a circular letter whose contents he had directed to be read at the next *three* regular meetings. The intent was to ensure that application for initiation be treated in strict confidence, and that the applicants be kept unaware of the contents of reports submitted by the individual members of the Investigation Committee. Although W. Bro. Conklin, the Master of Prince Rupert's Lodge, had this 'circular' read at two meetings, he refused to do so for the third time. In a letter to the Grand Master, he advised him of his contrariness, and justified his actions by claiming the letter's contents to be 'contrary to the Constitution' and the 'true spirit of the Craft'. The Grand Master immediately requested an apology by November 13th. As he did not receive a reply by the designated date, the

Grand Master suspended Conklin and requested that he appear before the Board of General Purposes on November 21st, 1877. However, such apology was tendered by the latter date and the suspension was later removed.

The election of Officers, at the Third Annual Communication, took place on Friday morning June 14th, 1878, and under most adverse and non-congenial conditions. Discord reigned supreme.

The recorded Proceedings, for that date, mention *only* that R.W. Bro. Conklin, the Junior Grand Warden, requested that Brethren in the ante-room be admitted during the collection of the ballot for the District Deputy Grand Master. When the Grand Master refused to grant this, M.W. Bro. Black, R.W. Bro. Conklin, V.W. Bro. Young, V.W. Bro. John Villiers, W. Bro. Walker, W. Bro. Joseph Hursell (who was one of the three scrutineers), and Bro. George F. Carruthers, forced open the door and left, after first having created a considerable disturbance in the ante-room.

During an Emergency Communication held on December 28th, 1878, M.W. Bro. Newcomb elaborated on these minutes. He claimed that R.W. Bro. Conklin had left the Lodge room under the false pretense of having forgotten the proxy of Lisgar Lodge in another coat. He then returned in the company of a number of Brethren, which action disrupted the ballot for the Grand Master and necessitated a third distribution of same. It was then that ingress and egress to the Lodge was prohibited, and that the incident concerning the election of the Deputy Grand Master followed, as was recorded in the earlier minutes.

It seems as though the revolting Brethren were attempting to prevent the re-election of Bro. Newcomb, in answer to Bro. Conklin's call. However, I cannot understand why they did not make their appearance on time, since the intent of carrying out the elections at that morning session was indicated during the previous evening at that time, the elections were postponed in order 'to entertain visiting Brethren from Dakotah Territory'. In view of that evening session having been resumed at 8:15 p.m., this fraternization must have begun at a very late hour, and terminated even much later, and thus possibly accounts for the late stragglers the next morning.

Now what has happened to our old standby, our well known disrupter of discord . . . 'the Ritual'?

The Grand Master ruled that the Notice of Motion given by R.W. Bro. Col. John Kennedy, at the Last Annual Communication, was upon a subject which was disposed of at that very same session, and therefore, could not be introduced at that time, and must thus be taken as having been given unconstitutionally.

Again, R.W. Bro. Col John Kennedy gave notice of his intent to move this same resolution at the next Annual Communication.

And finally . . . to add insult to injury . . . during the evening session, on that same Friday, June 14th, 1878, just before the Installation of the Officers, the Grand Secretary, R.W. John H. Bell, dropped the bombshell, by giving notice that at the next Annual Communication he would move . . . 'that the Regulations of Grand Lodge respecting 'work', adopted the 14th day of June, 1876, and the further regulation, adopted the 16th of June,



1877, be amended so that all Lodges be required to conform to the 'Work' adopted the 16th of June, 1877, and that six months' time be allowed for them to comply with this amended regulation; and that the Grand Master appoint a Committee of Three, one of them being the Grand Lecturer, to examine the Wor. Master as to his efficiency, and report to the Grand Master at the end of the said time'.

Here we have the 'straw that broke the camel's back'. Here we have no show of Brotherly love! . . . . No show of understanding! . . . . No show of diplomacy! . . . . and for that matter, no attempt on either side to concede, just a little, for the sake of unity . . . . No concessions on either side! . . . . but simply a display of actions more appropriately those of a spoilt, stubborn child . . . . And I venture to say, that had the election incident not preceded this final display of irresponsibility, had those Brethren not left the Lodge room when they did, ill feeling may have welled to overflow, and frayed tempers may have been fanned to a dangerous level by a further exchange of words . . . .

Yes, . . . . several feeble attempts were made to patch up the differences, but the gap that now existed between friends of but a few years ago, was almost beyond abridgement.

The Most Wor. Bro. Newcomb agreed to stay all Proceedings within his prerogative, and meet with the Brothers W. N. Kennedy, O'Meara, and Matheson, on the 18th day of June . . . . the day before his intended departure for Little Saskatchewan, for about three months. Late that evening he received a letter from an alleged 'grieving committee' headed by Rev. James Dallas O'Meara. The said Committee suggested that three delegates, from both sides, draw up general questions concerning the alleged unconstitutionality of the last Annual Communication. Should the majority of three arbitrators, consisting of Grand Masters, at least one of which must be of a Canadian Lodge, judge these questions and rule any important particular to be unconstitutional, then the Grand Master must declare that Communication to be void and another held in its place.

In the Grand Master's reply, he gave a limited acceptance to these terms in general, but would only consent to an *amendment* to any such irregularities, rather than declaring the whole session to be void and null. He also demanded that such questions receive his prior sanction before being passed to the arbitrators. He named Bros. Harris, (No. 4), Belch (No. 4), and Henderson (No. 3), as the delegates on drafting the questions. He further cautioned against the inclusion of grieving Brethren from among those who walked out of the Lodge Room without his consent.

In the Grand Master's absence, attempts were made by the grieving Brethren, to get the Deputy Grand Master, the Senior Warden, and finally the Grand Secretary, to 'Summon a Special Meeting of Grand Lodge . . . . to re-consider the business transacted' at the last Annual Communication. These requests dragged over a period of several months. In the interim M.W. Bro. Newcomb had returned to the Province.

It seems as though this was not the only matter that required the Grand Master's attention when he finally did return to the City. Circumstances led to

and resulted in a visit to Lisgar Lodge. On examining their books he found, among other irregularities, that the Lodge had not met for several months during the year . . . and also, that the minutes held record of an Emergent Meeting that took place on June 24th, when a motion was passed 'declaring the last Proceedings of the Grand Lodge of Manitoba illegal.'

After further investigations into the circumstances, the Grand Master summoned W.M. A. W. Mee to appear before the Board of General Purposes, with the Lodge's books and warrant of Constitution. Since no heed was paid to his summons, he finally suspended Lisgar Lodge on November 12th.

I need not burden you with all details of those incidents that followed in rapid succession. They can all be summed up in a few short statements.

M.W. Bro. Black, M.W. Bro. W. N. Kennedy, and R.W. Bro. Conklin were suspended for their attempts at calling a clandestine meeting, which did finally take place on December 30th, 1878 . . . . On examining the books of Prince Rupert's Lodge the Grand Master found that the suspended R.W. Bro. E. J. Conklin conducted the regular meeting of December 17th, 1878. This finally led to further suspensions of the Worshipful Master and his Wardens, among others, and the arrest of the Lodge's Warrant of Constitution . . . . At the same time, Bro. Dr. D. Young, Bro. D. M. Walker, and Bro. Geo. Carruthers were suspended for their part in the Lodge walkout of last June 14th.

It was with this sad note that the Grand Lodge closed its Communication of December 30th, 1878, at 10:50 p.m.

The Brethren will note that I have made specific reference to the hour when Lodge was closed. It was on that very same day, on Monday, December 30th, 1878, at 3:00 p.m., in that very same Masonic Hall, that the seceding group, under M.W. Bro. Kennedy held their first clandestine meeting. At that time, they had openly declared their alleged rights to the authorities of the Grand Lodge of Manitoba, and had arranged for the duplication of the Lodge Sea', if and when the Regular Lodge Secretary refused to relinquish it to them. The intent of this meeting was to 'reconsider the business transacted at the last Communication of Grand Lodge ! . . . . which they had labelled as unconstitutional.

An election of Officers was held, and this new slate was substituted for that of the annulled Communication. The most ironical part of all this, is that the names of Brothers G. F. Newcomb and J. H. Bell were included as members of the Board of General Purposes.

This new Grand Lodge of Manitoba met for a second time on the 22nd day of January, in 1879. They referred to that meeting as being the 'Fourth Annual Communication'. This as well as the preceding Communication, were later recorded in printed form in some thirty bound pages of minutes.

Needless to say, agreement between the two groups was not reached while M.W. Bro. Newcomb occupied the Grand Master's chair. However, there did appear one bright ray through the foreboding clouds that hung over the Grand Lodge during his last term of Office. In the afternoon of the 12th day of February, 1879, and in accordance with his notice of intent, R.W. Bro.

J. H. Bell introduced his motion, which, if passed, would force *all* Lodges to adopt the York Rite. However, an amendment thereto, introduced by V.W. Bro. R. McCuaig and seconded by R.W. Bro. J. W. Harris, overruled this and was carried by more than a two-thirds majority.

This accepted amendment now made it permissible for each and every Lodge, including any such Lodges which may be instituted in the future, to adopt either ritual . . . the ritual of its choice.

AT LONG LAST, THE BRETHREN WERE BECOMING MORE REALISTIC, MORE TOLERANT, IN THEIR VIEWS.

During the evening session of that same day, before the annual Communication of the 'Regular' Grand Lodge of Manitoba had closed, it was moved by V.W. Bro. A. J. Belch, seconded by V.W. Bro. Chas. H. House, and carried by majority, 'that it be resolved by this Grand Lodge, in the matter of all Brethren and Lodges who are at present under suspension, and whose cases have been before this Grand Lodge, be in the meantime left in abeyance, the suspensions being continued, and that the Grand Master elect be empowered to deal with the matter upon consultation with the Deputy Grand Master and Wardens'

This motion proved to be very effective, and was crowned with success. On Thursday June 19th, 1879, a Special Communication was held in the Masonic Hall, at which the Grand Master, M.W. Bro. Rev. S. P. Matheson, reported his success in negotiations with M.W. Bro. Black as arbitrator for the seceding group. *Final consummation of the desired union was affected before that meeting had closed.*

The only dissenting note was that which was registered at the Fifth Annual Communication, when the three remaining members of Rev. Matheson's Committee, viz: John W. Harris, D.G.M., Simon Duffin, G.S.W., and Roderick McQuaig, G.J.W., registered their protest against the adoption of the final settlement, on the grounds that it was allegedly unconstitutional.

The incoming Grand Master, M.W. Bro. J. H. Bell, acted very wisely when he ordered this protest to be filed, without further discussion.

Brethren, this has been a somewhat lengthy presentation; much longer than I had formerly anticipated. To deal in detail with the actual points of conciliation would be time consuming, uninteresting, and of little consequence. What is of far greater importance, is the lesson we may have learned.

Exactly what have we learned from the mistakes of our Brethren?

We have seen obstinacy, short-sightedness, intolerance, and selfishness, practised by both sides. Certainly those are not 'the tenets or fundamental principles of Ancient Freemasonry' of which we are so vociferous. No, definitely not!

Then, Brethren, let us pay heed to the teachings of our Beloved Craft. Let us not be blinded by these prejudices, but let us practise Charity, Tolerance, and True Brotherly Love . . . not only to each other as Masons, but also towards every son of Adam, regardless of his race, his creed, or his religion, for let us not ever forget, that he too is one of the children of the Great Architect of the Universe.





No. 97

# CANADIAN MASONIC RESEARCH ASSOCIATION

REGINALD VANDERBILT HARRIS  
A TRIBUTE

by R. E. EMMETT, P.G. M.  
PRESIDENT, C.M.R.A.



A BRIEF HISTORY  
OF  
THE CANADIAN MASONIC RESEARCH  
ASSOCIATION

by J. L. RUNNALLS, P.G.S.  
PAST PRESIDENT, C.M.R.A.

# Reginald Vanderbilt Harris

R. E. EMMETT, P.G.M.

Winnipeg, Manitoba

April, 1969

*"It is a brief period of life that is granted us by nature,  
but the memory of a well-spent life never dies.*

*Cicero."*

"A well-spent life". If one had to sum up the life of M.W. Brother R. V. Harris in a few words, the four quoted would cover his eighty-seven years of service to his fellow men, and if the average man could be endowed with a fraction of the talents, qualities and excellent characteristics of our late Brother, he would be fortunate indeed.

M.W. Bro. Harris possessed ability, skill, intelligence, drive, determination, kindness and compassion, all of which was directed towards helping others. The rare degree of dedication to his work is equalled by few men in their lifetimes.

Brother "Reg", as he was known by his close associates, was born at Londonderry Mines, N.S., March 21st, 1881, son of Rev. Canon and Mrs. V. E. Harris. Throughout his life he had an unwavering determination of Christian character inherited from his forebears, and a steadfast religious faith nurtured by his beloved mother and father who gave him the great love for his Maker and fellow men, which guided his actions all his life.

His early education commenced at Amherst Academy, N.S., and Trinity College School, Port Hope, Ontario, where he was twice Governor General's Medallist; continuing on to Toronto University he was Prince of Wales Prize-man and Duke of Wellington Scholar in mathematics at Trinity College; where he obtained his B.A. in 1902 and M.A. in 1910. King's College, Windsor, N.S., also gave him an M.A. degree in 1912, whilst University of Bishop's College Lennoxville, P.Q., granted him a Doctor of Civil Law degree in 1924. He was also honored with Doctor of Canon Law in 1950 from University of King's College, Halifax.

Choosing the legal profession, he was admitted to the bar in Nova Scotia in 1905 and in Manitoba in 1906, where he practised for two years with the leading firm of Aikens, Robson and Loftus before returning to his native Province. In private practice in Halifax he was associated with his Uncle, the late Chief Justice R. E. Harris, the late Hon. C. H. Cahan and the late Mr. Justice T. S. Rogers and others until 1927, when he was appointed Prothonotary of the Supreme Court, and later Official Receiver and Registrar of Bankruptcy, Registrar Court for Divorce and Clerk of the County Court; he was appointed King's Counsel in 1922.



M.W. Bro. Harris, brought up to worship in the religious denomination of his father, the Church of England in Canada, soon became intensely interested in the organization and administration of his Church and was soon prominent in its affairs. In 1904 he was appointed a member of the Diocesan Synod of Nova Scotia, and served as Chancellor from 1922 until his retirement early in 1968. Since 1915 he was a member of the General Synod of Canada; in 1946 he was elected Prolocutor, the highest position ever held by a layman; also, he served as Governor of both King's Collegiate School, Windsor, N.S., and the University of King's College at Windsor, later removed to Halifax.

In addition to all these activities he was Secretary of the great Bicentenary Celebration and Church Congress in Canada in 1910.

As might be expected, he was most generous in giving unstintingly of his time to public service. In his first venture into civic affairs in 1911 he became an Alderman of the City of Halifax and in 1913 its Controller; in all, he gave four strenuous and aggressive years to the service of the City; at the same time he was Chairman of the Board of School Commissions for six years. He was also a member of the School Board of Bedford. In 1912 and 1913 he was vice-President of the Union of Nova Scotia Municipalities.

During the first World War he served as a Lieutenant in the 246th. Overseas Battalion; Staff Captain, M.D. No. 6, Halifax and Chief Public Representative of the Military Service Act of 1918. In England in 1917 he was created an Esquire of the Order of the Hospital of St. John of Jerusalem.

At the same time as he was following his private and public vocations, he was a remarkable humanitarian devoting his boundless energies to numerous institutions and societies of charitable nature; in enumerating so many of these, one cannot be certain that others have not been overlooked.

First among his special interests is the Nova Scotia Freemasons' Home at Windsor, the only one of its kind in Canada; founder of the Maritime Home for Girls at Truro, N.S., the Halifax Industrial School and its successor, the Halifax Protestant Youth Foundation; the Inter-Provincial Home for Women; Founder of the Commercial Club of Halifax; the Kiwanis Club (District Governor in 1934); the St. George's Society; Founder of the Halifax Welfare Bureau; the Canadian Welfare Council; the Halifax Playground Commission; the Halifax Board of Trade; the Nova Scotia College of Art; the Halifax Y.M.C.A.; both the Provincial Executive and the National Council of the Canadian Red Cross; the Provincial Council of the Boy Scouts Association; the Canadian Cancer Society; the St. John's Ambulance Association (Commander in 1943 and Medal of the Order in 1944); the Halifax Overseas Club; the Royal Empire Society; the Advisory Board of the Salvation Army (Order of Distinguished Auxiliary Service in 1945); the Mayflower Society, etc., etc.

A person's skills often go unnoticed unless he has the ability to express himself clearly and distinctly by the spoken and written word. Fortunately our late Brother was not handicapped in this way; he was an interesting and informative speaker, and a prolific writer on a wide variety of subjects.

His literary talent was displayed early, when in 1909 he was awarded first prize of a hundred guineas offered by the "Standard" of London, England, for the best short essay on the 'Governance of Empire'; here he was in competition with a large collection of essays of very high quality submitted by a great number of able contributors from every portion of the Empire. He continued to demonstrate his devotion to King, Empire and Commonwealth by being corresponding secretary for fifty-one years (1910-1961) of the Royal Empire Society in Nova Scotia, now known as the Royal Commonwealth Society.

One can only be amazed at the tremendous amount of creative literature Bro. Harris has produced during his life time covering Municipal, Jurisprudence, education, historical and Masonic, in all its phases including histories, plays and biographies. To mention only a few of his publications, there are several books on Masonic law, over one hundred Lodge and Grand Lodge histories, several Masonic plays of which perhaps the best known is "As it was in the Beginning", many of these have been presented in every part of Canada. Author of annotated Constitutions of several organizations; educational subjects include a history of King's Collegiate School; among his legal writings are "Organization of a Legal Business" and "The Trial of Christ from a Legal Standpoint". In addition to all this, over the years he has prepared and presented a very large number of addresses and papers; included in his more recent publications is the fascinating story of the "Oak Island Mystery", and a History of the Grand Chapter of Royal Arch Masons of Nova Scotia, which was on the press at the time of his death. Perhaps his favorite play was "The Glory that was Glastonbury", as he felt it was a story which had not been adequately recorded.

However, it is the tremendous contribution that Bro. Harris has made to basic and fundamental Craft Freemasonry that is now our chief interest and concern. He was initiated into St. Andrew's Lodge No. 1, G.R.N.S. in 1913 and it is doubtful if any man has or could live up to the early admonitions of Freemasonry more than our late Brother. He responded at once to the exhortation to "be useful to mankind and an ornament to the Society of which you have been this day admitted a member; to devote your leisure hours more especially to the study of such of the liberal arts and sciences as may lie within the compass of your attainment; and without neglecting the ordinary duties of your station, to consider yourself called upon to make daily advancement in Masonic knowledge". This is exactly what Brother Harris proceeded to do.

He was Worshipful Master of his Lodge for two years, 1918-1919; its Secretary for twelve years, 1920-1932, which reminds us that no unit of a Society can function smoothly and efficiently without the devotion and close

attention to details of its Secretary. He was also a member of Lodges Equity No. 107 and University No. 110. His further activities on behalf of the Craft were recognized and Honorary memberships were extended to him by the following Lodges: Keith No. 17, North Star No. 74, St. Johns No. 2, G.R.N.B., and Royal Standard No. 398, E.C. In addition to all this, he was awarded the Erasmus James Phillips Medallion in 1922, the Henry Price Medallion in 1938 and in 1950 the Jeremy Cross Medallion.

His own Grand Lodge of Nova Scotia soon recognized his zeal for Freemasonry and appointed him Grand Historian for the years 1923 to 1932 and again in the ten-year period 1935 to 1945. He was elected Grand Master for the years 1932 to 1935, Grand Secretary 1945 to 1958 and Associate Grand Secretary from 1958 until the time of his death. Other Grand Lodges gave him recognition by conferring Honorary Grand Lodge rank. Scotland made him a Past Junior Grand Warden and he was also their Grand Representative near the Grand Lodge of Nova Scotia. Prince Edward Island, Canada (in the Province of Ontario) and New Brunswick made him a Past Grand Master of their respective Grand Lodges.

As this story of the life of M.W. Brother R. V. Harris is being prepared as a memorial to him and for distribution to the members of the Canadian Masonic Research Association, some reference in detail must be made to that Association of which he was the Founder and its Secretary from the time of its inception in 1949 until his death in 1968. For many years now Brother Harris has been one of Canada's leading Masonic scholars and the success of the Association has been entirely due to his boundless energy, determination, ability and unique circumstances of being able to travel so consistently from one end of Canada to the other. Over the years (twenty) ninety-six papers have been presented, of these twenty-four were prepared by our late Secretary, and the work of the Association will forever be a monument to his memory.

As well as his activities in Craft Freemasonry, he was associated with many of what are commonly called "concordant" Bodies. Many of these are not generally known, and in any case we are confining our interest only to basic and fundamental Craft Freemasonry. However it should be mentioned that he was active in Scottish Rite and held his 33° for many years.

Brother Harris was married in 1907 to Ethel W. Smith, daughter of Edmund G. Smith. She predeceased him in 1964. They are survived by two sons, R. Gordon Harris of Calgary and Arthur S. Harris of Islington. During the last war both sons served in the Forces — Gordon in the R.C.N.R. and Arthur with the R.C.A.F.

Although Freemasonry may have inculcated within us a due regard for the dispensations of Divine Providence, it was with profound sorrow that we heard of the sudden death of Reginald Vanderbilt Harris in Halifax on Friday, August 2nd, 1968.



The funeral Service took place in the Cathedral Church of All Saints, Halifax, and proved an impressive tribute to the esteem in which he was held in the Church, in the City, and in the Fraternity, by the large number present. Interment was in the Harris Family Burial Ground at Annapolis Royal, N.S.

One knows that our late Brother had great mental ability which he used unstintingly in so many ways, but one can also ponder on what other contributory elements would stimulate and help him to reach the success he did. First, there would be the love and early influence of his parents; second the spiritual impetus he would receive from his Church and third, the love, devotion, support and encouragement he received in all his undertakings from his wife over a period of fifty-seven years.

The following tribute came to my attention:

"R. V. Harris was happiest when he was busiest; and when he passed away so very suddenly while his fellow men slept, it was really a wonderful way for him to go. He never had to know an idle day, a day when he might have had to lie in bed accomplishing nothing while his fellow men worked.

"In his many fields of activity, his work in the legal profession, his work for his Church, his beloved Craft of Freemasonry, his research in the history of Nova Scotia or "The Oak Island Mystery", or his amazing accumulation of biographical and historical information relating to countless facets of his work, he was never idle. I am also sure that when he might have completed one project, he must have started another to take its place. His life's work was well done and his eternal rest, well earned."

So the life story of Most Worshipful Brother R. V. Harris comes to an end; he had "squared his life upon the principles of truth and justice, and who, by improving his faculties to the Glory of God and the good of mankind, has answered the great end of his creation".

Those who knew him best will miss him most. He will surely rank amongst that body of splendid men who have given of their best to Freemasonry and in doing so, have earned the affection and respect of every one of us.

"Well Done, Good and Faithful Servant".

#### SUMMARY OF MASONIC CAREER

Raised in St. Andrews Lodge No. 1, 7 October 1913; Worshipful Master, 1918-1919; Secretary, 1920-1932; Honorary Member: Keith No. 17, North Star. No. 74, St. Johns No. 2 G.R.N.B., Royal Standard No. 398 E.C.; Member: Equity No. 106, University No. 110; Erasmus James Philipps Medallion, 1922, Henry Price Medallion, 1938, Jeremy Cross Medallion, 1950; Grand Historian, 1923-1932, 1935-1945; Grand Master, 1932-1935; Grand Secretary, 1945-1958; Associate Grand Secretary, 1958-1968; Honorary Past Junior

Grand Warden (Scotland), Honorary Past Grand Master (Prince Edward Island, Canada in the Province of Ontario, New Brunswick); Grand Representative of the Grand Lodge of Scotland; founder Canadian Masonic Research Association and first Secretary, 1949-1968.

Exalted in St. Andrews Chapter No. 2, 18 February 1915; High Priest 1923; Grand Archivist, 1935-1967; Grand King, 1924; Grand High Priest, 1926-1927; Honorary Past Grand Z. (New Brunswick, Ireland); Joseph Conway Brown Medallion, 1944; President, Order of High Priesthood, 1940-1944; Grand Representative of the Grand Chapter of Ireland.

Greeted in Chebucto Council No. 4, 10 June 1930; Thrice Illustrious Master, 1934; Deputy Grand Master, 1935; Grand Master, 1940-1943; Grand Recorder, 1946-1955; Grand Representative, Grand Council of the Western Jurisdiction of Canada; Royal Ark Mariner in Lake Ontario Lodge No. 5, 11 August 1945; Past Grand Commander Noah (Ontario).

Consecrated in Nova Scotia (now Antiquity) Preceptory No. 5; Preceptor, 1924, 1925-1932; Honorary Member: Cape Breton, Wascana, and Geoffrey de St. Aldemar Preceptories; Deputy Grand Master, 1935-1937; Supreme Grand Master, 1937-1939; Grand Cross of the Order in Canada; Honorary Grand Master, General Grand Encampment, U.S.A.

Installed in Huron Conclave No. 2, 1936; affiliated with Royal Edward Conclave No. 8; Sovereign; Grand Viceroy, 1938; Grand Sovereign, 1939; Grand Historiographer, 1949-1968.

Admitted to the York Cross of Honour in Shrewsbury Priory, 1935; charter member, Eastern Canada Priory No. 19, 1943; Prior, 1947; Registrar, 1943-1960; Grand Cross (Four Quadrants), 1940.

In the Ancient and Accepted Scottish Rite, he received the 14° in Victoria Lodge of Perfection, 23 April 1915, the 18° in Keith Chapter Rose Croix, 12 November 1917; the 32° in Nova Scotia Consistory, 11 July 1918. He was Most Wist Sovereign, 1924-1926, and Commande rin Chief, 1928-1945. He was made an Honorary 33° in 1932, Active 33° in 1954, Past Active 33° in 1956.

In the Royal Order of Scotland, he received the degrees 17 August 1925 and was Provincial Grand Master 1942-1959.

He was created a Noble in Philae Temple A.A.O.N.M.S.

—*Courtesy, Grand Lodge of Nova Scotia.*

A BRIEF HISTORY  
OF  
THE CANADIAN MASONIC RESEARCH ASSOCIATION  
J. LAWRENCE RUNNALLS

The study of Masonic history and traditions has led to the formation of a number of research lodges and associations throughout the world. The oldest and most noted of these is Quatuor Coronati Lodge, No. 2076, London, England, which began publishing its proceedings in 1886. This lodge has world wide recognition and its associate members are scattered throughout the whole world. There are several other such lodges in Britain, the leading one being the Lodge of Research, No. 2429, Leicester.

America, too, has not been slow in forming research lodges. Most states in the Union have such organizations and they seem to have been successful. In 1915, the National Masonic Research Society began publishing "The Builder", a monthly research magazine, under the guidance of Bro. the Reverend Joseph Fort Newton. This society was an outgrowth of a research group of the Grand Lodge of Iowa with headquarters at Anamosa, Iowa. In September 1923, the Society moved to St. Louis, Mo., where it continued to publish until 1930 soon after the death of Bro. Newton.

In 1915, a research lodge was formed in Nova Scotia with Bro. R. V. Harris as its leader and secretary. This continued in operation for a number of years.

On September 28, 1948, at the second Conference of Grand Chapters of Royal Arch Masons of Canada, held in Toronto, the matter of a lodge of research for all-Canada was raised. It was thought that if it were to be successful, it must have genuine backing from all Grand Masonic Bodies in Canada. In March 1949, at the Canadian Conference of Grand Lodges, held in Toronto, and at the Assembly of the Sovereign Great Priory, Knights Templar, held in Winnipeg, in August, 1949, the matter was again raised. This led to the formation of a committee representing all Grand Masonic Bodies and it held its first session on November 15, 1949, at Hart House, University of Toronto. Following a general discussion, it was unanimously decided to recommend to the next Conference of Grand Lodges, to be held in 1951, that a petition be presented to the Grand Lodge of Canada, in the Province of Ontario, for a warrant for an All-Canada Lodge of Research. The terms of the petition were agreed upon and a code of by-laws tentatively set up. It was thought wise to follow the plan stated above as Ontario is the central province and its Grand Lodge the largest.

The petition set forth the desirability of forming an All-Canada Lodge of History and Research, which would provide a centre and bond of union for Masonic students, to which they could submit their discoveries and conclusions and which would publish from time to time the results of their investigations.



The preservation of early manuscripts and records of Freemasonry in Canada, and the compilation and publication of works dealing with the history and jurisprudence of Masonry were two objects emphasized as most desirable.

The constitution of the proposed Lodge was to be modelled on the well-known and long-established Quatuor Coronati Lodge of London, the Lodge of Research of Leicester, the Missouri Lodge of Research and many other research lodges which were functioning to the great advantage of the Craft in Great Britain and the United States. The control of the Lodge was to be vested in a limited group of Active Members composed of students and well-informed brethren. The group would be limited in number but there would be no limit to the number of Associate or Corresponding Members, which would include not only individual brethren but Masonic bodies in all branches of Masonry. The Lodge would be financed by the dues of its members assisted by grants from the Grand Lodges and other Grand Bodies. It was suggested that the active members pay an affiliation fee of \$25.00 and an annual fee of \$5.00, while the associate members pay \$5.00 and \$5.00.

It was proposed to ask the Grand Lodge of Canada, in the Province of Ontario, for such an amendment to its constitution as would permit it to issue a warrant for the Lodge of Research, permitting its Grand Master and Grand Historian to be ex-officio active members of the Lodge and allowing members of other jurisdictions to become members by affiliation. A waiver of fees to Grand Lodge was suggested.

It was also unanimously agreed that until the report of the committee could be made to the Conference of Grand Lodges in 1951 and successful action taken, and in order to demonstrate the feasibility and desirability of such a Research Lodge in Canada, an Association to be called the Canadian Masonic Research Association should be formed and that several meetings be held at which papers should be read by Canadian research students, which papers would demonstrate the useful work which might be done in the field of Masonic historical research. It was agreed that during the life of the Association there would be no joining fee but an annual fee of \$5.00 be payable.

The aims of the Association were listed as follows:

- (1) To encourage Masonic research and study.
- (2) To present findings at meetings.
- (3) To publish proceedings and transactions.
- (4) To publish Masonic books.
- (5) To reproduce or print Masonic documents.
- (6) To re-print scarce Masonic books.
- (7) To assist in and encourage the preservation of Masonic materials of historical value.

M.W. Bro. J. P. Maher, Grand Master of Canada (in Ontario) made a report on the programme of the Canadian Conference of Grand Lodges held in Winnipeg in February 1951 but made no mention of the petition to be brought

before it. Neither is there any reference to the movement in the proceedings of succeeding years. From conversation with leaders of the Craft in Ontario there seems to have been some misgivings as to the workability of a Research Lodge centred in Ontario to which any Canadian Master Mason might be accepted. The technicality of jurisdiction over such matters as the suspension of members for non-payment of dues was raised. It was finally deemed wise to have the Canadian Masonic Research Association continue under the format as set up to avoid later complication. And it has continued as such for the past twenty years.

In all planning and negotiations, M.W. Bro. R. V. Harris was in the forefront. He had served as Secretary for the Research Lodge of Nova Scotia and was considered Canada's leading Masonic scholar. In 1953, M.W. Bro. C. M. Pitts stated that the Association had been the brain-child of Bro. Harris and he had been its leading light from the beginning to that time. Another leader in the movement was M.W. Bro. W. J. Dunlop, a Past Grand Master of Ontario and a famous Ontario educator. Bro. Dunlop became the first President of the Association with Bro. Harris as Secretary. R.W. Bro. O. E. Alyea of Belleville became Treasurer.

Over the years, seven have presided over the Association. Besides Bro. Dunlop, who held the position for four years (1949-53), they were M.W. Bro. C. M. Pitts of Ottawa (1953-55), R.W. Bro. A. J. B. Milborne of Knowlton, P.Q., (1955-59), who later became Treasurer, M.W. Bro. Judge S. H. Fahrni, Portage La Prairie, Man. (1959-61), M.W. Bro. LeRoy Bond, Calgary, Alta. (1961-63), V.W. Bro. J. Lawrence Runnalls, St. Catharines, Ont. (1963-67), and M.W. Bro. R. E. Emmett, Winnipeg, Man. (1967 to the present).

Each Province has had a Vice President for each term and the names of many distinguished Masons are listed among them.

With the paper given at the tenth biennial meeting currently held in Winipeg, 96 papers have been presented. Of these 24 were prepared and presented by Bro. Harris. They have ranged from the one given on May 9, 1949, "The Masonic Stone of Port Royal, 1606", to his most recent and final paper delivered in St. John's, Newfoundland, last October 25th and entitled "John Clinch".

All but a few of the 96 papers have been published and distributed to the members. Unfortunately several of Bro. Harris' papers were not published along with about three others. He felt that precedence should be given to others. It may now be too late to secure copies for publication.

Fifty-five meetings in all have been held. Thirty-two of these have been convened in several cities and towns of Ontario. The reason for this number stems from the fact that Bro. Harris, in the course of his duties for the Anglican Church, visited Toronto at least four times each year. Besides this, the majority of writers as well as members were from Ontario. Meetings have been held in every province except Saskatchewan and one meeting was held in New York City in conjunction with the American Lodge of Research.

No records are readily available to tell what numerical strength the Association has enjoyed over the years. No concerted plan to increase the membership was followed but the Association depended upon its interested members to secure new members. As far as can be ascertained, the membership stood near the two hundred mark over the years. Since the last biennial meeting about 195 members were registered.

A perusal of the topics dealt with indicated that personal biographies have been favoured, although a considerable number dealt with the "Higher Degrees". Not a few famous pioneer lodges were recorded.

The death of our esteemed Secretary, M.W. Bro. Harris, has dealt a blow to the Association, and it will be difficult to replace him. The twenty-year record of historical investigation will remain a monument to his memory.

So now, in 1969, we may look back with pride at the accomplishments of the Canadian Masonic Research Association.





No. 98

# CANADIAN MASONIC RESEARCH ASSOCIATION

THE MASONIC  
PREMIERS OF MANITOBA



ADDRESS OF THE GRAND HISTORIAN  
M. W. BRO. ROBERT E. EMMETT, P.G.M.



Read at the Ninety-Fifth Annual Communication of the  
Grand Lodge of Manitoba, Winnipeg, June, 1970.

# Address of the Grand Historian

M. W. Bro. Robert E. Emmett

## "THE MASONIC PREMIERS OF MANITOBA"

To the Most Worshipful Grand Master, Officers,  
Members and Visitors of the Grand Lodge of Manitoba:

Most Worshipful Grand Master and Brethren:

We have reached the Centennial Year — 1970 — the anniversary of Manitoba's entry into the Canadian Confederation. This gives us the opportunity at this Communication to recognize and celebrate the 100th birthday of the Province.

In thinking of anniversaries and celebrations, there is a tendency to concentrate our thoughts on dates and lighter vein activities rather than on the struggles of the men who brought to fruition the event that we are now so eager to celebrate.

Therefore, today, let us for a few minutes give our attention and sober reflection to some of the Freemasons who were not only responsible for the area becoming a part of Canada, but also for those who, over the period of a hundred years, took an active part in the civil administration at the Provincial level. Therefore, I have selected as the title of my address to you this morning, "The Masonic Premiers of Manitoba".

However, before speaking on this subject let me outline the story of the whole area now known as Manitoba prior to the year 1870, and refer to the momentous events which led to our entry into Confederation as a Province.

In 1812 Captain Thomas Button, afterwards Sir Thomas, Sailed from Gravesend, Kent, England, with two ships the "Discovery" and "Resolution" and arrived at the mouth of a river flowing into Hudson's Bay, which he named the "Nelson" after Captain Nelson of the "Resolution", who died there after landing. Button took formal possession of all the surrounding territory for England, raised its flag and erected a cross to indicate the fact, and gave the country the name of New Wales. Our Province, therefore, has been under one flag longer than any other portion of the North American Continent. Button Bay near Fort Prince of Wales, Churchill, commemorates the name of this early explorer.

On September 24th, 1737 the brave and gallant French explorer Pierre Gaultier de Varennes Sieur de la Verendrye or his son Pierre both of Three Rivers, Quebec, reached the forks of the Red and Assiniboine Rivers; opposite this spot, on the St. Boniface side of the Red River, where he landed, there now stands a monument and statue to this intrepid voyageur, showing him viewing the vast prairies as far as the Rocky Mountains.



The French Colonial Government in Quebec neglected to support the discoveries of la Verendrye, and the forts he and his sons had built eventually were abandoned. It is interesting to read in one of his diaries, and I quote: "What advantages may result from my toils the future will tell". In looking back over these two hundred odd years, we can recognize la Verendrye as the first white man to open up this whole Western Country, which, of course, includes what is now Manitoba.

On May 2, 1670 a charter of incorporation was signed by Charles II, King of England, granting corporate rights to "The Governor and Adventurers of England trading to Hudson's Bay". These Adventurers afterwards known as the Hudson's Bay Company were granted the sole trading rights in all waters lying within Hudson's Strait, and in all lands drained by streams flowing into those waters; this then covered what now comprises the three prairie provinces, parts of Ontario as far East as Fort William, and also parts of what are now North and South Dakota, and parts of Minnesota.

Prince Rupert was the first governor of the Company, and to this day, under certain circumstances, a part of the territory is still known as Rupert's Land. In passing we note that the Hudson's Bay Company this year is celebrating its three hundred years of existence.

In 1811 the Earl of Selkirk, a Scotsman, purchased from the Company 116,000 square miles of land and water about 74 million acres in all, which he called "Assiniboia" after the Assiniboine tribe of Indians who lived along or near the river of the same name. Included in this vast territory was the Southern part of what is now Manitoba. Between 1811 and 1815 Lord Selkirk brought out from Scotland and Ireland five parties of settlers, and gave them grants of land on the west bank of the Red River stretching from what is now north Winnipeg towards the town of Selkirk. Later in 1835 this land was resold to the Company.

In 1833 Governor Simpson of the Company decided to adopt a wider form of government and formed the Council of Assiniboia, which operated in an area extending fifty miles in all directions from the forks of the Red and Assiniboine Rivers until the Manitoba Act was passed by the Dominion Government in 1870.

Whilst the Hudson's Bay Company, under its Charter, ostensibly had the sole rights of trading and operating in this western country, in actual fact up to 1821 they were challenged at every turn by the North-West Company of Montreal. Competition may be the life of trade, but in this case it led to open warfare of the most bitter kind, killings, murders, burning of each other's properties and supplying the Indians and hybrids with the vilest liquor; those two classes of people as well as the settlers were caught squarely between the two rival companies. This state of affairs was seen at its worst in the Seven Oaks Massacre, one of the blackest crimes ever committed in this area. By 1821 the two companies

were exhausted from their relentless conflict, and bankruptcy for them both was averted only by their union, which terminated the chaos and turmoil that reigned for more than forty years.

In a census taken by Nicholas Garry in 1821 there were only 419 people in the Red River settlement made up of 221 Scot settlers, 65 Meuron and 133 Canadians; among this number were 154 females. By 1849 the population had increased to 5,391, but 1,511 of these were listed as transients.

In 1868 the whole territory came under jurisdiction of the Crown, and subsequently under the Government of Canada, which passed the Manitoba Act on May 12, 1870 creating the Province of Manitoba effective July 15th, 1870.

Prior to this, tensions ran high in the Settlement owing to the increased population, and the obvious fact that some other civil government would have to be found to replace the old Council of Assiniboia. There were three principal factions — The Metis under Louis Riel, who wanted full local Provincial control, free of Canada; the annexationists, who sought to have the area taken over by the United States of America, and the Canadian party of which J. C. Shultz was the dominant figure.

Louis Riel with his Metis supporters did seize power and set up what he called a Provisional Government for a short time, but this collapsed just before the Wolseley Expedition arrived from Eastern Canada in the middle of 1870. Before the end of the year our Prince Rupert's Lodge No. 1 had been formed, and all the Charter Members had come West with that Expedition. Whilst the creation of the Province of Manitoba became effective on July 15th, 1870, it was not possible to have an election until a census of the population had been taken, and electoral districts set up. The census was completed by the end of November and disclosed the total population to consist of 11,963 persons. There were 1,565 whites, 5,757 French hybrids, 4,083 Scot and English hybrids, and 558 Indians; of the whites 747 had been born in the North-West, 294 in Canada, 412 in the British Isles, 69 in the United States, 15 in France, and 28 in other countries; of the total population 6,247 were listed as Roman Catholics, and 5,176 as Protestants. The Province was therefore divided into twenty-four electoral districts, and the election was held on December 30th, 1870.

The first session of the new Provincial Legislative opened on March 15th, 1871, and all its meetings were held in the private residence of Andrew Graham Ballenden Bannatyne, and here also were located the Government offices.

The site of the Bannatyne home is 433 Main Street, Winnipeg, and the building standing there now is occupied by the Banque Canadienne Nationale. To mark this spot the Historic Sites and Monuments Board

of Canada have placed on this building a bronze plaque, inscribed as follows:

“Nearby in the home of Hon. A. G. B. Bannatyne  
the first Legislative of Manitoba met on 15th of  
March, 1871.”

An excellent illustration of the original Bannatyne home will be found in the History of Freemasonry in Manitoba; in appearance it resembles the old home of William Inkster, still standing on the Seven Oaks property in West Kildonan.

Bro. Bannatyne was the Senior Warden of our pioneer Northern Light Lodge, whilst its first Master was John Christian Schultz, who more than any other one man was responsible for advancing the interests of his beloved Manitoba to remain within Canada and the Empire.

The activities and interest of these two Brethren in the affairs of the Province have been duplicated many times by other Freemasons over the past hundred years in many forms of local civil administration at various levels. It is impossible to measure the influence of these men from our detached position. However, it is not generally realized that out of sixteen Provincial Premiers, twelve of them have held membership in the Masonic Craft, and it is these twelve Brethren that I want to tell you something about and have them represent that large number of other Freemasons who also dedicated themselves to the service of their fellow men in the field of politics. A list of these twelve is given below, with the dates of their Premiership and Masonic affiliations:

Name	Dates	Lodge
Clarke, Henry James	1872-74	Ancient Landmark No. 3, Winnipeg.
Davis, Robert Atkinson	1874-78	Ancient Landmark No. 3, Winnipeg.
Norquay, John	1878-87	Ancient Landmark No. 3, Winnipeg.
Harrison, David Howard	1887-88	St. James No. 73, St. Mary's, Ontario.
Greenway, Thomas	1888-1900	Lebanon Forest, No. 33, Exeter, Ontario.
Macdonald, Sir Hugh John	1900	Prince Rupert's No. 1, Winnipeg.
Roblin, Sir Rodmond Palen	1900-15	Oakland No. 9, Carman, Manitoba.
Norris, Tobias Crawford	1915-22	Oak Lake No. 44, Oak Lake, Manitoba, and Lansdowne No. 107, Griswold, Manitoba.



<b>Bracken, John</b>	1922-43	"The Assiniboine" No. 114, Winnipeg.
<b>Garson, Stuart Sinclair</b>	1943-48	St. John's No. 4, Winnipeg.
<b>Campbell, Douglas Lloyd</b>	1948-58	Assiniboine No. 7, Portage la Prairie, Manitoba.
<b>Roblin, Dufferin</b>	1958-68	Ionic No. 25, Winnipeg.

Four of our Premiers have occupied the Master's chair in their respective lodges, namely: D. H. Harrison, T. C. Norris, D. L. Campbell and Dufferin Roblin.

It would be interesting if time permitted to give you an intimate biography of these twelve Premiers, but I shall deal only with the most salient facts about each, and indicate to some extent the contribution they made to the progress of the Province.

On December 16th, 1872, the first two candidates initiated into Freemasonry in Ancient Landmark Lodge No. 3 were the Hon. H. J. Clarke, Q.C., Premier and Attorney General, and the Hon. John Norquay, Minister of Public Works, who became Premier at a later date. However, let us consider in chronological order the twelve Freemasons who were Premiers of this Province since its inception.

The first one to become Premier, 1872 to 1874, was HENRY JAMES CLARKE who came from Donegal, Ireland, but received his education in Quebec. He was invited to come to the Province by Rev. N. J. Richot, a delegate of Riel's short lived government. Brother Clarke was elected to the Legislative Assembly for St. Charles in 1871. He supported Lieutenant Governor Archibald's policy of conciliation but eventually lost favour with the French for seeking rapprochement with those from the British Isles. He retired from politics in 1874 to practice law in Winnipeg; he was an able criminal lawyer and defended some rebel prisoners following the North-West Rebellion of 1885. Brother Charke was a member of Ancient Landmark Lodge No. 3, Winnipeg. He died on a C.P.R. train at Medicine Hat, N.W.T., in 1889.

The second name to consider is that of R. A. DAVIS, 1874 to 1878, who was also a member of Ancient Landmark Lodge No. 3. He was born and educated in Quebec, but came to Winnipeg in 1870 when he purchased the Emmerling Hotel from George Emmerling who was returning to the United States to live, when it became evident that annexation to that country was not going to take place. The hotel was re-named the "Davis House".

Brother Davis was elected to the Provincial House in 1874, and became Provincial Treasurer in the Girard ministry; then later that year Premier. He followed a policy of retrenchment and redistribution of electoral districts to correspond more closely with the steadily increasing population. In 1876 he was instrumental in securing improved financial

terms from the Federal Government. During his term of office Manitoba's Upper House, known as the "Legislative Council" was abolished. He retired from public life in 1878, and went to live in Illinois.

The third Brother to consider is JOHN NORQUAY who was born in 1841 at St. Andrews, the son of pioneer Red River settlers. After graduating from St. John's Parochial School, he engaged in teaching for a short time, but in 1866 moved to High Bluff to take up farming. In High Bluff, 1871, he was elected by acclamation to the first Provincial Legislative and given the post of Minister of Agriculture and Public Works. In 1874 he was elected for St. Andrews and represented that constituency for the rest of his life. He was Premier of the Province from 1878 to 1887, and was the first native son to hold that office; he resigned over disagreement with the Dominion Government on their railway policies. He died in 1889 at the early age of 48. Brother Norquay was a huge man of great ability and industry who contributed tremendously to the development of Manitoba in its formative years. He was the third member of Ancient Landmark Lodge No. 3 to become Premier.

Our fourth Premier was D. H. HARRISON. He was born in 1843 in London, Upper Canada. After attending McGill and Toronto Universities and graduating from Medical College, he practised medicine in St. Mary's, Ontario, until 1882, when he settled in Manitoba. He was elected in 1883 to the Provincial House to represent Minnedosa West; in 1886 he was Minister of Agriculture, and then in December of 1887 became Premier, but his ministry lasted only twenty-four days as he resigned in January 1888, and retired from political life. He was a Past Master of St. James Lodge No. 73, of St. Mary's, Ontario; he died in 1905 in Vancouver.

THOMAS GREENWAY headed the next Government; he was born in Cornwall, England, in 1838, and came to Canada in 1844 with his parents, who settled in Huron County, where he received his education; afterwards he was a general merchant in Centralia, Ontario, where he became Reeve for ten years. In 1875 he was elected to the Canadian House of Commons until 1878. The next year he moved to Manitoba to take up farming near Crystal City; shortly after he was elected to the Provincial Legislative for the constituency of Mountain, and was Premier from 1888 to 1890. During his ministry the school question raged and was resolved. In 1904 he was returned to Ottawa as a member of the Dominion Government for Lisgar, but retired in 1908 when he became a member of the Board of Railway Commissioners. He died in Ottawa that same year. Brother Greenway was a member of Lebanon Forest Lodge No. 33 of Exeter, Ontario.

The next in order was SIR HUGH JOHN MACDONALD who was born in 1850 in Kingston, Upper Canada; he was the only surviving son of Sir John A. Macdonald. After graduating from the University of Toronto, he practised law in Toronto and at a later date in Winnipeg. He first

came West with the Red River Expedition in 1870, and also took part with the troops from Winnipeg in suppressing the second North-West Rebellion in 1885. He twice represented Winnipeg in the House of Commons in Ottawa, and in 1896 was Minister of the Interior in the short lived Tupper Administration.

He was Premier and Attorney General in the Provincial Legislative for a short time in 1900, but resigned later in that year to contest Brandon in the Federal Election, but was defeated by Clifford Sifton. He then retired into private life, but from 1911 to 1929 was Police Magistrate in Winnipeg. He was a member of Prince Rupert's Lodge No. 1, and died in Winnipeg in 1929.

Our seventh Masonic Premier was SIR RODMOND PALEN ROBLIN who was a member of Oakland Lodge No. 9, Carman; he was born in 1853 at Sophiasburg, Prince Edward County, Upper Canada, and educated at Albert College, Belleville, Ontario. He moved to Manitoba in 1877 and commenced farming near Carman. He represented Dufferin in the Provincial Legislative from 1889 to 1915, and during that time was Premier for fifteen years. The present Provincial buildings were erected during his term of office. He died at Hot Springs, Arkansas, in 1937.

TOBIAS CRAWFORD NORRIS was our next Premier. His Mother Lodge was Oak Lake No. 44 but he affiliated with Lansdowne Lodge No. 107, Griswold, Manitoba, where he was Master in 1927 and 1928. Brother Norris was born in Brampton, Upper Canada, in 1861, and came to Manitoba with his parents who farmed in the Oak Lake-Griswold areas. He represented Lansdowne in the Provincial Legislative from 1896 to 1925, and was Premier from 1915 to 1922. During his term of office he introduced woman suffrage, minimum wage laws, and prohibition. He died in Toronto, 1936.

We are now coming to more recent times as the next Premier, our 9th, is JOHN BRACKEN, who was born at Ellisville, Leeds County, Ontario, in 1883; his education was obtained at Brockville Collegiate and Ontario Agricultural College; in 1906 he received his B.S.A. degree from the University of Illinois. In this year he was the Manitoba Representative on the Dominion Seed Board; the following year he was superintendent of fairs and farmers' institutes for Saskatchewan. From 1920 to 1922 he was Principal of the Manitoba Agricultural College. It was during this period that he was the author of two books, namely "Crop Production in Western Canada" and "Dry Farming in Western Canada".

Up to 1922 Brother Bracken had taken no active part in politics, but in that year he was elected in The Pas to the Manitoba Legislative, and was Premier from 1922 to 1943. In 1945 he was elected in the Federal Constituency of Neepawa to the House of Commons in Ottawa where he was the Leader of the Opposition until 1948. He retired the following year from public life to live on his farm near Ottawa. In 1954 he headed the Royal Commission to look into the liquor laws of Manitoba. Brother Bracken who was a member of "The Assiniboine" Lodge No. 114, Winnipeg, died quite recently in Ottawa.



The tenth is STUART SINCLAIR GARSON who was Premier from 1943 to 1948. He was born at St. Catharines, Ontario, in 1898, and came to Manitoba in 1901; his education was obtained in the Winnipeg Public Schools and the University of Manitoba. He was called to the Manitoba Bar in 1919, and between that date and 1928 practised law at Ashern and Winnipeg.

In 1927 Brother Garson was elected in Fairford constituency to the Provincial Legislative; in 1936 he was Provincial Treasurer. These were the depression years which severely impaired Provincial finances, fortunately he was able to negotiate new agreements with the Federal Government. In 1943 he succeeded Brother Bracken as Premier, but resigned in 1948 when he was elected in Marquette to the Federal House where he became Solicitor General in 1950; he returned to private practice in 1957. Brother Garson is a member of St. John's Lodge No. 4.

DOUGLAS LLOYD CAMPBELL was the eleventh Masonic Premier of Manitoba, and is a Past Master of Assiniboine Lodge No. 7, Portage la Prairie. He was born at Flee Island, Manitoba, in 1895, and obtained his education at High Bluff and Portage la Prairie schools, and later at Brandon College. In 1922 he was first elected to represent Lakeside Constituency in the Provincial Legislative; a seat he was to keep on winning for 47 years. He served in the cabinets of both Brother Bracken and Garson, and in 1948 succeeded Brother Garson as Premier, this position he held for ten years.

Brother Campbell continued the general policy of his two predecessors, and by his careful handling of the Province's finances and sound leadership, the business of the Province was competently administered. Some of his other achievements must include rural electrification, reorganization of power production, the reform of the liquor laws based on the Bracken report, the MacFarlane report on education, introduction of the hospital insurance program, and, perhaps, his greatest accomplishment the Redistribution Act of 1952, which took the setting of Provincial electoral seats out of politics, and placed it in the hands of an impartial Commission.

Brother Campbell retired from public life a year ago, after nearly half a century of service to his fellowmen — 47 years to be exact — a record in Canada and among the longest parliamentary records in the history of the Commonwealth.

Worshipful Brother Campbell always took his Masonic obligations and duties seriously and even when he was totally involved in the service of the public, always tried to accept any Masonic assignment when invited to do so by his brethren. He was a useful man to the Province and Freemasonry and embodies many of the Ideals of our Fraternity.

"A man who, without courting applause, is loved by all noble minded men, respected by his superiors and revered by his subordinates; the man who never proclaimed what he has done, will do, can do, but where need is, will lay hold with dis-

passionate courage, circumspect resolution, in defatigable exertion and a rare power of mind, and who will not cease until he has accomplished his work, but who then without pretension will retire into the multitude because he did the good act, not for himself, but for the cause of good."

Our twelfth and last Masonic Brother was DUFFERIN ROBLIN, a Grandson of a former Premier Sir Rodmond P. Roblin. He was born 1917 in Winnipeg, was educated in local schools and the Universities of Manitoba and Chicago. During the second World War he served as a Wing Commander in the R.C.A.F. He was elected in 1949 in a Winnipeg constituency to a seat in the Provincial House, and was chosen leader of his party in 1954. He became Premier in 1958, this post he held until 1968 when he retired. During his term of office he was responsible for the completion of the Winnipeg floodway. He was a Past Master of Ionic Lodge No. 25, and now resides in Montreal.

These twelve Brethren, with the exception of a short period in 1874, have consecutively led the various Provincial Governments for 96 years — a record that I doubt ever has been equalled anywhere; of the twelve only three survive, namely Brothers Garson, Campbell and Roblin.

With the knowledge that Freemasonry was the first organization of any kind, even ahead of schools or churches, to be established in what is now the centre of Winnipeg, and the examples of the twelve Brethren representing so many others, all of whom have given of their ability, their energy and their devotion to the public interest; can there be any doubt that Freemasonry has influenced greatly Canadian life in our Province, up through the rigorous toils of the wilderness and the loneliness of the prairies, to the present high standard of living and high level of achievement in the realms of culture, commerce and industry.

Therefore, this morning, as we stand on the heights of our Provincial Centennial, basking in the reflected glory of "the blood, sweat and tears", and in the justifiable pride of our ancestors, let us as heirs of the past look forward to the future with confidence and with determination that our efforts will at least equal, if not surpass, all previous achievements.

R. E. EMMETT,  
Grand Historian.

No. 99

# CANADIAN MASONIC RESEARCH ASSOCIATION

RITUALS IN  
CANADIAN MASONIC JURISDICTIONS



— by —

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# Rituals

## In Canadian Masonic Jurisdictions

The mobility in Canadian society today takes many Masons from one province to another. When these brethren visit, or affiliate with, Lodges in their new home communities they may be surprised to find differences in the workings, and they may wonder what accounts for the diversity within one nation. To review ritualistic practice in Freemasonry throughout Canada and to discover the reasons for such differences as exist is the purpose of this Paper.

Freemasonry in Canada owes its beginnings to many sources and, generally speaking, followed the course of history from East to West. Many early Lodges, some of which are still extant, derived from Military Lodges, whose warrants were carried with Regiments of the British Army stationed in British North America. The Grand Lodges of England — Antient and Modern — and of Ireland issued such warrants. In the nineteenth century these Grand Lodges, the former two now together as the United Grand Lodge of England, granted civilian warrants, and they were joined in this practice by the Grand Lodge of Scotland. A few of these Lodges still hold to their original allegiance: two in Quebec, one in Nova Scotia, and the District Grand Lodges of England and Scotland in Newfoundland.

The American colonies had not yet become the United States of America when Masonry first came to Eastern Canada, and communication, notably of Nova Scotia, with the New England colonies was common. This influenced Masonry in what are now the Maritime Provinces and serves to explain why the American pattern in ritual prevailed there; this had been set when Grand Lodges were established following Independence, a quarter-century before the Union of the rival Grand Lodges in England and the sittings of the Lodge of Reconciliation, which decided the content of the Craft ceremonies and ritual for English Freemasonry.

Every Grand Lodge has had to face a decision about uniformity in ritual, although, in the attitude of the United Grand Lodge of England, this tends to make a mountain out of a molehill. Brother Harry Carr, Secretary of Quatuor Coronati Lodge of Research, London, has written in a recent Lodge summons:

In a recent survey of Ritual 'workings' used by Lodges of Instruction, it was found that there were some eighteen 'named workings' in practice in the London area alone, and, in addition, no fewer than nine Lodges who claim to be using their 'own working', i.e., some twenty-seven different versions in London. There are many more in the Provinces, where every large centre seems to boast its own peculiar forms, e.g., York, Bristol, Exeter, Oxford, Humber, etc.

A survey of Freemasonry in Canada may not reveal this variety of "workings", but differences do exist, and these tend to add interest in Lodge visiting.

Among the English "workings" the influence of one became dominant in Canada; this was the Emulation Ritual as demonstrated in the Emulation Lodge of Improvement, founded in 1823 to teach and maintain the standard of ceremonies said to be those of the Lodge of Reconciliation. For more than a century the Emulation Lodge disapproved of a printed ritual but, in 1969, reversed this policy and decided upon publication of the Emulation Ritual, with Rubrics. The United Grand Lodge of England has never recognized any printed ritual as official.

In surveying the Canadian scene from East to West the intention is to relate the present "workings" to the backgrounds of the several Grand Lodges, to point to some differences in the non-esoteric work, and to ascertain that, notwithstanding some internal disturbances along the way, an essential harmony has emerged in the nine Grand Lodges and two District Grand Lodges which represent Craft Masonry in Canada.

These District Grand Lodges make for the first anomaly and suggest Newfoundland as a starting point.

## NEWFOUNDLAND

Newfoundland, heretofore, a self-governing Dominion, became a province of Canada in 1949, and its Craft Lodges continue, as before, to bear allegiance to the Grand Lodges of England or Scotland. District Grand Lodges of these Jurisdictions function in amity. The former numbers nineteen and the latter ten Lodges.

"The First Masonic Lodges in Newfoundland", an Association paper by M. W. the late R. V. Harris, tells of Lodges in the period 1746 to 1832, by which date all had ceased to exist. The privately printed "Freemasonry in Newfoundland", by K. C. Skuce, O.B.E., P.M., records revival of the Craft in 1848 under dispensation from the Provincial Grand Master in Nova Scotia. Upon direct petition to the United Grand Lodge of England, St. John's Lodge, No. 579, was granted a Charter dated June 5, 1850. This Lodge continues in being. The District Grand Lodge was created in 1870 and celebrated its Centennial in 1970. Marking the occasion, an informative history, entitled *God is Our Guide*, has been written by Bro. James R. Thoms.

The Grand Lodge of Scotland chartered Lodge Tasker, No. 454, in 1866. To mark its Centennial, a well-illustrated history was prepared by Wor. Bro. B. R. Taylor. Thus English and Scottish Freemasonry have recorded their past.

Lodges of the English Constitution adopted and use the Emulation Ritual, with two exceptions which practise the "Ancient York" working. Some variations and local modifications are in effect in the case of each working. Scottish Lodges had an early ritual known as the "Duncan", which was taught, as was the custom, by word of mouth; no copy is available. Changes in working made more than fifty years ago brought

the "Standard Ritual of Scottish Freemasonry" to the Scottish Lodges, and this is in general use among them.

John's Lodge carries on a tradition of saluting the Wardens, which prevailed in all the English Lodges until 1905. At that time also, although it was made in the position of certain furniture of the Lodge, to the present arrangement.

## NOVA SCOTIA

In 1733 Henry Price of Boston was appointed Provincial Grand Master of New England and "the dominions and territories thereunto belonging"; his jurisdiction was extended in the following year to all of North America. Price thereupon established a Provincial Grand Lodge and "The First Lodge" (now St. John's Lodge) in Boston.

Longley and Harris, in their *A Short History of Freemasonry in Nova Scotia*, tell of Price's activity in furthering Freemasonry. In 1738 he appointed Major Erasmus James Philipps as Provincial Grand Master of Nova Scotia, and the latter then founded what was "virtually a military lodge" at Annapolis Royal, where he was stationed with the garrison. Upon the founding of Halifax in 1749, Masons there desired a Lodge, and in due course Philipps granted a Warrant, which arrived in Halifax July 19, 1750 (now St. Andrew's Lodge, No. 1). In 1757 the recently formed "Antient" Grand Lodge chartered Lodges in Halifax and established a Provincial Grand Lodge. Thistle Lodge (now Keith No. 17) was chartered in 1827 by the Grand Lodge of Scotland, which later set up a Provincial Grand Lodge. The Scottish Lodges organized the Grand Lodge of Nova Scotia in 1866, which the English Lodges joined in 1869. One Lodge remained in allegiance to the United Grand Lodge of England.

The 1870 Constitution provided that

The work styled 'Ancient York Rite' is adopted by this Grand Lodge with permission to those lodges now working the English Lodge of Emulation work to continue that work so long as they shall desire to do so.

At Grand Lodge in 1906 the "Ancient York" work was exemplified, and this Rite, "as practised in the State of New York", was adopted, with permission to two particular Lodges "working the ritual of the Grand Lodges of England and Canada" to continue to do so. This "Ancient York" ritual was printed in 1947 as "The Authorized Work", which has been adopted by most of the Lodges.

## PRINCE EDWARD ISLAND

Prince Edward Island remained a self-governing colony until 1873, when it entered Confederation. Island Masons, included in the Nova Scotia jurisdiction, became detached when the Grand Lodge of Nova Scotia was formed in 1869, and, following a memorandum to the United



Grand Lodge of England, Adam Murray was appointed District Grand Master in 1870. One Scottish Lodge continued in Charlottetown. After 1873 the Island Lodges, having witnessed the formation of Grand Lodges in other Provinces, decided to follow the same course; the Grand Lodge of Prince Edward Island accordingly came into being in 1875.

An early resolution of the new Grand Lodge adopted the working of the Grand Lodge of New Brunswick, which was based on the Massachusetts ritual. This, however, was never implemented, and the Lodges continued to use a "cipher" ritual known as the "Webb Work", which was available from a New York publisher. One Lodge later used Lester's "Look to the East", which had practically the same wording spelled out in plain English, with the addition of some of the monitorial material. Actually the use of these printed aids was unofficial, and lip-service was given to the oral tradition of instruction.

The desire for uniform practice, officially recognized, was expressed from time to time, and in 1950 the recently-printed Nova Scotia ritual was recommended by the Board of General Purposes and adopted by Grand Lodge. An understanding with the Grand Lodge of Nova Scotia made this available. Early objection by some of the Lodges, however, led to reconsideration, and Grand Lodge finally decided in 1953 that the "Old Work" would be the official ritual, but provided that any Lodge wishing to use the Nova Scotia ritual might do so under dispensation from the Grand Master. Hence two versions of what is, in effect, the same working prevail.

## NEW BRUNSWICK

New Brunswick became a separate Colony in 1784 but remained Masonically under the jurisdiction of the Provincial Grand Lodge at Halifax, which was known as "The Worshipful Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons in the Province of Nova Scotia in North America and the Masonic Jurisdiction thereto belonging." (And they say that the present Ontario title is cumbersome !)

There were Masons in Military Lodges with British regiments after the capture of Fort Beauséjour, and Freemasonry was active also in the New England forces which participated in the occupation. These were transitory, however, and in 1783 the Loyalist Provincial Regiments on the Saint John River were disbanded. According to Dr. Thomas Walker, P.G.M., quoted from an article on New Brunswick Masonry,

The history of Freemasonry in New Brunswick may be said to have commenced the 7th of November 1783, when Jared Betts wrote from St. Ann's, Nova Scotia, now Fredericton, N.B., . . . to Joseph Peters, Secretary of Lodge No. 211, Halifax, to know if he could proceed under a warrant which he held (Irish) . . . The authority of this warrant was denied but a dispensation was actually issued from two warranted lodges, Nos. 155 and 211, then existing in

Halifax. . . . New Brunswick was made a separate province in 1784 and the first lodge instituted there, September 7th, 1784 was Hiram Lodge.<sup>1</sup>

The present Grand Lodge was formed in 1867 and has a ritual based on that used in Massachusetts. This is the so-called "Ancient York" work ("American"), which varies from the workings in Nova Scotia and Prince Edward Island only in slight details. A fully written "Master" ritual is retained by Grand Lodge, and for many years no transcription was permitted, the ritual being memorized for passing by word of mouth. In 1944, however, "The Ceremonies of Craft Masonry from Standard Authority" was put in print, with the words abbreviated to one letter.

The *three Maritime Provinces' workings* thus follow the American pattern. Lodge business is conducted in the Third Degree, and a section of this degree is dramatized. Labour is dispensed with or a call made to Refreshment before opening in one of the other degrees for some specific purpose. The Working Tools are not wholly identical with those in English practice, and Emblems include the Beehive, the Pot of Incense, the Anchor and Ark, the 47th Problem of Euclid, the Hour Glass and the Scythe. The Nova Scotia and New Brunswick rituals print the "Tyler's Oath", and that of New Brunswick details the preparation of candidates. They have separate Monitorial booklets, but Prince Edward Island uses the American "Sickel's" Monitor. Thus general uniformity exists in this area.

## QUEBEC

Freemasonry was brought to Quebec by the military lodges in the British Regiments which participated in the Siege and Capture of the City of Quebec in 1759. Subsequently a Provincial Grand Lodge was established under the authority of the Grand Lodge of England (Moderns). The full story has been told by R. W. Bro. A. J. B. Milborne in his book *Freemasonry in the Province of Quebec*. The first Provincial Grand Lodge lasted thirty-three years. In 1792 the Provincial Grand Lodge of Lower Canada was formed, and H.R.H. the Duke of Kent was appointed Provincial Grand Master by Warrant issued by the Grand Lodge of England (Ancients). It was an active body and Warrants were issued to constitute Lodges as far West as Detroit. In 1822, its jurisdiction was divided into two Provincial Grand Lodges, one for the District of Quebec and Three Rivers, the other for the District of Montreal and William Henry. These two grand bodies continued until 1855, when the Grand Lodge of Canada was formed. The present Grand Lodge of Quebec was established in 1869.

In an educational Bulletin (1950), V. W. Bro. R. J. Meekren suggested that Emulation working was introduced into Canada in 1825 by the Provincial Grand Lodge of Montreal and William Henry, through the instrumentality of the Provincial Grand Master, William McGillivray. The Ritual in use by Lodges under the Grand Lodge of Canada was

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1. Quoted from C.M.R.A. Paper # 32 (A. S. Robinson).

adopted by the Grand Lodge of Quebec, and revised in 1874. It was revised again in 1878, particularly in the material of the Lectures.

There are some exceptions in that certain Lodges use other than the official ritual, for specific reasons. Scottish Lodges joining the Grand Lodge of Quebec in 1881 were permitted to retain their Scottish working. Three Lodges in Montreal work in the French language, and one of these preserves some elements found in early French rituals. A few Lodges in the Eastern Townships close to the United States border use the "Ancient York" ritual, notably Golden Rule Lodge, No. 5, Stanstead (Chartered 1813). Stanstead brethren were earlier members of Lively Stone Lodge, No. 22, Vermont Registry.<sup>1</sup> Moreover, John Barney, a Vermont Mason who had been in Boston to learn the Craft lectures of Thomas Smith Webb, visited Quebec Lodges in that area to propagate American working.

## ONTARIO

In 1791 Upper Canada came into being, and a year later William Jarvis, Secretary of the Province, was appointed Provincial Grand Master of the new Provincial Grand Lodge (Ancients). The seat of government was at Newark, now Niagara-on-the-Lake, and the first Lodge warranted by Jarvis was Niagara, No. 2, which remains senior in the present roll of Lodges. Ancient St. John's Lodge, No. 3, warranted in 1795, followed and continues still as No. 3, at Kingston.

With the growth in population and expansion of Upper Canada the numbers of Masons increased, and the Grand Lodge of Ireland became represented by a group of Lodges. There were periods of activity, quiet, and contention. Stemming from the Irish Lodges a rival Grand Lodge of Canada was formed in 1855, to confound the Provincial Grand Lodge of Canada West. The latter proclaimed itself in 1857 as the "Ancient Grand Lodge of Canada", but in 1858 the whole issue was resolved by union of the two bodies, with the Grand Master of the former as the first ruler of the "Grand Lodge of Canada".<sup>1</sup>

A ritual based on the Emulation working is standard in Ontario, and the Grand Secretary's information is that the question of Ritual is not known ever to have been an issue. Transcript of a ritual found in a surveyor's notebook is said to have been similar to the working of the three degrees exemplified by R. W. Bro. William Badgley, Provincial Grand Master of Montreal and William Henry, to the Provincial Grand Lodge of Canada West in June 1851. The first Grand Master, William Mercer Wilson, is said to have favored a diversity of workings. The only known exception, however, to uniformity of ritual in Ontario is found in two London Lodges with Irish antecedents, which have permission to practice the Irish working.

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1. A. J. B. Milborne. *Freemasonry in the Province of Quebec*. p. 220.



## MANITOBA

The earliest Manitoba Lodges had their origin either in Ontario or Minnesota, the first warrant coming from the latter in 1863. Prince Rupert's Lodge, No. 240 (Canada) was formed in 1870, all the charter members being British soldiers of the Wolseley expedition at Fort Garry. The Grand Lodge of Manitoba dates from 1875, and its story is told in the history printed for the Golden Jubilee, *Freemasonry in Manitoba*, by William Douglas, P.G.M., for a copy of which I am indebted to the Grand Secretary.

Ritual in Manitoba was a source of much contention during the first decade of the Grand Lodge, and a major factor in a schism in 1878; this is outlined both by M. W. Bro. Douglas in his history and by Bro. D. M. Silverberg in Association Paper No. 96. The issue was between those who preferred the "The Canadian", as the Emulation ritual from Ontario came to be called, and those who favored the "Ancient York" (American) working. Agreement was reached finally in 1880, and both workings were approved. Of the three oldest Lodges, two began with the "Canadian" and one with the "Ancient York" working, and they still continue to do so.

An interesting sidelight is given by M. W. Dwight L. Smith, of Indiana, in his *Goodly Heritage*, wherein he mentions the similarity in workings in Indiana, Vermont, Minnesota, and the "American Work" Lodges of Manitoba. He traces the influence of John Barney, which still lingers in certain Quebec Lodges, through mid-western States where, after leaving Vermont, he gave instruction in the Webb lectures.<sup>1</sup>

The Douglas history indicates that adherence to the English practice of transacting business in the E.A. degree by the Lodges under Canadian jurisdiction was a cause of divided opinion. In 1885 the Board of General Purposes ruled that all Lodges must conduct business in the M.M. degree, but Lodges may now decide to do so in the E.A. degree, should they so wish. Use of the M.M. degree for this purpose stems from a Masonic convention at Washington, D.C. in 1842, which recommended that "the practice of transacting Masonic business in Lodges below the degree of Master Mason . . . should be discontinued."<sup>2</sup>

Some Manitoba changes in practice are noted:

1. Holding of Signs discarded in opening and closing ceremonies.
2. Substitution in reference to the Flag in final E.A. Charge to "Let me remind you of the duties you owe to Queen and Country and the rights and privileges secured to us as Citizens of Canada." (not in Canadian work).
3. Use of long form of W.T. in F.C. degree. (Ontario has long form).
4. Amendment of the Penalties.

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1. Geo. J. Bennett, compiled for John Ross Robertson. "The Grand Lodge of Canada in Ontario". (Osborne Sheppard).

1. Dwight L. Smith. *Goodly Heritage*. G. L. Indiana. 1968. Chapter 9.

2. Ibid.

## SASKATCHEWAN

The influence of the Grand Lodge of Canada (Ontario) continued to spread further westward to the area which became the Province of Saskatchewan in 1905. The oldest Lodge is Kinistino, which received its Warrant from the Grand Lodge of Canada in 1879, with the number 381. It joined the Grand Lodge of Manitoba in 1881 as No. 16, and in 1906, as the oldest Lodge in the new Province, it was requested to call a Convention to discuss the formation of a new Grand Lodge. That accomplished, Kinistino became No. 1 on the roll. Association Paper No. 36, by M. W. Bro. R. A. Tate, tells of expansion in Lodges and members. There were twenty-nine Lodges at work in 1906, of which all but two used the "Canadian" ritual; these two held to the "Ancient York" (American) working. Today there is said to be uniformity in ritual except for the two which continue to work "Ancient York".

## ALBERTA

The Grand Lodge of Alberta was formed in the same year that Alberta became a Province, 1905. Association Paper No. 29, by M. W. Bro. Sam Harris, gives a brief history to 1955. There were eighteen Lodges at the outset, sixteen chartered and two under dispensation from the Grand Lodge of Manitoba. Of these, twelve are said to have used the "Ancient York" ritual and the others the "Canadian" working. The Grand Secretary's information is that the "Ancient York" came with Masons from Nova Scotia, and that the Grand Lodge Constitution was based on that of Manitoba, which permitted the Lodges a choice of the two workings.

Examination of copies of the Rituals in use, which R. W. Bro. Rivers kindly sent to the writer, reveal interesting differences. "Canadian" Work, printed in 1945 was compared with "Ancient York" published in 1910 and that used by Edmonton Lodge No. 7. Differing passages are displayed in the V.S.L., and business is done in the M.M. degree. There is resemblance in the latter two to the working by the two Irish Lodges in Ontario.

To quote Bro. Harris, "There are two authorized "Rites" or "Workings" in Alberta, the Canadian Rite, about 60% and the York, or American Rite, about 40%".

## BRITISH COLUMBIA

The Grand Lodge of British Columbia was formed in 1871 by eight Lodges holding charters from the United Grand Lodge of England and five Lodges from the Grand Lodge of Scotland; these founder-Lodges were permitted to practise the workings which they had been using — the Emulation and the Scottish rituals. With expansion, other workings were introduced, and for many years there was considerable discussion

about the variety of workings and, no doubt also, about the variations from correct ritual.

"Cariboo Gold", the history of Cariboo Lodge, No. 4, (Paper No. 88. by V. W. Bro. J. T. Marshall), shows that in 1867 the Grand Lodge of Scotland granted a Warrant, No. 469. Most of the founder-members came from the U.S.A., and the Lodge leaned to American practice; the Scottish Grand Lodge was tolerant in the matter of ritual so long as the Ancient Landmarks were observed.

In the 1950 Proceedings of Grand Lodge there is a lengthy report of a Special Committee on Rituals, and it lists four main types of ritual and ceremonial used in the jurisdiction:

Canadian (Ontario) type	59 Lodges
English type	11 Lodges
New South Wales type	1 Lodge
American type	58 Lodges
	<hr/>
	129
	<hr/>

The report is almost a treatise on rituals, and one of the points emphasized is that

Several Lodges doing American work make use of Lester's 'Look to the East' — a book of no standing in the U.S.A. and roundly condemned by some Freemasons. We have been unable to find out who Lester was, whether he was a Freemason at all, and what jurisdiction practises the work he prints. However, like all 'spurious' rituals, the book contains many genuine elements, especially those culled from Monitors.

This is quoted in full because Lester was mentioned in P. E. I. A revised copy in the writer's possession shows that it was copyrighted in 1876 and 1904 by Dick & Fitzgerald, again in 1918 and 1927, and published by the Behrens Publishing Company, Danbury, Connecticut.

In 1955 the Grand Lodge authorized a Ritual entitled "The Canadian Working", and in 1962 a form of work called "The Ancient Ritual" was adopted for use by the Lodges practising the American Rite, its use being voluntary for Lodges existing before June 1, 1962. This ritual has some interesting features. There are ten appendices, covering details from alternate rituals which can be used in degree work; one details the various emblems of the M.M. degree, such as the Pot of Incense, the Beehive, the Anchor and Ark, and the Hourglass. There is also a list of words used in the Ritual, giving the correct phonetic pronunciation.

## REVIEW

Review shows that at the beginnings of Freemasonry in what is now Canada the rituals came from the Irish or early English Lodges and, in



some cases, via the American Colonies or States. In time, Emulation was introduced and, in the guise of "Canadian" spread across the country. The Ancient York work was practised in the Maritime Provinces, but it is also known in Quebec and West from Manitoba. Two Lodges in Ontario have the Irish working and three in Quebec the Scottish. Excluding the Maritimes, which are Ancient York territory, the Emulation based Canadian working predominates, with the exceptions noted.

As a result of undertaking the foregoing paper, the writer is now in possession of a number of rituals, histories, and other documents which have been of invaluable assistance in its preparation, and he takes this opportunity to thank the several Grand Secretaries, representatives of the Canadian Masonic Research Association, and others, for their co-operation. Recognition is made of material added by Brethren with personal acquaintance of Quebec and Maritime Provinces Masonry and of a contribution by Wor. Bro. George W. Baldwin of British Columbia, which came after the paper was written. This has been added as an Appendix.

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## APPENDIX "A"

### THE SEVERAL RITUALS IN BRITISH COLUMBIA

In British Columbia, there are now four recognized rituals, known as English (or Emulation), American (or Antient), Canadian and Australian. Their adoption in this Province reflects the forces that went into the creation of this part of the country.

The first lodge was Victoria Lodge, No. 1085, E.R., chartered by the United Grand Lodge of England, at Victoria, V.I., in 1860, and, of course, following the Emulation work.

The next lodge as Union Lodge, No. 1201, E.R., formed at New Westminster, then the capital of the mainland colony of British Columbia in 1862. It began with the Emulation working, but in 1877, the lodge unanimously resolved "to adopt the 'Scotch work'". By this was meant what has been more commonly and properly known as the American or Antient ritual. In some other provinces, it is erroneously called the "York rite."

Many of the newcomers to the colonies of Vancouver's Island and British Columbia at this time came north from California. They found the Masonic working of the two English lodges strange and unfamiliar. Consequently, they decided to form a lodge of their own in Victoria, and drew up a petition to the Grand Lodge of Washington Territory. This brought an immediate reaction from Victoria Lodge, which passed a resolution to the effect that only a British Grand Lodge could issue

a warrant for a masonic lodge in British territory. Naturally, they equated the word "British" with "English."

The applicants were at a loss as to what to do, other than to withdraw their petition to the Grand Lodge of Washington Territory. At this point, Dr. Israel Wood Powell, a Canadian from Montreal, and a member of a Scottish lodge there, recommended that the Americans apply to the Grand Lodge of Scotland for a warrant. At that time, the Grand Lodge of Scotland had not adopted a standard ritual, and any lodge could adopt any recognized form of ritual which its members preferred so long as it was not inconsistent with the principles of Freemasonry. Furthermore, a Scottish charter would be a charter from a British Grand Lodge, and thus the English brethren would have no basis of complaint. As a result of this advice, Vancouver Lodge, No. 421, S.C., was formed in Victoria, V.I., late in 1862.

After the formation of the Grand Lodge of British Columbia in 1871, the question of uniformity of ritual arose from time to time, but no one could agree upon which ritual the others would conform to, and nothing was ever done.

Following the construction of the Canadian Pacific Railway, the first lodges constituted by this Grand Lodge were formed at Kamloops and at Donald in 1886, and at Vancouver in 1888. Kamloops Lodge, No. 10, B.C.R., followed an Oxford ritual, but is now listed in all tables and reports as using the English work. Mountain Lodge, No. 11, B.C.R., at Donald, and Cascade Lodge, No. 12, B.C.R., at Vancouver, introduced the Canadian ritual, that is, a ritual from "Canada." This was the work that had been adopted about 1868 by the Grand Lodge of Canada.

The final ritual brought in to British Columbia, came with the formation of Lodge Southern Cross, No. 44, B.C.R., in 1906. This work was in fact the ritual adopted in New South Wales when a Grand Lodge was formed there. At that time, a committee took what it thought was the best of the English, Scottish and Irish rituals then used there, and formed what has been termed "an impressive and erudite ritual."

The founders of this lodge were principally Australians, many of whom had ended up in Vancouver after participating in the gold rush to the Klondyke. The reasons behind the granting of permission to them to use this ritual were in many respects similar to those which motivated the formation of the first American lodge, with a Scottish charter, in Victoria about 40 years earlier.

In later years, committees of Grand Lodge have standardized both the Canadian and the American rituals, and made them voluntary for existing lodges, and compulsory for newly-formed lodges choosing either of these rituals. British Columbia Freemasons today generally accept their variety of rituals, and feel that the Craft in this Province is richer as a result. No mention is ever made now of one uniform ritual.

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No. 100

# CANADIAN MASONIC RESEARCH ASSOCIATION

THE  
DEVELOPMENT OF THE RITUAL

Lecture by:

WOR. BRO. J. MOROSNICK  
Past Master of Menorah Lodge No. 167  
of The Grand Lodge of Manitoba

Prepared for delivery at Manitoba Lodges during 1970 - 1971 under the plan for the Annual "J. R. C. Evans" Memorial Lectures, and presented at the 49th Biennial Meeting of the Canadian Masonic Research Association at Montreal on February 19th, 1971.

# The Development of the Ritual

Worshipful Master & Brethren,

Most Worshipful Brother John R. C. Evans was Grand Master of the Grand Lodge of Manitoba in the year 1955. His name appears as such on my certificate. His sphere of influence was great, both as an educator and as a Mason. Having been the President of Brandon College for 31 years, he was known from coast to coast for his efforts and accomplishments in the field of education. As a Mason, his influence, by example and teaching was felt not only in this jurisdiction but also in neighbouring jurisdictions, to the East, to the West, and to the South. It is not surprising therefore, that in 1966 Most Worshipful Brother Donnelly suggested to the Grand Lodge Research and Education committee the setting up of the "J. R. C. Evans" Memorial Lecture series, after the pattern of the Prestonian Lectures in England, in commemoration of the valuable contributions of so great a Mason. By this series of lectures he will live not only in the hearts and minds of those who knew and loved him, but also in the minds of those Masons who have since been admitted into the Craft.

This, in some measure, follows the Judaic traditions of "Kaddish", where sons of the deceased, annually, on the anniversary of the passing of the parent, offer up a memorial prayer to the Most High. In this way they are remembered and achieve a little of immortality of the soul.

In keeping with the ideals and practices of Most Worshipful Brother Evans, I would like to present a little bit of Masonic education. It was his belief that the power of Freemasonry came from those Brethren who could appreciate the principles of the Craft and make it a part of themselves. In order to appreciate it, we must know more about it. Tonight, I hope to take you back in time, to the days when our ritual was being developed and trace it through its development to the form in which we know it today. Many people believe that our Craft has its origin in King Solomon's Temple and that our whole Masonic ritual comes down to us from those days. The art of building dates back to a period long before Solomon, but Freemasonry as we know it today is a purely Anglo-Saxon product. It developed in Britain out of the building trades and fraternities whose history goes back some 600 years. Believe me, Brethren, tonight I will not attempt to trace this year by year. Of course there were Masons before that time, but in the year 1356, there was a dispute between the "Mason - Hewers", the men who cut the stone, and the "Mason Layers and Setters", the men who did the actual building. As a result, "12 of the most skillful men of the trade", came before the Mayor and Aldermen at Guildhall in London and obtained official permission for the adoption of a simple code of trade regulations. It is from this point in history that we have some record of Masonic evolution, expansion, and changes in ritual practice.



The earliest evidence of ritual and ceremony is found in The Old Charges, about 130 versions of which have survived. The Old Charges were a list of rules and regulations for the government and behaviour for the individual workmen engaged on some Building Project. They dated from about 1390 through to the 18th century. Despite differences in detail, they all follow a broad pattern.

The Charges required a Mason to love God and Holy Church, to be loyal to his King and his Master and fellows, and to be faithful to the Craft and its regulations. The obligation at this stage was a solemn promise; there were no secrets or penalties and there was very little in the way of ceremony. There were two points in the Old Charges which should be mentioned: (1) They were designed with a strong bias in favour of the "Lords", i.e. employers: (2) All evidence points to the fact that there was no more than one ceremony, which was for the admission of fellows, men who had completed their apprenticeship and were now fully trained Craftsmen.

The first recorded mention of an Operative Lodge is in the records of Aitchison's Haven Lodge in 1598 and in the records of the Lodge of Edinburgh, dated 1599. It is interesting to note that within the London Mason's Company, in 1620, there existed a select group called the "Acception", whose function was to "make Masons", from which we derive "accepted Masons". The Acception had no powers of trade control. The records of the Lodge of Edinburgh provide us with a picture of the workings of an operative Lodge.

In England, the absence of records or minutes makes the tracing of the development hypothetical. The "Lodges" of this period at the building site where Masons were employed for years on end, on long term undertakings, such as castles and cathedrals, became a place where they took their meals, rested, and settled disputes — a kind of club room. In the course of time these Lodges changed their characteristics and acquired a new dimension. Some of the Old Charges contained an injunction that requires them to cherish an itinerant Mason, to give him shelter and work, if work was available, or failing that, to refresh him with money to the next Lodge. It seems that the club room had now become a hostel and labour bureau and perhaps a little more than that — by extending brotherly help. This shows that there was wide spread co-operation and a degree of permanency.

This is the background. When there was only one ceremony, that for admission as a Fellow Craft, it was a very simple one. There was no need for secret modes of recognition. When apprentices began to appear in Lodge, a Two Grade system evolved; a practical need for "words and signs" arose. After serving three years, the apprentice was introduced into the Lodge and entered into the records, along with a very brief ceremony. The first records of such ceremonies dates back to 1598 and 1599 onwards at Edinburgh. In other localities, the term of apprenticeship varied, but in general it was seven years. After serving his

apprenticeship the entered apprentice was required to serve another seven years before being made a Fellow Craft. From 1637 onwards, contemporary writings show that the existence of "the Mason Word" was well known to the general non-Masonic public. Its purpose was sadly misunderstood. Masons in some places were believed to have been gifted with second sight, practicing witchcraft and in league with the Devil himself. It appears that many Masons did nothing to dispel or correct this impression, probably revelling in their special status.

There exists a group of documents referred to as the Edinburgh Register House Group of Texts dated from 1696 which gives us a starting point from which we can observe the variations and expansion in ritual. The Text is divided into two parts: (1) Some Questions That Masons Put To Those Who Have Ye Word Before They Will Acknowledge Them. (2) The Form of Giving The Mason Word. The second portion is the earliest description of the actual procedure for two ceremonies, for entered apprentices and "Master Masons or Fellow Craft". The E.A. Candidate was required to kneel and "after a great many ceremonies to frighten him" he took up the Bible and repeated the oath as follows: "By God Himself and you shall answer to God when you stand nak'd before Him at the Great Day, you shall not reveal any part of what you shall hear or see at this time, whither by word nor write nor put it in wryte at any time not draw it with the point of a sword, or any other instrument upon the snow or sand, nor shall you speak of it but with an entered Mason, so help you God".

Note that this is the earliest version of our "indite" mark, print, carve, engrave, etc." The obligation contained no penalty clause. That appeared at a later stage in the proceedings.

The candidate was then "removed" out of the company with the youngest "Mason", who after a certain amount of horseplay, instructed him in the "due guard"; i.e. the signs, postures and "words of his entrie", which include details of the penalty, with an appropriate sign. After this partial "entrusting", the candidate returned to the Lodge room, made a "ridiculous bow" and the sign, repeated "the words of entrie" and gave the sign again. "The Word" was whispered all around the Lodge, from man to man, "beginning at the youngest" until it reached the Master, who then gave the Word to the new E.A. This was the completion of the "entrusting", by a kind of rotational whisper.

The senior grade, i.e. the F.C. or Master Ceremony began with the retirement of all E.A.'s from the Lodge room. The candidate on his knees, repeated the former oath and was taken out of the room by the youngest Master as in the former Degree. The signs and words are not mentioned but the posture is described in one of the test questions. "Five Points of Fellowship", with details, — "hand to hand, etc".

The final portion of the ceremony is comprised of "Questions that Masons Use, etc". There are 15 questions and answers for the E.A., with

two more for the "M.M. or F.C.". The heading indicates that they were test questions and one of them explicitly provides two answers, one of which was to be given if non-Masons were present. Some of the questions formed the educational or instructional portion of the ceremony. One of the questions — "Where was the first Lodge?" brought the answer, "In the porch of Solomon's Temple". Here, we have the first and faintest hint of Masonic Symbolism.

The Edinburgh Texts are evidence of Scottish practices only. The earliest evidence of non-Scottish practice began to appear in the next 30 years, which was a period of accelerated changes. In the early 18th century we find a charge that embodies several phrases of the modern day obligation. The text also mentions penalties — "head cut off and ye body to be buried in ye sea mark". There are references to Hiram (without hint of a legend), Jacob's Ladder, the "length of your cable" and the meaning of the pillar names. This is all evidence of gradual expansion in ritual practice.

Throughout the whole series of Texts from 1696 to the late 1700's, despite very substantial changes and expansions there runs a thread of basic material, a kind of nucleus of ritual practice, that was common to England, Scotland and Ireland. It is extraordinary that such a degree of uniformity could have been achieved before the existence of a Grand Lodge and without the help of an overall authority. The only explanation that could be offered is the compulsory mobility of the Masons in search of employment.

Up to around the year 1710 there is no evidence of more than two Degrees. From 1620 in the London "Acception" and from 1634 in the Lodge of Edinburgh, there is evidence of the admission of non-operatives; i.e. Honorary Members. This process accelerated rapidly towards the end of the 17th century. The Lodges began to acquire the character of social clubs with mildly benevolent aims, still practicing the traditional ceremonies which were modified in some instances for the admission of non-operatives. It was at the end of this era of transition that the first Grand Lodge was formed in 1717. Their initial objectives were very modest. It is doubtful that they had the idea of forming a Grand Lodge of England, as there were only three London Lodges and one Westminster Lodge involved in this union. The next stage of the evolution of the ritual was the advent of the Third Degree. It is not known where the idea started but the documentary evidence relating to the subject begins in 1711 — six years before the formation of the Grand Lodge. Therefore it is impossible to imagine that the Grand Lodge had anything to do with it. This appears in a unique text called the "Trinity College, Dublin Manuscript" — dated February, 1711. It is not the recorded procedure of the Lodge, but resembles more the incomplete notes, from memory, of an account of Lodge procedure. This is the earliest known M.S. to record three classes of Masons, each with its own secrets. The earliest evidence of three degrees being worked comes from, surprisingly



enough, not a Lodge, but from the minutes of a London Society of Gentlemen, who were lovers of music and architecture. The Society was founded in 1725 by eight Freemasons. One of their rules was "that no person be admitted a visitor unless he be a Freemason". From the minutes of one of their meetings, it is learned that they conferred the Third Degree on one, Charles Cotton, Esq. They heard from Grand Lodge about this, but they ignored the letter. The opening minutes of Lodge Greenock Kilwinning No. 12, dated December 27, 1728, almost 250 years ago specify three separate grades and three separate ceremonies with a separate fee for each. There were present, operatives and non-operatives, indicating that the ceremonies were the same for both. The Minutes quote that there were Master Masons present. Therefore, there must have been three degrees before this. We may never know where the three degree system started. Prichard, in "Masonry Dissected" published in 1730, presents his material in question and answer form. His exposure contained only one obligation and no mention of an oath for the F.C. or M.M. degree, but the E.A. oath included three lots of penalties. The F.C. degree was almost entirely new and dealt largely with the significance of the letter G (for geometry), which was a subject of major importance in the Old Charges. There were questions on the Winding Stairs and the Middle Chamber. The E.A. degree had a two-pillar theme and the F.C. degree only one. The new Fellow Craft received a Sign, Token and Word but there is no mention of the preparation of the candidate or of an obligation. It is possible that the candidate repeated his former oath, but there is no mention of it.

The Third Degree had no obligation but contained a very detailed legend of "the Death of our Master Hiram". This legend was not new, nor was the theme or the ceremony new. It was simply the old Second Degree moved up into third place and somewhat expanded in the details of the Hiramic Legend. This had been achieved by the splitting of the original E.A. ceremony into two degrees, the E.A. and F.C. and the addition of new material (Middle Chamber, letter G. etc.) to the F.C. portion. The Hiramic Legend divides into two parts — the first can be summarized in three words — "faithful unto death". The sequel deals with the secrets lost with the untimely death of H.A. and the attempts to recover them or to provide a substitute. Although there was no evidence of any individual or organized body devising a new Second degree, this is exactly what happened. We do not know who was responsible or why it happened.

A little book that appeared in print in 1735 called "The Pocket Companion", published in London by W. Smith, contains a reprint of Anderson's 1723 Book of Constitutions. When this book was reprinted in Ireland it was adopted by the Grand Lodge of Ireland for the use of the Brethren. I mention it here because it contains a passage that is familiar to all of us here.

"The greatest Monarchs in all ages as well as of Asia, and Africa as of Europe, have been encouragers of the Royal Art; and many of them

have presided as Grand Masters over the Masons in their respective territories, not thinking it any lessening to their Imperial Dignitaries to level themselves with their brethren in Masonry and to act as they did".

From 1730 to 1760 there is no evidence of further development in Craft ritual. A great deal must have been happening because a new Grand Lodge had been formed in 1751 — the "Antients", who attached a great deal of importance to the Royal Arch, which began to appear in 1740.

William Preston, who came to London in 1760, had a great influence on Masonic Ritual. By his own admission he did not introduce anything new; but rather, compiled and embellished the Charges and Lectures that were already being used. His influence is carried on in the work of the present day.

The degrees of Craft Masonry all owe their origin to the operative grades, but the Installation Ceremony is purely speculative. The ceremony as described in 1723, contains a great deal of our present wording. It wasn't until 1827, over 100 years later, that the Grand Master authorized a standard version, which with a few expansions and re arrangements is the same ceremony as outlined by Preston. In 1813, there occurred the union of the two rival Grand Lodges, the Moderns and the Antients, after about three years of intensive work on combining the best features of the ritual of both workings. The basic pattern of our work today follows the ritual and procedure established at the union.

The 150 or so years since that time has been a period of stabilization. Nevertheless, changes are taking place. One example is the change in our own wording in the obligation regarding the penalties, showing that Masonic Ritual is not an archaeological fossil but a living thing that flourishes according to its environment and the needs of the times. At the time of the Union of the Grand Lodges a Lodge of Reconciliation was set up, consisting of 9 members of each Grand Lodge for the purpose of securing uniformity. Dr. Hemming, a member of this Lodge, seems to have been mainly responsible for the revising and rewording of the modern ritual.

The "Charge After Initiation", a fine and impressive piece of ritual, is the oldest of all the Charges and Addresses, yet this is one that has changed least in the intervening 235 years since it was first published — and we do not know its author. It first appeared in print in Smith's "Pocket Companion" in 1735.

The "Charge After Passing" and "The Charge After Raising" appear to be the work of William Preston, that great 18th century ritualist. The wording of these have been changed a little, probably by Dr. Hemming and the Lodge of Reconciliation. In Preston's "Illustrations of Masonry", published in 1772, we find the prayer used at the present day just after the candidate's entrance into the Lodge in the First Degree. We also

find here the three questions which the candidate is asked by the Master just prior to being obligated. These have undergone very little change in the intervening years.

The Charity Lecture is one of the most impressive in our ritual. It is one which we would expect to trace right back to the earliest days of the Craft. Such is not the case, however, and we find very few traces of this subject matter before the final settling of the ritual by the Lodge of Reconciliation.

Up to about the year 1800, we find the candidate after having taken his obligation and been entrusted with the secrets, was then taken out of the Lodge room and those things restored to him which he had been divested of before entering the Lodge. He was then placed in the North-West part of the Lodge to give thanks and in the North-East part of the Lodge to be invested with the apron, after which he was given the address on the apron. Also in this degree, we find the question and answer:

M — Why were you deprived of all Metals ?

A — That I should bring nothing offensive or defensive into the Lodge

M — Give me the third reason, brother

A — As I was poor and penniless when I was made a Mason, it informed that I should assist all poor and penniless brethren as far as lay in my power.

The earliest publication which contains anything similar to our modern N.E. Angle Lecture is the second edition of "Browne's Master Key" published in 1802. This includes the simile of the Foundation stone as well as the claim on the candidate's charity. Browne does not lay claim to being the author of any of the portions of ritual in his book, so that the most we can say is that the lecture was just taking shape before the union of the two Grand Lodges in 1813 and that the address as we have it now is the work of the Lodge of Reconciliation.

I would like to present a picture of the Lodge at labour in the latter half of the 18th century. I have outlined, somewhat sketchily, a portion of the proceedings, but to obtain a more realistic setting, I cannot ignore the age-old custom of proposing toasts.

Picture, if you will, for a few minutes, the atmosphere of an old 18th century tavern or inn, where Lodge meetings were usually held in those days, and the Brethren clad in the garb of that era. They all sat at a table, according to their degree or seniority, and wine or punch was placed before them. The J.W. sat in the South, and S.W. in the West and the Master in the East. The Lodge was opened, the Ancient Charges were read and they had the toast to the King and the Craft.

The Lecture in the First Degree was comprised of six sections with a toast after each section accompanied by music and song. After repeating the obligation, they drank a toast to "the heart that conceals and



the tongue that never reveals". At the end of the E.A. Lecture, the Brethren sing a song, the last verse of which is —

"then join hand in hand, together firm stand  
let's be merry and put a bright face on  
what mortal can boast,  
so noble a toast  
as a free and accepted Mason".

Remember, Brethren, that by this time they have had, well, at least eight toasts with either wine or punch; there are six toasts to the E.A. Lecture and a toast to the King and Craft, as previously mentioned, and a toast to the heart that conceals, etc., so by this time I would imagine that they were in rather good spirits.

There is a note that accompanies this song, that says, "While this song is singing, they all stand round the table and all join in the chorus, jumping violently with their feet on the floor and shaking their hands up and down, linked together, keeping exact time with both". From this description and from observing some of the Brethren during the singing of Auld Lange Syne, it doesn't take too much stretch of the imagination to wonder if this is not the forerunner of the J.W.'s toast at the refreshment hour. The Brethren in those days, had an advantage over us in following the custom of multiple toasts. They didn't have to worry about breathalyzer tests; — and the horses probably knew their own way home. I would like to point out that our Brethren of the 18th century had the happy faculty of combining symbolism with practicality, as evidenced by their definition of the length of the Cable-Tow. The Cable-Tow of an E.A. is 15 inches, i.e. from the tip of the tongue to the centre of the heart, where Freemasonry lies. The Cable-Tow of F.C. is 3 miles in length, so that if a F.C. is that distance from his Lodge, he is not culpable on account of non-attendance — nor if he be sick or in prison.

I would like to say a few words about the language of the ritual. The beauty of the language comes from its old fashioned style, so different from our present day journalistic methods of expression, its unusual words and the beauty and aptness of its images and metaphors. The style is somewhat reminiscent of the Bible and of Shakespeare. It is essentially oratorical in character and to be really effective the Addresses and Lectures should be delivered deliberately and impressively, with special attention being paid to the rhythm of the sentence. The language of the ritual shows strongly the influence of John Milton and Samuel Johnson, especially Johnson. From this fact, it can be surmised that the ritual was written, probably in stages, during the middle and end of the 18th and beginning of the 19th centuries, long before the days of radio and television and when oratory and personal communication were considered an art.

Samuel Johnson's claim to fame comes not from his writing, but from his oratory. Boswell, who wrote Johnson's biography, faithfully

recorded his conversations and spoken opinions. One can easily imagine Samuel Johnson, this gross, fat man, with his pimply face, wheezing in his armchair in the "Cheese and Cheshire Inn" just off Fleet Street, rolling out to his circle of admirers, in his deep and sonorous voice, "Let Prudence direct you, Temperance chasten you, Fortitude support you, and Justice be the guide of all your actions". Today, we like to call a spade a spade, and not an agricultural implement. But in certain circumstances, especially in public speaking, the use of longer words or several words, can be effective and add dignity and superiority to the sentence, eg. how much more impressive it is to say, "Let me beg of you to observe", than to say, "Look here". To some, perhaps, the language of the ritual may seem old fashioned and cumbersome, but when delivered with dignity and deliberation, I believe it becomes alive and impressive.

Dr. Hemming and his Brethren in the Lodge of Reconciliation did excellent work which, with very slight changes, has withstood the test of time.

I have mentioned the formation of the original Grand Lodge in 1717, the rival Grand Lodge founded in 1751, calling themselves the "Antients", the union of the two Grand Lodges in 1813, and the formation of the Lodge of Reconciliation. One year after the Lodge of Reconciliation completed its work, Stability Lodge of Instruction was formed to teach the forms and ceremonies as laid down by the Lodge of Reconciliation, three members of which became members of Stability Lodge of Instruction. It would seem at this point, that everything was progressing in fine order. However, in 1823, six years later, another Lodge of Instruction was formed. They also claimed to teach the forms and ritual laid down by the Lodge of Reconciliation. They called themselves the Emulation Lodge of Improvement. As no notes were allowed to be taken at the Lodge of Reconciliation, it is not surprising that differences appeared in their workings, but they agreed on essentials. The Emulation work is widely used in England and in overseas Lodges of the English Constitution. Even now, there are differences in the wording between the Grand Lodges of different Jurisdictions.

The Lodges of Upper Canada (Ontario) were mostly under the Grand Lodge of England. They became a Provincial Grand Lodge in 1792 and a Sovereign Grand Lodge in 1857. Emulation work was apparently used here.

Old Northern Light Lodge in the Red River Settlement in Manitoba, which obtained its Charter from the Grand Lodge of Minnesota in 1864 had a brief existence. The first Lodge in Manitoba was Prince Rupert's Lodge No. 1 under dispensation of the Grand Lodge of Canada in Ontario in 1870. They naturally used their working. Similarly, Lisgar Lodge No. 2 followed the same pattern. Thus, the Canadian Work, which is basically Emulation Working came into Western Canada and spread throughout the Prairie Provinces as the Grand Lodge of Manitoba expanded. Therefore, we trace our work from the Lodge of Reconciliation

in 1813 - 1816, through Emulation Lodge of Improvement in 1823, to Provincial Grand Lodge in Upper Canada under Grand Lodge of England, then by the Grand Lodge of Canada in Ontario, then to Prince Rupert's Lodge out through Western Canada.

This, Brethren, brings us right up to our present day ritual. If i have in some small way contributed to your better understanding of our beloved Craft, I feel that I have made a very small contribution in the tradition of M.W. Brother J. R. C. Evans and this lecture has served its purpose.

Thank you.

REFERENCE: M.W. Bro. H. B. Donnelly,  
600 Years of Craft Ritual — Bro. H. Carr  
Bro. N. B. Spencer (N.Z.)  
Bro. Spencely Walker (N.Z.)

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No. 101

# CANADIAN MASONIC RESEARCH ASSOCIATION

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M.D., L.M., C.C.

PIONEER PHYSICIAN AND FREEMASON  
OF THE WEST



O. P. Thomas, P.D.D.G.M.  
Alberta

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# Edward Ainslie Braithwaite, M.D., L.M., C.C.

When contemplating the history of Western Canada, one of the features that seem to stand out so definitely is the accomplishments that have been achieved as the result of the efforts and initiative of certain individuals. This brief history is based on the life of one of the outstanding pioneers of the West, particularly, Alberta, Dr. Edward Ainslie Braithwaite.

## I THE EARLY WEST

A little over three hundred years ago, King Charles II granted a charter to a group of men interested in the fur trade. The articles of incorporation were drawn up on April 18, 1670, and the charter was granted on May 2, 1670. It was entitled "An Incorporation of Prince Rupert, Duke of Albemarle, Earl of Craven . . . into one body politique by the name of Governours and Adventurers trading into Hudson Baye." When this company was given its charter, in addition to getting the right to trade into this country, they agreed to endeavour to find the North-West Passage, and also to discover as much as possible the nature of the country which was included in the original Charter. One of the things that is noted, in the first eighty-four years of the Hudson Bay Company, there was only one man who struck out into the interior. Each year the Governor of the Company in the Bay received an annual instruction from London: "choose out from among our Servants such as are best qualified with Strength of Body and the Country Language, to travel and to penetrate the country . . . For their encouragement we shall plentifully reward them." It is doubtful whether any servant of the Company would have been encouraged to venture into this unknown land, unless a threat to their trading volume had not entered into the picture. The French had been sending traders and Couer de Bois out for many years, from New France. These hardy men had gone to the Indians and done their trading with them directly. The Hudson Bay Company, on the other hand, had established forts or "Factories", usually at the mouths of the rivers which emptied into Hudson Bay. They encouraged the Indians to bring their furs to them. Now, however, the opposition were going to the Indians and encouraging them to trade nearer their homes. This made great inroads in the volume of trade with the Hudson Bay Company. So, in an attempt to remedy the situation, and, at the same time, follow the instructions from the Head Office in London, Henry Kelsey set forth in 1690 to see what lay beyond the margin of the Hudson Bay, and to encourage the Indians there to come down to the Bay to trade. After travelling through the timber country in which there were many rivers and lakes, he came, at last, to look upon the seemingly limitless plain land dotted with innumerable shaggy animals, the Bison, or "Buffalo" of the vast prairie land which form a large part of the present Canada.



Thus, as the result of this man's work the Great Prairie Land of Western Canada became known.

After the second decade of the 18th century the Hudson Bay Company was finding more of its trade threatened with the opposition of the French traders, who had followed in the footsteps of La Verendrye, in 1731. Eventually they had built forts inland to get the trade from the Indians. During the period from 1754 to 1774 they had sent inland sixty expeditions. In 1754, Anthony Henday went across the prairies by way of the Carrot River as far as they could paddle, then across to near where is now Saskatoon, and on across the South Saskatchewan River, on towards the North Saskatchewan, then beside it to the Battle River, and thence along the Battle River to strike mostly west until some miles west of what is now Innisfail. Here he beheld the Shining Mountains, which we now call the Rocky Mountains. Before this he had been received by the Blood Indians, a branch of the Blackfoot Confederacy, with whom the Hudson Bay Company traders wanted to do business. Here, he found that these Indians used horses for transportation and scorned the use of the canoe. When Henday tried to interest them in coming down to the Hudson Bay, by canoe, with their furs, they refused the suggestion. So, again, one man contributed much to the opening up of this country. As a result of the work of Kelsey, and also the intrusion of the "carpet-bagger" traders from the St. Lawrence River area; and, now, by the information Henday was able to give to the Company, trading posts were established in more and more areas of the West. Cumberland House was built by the Hudson Bay Company on the Saskatchewan River in 1774. There had been other smaller posts by the opposition traders. Individuals like Samuel Hearne spent a great deal of time and suffered many privations so that more could be known of this country, particularly the Arctic area. Alexander Mackenzie, after many trials and disappointments, showed how it was possible to get across the Rocky Mountains, and to the Pacific Coast by an inland route. Simon Fraser in following the river named after him, showed another route to the Pacific, and was the fore-runner of the great railway routes we have over this rugged terrain. Of course, even these results could not have been obtained if it had not been for the painstaking work of another individual who showed a short route to the Columbia River and the Pacific, but who above all made accurate and detailed maps of this vast country, David Thompson. From these works the fur trading companies established centres of trade and, later, of population throughout this seemingly boundless land.

Another individual who had a tremendous influence on the economic condition of this unknown country was Lord Selkirk. When he saw the condition in which crofters had been placed, in his home land of Scotland, as a result of the Enclosures and the Industrial Revolution, he could visualize these industrious farmers on the plains of the West, seeding and reaping great harvests and being able to live their lives in the independent way that they had always desired. Against a great deal

of criticism within his own Directors and that of the fur traders both with the Hudson Bay Company and the North West Trading Company he persevered and the Red River Colony came about. This, of course, opened new economic opportunities in the West, as well as causing a change in the conditions of life among these people. While these individuals had led to the country becoming known and later, being settled, a great change took place in the way the population who had been here before lived. To add to the troubles, across the boundary to the South, a great expansion was taking place as the theory of Manifest Destiny was applied. The attitudes of traders and settlers below the 49th parallel and to the north of it were quite different. Whiskey traders made their way into the prairies of what is now Alberta. They caused considerable trouble to the traders who had been here for such a long time. They attempted to denude the prairies of the buffalo for their own benefit. At the same time, they supplied a great deal of liquor to the Indians and when they had tried to degrade them in this way, used this as an excuse to attempt to exterminate them. The attitude of many of these nefarious traders was that "the only good Indian is a dead one". From this attitude, the massacre near where Fort Walsh was afterward located took place. This was probably the main cause of the coming into being of the North West Mounted Police. When this Force was organized it was largely because of the excellent choice of leaders that they were not only able to establish law and order, but to make the Indians feel that they had someone who would help them in their troubles. Troubles, they had, of course, because of the influx of white people into the prairie country, with the resultant decimation of their main source of food, the buffalo, and the fur-bearing animals being pushed farther back when these new people started to farm the land. It is rather difficult to single out all the leaders who helped so much in this work, but men like Commissioner French, Assistant Commissioner J. F. Macleod, Inspector W. D. Jarvis are a few. It was into this country that Edward Ainslie Braithwaite came, from England, when a young man, and it was in this country that he remained and dedicated his life.

## II THE "MOUNTIE"

Edward Ainslie Braithwaite was born in Alne, Yorkshire, into a somewhat typical clergyman's family of those Victorian days. One member of the family won fame as a military leader, another became a canon in the Anglican Church, another became a professional man — a well-known doctor in Western Canada — and — yes — there was a "black sheep" in the family who went to the United States when he grew up. Edward Ainslie Braithwaite was born on February 16, 1862. His father, Reverend William Braithwaite was an Anglican clergyman. His mother, Laura Elizabeth, nee Pipou, had been born in St. Helier, Island of Jersey, Channel Islands. When he was eleven years of age, his father died, in Yorkshire. His mother lived until 1916, when she died in Winchester, Hants., England. His brother, Sir Walter Braithwaite predeceased him, after becoming a high ranking officer in the British Army.

Edward was educated at King's College, Bruton, Somerset, at Victoria College of Jersey and at the United Services College at Westward Ho School in Bideford, Devonshire, where he shared a study with Rudyard Kipling. After this he went on into the study of medicine at King's College Hospital, London, England. For reasons of health he was not able to complete his work there. It was thought that he would be in better health in a drier climate. So we find him in the year 1884, coming to Canada, and enlisting in the North-West Mounted Police, in Winnipeg, with the regimental number 1025. He was sent to Headquarters at Regina. Here, he was drilled as any other recruit, and, when his time came, he did the dishes the same as the rest. Breakages were not too frequent, though, as they were made of tin he used to remark. He was on fatigue duty, helping to rivet the bridge that connected Government House with the Barracks.

In September, 1884, he was made an Acting Hospital Sergeant, and in December of this year he was confirmed in this rank. In March, 1885, the Senior Sergeant told him he was sending him in Medical Charge of Commissioner A. G. Irvine's Column in the historical trek from Regina to Prince Albert, during the Riel Rebellion. Dr. Braithwaite recalled the event:

"I was neither competent or qualified. Col. Irvine replied 'Then I must send another doctor'. There were only about twelve doctors in the N.W. Territories, and I knew the only man he could get was a man who never drew a sober breath if he could help it. I thought, 'What a man to leave my comrades to,' so I said, 'If you will trust me, I will go out and do my best.' So I went.

"On the journey up from Regina to Prince Albert I had twenty-two men snow blind and one frozen from the knees down. I placed his feet in a hose bucket full of water and covered him with a horse blanket in the sleigh. His legs were saved he lost all his toes on both feet. The snow-blinded men were treated with tea leaves. At Humboldt, there was only one house. I took my cripples to it. Just as I got there I heard a voice say, 'You can't go in there, that is for the Commissioner.'

"I replied, 'This is for the Hospital.'

"A voice called out, 'You are quite right Braithwaite, Carruthers (his man) pitch every tent.'"

The next morning they were told that they had to cross at Clark's crossing, where half breeds had dug a lot of concealed rifle pits, and it would be very dangerous. They started out and as they went along courier after courier came to them telling them to go to Prince Albert, where there were about 3,000 people. He goes on, in his reminiscences:

"After we had gone eight or ten miles we turned off and went to Prince Albert, where we were received by bonfires and cheers. We rested there one day. On the way up, we camped after dark, had breakfast, and waited for daylight to see we had not left anything. We lost one rifle on our way up."



They left Prince Albert for Fort Carleton the next day, with about two hundred volunteers. Arriving at Carleton his sleigh nearly upset at the gates. Whilst standing there, a man came up and asked him if he was the hospital sergeant. When he replied that he was, he was directed to the guard room, where his improvised hospital was, over the main gate. It is interesting to note in J. P. Turner's "The North-West Mounted Police" he has this to say:

"The wounded men, two of whom were beyond aid other than to make them as comfortable as possible, required immediate attention, and S/Sgt. E. A. Braithwaite improvised a hospital in an upper room above the main gate. Orders were given to pack as many stores as possible in the sleighs, the balance to be destroyed. Beds of hay were made in other sleighs for the wounded."

A number of years ago, Dr. Braithwaite recalled that he had had to pull his instruments in a sleigh on the trip from Regina to Fort Carleton. He also had the following recollections of those days:

"The men from Duck Lake (fight) had just arrived when we got there, eight wounded men. I never had my clothes off for three days and nights. On the third day it was decided to evacuate Carleton. Whilst getting ready, in taking the hay out of the mattresses, some got too near the stove and set the place on fire. In carrying Corporal Gilchrist out, I had the feet, Sgt. Major Dan the head and shoulders. Dan gave a warning shout and in pulling me out, jerked, and the leg came out of its setting. It was set again when we got to Prince Albert.

"One man had been shot in the ribs and could not get out of bed. I told him, 'Get out or get burnt.'

"When we got to Prince Albert, it was found to be a round 'trade' bullet that, luckily, had run round the rib."

On the trip to Prince Albert they had quite a difficult journey, because of the transportation of the wounded and the hill leading to Prince Albert. They remained in this centre for about three weeks, when they were sent to Hudson's Bay Crossing to bring in some wounded. From here he went to Batoche at the time the last battle was being fought. He arrived for about the last half hour of the fighting. After placing the wounded on a steamer to be taken to the Base Hospital, which was located where Saskatoon is now, he saw Riel, accompanied by an interpreter, and was told it was Riel's cook. After going back to Hudson's Bay Crossing and Fort Carleton, he was ordered back to Regina. On the way, near Touchwood, one of the horses went lame and they had to substitute an ox. At Qu'Appelle they got a replacement for the horse, and, once again, started for Regina. They noticed a large number of Indians, and thinking, at first, that they were going for horses, were not too happy when they found that they were not going for horses but were on the warpath. They had to go very cautiously. Upon his arrival at Regina he found there were about 500 there, instead of the 19 he had left. Among his anecdotes of that time he told of a time when the men got "rambunctious" and he was continually having to repair

their injuries after these fights in the barracks. He put one on charge and the man got three months in jail. When S/Sgt. Braithwaite was ordered to go to Wood Mountain and Lethbridge he found that his Head Teamster was the same person he had caused to be incarcerated. While he wondered at first what might happen, he found this man to be the most loyal assistant he could have had, and their friendship continued as long as they both lived. His remark following this is worth repeating:

"This was the spirit of the N.W.M. Police. No matter how tough a man was, he was decent at heart."

On his return to Regina he was sent to Maple Creek, as Doctor Haultain was off on his honeymoon. After three months he was returned to Regina where he was put in Medical Charge of the Flying Patrol (K Division). After a time at Lethbridge, in 1886, Dr. Mewburn arrived as the Coal Company Doctor. S/Sgt. Braithwaite had been serving in Lethbridge at this time. K Division was transferred from Battleford to Fort Macleod and he was stationed there, during which time he was the victim of typhoid fever, when an epidemic struck the station. In 1887, he was transferred to Fort Saskatchewan, northeast of Edmonton. As far as Edmonton, they were a full Division:

"... to take part in the Queen's Jubilee. We camped below the Big House which was the Hudson Bay Factor's dwelling. On Sunday, we were marched to the English Church for Service. . . .

"The next day was the Jubilee. I was appointed Officer Commanding Orderly. My own trooper was taken from me and I got a horse that would not go in the ranks, when the firing started my 'beautiful' steed bolted. After almost a half a mile I got him back. Major Griesbach called out to me,

"'Look out you will kill someone, (not me) with that horse.'

"When they gave three cheers for the Queen he tried it again but I had him in hand.

"He (Griesbach) started off, (to fire a 21 gun salute) and suddenly stopped to speak to some ladies. I shot past him like I was racing. Finally we arrived at the camp, the old Hudson's Bay Fort. The Veterinary Sergeant came up to ask me how I liked my mount. I answered him in the language of the day and said I would never ride him again.

"No!' he said, 'I would not if I was you. He killed a man in Calgary.'"

While stationed here the duties they were called upon to perform took place over a large territory. On one occasion they had to go to Grouard, on Lesser Slave Lake, about three hundred miles north west of Fort Saskatchewan, to bring in two prisoners. An Indian woman had become insane, and, according to Indian rules she had to be killed by her husband and son. They went by team to Athabasca, about a hundred miles. From here they were pulled in boats up the rivers to the Lesser Slave Lake. This lake is about 90 miles long, and is subject to very violent storms. One of these almost cost them their lives. In addition to this hazard, they were stranded one night on a sandbar, on their return. Thus, the difficulties of duty in this area can be seen.

While he was stationed at Fort Saskatchewan he used to ride into Edmonton every other day, attending patients in an office that he had in the Queen's Hotel. While serving in the N.W.M.P. he continued his medical studies at the Manitoba Medical College, which was affiliated with the University of Manitoba. He was admitted to the degree of Doctor of Medicine, by the University of Manitoba, in 1890.

### III CIVILIAN PRACTITIONER

Braithwaite took his discharge from the N.W.M.P. on May 6, 1892, with the rank of Staff Sergeant and came to live in Edmonton, where he went into practice as a Physician and Surgeon. He was appointed acting surgeon to attend to the personnel of the North West Mounted Police detachment at Edmonton. He was made the Health Officer of the Town of Edmonton, and, later, the City of Edmonton, in 1892. He was also a Coroner for the North West Territories at Edmonton, and, upon the formation of the Province of Alberta in 1905, he continued in this capacity, becoming the Chief Coroner and Medical Inspector for the Province of Alberta, in 1932. He retired from this office a year before his death, in 1948. His record of nearly fifty-two years as a coroner is unequalled in Canada. He presided at more than eight thousand inquests. The office of coroner and medical inspector has always been a highly responsible one, and, in the early days, with long trips in the most inclement of weather, as well as the dangers of poor roads and the possibility of becoming lost, a highly hazardous one. This can be realized more if you take into consideration the poor conditions for travel in the large area to the north of Edmonton. It is due in a large measure to the indefatigable work of Dr. Braithwaite that this important branch of medical supervision was established so soundly in the Province of Alberta.

While he was a contract doctor with the N.W.M.P. from his retirement from active service, he was appointed full Honorary Surgeon in the Royal North West Mounted Police with all the rights of that Office, in September, 1911. He served with the N.W.M.P., the R.N.W.M.P. and the R.C.M.P. for almost forty-eight years, having been awarded the Long Service Medal in 1927. His association with the R.C.M.P. extended for a period of 65 years.

In 1892 he entered into private practice in Edmonton. It is interesting to note that among the many patients that he had in this city, the first native-born (that is, born in Alberta) Grand Master of the Grand Lodge of Alberta, A.F. & A.M., first saw the light of day with the assistance of Dr. Braithwaite. When this boy grew up he was Master of Edmonton Lodge No. 7, G.R.A., and had the pleasure and honour of presenting Dr. Braithwaite with his 50-Year Jewel. In the early days, with Dr. Whitelaw, who later became the Health Officer for the City of Edmonton when he took over from Dr. Braithwaite, and Dr. Blais, who later became a Senator from Alberta, he used to go to St. Albert, where the first hospital was opened. There was no hospital in Edmonton, itself, for sometime. When the General Hospital was opened in Edmonton he had



the first patient who was admitted to it. When the rush to the Klondike took place many started out from Edmonton to go there. As the result of this a railway was started to go from Edmonton to the Pacific by way of the Yukon. It was called the Edmonton, Yukon and Pacific. When they started to build it from Strathcona to Edmonton he was appointed Medical Officer. At the time that the Canadian Northern Railway built into Edmonton, in 1905, they decided to buy the E.Y. & P. so as to make a quicker route to Calgary for their passenger service. At the same time, they appointed Dr. Braithwaite as their Medical Officer in Edmonton and he continued in this work until about the time of the First Great War. He was made the first Commissioner of the St. John's Ambulance for the Province. While he had been a coroner for the N.W. Territories in 1896 and had been appointed coroner for the Province of Alberta, in 1932 he was made Chief Coroner for the Province, as well as Medical Inspector of Hospitals. Because of his work in the medical field, and his interest in the Dominion Medical Council he was chosen to represent Alberta on this Council. He was active in the Canadian Medical Association, being the President for a term. He enlisted in the Canadian Army Medical Corps at the beginning of the First Great War but was injured shortly afterwards and resumed his practice in Edmonton. During this War period he made it a policy of his not to accept any fees from the family of any enlisted man who came to him for medical services, if this man was overseas.

In 1892 Dr. Braithwaite married Jennie E. Anderson, daughter of an Edmonton old-timer, T. A. Anderson, on November 30th. Unfortunately she died in 1914. When the Royal Alexandria Hospital was opened in Edmonton as the City Hospital, many of the furnishings for one of the wards were made by Mrs. Braithwaite. He re-married on June 2, 1915, Ruth Somersall of Viking, Alberta. She survived him, and retired after his death to British Columbia. While his chief interest was Medicine, with the R.C.M.P. running a close second, he took a little interest in politics, being a Conservative, and he was very interested in the Anglican Church, particularly All Saints Cathedral. His work in this regard was seen in the activity he took in this Cathedral. In 1895 he helped lay the foundation of a cathedral on the very site of the church in which his funeral service was held. In Masonry he became one of the chief craftsmen, in several branches of the work.

In tribute to his services in the R.N.W.M.P. and in Medicine he was awarded the King's Jubilee Medal in 1935.

#### IV FREEMASON

He had a long and distinguished career in Freemasonry. When he arrived in Edmonton the only Lodge was Edmonton Lodge No. 53, G.R.M. Freemasonry in Edmonton had had a rather hesitant beginning. Saskatchewan Lodge No. 17 under the Grand Lodge of Manitoba, which took in all the area that is now Manitoba, Saskatchewan and Alberta, had

been started before the Riel Rebellion. As the result of this Rebellion and the unsettled conditions around Edmonton they had had to surrender their Charter. When things became more settled, and a steady growth started to take place in Edmonton, another Lodge was formed and is in existence to the present time. This was Edmonton Lodge No. 53, G.R.M. In January, 1897, another Lodge was formed on the south bank of the North Saskatchewan River, in Strathcona, a town that had sprung up as the result of the Canadian Pacific Railway running trains into it. This Lodge was also under the Grand Lodge of Manitoba and with the assistance of the members of Edmonton Lodge No. 53 became Acacia Lodge No. 66 under the Grand Lodge of Manitoba. It was into Edmonton Lodge No. 53, G.R.M. that Edward Ainslie Braithwaite was initiated on May 19th, 1893, passed on July 7, 1893 and received his Third Degree on September 1, 1893. The interest that he showed in Freemasonry in those days abided with him as long as he lived. He was made Master of Edmonton Lodge No. 53, G.R.M. for the year 1898. In 1899 he was the Grand Steward of the Grand Lodge of Manitoba and was elected Grand Registrar in 1900. In 1901 he was elected Grand Senior Warden, Deputy Grand Master in 1902, and Grand Master in 1903. He affiliated with Northern Light Lodge No. 10 in Winnipeg, on November 15, 1906, from Edmonton Lodge No. 7, G.R.A.

When the Grand Lodge of Alberta was formed in 1905, the year Alberta became a Province, he was the Senior Grand Master of the Grand Lodge of Alberta. He also took an active interest in Scottish Rite Freemasonry. He had become a member of the Scottish Rite in the Valley of Winnipeg previous to 1904. In 1904 he was a charter member, and the first Thrice Puissant Master of the Lodge of Perfection of the Valley of Edmonton. He was also a charter member of the Mizpah Chapter of the Rose Croix in 1907. In addition to this he was instrumental in the formation of the Alberta Consistory and was the first Commander-in-Chief, in 1910. For his outstanding service to the Scottish Rite he was coroneted 33° Honorary Inspector-General at Winnipeg in 1911. He was elected to Active Membership in the Supreme Council at Hamilton in 1918 and on October 25, 1917 was appointed Illustrious Deputy for the Province of Alberta. He held this office until 1945, when he retired because of ill health. At this time he was retired to Past Active Rank. When he passed away, in 1949, he was the oldest member of the Supreme Council for the Dominion of Canada. He was also a member of Al Azhar Temple of the A.A.O.N.M.S.

The message Most Worshipful Brother Edward Ainslie Braithwaite gave to the Grand Lodge of Manitoba at the Grand Session in 1904 is just as timely to-day as it was then:

"... We find with every rising sun fresh evidence of settlement and of growth; mercantile and financial interests are striving to keep pace with the heavy demand, and the material as well as the spiritual forces in our beloved West are taxed to the utmost of their endeavor. What shall Masonry do for the betterment of the West in this, its

magnificent opportunity? Shall not the influence of the members of our Order be for the everlasting good till thousands rise with one accord to sing its praise? . . ."

## V "A FRIEND WHOSE HEART WAS GOOD"

On December 7, 1949, M. Worshipful Brother Dr. Edward Ainslie Braithwaite passed to the Grand Lodge Above, after a long illness, and in spite of the kind ministrations of his beloved wife. The funeral service was held on Saturday, December 10, 1949, at All Saints Cathedral. The Very Reverend A. M. Trendell, Dean of Edmonton, officiated and interment followed in the family plot in the Edmonton Cemetery. There was a large attendance of his Masonic Brethren and a guard of honour was also formed by members of the R.C.M.P., as well as by members of the Masonic Order. Dean Trendell paid a special tribute to his memory, stating that "Doctor Braithwaite made a great and outstanding contribution to the history of Western Canada." His widow survived him, and after living for sometime in Vancouver, is now in Winnipeg.

When we look back over the life of this gentleman and Mason we are struck by the fact that he was truly the personification of brotherly love, relief and truth. In his duty he was meticulous, sympathetic and had a warm sense of humour. An incident comes to the mind of the writer as told by the late Medical Officer for the C.N.R. in Edmonton, Dr. Alexander. One Sunday afternoon a passenger train arrived in Edmonton during the day. On this train was a person who had been taken ill. One of the employees of the railway went to the Medical Officer's office to get some help. In this office was a list of the different Medical Officers who had held that position in Edmonton. The employee thought it was a list for emergency calls. At the top of the list was Dr. E. A. Braithwaite. He got the telephone number and called. He did not know that the doctor was over 85 years of age and had long since retired from that work. However, when he called, Dr. Braithwaite called a taxi and went to the station where he ministered to the sick person. In the present way of carrying on the practice of medicine, when everyone is sent to the Emergency Ward, this example of attachment to duty is almost astonishing. Such was the way Dr. Braithwaite carried on his duties.

In the field of law and order in the new West his life was exemplary. Yet, there was always the feeling that the "velvet scabbard held a sword of steel." To-day, when we look at the vast organization of the Hospitals in Alberta, at the wonderful progress that has been made and is being made in Medicine, we can get a little glimpse of the problems he had to meet in helping to get these fields organized in such a vast country with so much change that came about in its settlement. It was the whole-hearted effort that he put into improving these things that his real worth is seen. There were times when he was quite well-off with worldly goods, but his habit of helping any one who could bring a plausible story cost him much of this. The encouragement he brought to the ill, and the sympathy to the sorrowing will never be forgotten by those who knew him well.



While any movement that was for the good of his neighbours or the country as a whole would always demand his attention and assistance. Such you will find in the Order of St. John's Ambulance, the Canadian Medical Association, and, above all in Freemasonry, particularly in Western Canada. As Kelsey, the individualist brought a knowledge of the Prairies, Henday, a knowledge of the Mountains in the West, Hearne, a knowledge of the Arctic Regions, Mackenzie, Fraser and Thompson a knowledge of the routes by which the West were opened, Lord Selkirk a knowledge of the value of this land to our economy, so it is true that Dr. Braithwaite brought a knowledge of materialistic Medicine and spiritualistic Masonry to this West. He was an individual to whom the West, and particularly Alberta is indebted. We, of the present generation, and those who come after are the richer for Dr. Braithwaite's unselfish service. It can be truly said, with the Supreme Council:

"He was a friend whose heart was good,  
Who walked with men and understood;  
His was the voice that spoke to cheer,  
And fell like music on the ear.  
His was a hand that asked no fee  
For friendliness or kindness done.  
And now that he has journeyed on,  
His is a fame that never ends;  
He leaves behind uncounted friends."

No. 102

# CANADIAN MASONIC RESEARCH ASSOCIATION

THE MASONIC PREMIERS  
OF ONTARIO

1867 - 1971



By

J. LAWRENCE RUNNALLS

Past President C.M.R.A.

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# The Masonic Premiers of Ontario

In more than a century since Confederation, Ontario has had eighteen Premiers. The complete list is shown in Appendix I. Thirteen of these men are, or were known to have been, Freemasons. The five who were not are the first three, John Sandfield Macdonald, Edward Blake and Sir Oliver Mowat, the sixth, Sir James P. Whitney, and the seventeenth, John P. Robarts. The first Premier was a staunch Roman Catholic who had had many years on the Canadian political scene.

## ARTHUR STURGIS HARDY

The fourth Premier, Arthur Sturgis Hardy, was the first to become a Mason. A native of Brantford, he was born on December 14, 1837, at Mount Pleasant, a suburb of the City, the son of Russell and Juliette Hardy. His secondary education was obtained at Rockwood Academy near Guelph and on matriculation he read law at Brantford and Toronto. In 1865, he was called to the bar and was appointed a Queen's Counsel in 1876. He set up a legal practice in Brantford and soon became solicitor for his home city. In 1875, he was named a Bencher of the Law Society of Upper Canada. For twenty-six years, from 1873 to 1899, he represented the County of Brant in the Ontario Legislature. Four years after his election, he was named Provincial Secretary in the cabinet of Sir Oliver Mowat. He moved to the office of Commissioner of Crown Lands in 1889 and on the retirement of Mowat in 1896, he became Premier of the Province. He coupled this position with the portfolio of Attorney General. Under his Premiership the Board of Health for Ontario and the Bureau of Mines were established. He also created the Department of Fisheries and assured that the beds of lakes and streams would be kept government property. His government set aside the lands now known as Algonquin Park as a nature preserve for the people of Ontario. During his short term as Premier which ended on October 17, 1899, great improvements were made in municipal law.

Ill health forced his retirement. He was then appointed Clerk of the Surrogate Court which position he retained until his death which occurred on June 13, 1901.

In 1870, he married Mary, daughter of Hon. J. J. and Mrs. Morrison of Toronto and to them were born three sons and a daughter.

Bro. Hardy was initiated on November 23, 1866, in Doric Lodge, No. 121, Brantford, and retained his membership for the remainder of his life.



## SIR GEORGE WILLIAM ROSS

Hardy was followed as Premier by George William Ross of Strathroy whose Premiership was the last of a long line of Liberal office holders. Ross was born near Nairn in Middlesex County, on September 18, 1841, the son of James Ross and Ellen McKinnon, who had migrated from the Scottish Highlands and were staunch Presbyterians. His education led him into the teaching field. After matriculation at Albert College, Belleville, he entered the Toronto Normal School, where he graduated with a first class teaching certificate. Shortly, he became Inspector of Model Schools for Lambton County. He then branched out into law, obtaining his L.L.B. in 1883 and was called to the bar in 1887.

His first foray into politics was in the Federal House where he represented Middlesex from 1872 to 1883. In the latter year he switched to the provincial field where he immediately became Minister of Education in the Mowat government. On the retirement of Hardy in 1899, he became Premier. His overwhelming defeat in 1905 ended thirty-four years of Liberal rule in Ontario. After the defeat of his government, he remained two years as the leader of the opposition. He was then called to the Senate where he served as Liberal leader from 1910 until his death on March 7, 1914.

George Ross was three times married, first to Christine Campbell, in 1862, secondly in 1875 to Catherine Boston and in 1907 to Margaret Peel.

Many honours came his way. In 1896, he was elected a Fellow of the Royal Society of Canada and in 1910 was knighted. Five universities conferred honorary L.L.D.'s upon him. They were: St. Andrew's in 1888, University of Toronto in 1894, Victoria in 1897, McMaster in 1902 and Queen's in 1903.

As Minister of Education or as Premier, he brought about great changes. Among these were: the establishment of kindergartens as an integral part of the school system, the admission of women to the universities, extension of a provincial system of free libraries, establishment of the faculty of Medicine at the University of Toronto, establishment of a school of pedagogy, institution of a provincial museum, establishment of continuation school classes and the federation of several colleges into the University of Toronto.

All historical records indicate that he was an outstanding public speaker and in addition was the author of numerous books. Among them the outstanding ones were: *The Life and Times of Alexander Mackenzie* (1892); *The School System of Ontario* (1896); *Getting Into Parliament and After* (1913) and *The Senate of Canada* (1914). At various times he operated the following periodicals: *The Strathroy Age*, *The Huron Expositor* and *The Ontario Teacher*.

Besides being a Presbyterian, he had strong feelings on the temperance question. In 1879, he became head of the Sons of Temperance for North America. Two years earlier, he founded the Temperance Colonization Company. In 1885, he was elected President of the Temperance and General Life Insurance Company.

He was initiated in Beaver Lodge, No. 83, Strathroy, on August 5, 1872 and retained his membership throughout the remainder of his life.

At the time of his death in 1914, the Toronto Globe in an editorial had this to say:

"The man was more than a common man. He had something besides his great gift of eloquence which all acknowledged. He must have been honest and honourable to be capable of holding friendships for a lifetime."

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### SIR WILLIAM HOWARD HEARST

The second Conservative Premier (following Sir James P. Whitney on October 2, 1914) was William Howard Hearst. He was born on a farm at Arran, Bruce County, on February 5, 1864, the son of William Hearst and Margaret McFadden, pioneers of that county. After matriculation at Collingwood Collegiate, he attended Osgoode Hall and was called to the bar in 1888. He then set up a law practice in Sault Ste. Marie in partnership with John McKay, who later became a judge. He became quite famous for his handling of both civil and criminal cases. In local affairs he became a trustee on the high school board and President of the Board of Trade. He was a faithful member of the Methodist Church and served on its several committees and where, too, he was Superintendent of the Sunday School for 25 years. When he took up residence in Toronto, he joined Sherbourne Street Church where he once again became active in the local church affairs.

In 1894, he was an unsuccessful candidate for the Ontario Legislature for Algoma. Four years later, he again became a candidate and was successful. He held this seat for eleven years. In 1911, he was appointed Minister of Land, Forests and Mines in the Whitney administration. After the death of Whitney in 1914, he stepped into the Premier's office.

During the five years he was Premier, World War I was fought and he did much to further the war effort. For this he was knighted in 1917 receiving the K.C.M.G.

As an ardent temperance worker and advocate, he succeeded in passing the Ontario Temperance Act in an endeavour to aid the war effort. He arranged for votes for women in the Province and organized the Workmen's Compensation Board. His government gave support to cadet training in secondary schools.

On his retirement from politics in 1919, he again entered the legal profession, this time in Toronto in partnership with his son. In 1891, he married Isobel Jane Duncan to which union were born two sons and a daughter.

Among his many honours, he was awarded an L.L.D. by the University of Toronto in 1915 and the Town of Hearst in Northern Ontario was named in his honour. In 1920, he was appointed by the Imperial Government to the International Joint Waterways Commission where he gave good service for twenty years. His death took place in Toronto on September 29, 1941.

Of all the Ontario Premiers, Bro. William Hearst had perhaps the most impressive Masonic record. He was initiated on March 12, 1889 in Keystone Lodge, No. 412, Sault Ste. Marie. Two years later in 1891, he was the Worshipful Master. The following year he was elected D.D.G.M. for Algoma District. While residing in Toronto, he became a charter member of Grey Lodge, No. 589, in 1921. He was also a member of Algonquin Chapter No. 102, of the Royal Arch. In his obituary in the Grand Lodge Proceeding (1942), it was said of him "He was a good citizen, an honourable man, and praise higher than that is difficult to bestow".

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### ERNEST CHARLES DRURY

War is always an unsettling affair and Ontario was not passed by in this regard. Farmers' organizations, the main group being the United Farmers of Ontario, and labour groups became so well in favour that they led the polls in 1919 and were called upon to form a government. Ernest Charles Drury, who was Secretary of the U.F.O., was asked to be Premier. He did not hold a seat but was able to contest the County of Halton and was successful.

Ernest Drury was born on a farm at Crown Hill near Barrie on January 22, 1878, the son of Charles Drury and Marion Varley. His father had been a politician before him having been Minister of Agriculture in Mowat's government. After matriculation from Barrie Collegiate, Ernest entered Ontario Agricultural College and obtained his B.S.A. degree in 1910. His first move into the political field came in 1917 when he was an unsuccessful candidate for Member of Parliament.

The four year government of his United Farmers of Ontario had a stormy existence due in large part to the inexperience of his cabinet and members. However, great accomplishments were recorded. Under his regime, the first Department of Welfare was set up; allowances for widows and children and standard adoption procedures were put into practice. A minimum wage scale was established for women. The Ontario Department of Highways was made a part of government. A Royal Commission



was set up resulting in the establishment of the University of Western Ontario at London and the agricultural schools at Kemptville and Ridgetown were started. A generous grant was given by the government which speeded up the discovery of insulin by Dr. Banting and Charles Best.

The famous "\$100 coal scuttle scandal" helped to unseat him. In fact, the scuttle was one returned from storage by an aide and when it was polished up at no cost it became famous. It is said that government expenditures rose from \$9,000,000 in 1919 to \$35,000,000 in 1923.

On retirement from politics, he returned to his farm at Crown Hill. In 1934, he was appointed Sheriff for Simcoe County (his father also had held this position) and coupled with this the office of Local Registrar of the Supreme Court for Simcoe County. He became quite an author of note, writing: *Forts of Folly* in 1931, *All for a Beaver Hat* in 1959, and his autobiography in 1961, called *Premier Farmer, The Memoirs of E. C. Drury*.

Ernest Drury married Ella Partridge of Crown Hill and two sons and two daughters were born to the union.

He was a faithful member of the United Church of Canada. He was forced to relinquish his public positions in 1960 because of ill health and he died on February 18, 1968.

He was initiated on November 11, 1920, in Corinthian Lodge, No. 96, Barrie, and remained a member until his death.

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### GEORGE HOWARD FERGUSON

George Howard Ferguson was a cabinet minister in the Hearst government before the United Farmers Took over in 1919. When Hearst retired from the leadership of his party, Ferguson was elected to succeed him. So after the election in 1923, he took over the Premiership from Drury, once more establishing a Conservative government.

George Ferguson was born on June 18, 1870, at Kemptville, the son of Charles Frederick Ferguson and Elizabeth Wallace Bell. His father had represented North Leeds and Grenville in the House of Commons from 1873 to 1896. George was educated at the Kemptville schools, the University of Toronto where he graduated in 1891, and at Osgoode Hall, after which he was called to the bar in 1894. He was named a King's Counsel in 1908. He practised law in Kemptville before he became a full-time politician.

Before entering politics as an M.L.A. for Grenville in 1905, he had spent six years in municipal affairs as a councillor and reeve of Kemptville. From 1914 to 1919 he was Minister of Lands, Forests and Mines. (The author remembers him well visiting the Gore Bay Continuation School in 1918 while he was electioneering. He was very perturbed when the students did not rise when he entered the room.)

One of his first acts as Premier in 1923 was to investigate the Treasury Department of the Province. As a result, the former Minister, Hon. Peter Smith, and his deputy were jailed for irregularities. He demanded that the English language, only, be used in the schools of Ontario. As he found that the Ontario Temperance Act could not be enforced, he brought in an amendment liberalizing the liquor traffic. Legislation for the Education Department set up township school areas.

He was honoured with the degree of L.L.D. and D.C.L. He was named a member of the Board of Governors of the University of Toronto and became the Chancellor of the University of Western Ontario. He belonged to the Anglican Church, and besides being a member of the Masonic Order, he was a member of the I.O.O.F., the I.O.F., and the L.O.L. In business he became President of the Crown Life Insurance Company and was a Director of the Toronto and General Trusts Company, the Brazilian Traction, Light, Heat and Power Company, the Western Insurance Company and the British American Insurance Company.

He married Ella Cumming of Burlington, Quebec, in 1896. He passed away in Toronto on February 21, 1946, and was buried from St. Paul's Anglican Church with Canon H. J. Cody presiding.

On October 2, 1895, he was initiated in Mount Zion Lodge, No. 28, Kemptville and remained a member during his lifetime.

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### GEORGE STEWART HENRY

Ontario's tenth Premier, George Stewart Henry, was a native of the Toronto area. having been born in King Township on July 16, 1871, the son of William Henry and Louise Stewart. He was educated at Toronto schools and Upper Canada College. He attended Ontario Agricultural College, Guelph, and graduated with the degree of B.S.A. He then entered the University of Toronto graduating with a B.A. in 1896 and a L.L.B. in 1897. He had an impressive record in civic matters in York Township and the County of York. He was on the township council for many years and served as Reeve from 1907 to 1910. He was on the York County Council from 1903 to 1909, the latter year as Warden of the County. In 1913, he was elected to represent East York in the Ontario Legislature and was re-elected until 1937. In 1923, he was appointed Minister of Public Works and Highways under the Ferguson government. On the retirement of Ferguson in 1930, he became Premier. For a short time in 1934, he carried to portfolio of Education in addition to that of the Premier. His government was defeated by the Liberals under M. F. Hepburn in 1934 but he remained as leader of the opposition for three years more.

He married Anna Keitha Pickett, the daughter of the Rev. T. W. Pickett. Two sons and a daughter were born.

In 1931, he was honoured by the University of Toronto when he had the degree of L.L.D. conferred upon him.

Bro. Henry was initiated in York Lodge, No. 156, Toronto, on May 20, 1904. He became Worshipful Master for 1914, and was appointed a Grand Steward in 1925. He became a charter member of Cathedral Lodge, No. 643, Toronto. He also became a charter member of John Ross Robertson Lodge, No. 545, Toronto, Todmorden Lodge, No. 647 and Scarborough Lodge, No. 653, of Toronto and Scarborough. In 1954, he was presented with the Jubilee Medal. He was a Royal Arch Mason, being a member of York Chapter, No. 62, Toronto.

His death occurred on September 2, 1958.

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### MICHAEL FREDERICK HEPBURN

The great depression was at its height in 1934 when Michael Frederick Hepburn became Ontario's eleventh Premier ending eleven years of Conservative rule.

Michael Hepburn was born at St. Thomas on August 12, 1896, the son of William Hepburn and Margaret Fulton. He chose banking as a career and took a position in the St. Thomas Branch of the Canadian Bank of Commerce. He left that position to serve in the Royal Air Force in World War I, but an automobile accident led to his discharge in 1918. He then became engaged in dairying and onion farming near St. Thomas. He became interested in the United Farmers of Ontario and was their Secretary from 1919 to 1923, (the period when E. C. Drury was Premier). He entered Canadian politics in 1926 when he was elected as a Liberal in West Elgin. In 1934, he contested the leadership of his party in Ontario and was successful. At the following election, his party was successful at the polls and he became Premier, at age 37, the youngest Premier to date. For eight years, until 1942, he held this position. As Premier he made great changes to attempt to bring about prosperity in the Province. He did away with Chorley Park as the residence of the Lieutenant Governor. He cancelled Quebec power contracts. He opposed the C.I.O. Unions in Ontario, even going so far as to send in troops to Oshawa to break up a strike there. During his term of office he continually feuded with the Liberal Prime Minister of Canada, W. L. Mackenzie King. When he gave up the Premiership he returned to his farm, as he said, "to listen to the grass grow." His death occurred on January 5, 1953.

He married Eva Maxine Burton, was a member of the United Church of Canada, the Knights of Pythias and the Loyal Order of the Moose as well as being a Freemason.

On April 21, 1927, he was initiated in St. David's Lodge, No. 302, St. Thomas and retained his membership throughout his life.



## GORDON DANIEL CONANT

With the sudden retirement of Michael Hepburn from the Premiership on October 21, 1942, he was succeeded by his Attorney General, Gordon Daniel Conant. This was just a caretaker position as he relinquished it in seven months time, on May 18, 1943.

Gordon Conant was a native of Oshawa having been born there on January 11, 1885, the son of Thomas Conant, of U.E. Loyalist descent, and Margaret Gifford. After graduation from Oshawa schools, he attended University of Toronto, graduating in 1905 with a B.A. degree. He read law with Hartley Dewart to obtain his L.L.B. and was called to the bar in 1912. He was appointed a King's Counsel in 1933. For three years, 1934 to 1937, he was Crown Attorney for Ontario County.

Gordon Conant was always civic minded. For twenty seven years beginning in 1907 he was secretary of the South Ontario Liberal Association. He entered the local political scene early in his career, first as Reeve of Oshawa, 1914-1915, and Mayor 1916-1917. He was an active Rotarian, serving his club as President for the year 1929-1930. He was a member of the United Church.

He married Verna R. Smith, daughter of the Hon. E. D. Smith and Mrs. Smith of Winona. To the union were born two sons.

In 1937, he successfully contested the provincial seat for Ontario South. He was immediately made Attorney General which portfolio he held continuously until he stepped up to the Premiership. On his resignation seven months later, he was appointed Master of the Supreme Court of Ontario. His death occurred on January 2, 1953, and he was interred in the Oshawa Mausoleum.

Apparently he took very little interest in the Masonic Order although he became a member of Cedar Lodge, No. 270, Oshawa, on June 25, 1912. He ceased being a member on June 23, 1936, the only Masonic Premier not a member at the time of his death.

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## HARRY CORWIN NIXON

On October 30, 1942, the Ontario Liberals held a leadership convention and Harry C. Nixon was the successful candidate. He did not take over the reins of government until the following May 18, thereby becoming the Province's thirteenth Premier. Unfortunately this was of short duration, barely three months, because at the ensuing election the Conservative party won the majority of seats. The Liberal government resigned on August 17, 1943, making it the shortest tenure in the history of the Province.

Harry Corwin Nixon was born near St. George on April 1, 1891, the son of Henry Robert Nixon and Margaret Gage, successful farmers of

the district. After completing school at St. George and Brantford, he entered Ontario Agricultural College at Guelph and in due course graduated with a B.S.A. degree. He then returned to help operate his home farm which had been in the family for almost a century. On October 28, 1914, he married Alice A. Jackson, daughter of Mr. and Mrs. William Jackson of Guelph. To the couple were born four children. Jackson C. became a pilot in World War 2 and lost his life while on a bombing mission over Germany. Robert Fletcher became a secondary school teacher but after teaching for a few years he too, returned to his home farm and to follow in his father's footsteps in the political field where he became leader of the Liberal party. He became a Mason in 1955, joining St. George Lodge, No. 243, St. George. The daughters are Margaret, wife of D. Farrell, and Kathryn, who became Mrs. R. B. Forbes. The family have been faithful members of the United Church of Canada.

Harry Nixon entered politics in the provincial field in 1919 when he won election as a member of the United Farmers of Ontario. Under Premier Drury, he became Provincial Secretary and Registrar. He lost these positions in 1923 when this government was turned out of office. He held his seat, however, as he did continuously until his death, although he changed his party affiliation to Progressive and finally to Liberal.

In 1934, under Premier Hepburn, he again became Provincial Secretary. Eight years later he temporarily resigned his post when he and the Premier differed on the policy toward Prime Minister W. L. Mackenzie King. Party stalwarts brought a temporary peace between the two men. However, it came to the surface again when D. G. Conant was named to succeed Hepburn as Premier. Nixon continued with the portfolio of Provincial Secretary.

Harry Nixon was initiated in St. George Lodge, No. 243, St. George, on April 10, 1919, and he retained his membership until his death.

On October 22, 1961, while driving home from morning service at St. George United Church, he suffered a heart attack and died before aid could be summoned. Although active in politics for 42 years, he could not be considered a gentleman farmer, insisting always in doing as much as possible of the farm work. At a testimonial dinner when he was aged 70, and shortly before he died, he said, "I have no regrets. I have had a good life. I have made friends and have had a wonderful chance to be of service to the people of my constituency and Province." John Wintermeyer, who became leader of the party, said of him, "Mr. Nixon was a man among men. He combined the extraordinary qualities of loyalty, honesty and humility in a manner that won him the respect of everyone who knew him."

## GEORGE ALEXANDER DREW

An election in August 1943 turned out the Liberals and they were displaced by the Conservatives which were led by George Alexander Drew, who took office on August 17, 1943. He held office for five years, retiring on October 19, 1948 to become leader of the Federal Conservative Party.

George Drew was born in Guelph on May 7, 1894, the son of John J. Drew and Annie I. S. Gibbs. He was a grandson of the late George A. Drew, M.P., a member of the first parliament after confederation and later senior judge of the County Court of Wellington. He received his secondary education at Upper Canada College and then entered the University of Toronto and Osgoode Hall. He read law with C. L. Dunbar, K.C., of Guelph, and was called to the bar in 1920. He then set up law practice in Guelph, where he was active until 1926 when he was appointed Assistant Master of the Supreme Court of Ontario. In 1929, he became Master of this court. For three years, 1931-1934, he was Chairman of the Ontario Securities Commission.

During his residence in Guelph he took an active part in civic affairs, becoming alderman for the city 1922-1924 and mayor in 1925, the youngest such in Canada.

He was twice married, first to Florenza d'Arneiro Johnson, daughter of Edward Johnson of musical fame, and Mrs. Johnson, and secondly to Mrs. George McCullough, widow of the publisher of *The Globe*. A son and daughter were born to the first marriage.

During his active days, he received honorary L.L.D. degrees from University of Toronto, and Queen's, Western Ontario, Ottawa and Waterloo Universities. When the University of Guelph was established, he became its Chancellor.

Early in World War I, George Drew enlisted in the 16th Battery of the Canadian Artillery. Later he commanded the 64th Battery. He was severely wounded. At the close of the war he held the rank of major and later was promoted to lieutenant colonel. Between wars he became famous as a writer on military topics. He was the author of: *Canada's Fighting Airmen*, *The Truth About the War*, *Canada's Part in the Great War*, *Salesmen of Death*, *Tell Britain* and *The Truth About War Debts*.

In 1938, he contested the position of leader of the Conservative Party and was successful, but it was not until 1939 that he gained a seat in the Legislature, becoming M.L.A. for Simcoe East in a by-election. At the next election in 1943, he ran in High Park, Toronto, and in August became Premier. He held the Education portfolio as well.

As Premier of Ontario, his government was responsible for much legislation. His pride in the British Commonwealth was in large part responsible for bringing to the Province over 25,000 British immigrants.



In order to do this he re-opened Ontario House in London, which had been closed under the Hepburn administration. Municipal grants were increased and old age pensions received large grants. More money was set aside for health services and an eight-hour day was established by law in industry. One controversial change was the introduction of cocktail bars in hotels.

On October 19, 1948, he resigned the Premiership to assume the leadership of the federal Conservative Party which he won on October 2 of that year. After eight years in this position, he was appointed in 1957 as High Commissioner to the United Kingdom, where he served well for five years.

On March 26, 1923, he became a member of Waverley Lodge, No. 361, Guelph.

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### THOMAS LAIRD KENNEDY

The fifteenth Premiership might be termed a caretaker regime. Thomas Laird Kennedy took over from George Drew on October 19, 1948, and he held the position only until a leadership convention could be called at which time Leslie Frost took over the reins of government.

Thomas Kennedy was born on August 15, 1878, on a farm at Dixie, just west of Toronto, the son of Robert Kennedy and Mary Elgie. After graduating from Parkdale Collegiate, Toronto, he entered Osgoode Hall to study law, but illness with tuberculosis interfered and put an end to this course of action. While at college he played rugby football. In one game he had a jaw fractured which in after years gave him a craggy look for which he became famous.

At age 21, he was nominated as a joke for the position of school trustee and won. Thus began a long and faithful life of public service, which took in the school board, the municipal and county councils, the Ontario legislature and finally to the Premiership. Throughout it all, he still retained his interest in farming, where he specialized in apple growing. In 1908, he served one term as Vice-President of the Good Roads Association of Ontario.

He married Minnie Patterson to which union four daughters were born. One of these, Mrs. Eric R. Chudleigh, and her husband were killed at Hotel Britannia, near Huntsville, when the roof of a curling rink collapsed on them.

He became a soldier in World War I becoming a colonel in the Governor General's Body Guard.

He was first elected to the Ontario Legislature for Peel County in 1919 and was re-elected nine times. He became Minister of Agriculture

on two occasions, first from 1930 to 1934 under George Henry, and then from 1943 to 1948 under George Drew. He kept that portfolio when he advanced to the Premiership. He retired from politics on August 15, 1958, on his 80th birthday and was succeeded in the riding of Peel by William Davis, the eighteenth Premier.

As he was the last male member of his family, he was the last to farm the family estate which an ancestor had purchased in 1816 for £16. When he finally gave up the farm it was subdivided into suburban building lots.

He received an Honorary L.L.D. degree from the University of Toronto. The death occurred of "Old Man Ontario", by which title he was affectionately called, on February 13, 1959. At the time of his death it was said that in his long political career he had never slandered any man.

On September 12, 1905, he became a member of River Park Lodge, No. 356, Streetsville, and remained a member for the remainder of his life.

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### LESLIE MISCAMPBELL FROST

Leslie Miscampbell Frost, successful in the leadership convention, took over the reins of government on May 4, 1949 and held the post continuously until another leadership convention took place and he was succeeded on November 8, 1961 by John P. Robarts.

Leslie Frost was born on September 20, 1895, at Orillia, the son of William Sword Frost and Margaret Jane Barker, who had migrated from Glasgow in 1867. He graduated from Orillia schools and after attendance at University of Toronto and Osgoode Hall he was called to the bar in 1921. In 1933 he was appointed a King's Counsel.

It is interesting to note that Leslie's brother, Cecil, and he were very close together all through life. They attended college together both graduating as lawyers. Then they set up practice in Lindsay. They married daughters of the former M.L.A. John Carew and Mrs. Carew. They enlisted together in World War I in the Simcoe Foresters, a part of the 157th Battalion. Both were wounded, Leslie at Neuville, Vitasse, near Arras in March 1918, after which he was invalided home and retired with the rank of captain. The two brothers continued their legal practice in Lindsay, to which Leslie returned after retiring from politics. Cecil died in 1947.

Leslie Frost first entered politics in 1937 when he was elected as a Conservative to represent Victoria County. In succeeding years he survived seven elections and as Premier never lost a by-election. In 1943, he was named to the portfolio of Provincial Treasurer and Minister of Mines. The following year he became the first President of the Provincial Mines Ministers Association. When he became Premier, he retained

the Treasury portfolio. He was Premier during the period of rapid expansion in the Province and is credited with making great strides in government.

On his retirement from political life, he took a very active part in business life. He became a director of Canada Life Assurance Company, the Victoria-Grey Trust Company and the Bank of Montreal. He was elected a vice-president of Massey-Ferguson Company and became a member of the Board of Governors of the University of Toronto.

The University of Western Ontario honoured him by granting him a D.C.L. degree. Seven other universities conferred honorary L.L.D. degrees upon him. They are: University of Toronto, Queen's, McMaster, Assumption, Laurentian, the Royal Military College and the University of Ottawa.

He has been a Rotarian and a member of Cambridge United Church, Lindsay. He has long been an ardent curler.

Of all our Masonic Premiers, Leslie Frost has been one of the most ardent members of the organization. On January 15, 1926, he became a member of Faithful Brethren Lodge, No. 77, Lindsay. He progressed through the Ancient and Accepted Scottish Rite attaining his 32° at Moore Sovereign Consistory at Hamilton. He has since been coronated an Honorary 33° Scottish Rite Mason.

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#### WILLIAM GRENVILLE DAVIS

The eighteenth Premier and the thirteenth to belong to the Masonic Order is William Grenville Davis. On March 1, 1971, he succeeded John P. Robarts. He was born on July 30, 1929, at Brampton, the son of Albert Grenville Davis and Vera Heweston. On graduation from Brampton Collegiate he entered University of Toronto where he graduated with a Bachelor of Arts degree. He then studied law at Osgoode Hall and was called to the bar in 1955. He then began the practice of law in Brampton. In 1959 he was elected to the Ontario Legislature for Peel County succeeding Tom Kennedy, long-time member and Premier. Before taking a cabinet post, he served in 1960-1963 on the Select Committee of the Ontario Legislature to study administrative and executive problems of the Legislature. He was also Vice-Chairman of the Ontario Hydro Commission. In 1962, he became Minister of Education, which portfolio he held until he assumed the Premiership in 1971. Coupled with this he also became Minister of University Affairs. He was awarded an Honorary L.L.D. degree from the following universities: Waterloo Lutheran, Western Ontario, Toronto, and McMaster. In 1966, he was presented with the Greer Memorial Award for outstanding service to Ontario education and in 1967 he received the Award of Merit of the Phi Kappa Delta Society of the University of Toronto.



He was twice married, first to Helen MacPhee of Windsor and secondly to Kathleen Louise McKay of Illinois. There are five children. He is a member of the United Church, is a Kiwanian and a curler.

He is an author of note having to his credit the following books: *Education in Ontario* (1965); *The Government of Ontario and the Universities* (1966); *Building an Educational Society 1816-1966* (1966); *Education in our Times* (1967).

William Davis is a member of Flower City Lodge, No. 689, Brampton, having joined on April 13, 1961.

## Appendix I

### THE PREMIERS OF ONTARIO

Name	Pol. Party	Administration	
		Commenced	Concluded
1. John Sandfield Macdonald	Lib.	July 16, 1867	Dec. 19, 1871
2. Edward Blake	Lib.	Dec. 20, 1871	Oct. 25, 1872
3. Sir Oliver Mowat	Lib.	Oct. 25, 1872	July 9, 1896
4. Arthur Sturgis Hardy	Lib.	July 25, 1896	Oct. 17, 1899
5. Sir George William Ross	Lib.	Oct. 21, 1899	Feb. 7, 1905
6. Sir James P. Whitney	Con.	Feb. 7, 1905	Sept. 25, 1914
7. Sir William H. Hearst	Con.	Oct. 2, 1914	Nov. 14, 1919
8. Ernest Charles Drury	U.F.O.	Nov. 14, 1919	July 16, 1923
9. George Howard Ferguson	Con.	July 16, 1923	Dec. 15, 1930
10. George Stewart Henry	Con.	Dec. 15, 1930	July 10, 1934
11. Michael Frederick Hepburn	Lib.	July 10, 1934	Oct. 21, 1942
12. Gordon Daniel Conant	Lib.	Oct. 21, 1942	May 18, 1943
13. Harry Corwin Nixon	Lib.	May 18, 1943	Aug. 17, 1943
14. George Alexander Drew	P. Con.	Aug. 17, 1943	Oct. 19, 1948
15. Thomas Laird Kennedy	P. Con.	Oct. 19, 1948	May 4, 1949
16. Leslie Miscampbell Frost	P. Con.	May 4, 1949	Nov. 8, 1961
17. John P. Robarts	P. Con.	Nov 8, 1961	Mar. 1, 1971
18. William Grenville Davis	P. Con.	Mar. 1, 1971	

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No. 103

# CANADIAN MASONIC RESEARCH ASSOCIATION

HISTORY OF GOLDEN RULE LODGE,  
No. 4, Q.R., A.F. & A.M.

Stanstead, Quebec

1813 - 1869



by

ELISHA GUSTIN, P.M.

February, 1972



## INTRODUCTION

One of the aims of the Canadian Masonic Research Association is "to reproduce or print Masonic documents of historical importance", and it is believed that an early history of Golden Rule Lodge — now No. 5, G.R.Q. — merits re-printing. This was contained in a small book by Elisha Gustin, P.M., which has been long out-of-print. It was entitled *History and By-Laws of Golden Rule Lodge, No. 4, Q.R., A.F. and A.M., Stanstead, P.Q., Canada*, and the title-page shows Publication in Washington, by J. S. Tomlinson, 1874.

Elisha Gustin was an early member of Golden Rule Lodge, became Worshipful Master in 1821, and remained an influential and honored figure in the Lodge for many years, until his death in 1868. His narrative tells of the beginnings and life of the Lodge until 1829, when difficulties overcame it. Highlights of the revival and activity to 1869 were added to the story, and, because Gustin's History remains such a rare and treasured document, it will hopefully be of wide interest.

# History of Golden Rule Lodge No. 4, Q.R., A.F. & A.M.

STANSTEAD, P.Q., CANADA

by

ELISHA GUSTIN, P.M.

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“Be still, sad heart! and cease repining,  
Behind the clouds is the sun still shining,  
Thy fate is the common fate of all—  
Into each life some rain must fall,  
Some days must be dark and dreary.”

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About the beginning of the Nineteenth Century the ever attractive and expansive Genius of Speculative Free Masonry, became generally diffused through the United States of America, especially in the Northern and Eastern States, where it had been had previously but little known beyond the cities and principal towns.

At this period, Lodges were opened in most of the country villages of any considerable notoriety, extending even to the northern frontier, where the extensive forests, hitherto known mostly as the savages' hunting grounds, had but partially yielded to the muscular arm of the sturdy axeman, before this divinely-inspired institution, this meek-eyed handmaid of Christianity and benevolent daughter of Charity, with her mysterious graces and peculiar benefits, attracted the attention of the early settlers of these northern wilds.

In the year of our Lord 1803, “Lively Stone Lodge, No. 22,” was organized and opened at the hall of Samuel Pomeroy, at Derby Line, Vermont, where many of the leading and influential men of Derby, Vermont, and Stanstead, Lower Canada, met fraternally, and held social and friendly intercourse. The Charter members were Timothy Hinman, Esq., W.M.; Luther Newcomb, S.W.; Rufus Stewart, J.W.; Ebenezer Gould, Eliphalet Bangs, Elijah Strong, Nehemiah Wright, Timothy Rose, Levi Aldrich, Charles Kilbourn, and Libbens Chase. The Festival of St. John the Baptist was annually celebrated in a manner highly creditable to the Lodge, producing, in the minds of the people generally, a favorable opinion of the institution.

Notwithstanding the general harmony which prevailed among the Brethren, although residing under different governments, yet the Canadian members were occasionally subjected to some petty annoyances from the

service of legal processes for old debts contracted previous to their coming into that country. A remedy for this difficulty was subsequently attempted. Their hall was destroyed by fire, by which the Lodge sustained a serious loss. From this destitute situation a superb and stately building (so esteemed at that time) was erected by Johial Bordman, Esq., situated directly on the boundary line, with a spacious hall, one half in Canada, and the other half in Vermont, with ingress and egress on each side of the Line.

This arrangement rendered it safe and convenient for the Brethren on both sides of the Line to meet upon the Level and part upon the Square, unmolested by the impertinent interposition of public functionaries, imperiously demanding something of a mineral or metallic kind, to be laid up as a memorial that he had then and there cancelled some long-standing, old account.

Under this happy and convenient arrangement, the business of the Lodge proceeded harmoniously, with a good degree of unanimity and fraternal feeling, subject, however, to occasional interruptions arising from unsubdued passions, uncircumscribed desires, and unmasonic practices, of some imperfect craftsmen. This state of apparent tranquility was once more disturbed by an unforeseen occurrence. The clashing interests of the United States and Great Britain involved their subjects in a ruinous war, declared at Washington on the 18th of June, 1812, which materially changed the general order of things, especially on the frontier, and even the Brethren of the Mystic Tie, the members of Lively Stone Lodge particularly, were thereby seriously affected.

Everything like friendly intercourse between persons residing on opposite sides of the Line was viewed suspiciously by the zealous loyalist and the hot-headed patriot, insomuch that the Masons residing in Canada deemed it expedient to separate and withdraw their membership from the Lodge; but, deeply impressed with the importance of Masonry, and viewing it equally if not more essential in time of war than in the tranquil scenes of by-gone days, they at once resolved upon having a Lodge of their own, and accordingly a Charter was obtained from the "Grand Lodge of the Most Honorable Fraternity of United Ancient Free Masons of England in Lower Canada, situated in Quebec," authorizing the petitioners "to hold Masonic communications at Stanstead on every Tuesday next preceding the full moon, and to confer degrees for the benefit of Masonry."

The Lodge was constituted and the officers installed by the Hon. Wm. Howe, D.D.G.M., from Vermont, on the 18th day of January, 1814, by the name of Golden Rule Lodge No. 19; Phineas Hubbard, Esq., 1814 W.M.; Ezra Ball, Esq., S.W.; Capt. Timothy Rose, J.W.; Oliver Nash, Sec'y; James Wesson, Treas'r; these, along with Nathan Wesson, Ichabod Smith, Alexander Kilbourn, James Bangs, Theodore S. Bangs, Moses Montague, Silas Taylor, Elias Lee, David Curtis, Levi Aldrich, Dr. Isaac Witcher, Daniel Holmes, Frederick Holmes, Israel



Wood, Daniel Mansur, James Peasley, and Heman Bangs, were the petitioners for the Charter, and constituted the first original officers and members of Golden Rule Lodge, No. 19.

Worshipful Brother Hubbard was eminently endowed with all the prerequisites for filling the Oriental Chair with graceful ease and manly dignity. He seemed richly to participate in all the social, moral, and Masonic virtues; presiding with a kind of parental and masterly skill over the concerns of the Lodge, vigilantly guarding its interests, enforcing its precepts, and performing its rituals in that impressive manner that often reminds us of the wisdom and skill of our First Most Excellent Grand Master.

This was a time of war, the whole country in commotion, every prospect uncertain, business fluctuating, and no permanency to any pursuit whatever. Many, on both sides of the Line, were engaged in smuggling, this being a lucrative, but at the same time most hazardous, employment. Shots were occasionally exchanged; some slightly, others severely, wounded; and one man from Stanstead instantly killed while driving a drove of cattle into Canada. Another had his knee shattered by a musket-ball so that he lost his leg; but this, instead of discouraging or intimidating, served rather to enrage, and render the parties more desperate and determined, and, being highly incensed at the customs officers, who so often shared in the rich spoils of the frontier war, being fraught with vengeance, gathered together and equipped for battle.

Golden Rule Lodge being apprised of their intentions, twice interposed, and twice, through Masonic influence, were armed mobs prevailed upon to disperse and abandon the sanguinary enterprise. Thus Golden Rule and Lively Stone Lodges, by a reciprocal interchange of kind and friendly acts, preserved a good degree of order and harmony among the frontier inhabitants of Derby and Stanstead.

In times of war, the standard of morality is always materially lowered, and many acts pass unheeded which, in brighter days, would not be tolerated. Many were induced to solicit the privileges of Masonry, more from mercenary motives than from any desire of moral or mental improvement, or a wish of becoming more useful to their fellow creatures; and, notwithstanding character was always scrutinized, and some rejected, yet the flattering recommendations of some particular friends too often overcame well-founded objections; consequently many gained admission who had never learned the first requisite preparation. This good-natured kind of yielding, or rather compromise of principle, may be regarded as the *first fundamental error* in the management of the Lodge. This year, St. John the Baptist's Day was celebrated, Worshipful Brother Hubbard delivering the oration, and the Rev. Mr. Leland preached the sermon.

In 1815 Ezra Ball, Esq., presided as Worshipful Master, Captain 1815 Timothy Rose, S.W.; Selah Pomroy, J.W.; Elias Lee, S.D.; Theodore S. Bangs, J.D.; James Wesson, Treasurer; Nathan Wesson, Secretary; and Levi Aldrich, Tiler.

Worshipful Brother Ball had passed the meridian of life, was a man of sterling integrity, good abilities, moderate speech, and slow decision; candid and deliberate in his proceedings; a man of reading, well informed on general subjects, and, compared with Masters generally of that day, was considered well-skilled in the knowledge of the Craft. The affairs of the Lodge were conducted with regularity, yet its financial interests did not receive that portion of time and attention which their importance demanded; neither were the principles and tenets of the Order so forcibly inculcated as under the administration of his distinguisher predecessor.

This year, the Lodge invested a considerable sum in the building of a hall in the tavern of Bro. Adam Noyes. On the 24th of February Brother Captain Israel Wood was buried with Masonic honors, it being the first funeral held by the Lodge.

The 24th of June this year was celebrated by the two Lodges; there were present one hundred and ten Master Masons, with their wives and sweethearts; the company dined at Judge Strong's.

For the year 1816 Selah Pomroy, Esq., was elected W. Master; 1816 Oliver Nash, S.W.; Elias Lee, J.W.; Theodore S. Bangs, S.D.; Elisha Gustin, J.D.; Nathan Wesson, Secretary; James Wesson, Treasurer; Levi Aldrich, Tiler.

W. Brother Pomroy reluctantly consented to assume the Oriental Chair; he possessed a commanding aspect and a dignified appearance. He exercised considerable influence at that time, both in and outside of the Lodge, and was of good moral deportment and unimpeachable veracity. The Lodge considered itself fortunate in having him, at this time, for their Master, as he was extensively known as a sober, temperate man, prompt in decision, and firm to his purpose. This year, like the former one, passed without anything occurring to disturb the harmony of the Lodge. St. John's Day was, as usual, celebrated, Bro. the Hon. Wm. Howe delivering the oration, and the Brethren dining at the tavern of Bro. Adam Noyes.

The year 1817 opened with Oliver Nash, as W. Master; Dr. Isaac 1817 Whitcher, S.W.; Elias Lee, J.W.; Theodore S. Bangs, S.D.; Israel Wood, J.D.; Nathaniel Wesson, Sec'y; James Wesson, Treasurer; Levi Aldrich, Tiler.

The W. Master, like his predecessor, was a sober man, of regular habits and correct principles; he was ever at his station, ready to do what seemed proper to be done.

During this year a Brother was under trial for unmasonic conduct. The contest was long and tedious, in which much feeling and excitement was manifested, and which well-nigh prostrated in the breasts of the parties all the high and elevated principles of the Order, and greatly disturbed the unanimity and fraternal esteem among the members generally.

On the 29th of December, Old Lively Stone Lodge No. 22, was moved to Derby Center.

The year rolled round, and 1818 came in with Elias Lee, W.M.; 1818 Theodore S. Bangs, S.W.; Elisha Gustin, J.W.; the Secretary and Treasurer unchanged.

Worshipful Bro. Lee was a zealous Mason, always attentive to the interests and reputation of the Lodge, and punctual in his attendance at the communications.

In the winter of 1817-'18, Bros. Lee, Pomroy, Bangs, and a few others, being together in Montreal, had the Mark Master's Degree conferred on them. On the 6th day of May, 1818, they organized a Mark Lodge in connection with Golden Rule Lodge, the Charter for which was indefinite and "unlimited," authorizing the members "to hold meetings and confer degrees for the benefit of Masonry." The principal officers of the Mark Lodge were Nehemiah Wright, Esq., of Derby, R.W. Master; Phineas Hubbard, Esq., W. Senior Warden; and Ezra Ball, Esq., W. Junior Warden. This soon became a flourishing body, comprising most of the distinguished members of Golden Rule and Lively Stone Lodges.

This year, the annual reports and regular settlements with the Secretary and Treasurer, were neglected, and the records failed to show the exact proceedings, or the true state of the funds. This was the *second great fundamental error* in the management of the Lodge.

The year 1819 opened with Captain Timothy Rose in the East; 1819 Theodore S. Bangs, S.W.; Elisha Gustin, J.W.; N. Wesson, Secretary; James Wesson, Treasurer; Dr. Willard Mack, S.D.; Israel Wood, J.D.; and Levi Aldrich, Tiler.

W. Bro. Rose was a man of wealth and influence, of good presence, large and corpulent, mild expression, and rather taciturn; of liberal sentiments, and exemplary morals. He had declined the Chair when it came his turn in 1816, on account of his want of fluency; and the necessary knowledge of the mystic lore; at this time, however, he felt desirous of the promotion, and, as he had ever been a zealous friend and promotor of the Order, it was thought due to his rank and station to elevate him to the Chair, where he presided with honor to himself and satisfaction to the brethren. He urged punctual attendance, and enforced it by a vote that each delinquent should, at the next subsequent meeting, forward a reasonable excuse, or be immersed in a penalty of twenty-five cents.

In 1820 Dr. Silas C. McClary was elected W. Master; Elisha 1820 Gustin, S.W.; Stephen Hazeltine, J.W.; Willard Mack, Secretary; James Wesson, Treasurer; and Levi Aldrich, Tiler.

W. Bro. McClary was a young physician hailing from New Haven, Connecticut. His friendly familiarity and suavitive manner, united with his attachment to Free Masonry, procured him confidence and esteem. He



affiliated with the Lodge soon after locating in the place, in 1817, and had acquired a better knowledge of the lectures, and a more competent skill in the rituals, than any other one in the Lodge, and most of the members entertained high hopes and fond anticipations of some distinguished beneficial results of his filling the Oriental Chair, but these sanguine expectations were doomed to disappointment; either from pecuniary embarrassment, or influenced by more brilliant prospects in distant lands, his sojourning here was very brief. The sun had scarcely attained the meridian of his annual circle, e'er the Master was missing, the Craft in confusion, no designs on the Tressle Board, and no one to call from labor to refreshment; like the luminous blaze of a transient meteor, he had disappeared, leaving no trace behind.

The officers for the year 1821, were Elisha Gustin, W.M.; Stephen 1821 Hazeltine, S.W.; Nathan Wesson, J.W.; Willard Mack, Secretary; James Wesson, Treasurer; Levi Aldrich, Tiler.

In the month of April, the Lodge was fortunately visited by the celebrated Lecturing Master, John Barney, who came for the purpose of organizing Royal Arch Chapters in Canada, having ascertained that the Charters issued by the Grand Lodge at Quebec were unlimited, authorizing them "to make Masons, and confer the degrees for the benefit of Masonry." Availing themselves of this peculiar, long-sought privilege, our new Worshipful Master and Secretary entered at once upon the study of the work and lectures, sparing neither time nor pains, till they had acquired a thorough knowledge of the first three degrees in Masonry.

A special Lodge was called, at which Bro. Barney exhibited specimens of his skill in the work. The members, highly elated with this exemplification of Masonic science, and desiring still further light, voted in favor of organizing a Royal Arch Chapter, and employed Bro. Barney to remain and continue his labors and instructions, till a number were exalted, and sufficiently instructed to manage the business of the Chapter.

Bro. Barney accordingly commenced a course of lectures for which he was paid \$3 per day, the lecture to be free to all Masons who would attend, commencing as early, and continuing as late, as the brethren would attend. On the 22d of April, Barney, in conjunction with Companions Foss, from Broome, L.C., Fletcher, from Lyndon, Vt., Stone, from Troy, Vt., Hon. Wm. Howe, of Derby, Vt., Dr. F. W. Adams, Dr. M. F. Colby, from Stanstead, L.C., Wm. Verbeck, and ——— Ward, from Derby, Vt., convened and opened a Royal Arch Chapter in Amsden's Hall, (since converted into a Roman Catholic Church.) At this meeting Oliver Nash, Elisha Gustin, and Isaac Stone were exalted. While the Companions were partaking of the much-needed refreshments after their labors were closed, the landlady, having gained admission to the hall, and dressing herself in such paraphernalia as suited her fancy, presented herself for recognition as a dignitary of the Chapter. This event subsequently led to a well-organized but unsuccessful attempt of the ladies to gain possession of the mysteries of the Order, and which resulted in more appropriate rooms being provided for the use of the fraternity.

The Chapter was called St. John's Chapter, and the Officers were Hon. Wm. Howe, M.E.H.P.; Ichabod Smith, E.K.; Wilder Pierce, E.S.; Wm. Verbeck, C.H.; Dr. F. W. Adams, P.S.; Dr. M. F. Colby, R.A.C.; Stephen Hazeltine, G.M. 1st V.; Marcus Child, G.M. 2d V.; Wm. Arms, G.M. 3d V.

On the 8th of May, Companions Fish and Gustin were admitted to the Council of Royal and Select Masters.

Judge Howe, the first High Priest of the Chapter, was a man of irreproachable character; possessing talent and influence; an accomplished gentleman, whose graceful ease and native modesty endeared him to all; under his administration the Chapter was prosperous, and soon became popular with the fraternity.

The Blue Lodge, at this time, was doing but a small amount of work; the Mystic Temple exhibited marks of decay; some projecting excrescences or rough corners needed to be broken off by the moral application of the Gavel. Some prominent members had contracted the habit of intemperance, and, the reformatory measures adopted by the Lodge proving of no effect, they were expelled. The people, with few exceptions, indulged freely in spirituous liquors. Intemperance prevailed everywhere; each neighborhood had its distillery. Potato whisky was the staple commodity, and during the winter numerous teams were constantly employed conveying it to Montreal market. It flowed through all departments of society; in all assemblies, whether for business or conviviality, liquor was indispensable. The social visit, or friendly call, without a display of glasses and decanters, would have been considered uncourteous indeed; and even the solemn funeral obsequies were deemed incomplete, until the decanter yielded its genial influence among the mourning relatives and disconsolate survivors.

In such a diseased state of society, will it be thought wonderful, or even incredible, that this bane of social order, and of all that is noble in man, should, under the specious name of *refreshment*, invade the sanctuary of the Lodge?

It was argued that it was then a conceded point by all the wise and learned, from the physician to the divine, that wine was one of the creature comforts, bestowed by the beneficent Author on his offspring man, which, temperately used, contributed much to health, to social enjoyment, and to physical force; that man, especially in his decline, needed some kind of stimulant; that since alcoholic beverages had become fashionable and general among the refined and polite of every nation, it was far more commendable for Masons to drink in retirement and among gentlemen, than to mingle with the heterogeneous mass of bar-room tipplers.

This kind of spirit-drinking *refreshment* may be considered the *third fundamental* error in the management of the Lodge.

More to be regretted, and still more painful to record, was the case of Past Master ———, who, admired, esteemed, and venerated by all, unfortunately and unawares, stumbled over the first of the four Cardinal Virtues. Conforming to the customs of the times, his good nature yielding to the repeated solicitations and importunities of friendly associates, he had sipped the magic draught, been cheered by the exhilarating influence of the sparkling wine-cup, till he not only loved, but actually deemed it an essential.

The Brethren, alarmed for his honor and safety, held repeated consultations to determine and adopt measures for effecting his reformation; but such was the awe and veneration in which he was held, that there was but few who possessed sufficient fortitude to even whisper good counsel in his ear, or warn him of the approaching danger, and those few proved unsuccessful. It is related that some warm and zealous friends, unwilling to relax in their efforts while there remained any probability of benefitting him, solicited the friendly aid and gentle admonition of Past Master ———, of Lively Stone Lodge, thinking probably that the intimate friendship subsisting between the two Past Masters would secure at least a favorable hearing, and might, possibly, be productive of a salutary reformation; but alas for the sequel! He came and was cordially received; being seated in a room by themselves, the subject was introduced; the facts were all admitted, and regrets expressed that they *were facts*; but the subject being rather humiliating, and becoming unpleasant, both feeling somewhat embarrassed, the decanter and glasses were introduced just to cheer the desponding spirits and show that the admonition had been favorably received and no umbrage taken. Each drained his glass, and then discoursed more freely on the great cardinal virtue, Temperance, and, when conversation flagged, they drank again, and changed the subject; the facetious story and approving laugh were duly reciprocated—

“Time flew merrily,  
Glasses passed cheerily.”

until supper was announced, when oh! the treacherous whiskey, they could neither of them rise and walk to the table.

In truth, our Worshipful Brother had fallen beyond reclaiming; his self-respect and manly dignity forsook him; he seemed degraded in his own estimation, and that amiable, distinguished, and exemplary man was now regarded as a strong and lofty pillar broken down, and its towering capital, with all its ornamental display, laid prostrate in the dust; yet he lived to witness the dawning of the new era, when alcoholic beverages were found to be no longer essential; he saw custom changed, and the time arrive when, to refuse the proffered glass, was no disparagement to the character of a gentleman. Under favorable influences he changed his views and habits, and closed his days *a sober, virtuous, and christian gentleman*.

In 1822 the officers of last year were re-elected in both Lodge and Chapter. There was little or nothing doing in either body; the meetings were uninteresting, and the attendance of the members small. An



1822 apathy pervaded the Craftsmen, and a general gloom seemed to hang over the institution like a pall, which seemed to speak in unmistakable terms that darker days were coming.

For the year 1823, Bro. Stephen Hazeltine was elected W.M.; James 1823 C. Peasley, S.W.; ——— ———, J.W.; and Marcus Child, Secretary.

Worshipful Bro. Hazeltine was in the meridian of life; he was eminently distinguished for uniformity of character, for correct principles and moral rectitude. His candid, deliberate, and impartial investigations gave him a place in committees on most of the important and difficult discussions, and he early acquired the reputation of belonging to the "Temperate Lodge." He possessed a peculiar skill in dispensing justice in that pathetic, friendly manner, which rendered it acceptable to both parties, without offending either. He was a man of thought and reflection, modest and unassuming, and, like the bee, industrious and frugal, subsisting upon the fruits of his own labor; attentive to his own business, living in peace with all men, and seeking advantage of no one. He was temperate in all things, even to language, seldom using a superfluous word or overstrained expression.

The members in both Lodge and Chapter were remiss in their attendance; the treasury was said to be exhausted, and good old Golden Rule reduced to embarrassed circumstances. The members residing at Georgeville proposed, if the Lodge would move to that village, they would give the use of a hall gratuitously, so long as they chose to occupy it. This change would enable the Lodge to claim the amount invested in the present hall, and probably the change of location might be productive of some further additions to the membership, and probably the very existence of old No. 19 thereby be perpetuated. After discussing and duly considering the proposition, it was accepted with apparent satisfaction.

During this year, a kind of rivalry, which had for some time existed between the cities of Quebec and Montreal, resulted in severing the Masonic connection heretofore existing, and the organization of a new Provincial Grand Lodge for the District of Montreal and William Henry, by which Golden Rule was required to be represented in that body on the 27th of December, returning their Warrant and Jewels. Brother James C. Peasley was elected a committee to go to Montreal with the Charter and Jewels, with instructions not to request a renewal of the Warrant, "as the burthen of the claims of the Grand Lodge at Montreal were too grievous to be complied with; we being unable to meet all such demands, are consequently compelled to relinquish our Warrant and deny ourselves the pleasure of meeting in Brotherly Love and Friendship on our regular communications."

Brother Peasley performed this mission with a promptitude which characterizes a sanguine Mason, and which no one of a less daring or intrepid spirit would ever have accomplished.

On his way to Montreal he encountered a severe snow-storm, which, in the French settlements, completely blocked the roads. Here he was obliged to leave his sleigh and tread through drifted snowbanks for miles in succession, and with his only arm leading his horse and carrying his valise; yet, firm to his purpose, he persevered, and at length, cold and weary, reached the frigid banks of the St. Lawrence, there to learn there was no crossing. Nothing daunted at this unexpected interruption of his designs, he pushed forward for Caughnowaga, where he crossed the river in a small boat amid fields of ice, even at the hazard of life, and arrived in Montreal in season to attend the Grand Lodge.

Brother Peasley laid before the Grand Lodge the Warrant, Jewels, and his letter of instructions; upon which the Grand Master informed him that it was not the intention of the Grand Lodge to charge any fees for the new Warrant, but simply an exchange of the old Warrant for the new one, agreeably to instructions received from the Grand Lodge of England, but that the new Warrant would confine the Lodge to the working of the first three degrees only, as he had no power to grant Warrants for Chapters; but he had no objection to their continuing to work the Chapter degrees as usual on the Master's Charter, but he would not recommend their so doing. He said the Jewels and funds belonged to the Lodge, on which the Grand Lodge had no claim.

Brother Peasley accordingly took the new Warrant, subject to the approval of the Lodge, and, on his return, a meeting was called through the columns of the "British Colonist" for 13th January, 1824. At this meeting the action of Bro. Peasley was approved, and a vote passed to renew the Charter; and the vote to move the Lodge to Georgeville was confirmed.

The Chapter still continued to meet in the old hall at Stanstead, and the following were the officers for 1823.:

Dr. F. W. Adams, H.P.; Wilder Pierce, K.; Ichabod Smith, S.; Dea.; Wm. Verbeck, C.H.; F. Haskell, P.S.; M. Child, R.A.C.; Wm. Arms, G.M. 1st V.; M. T. Cushing, G.M. 2d V.; S. Hazeltine, G.M. 3d V.; Heman Bangs, Treasurer; Wm. Howe, Secretary; and N. Wesson, Tiler.

The first authentic record now in the possession of the Lodge is 1824 dated at Georgeville, L.C., March 9th, 1824, where we find Golden Rule Lodge, No. 6, P.R., and No. 785, E.R., working under the new Warrant, with the following officers:

Elisha Gustin, W.M.; James C. Peasley, S.W.; Chauncy Bullock, J.W.; Joel H. Ives, Joshua Copp, Adam Noyes, and Eliphalet Bodwell, Jr.

The Brethren, like bees in a new hive, immediately set to work with active designs for the improvement of the Lodge, and increasing its usefulness. They revised the By-Laws, appointed a committee of seven to attend to the wants of the poor and unfortunate; and, at the June communication, a committee of three was appointed to examine the funds,

settle with the former Secretary and Treasurer, obtain the money invested in the old hall, and receive the books and papers from the last Secretary.

Subsequently the committee met at Stanstead and repaired to the office of the last Secretary and asked for the books and papers of the Lodge. He refused to give them up, or to furnish any extracts from them, giving, as his reason, "that he had been directed to retain them in his own safe keeping," and informed them "he had now no further time to devote to Masonry, that he had recently had a renovation of mind which absorbed all his unoccupied time." He then proceeded to enunciate the different societies which he served as secretary, recapitulating the multifarious duties devolving on him in his peculiar relations with select committees; his farm to oversee; his store to attend; reserved hours for reading, devotional exercises, &c., not forgetting, in his excess of piety, to add that he was also agent for fifteen thousand acres of wild land.

The committee met with no better success on visiting the owner of the Masonic Hall; they therefore reported "no success," and were discharged.

A meeting of the Lodge was called at the old hall, in order to effect a settlement with the disaffected members, but, after a lengthy and excited debate, the owner of the hall carried a vote endorsing the action of himself and the secretary. By this action the Lodge lost about \$1,500, and its record books and archives, and it was the concluding effort on the part of the Lodge to gain possession of her lawful property.

It was now well-understood why the record books had been withheld, and for the first time the Lodge was convinced of the existence of an antagonism in their own body sufficient to effect its downfall. Some who had formerly professed a warm attachment to Masonry, seemed weary of its requirements, and were now already exhibiting marks of "anti-ism," while others, in view of its declining popularity, assumed a cold, indifferent position. Even the true and genuine craftsmen who steadfastly adhered to the institution, now wore a dejected mien, on which was depicted evident marks of chagrin and disappointment.

The Lodge stood like the beautiful Virgin, weeping over a broken pillar; no book of records open before her; deprived of her funds; abandoned and forsaken by her friends and members, who, like so many surrounding icebergs, were chilling and paralyzing the little vitality she still retained.

Under these unfavorable auspices, our little band of Golden Rule adherents continued to meet and pursue their Masonic labors, trusting in the arm of the Omnipotent Jehovah for support, mindful of the old Masonic maxim, "that time, patience, and perseverance accomplish all things;" thinking, perhaps, that by their own united endeavors, accompanied by a Divine blessing, the Lodge might be sustained, and the spirit of Masonry become more generally diffused, and be finally transmitted,



unimpaired, to succeeding generations, when their children's children, while participating in the festivities of this social Order, shall rise up and call them blessed.

During this year the Lodge was asked to recommend the petition of Bros. Dr. John Weston, W.M.; Chester Hovey, S.W.; Wm. Emery, J.W.; Moses Coburn, Treas.; Ebenezer Hovey, Sect.; James Moore, S.D.; and John Hovey, J.D., for a new lodge at the village of Charleston, Hatley. The petition was recommended, and the Lodge was established by the name of "Rural Mark Lodge," with the above officers.

In 1825, the officers of Golden Rule Lodge were, Elisha Gustin, W.M.; 1825 J. C. Peasley, S.W.; C. Bullock, J.W.; J. H. Ives, Secretary; J. Copp, Treasurer; Sebre Mack, S.D.; E. Wood, J.D. The officers of the Chapter, which still continued to meet, were re-elected.

For 1826, the old officers were re-elected. Peace and harmony 1826 characterized their deliberations; and, being all of one mind, they seemed to vie with each other in laudable efforts to raise the moral standard of Masonic practice to its original excellent position.

The officers for 1827 were, James C. Peasley, W.M.; Sebre Mack, 1827 S.W.; Franklin Mack, J.W.; C. Bullock, Secretary; J. Copp, Treasurer; C. Gardner, S.D.; Andrew Bodwell, J.D.; and E. Wood, Tiler.

Worshipful Bro. Peasley was a man of sterling integrity, of quick perception and prompt decision. His strong, energetic mind, enabled him to vanquish opposition, and rise to distinction, under circumstances which would have paralyzed ordinary capacities. Having lost his right arm, his exquisite sensations while enduring the keen anguish of amputation, threw him into the lock-jaw, in consequence of which they extracted his front teeth as the only means of introducing food. As Worshipful Master, he endeavored, by a constant exercise of his genius, to render the Lodge meetings, interesting and instructive. Every laudable exertion was made by the officers and members to make the Lodge useful and prosperous, but their limited resources, and the increasing hardness of the times, were sensibly felt.

The year 1828 came in with Elisha Gustin, W.M.; Franklin Mack, 1828 S.W.; Cephas Gardner, J.W.; Andrew Bodwell, S.D.; O. Peasley, J.D.; E. Wood, Tiler; Joshua Copp, Treasurer; and Chauncy Bullock, Secretary.

This was the last election of officers, although it continued more than a year subsequent; but, owing to severe weather and impassable roads at the time of the annual election, the Lodge did not meet.

The Lodge proceedings this year exhibited no new marks of prosperity. Public opinion, which generally gives tone and character to all associations, seemed passive or quite indifferent, resembling that deep, settled calm which precedes a violent storm. The political horizon was assuming a threatening aspect, and exhibited that general disaffection

which seemed to portend some turbulent commotion, and which soon after burst over the country in the anti-Masonic whirlwind which swept all opposition before it.

The year 1829 came in; the annual election of officers failing, as before stated, the Lodge did not meet until the 3d of March, when the Lodge was opened in due form, and the proceedings of the last 1829 meeting confirmed. Past Master Peasley addressed the Lodge on the expediency of returning the Charter; others followed and at the end of a lengthy and sorrowful debate, it was voted to return the Charter until more congenial times. A committee of one was appointed to attend the Grand Lodge, return the Warrant, pay up the dues, and explain the causes producing this alternative. The remaining funds, after all debts were paid, were divided between the libraries of Georgeville and Marlow, and Bros. Gustin, Peasley, and Copp were to take charge of the Jewels and furniture of the Lodge. These arrangements being amicably adjusted, the valedictory was pronounced, the Lodge closed, and the Brethren dispersed for eighteen long years.

We have now narrated the principal and most important occurrences which exercised the minds and taxed the wisdom of the officers and members of Golden Rule Lodge during a term of fifteen years; embracing a period in which changes occurred so frequently, and the transition from one position to another, often directly the opposite, was so sudden, that it rendered it difficult, if not impossible, to give permanency or stability to anything of a religious, moral, or even political character.

The decline of Masonry in this place may, therefore, be attributed in part to the downward tendency and retrograde movement of society in general, which was soon after more fully demonstrated by the great and memorable anti-Masonic excitement which, in the form of a political engine, succeeded in closing nearly all the Lodges in the Northern States; at once hurling from office every Mason who would not openly renounce the Order; excommunicating them from the church, silencing ministers of the gospel, and, with fanatic zeal, pursuing the Craft even into their private and domestic circles with unrelenting persecution, "ruining their fortunes and blasting their fame."

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In the month of November, 1846, a number of gentlemen who had been detained by an unusually severe snow storm, while attending the winter show of the Agricultural Society of Stanstead County, met by accident at the tavern kept by Mr. West, at Derby Line, Vermont.

The weather being stormy, the company were forced to stop all night, and, to counteract the inclemency of the night, the hearth was piled with well-dried fagots. The "social pipe and flowing bowl" were introduced; story, song, and jest followed each other in quick succession, and

"All went merry as a marriage bell."

During the latter part of the evening, the subject of Free Masonry was introduced—

“And those who knew each other not,  
Their hands together steal,  
Each thinks of some long hallowed spot,  
And all like brothers feel.”

Each in turn deplored the extinction of the old Golden Rule Lodge at Stanstead, and the consequent dispersion of the Craft. Many of the members of the old Lodge had withdrawn from the institution during the anti-Masonic troubles, because the ban of proscription hung over the Order; others had left the country, and more had departed to that far distant country, whence no traveler returns; was it possible, then, to revive the old Lodge, or were there Masons enough in the country to establish a new one, were the questions asked by each.

It was, after much discussion, determined that an attempt should be made to revive the Lodge, and a committee was appointed to call upon Brother Elisha Gustin, and such other Masons as could be found, and ask their co-operation in the undertaking.

On the first of December, Brothers Elisha Gustin, Joseph Wooley, Joseph Brown, and Samuel Reed, visited Provost Lodge, at Dunham, C.E., to ascertain what steps it was necessary to take to revive the Lodge.

After several meetings had been held, a petition was forwarded to the Provincial Grand Lodge of Montreal and William Henry, signed by twenty-two brethren, and on the 13th of April, 1847, the petitioners were called together, and the Officers installed by Brother Dr. Joseph Breadon, acting as proxy for the Hon. Peter McGill, the Provincial Grand Master.

Thus was old Golden Rule Lodge, now No. 517, E.R., and No. 8 P.R., once more in active operation, under the old warrant granted in 1824 by His Royal Highness the Duke of Sussex, which was supposed to have been destroyed at the burning of the Grand Lodge room in Montreal, a few years before. The Jewels and furniture having remained at Georgeville, were now restored to the Lodge; the Jewel of the W. Master had been taken to Burlington, Iowa, by Past Master Peasley, when he removed to that State, and had been used by him in a Lodge there; but on Brother Peasley's death, in 1842, his son returned it, and it was found with the set when the Lodge resumed work.

The Officers of the Lodge for 1847 were — Elisha Gustin, W.M.; 1847 Samuel Reed, S.W.; Stephen Hazeltine, J.W.; Nathaniel Bachelder, Treasurer; Franklin Mack, Secretary; Wm. Verbeck, S.D.; Asa Gaylord, J.D.; Wm. R. Andros and Joseph Brown, Stewards; Joseph Wooley, I.G.; and Stephen Reed, Tiler.

Worshipful Brother Gustin was one of the few remaining members of the old Lodge, having been initiated in the very first year of its existence, and was the last Master who presided over the Lodge at the time the Charter was surrendered in 1829. He was one of the early settlers of the town, and one of the eldest magistrates in the townships.

As Worshipful Master, he was unwearied in his efforts to promulgate the principles of the Order, illustrating by his conduct, while out of the Lodge, the lessons of morality and brotherly love he taught in it.

Not satisfied in watching with unremitting attention over the welfare of the Lodge, he anxiously endeavored to promote the felicity of its members. Blessed with a complacency of disposition and equanimity of temper which peculiarly endeared him to his friends, he commanded respect even from his enemies. His doors were at all times open to the needy



and destitute, none going away empty-handed, and the members of the Mystic Tie were ever greeted with that strong grip of friendship which gave token that the heart prompted the words of welcome which fell from his lips. The youngest novitiate, as well as the more skilled craftsmen, found him ready at all times to impart that Masonic information which his extensive reading, deep research, and retentive memory, had enabled him to acquire through a long life of study. Such was the esteem in which he was held by his brethren, that they elected him to fill the Oriental Chair for *fourteen* years, and during *eight* years he presided over the Chapter.

At this first Communication, there were two petitions received, giving assurance of future prosperity; and the brethren departed to their homes rejoicing that the happy period in the history of the Lodge was now reached, when, in the language of the poet, its members could reverently unite and say—

“Now let us thank the Eternal Power; convinced  
That Heaven but tries our virtue by affliction,  
That oft the cloud which wraps the present hour,  
Serves but to brighten all our future days.”

1855—This year the Lodge assisted in the formation of the M.W. Grand Lodge of Canada, and became No. 8.

1856—September 22d.—The Lodge was honored with a visit from Col. W. M. Wilson, M.W. Grand Master, and A. Bernard, Rt. W. Depty Gr. Master, the first official visit ever received by the Lodge of an officer or member of the Grand Lodge under which it was held.

1858—June 24th.—The first meeting of the Lodge held on the top of “Owl’s Head” Mountain, and Alexander Murray initiated “above the clouds,” to commemorate which, an inscription is cut in the rocks “in the Lodge room” on the mountain.

June 30th.—The Lodge laid the corner-stone of Christ Church, the Rev. Joseph Scott, Deputy Grand Master, officiating.

September .—Old St. John’s Royal Arch Chapter revived. The name afterwards changed to Golden Rule Chapter, No. 9. The number of the Lodge was changed in July of this year to No. 12.

1860—June 26th.—The Lodge laid corner-stone of the Masonic Hall, Right W. Brother H. L. Robinson, D.D.G.M., officiating.

1864—February .—The Lodge celebrated its semi-centennial anniversary; also the fiftieth anniversary of the membership of its W. Master, Elisha Gustin.

1867.—Sussex Encampment and Priory constituted.

1869.—Golden Rule Chapter, No. 9, moved to Sherbrooke. In October of this year, the Lodge assisted in the formation of the M.W. Grand Lodge of Quebec, and became No. 4. Thus has the Lodge been, at different dates of its history, No. 19, C.R.; Nos. 785 and 517, E.R.; Nos. 6 and 8, P.R.; Nos. 8, and 12, C.R.; and No. 4, Q.R.

## APPENDIX

In the course of revising its Constitution, in 1969, the Grand Lodge of Quebec faced an anomaly whereby the constituency of Golden Rule Lodge, No. 5, Stanstead, extended across the International boundary line into neighboring Vermont. This peculiar condition dated from 1803, when Lively Stone Lodge, No. 22, G.L.Vt., in Derby Line, Vermont, comprised members from adjacent Stanstead, without regard to the boundary. When the War of 1812 intruded its ugly head, the harmonious practice was interrupted temporarily, and Golden Rule Lodge, No. 19 was chartered December 27, 1813, by the Provincial Grand Lodge of Lower Canada. From that time onward — the War over —, with mutual tolerance the existence of a boundary line had no bearing on the acceptance of applications for initiation in Golden Rule Lodge, and the membership included Vermont residents.

Recognizing the situation in 1969, the Grand Masters of Quebec and Vermont (M.W. Bro. G. Egerton Brown and M.W. Bro. Alex M. Huntsman) decided to legalize the practice so long extant, and they set up committees to devise a formula. The outcome was a Special Communication of the Grand Lodge of Quebec, held in historic Haskell Opera House (located on the boundary line), Stanstead, on May 8, 1971. A delegation from the Grand Lodge of Vermont was received, and M.W. Bro. Frank M. Brownell, P.G.M. (Vermont) presented to the Grand Master a Dispensation reading as follows:

"WHEREAS, at the Annual Communication of the Grand Lodge of Vermont on June 10, 1970, the Grand Master, in his address, recommended to Grand Lodge that a Committee be appointed to investigate the circumstances and conditions relative to the action taken by the Grand Lodge of Quebec at the Annual Communication in 1970 concerning extra territorial jurisdiction over petitioners resident in Vermont near Golden Rule Lodge No. 5 in Stanstead, Quebec.

"AND WHEREAS, pursuant to that recommendation, the incoming Grand Master appointed the Committee on Jurisprudence and M.W. Bro. Fred C. Laite to review and consider the problem.

"The historical background of this situation affords a glorious and unique example of the universality of Freemasonry in action between two adjoining sovereign grand jurisdictions without regard for artificial geographical boundary lines.

"From the introduction of Freemasonry in 1803 in the general area of Rock Island, Stanstead, and Derby Line, when Lively Stone Lodge No. 22 was chartered by the Grand Lodge of Vermont to hold their communications astride the international boundary, uniting the State of Vermont and the Province of Quebec, peace, harmony and concord having reigned.

"During the past one hundred and sixty-seven years there has been no problem of jurisdiction for Lively Stone Lodge No. 22 and its successor, Golden Rule Lodge No. 5, as reception of petitioners resident in the State of Vermont within a radius equidistant to the nearest Lodge in Vermont has had the sanction of the Grand Lodge of Vermont and its constituent Lodges. This happy condition was a leavening influence during the unsettling days of 1812-1815. Also the cement of brotherly love that existed along the border for many years was a contributing factor in the early recognition of the Grand Lodge

of Quebec, by the Grand Lodge of Vermont, as a sovereign entity.

"After deep study and due consideration our Special Committee presented the following proposal:

We recommend that the Grand Master cause a waiver of jurisdiction to be issued through the Grand Secretary's Office to permit Golden Rule Lodge No. 5 of Stanstead, Quebec to receive petitions from residents of Vermont who live within an area equidistant from Golden Rule Lodge No. 5 and the nearest Vermont Lodge, provided always that this procedure has the

approval and approbation of the Grand Lodge of Quebec; and that such waiver be effective until rescinded by action of the Grand Lodge of Vermont and/or the Grand Lodge of Quebec. Fraternally submitted, Frank M. Brownell; Floyd M. Lawton; Robert W. Eastman; Fred C. Laite — Committee.

"NOW KNOW YE, that having taken the matter into consideration, WE DO, by These Presents and by Virtue of the Power in us Vested, hereby concur in the recommendation of our esteemed committee and do hereby grant a waiver of jurisdiction to permit Golden Rule Lodge Number 5, of Stanstead, Quebec, on the roll of the Grand Lodge of Quebec, to receive petitions from residents of Vermont who live within an area equidistant from Golden Rule Lodge No. 5 and the nearest Vermont Lodge; provided always that this action has the approval and approbation of the Grand Lodge of Quebec; and that such waiver be effective until rescinded by action of the Grand Lodge of Vermont, the Grand Lodge of Quebec, or by both such Grand Lodges, and for so doing, this our DISPENSATION shall be full and sufficient authority."

M. W. Bro. J. McL. Marshall (Quebec) read the Dispensation issued by the Grand Master, which reads as follows:

"WHEREAS, the Grand Lodge of Vermont has graciously seen fit to issue a Waiver of Jurisdiction for petitions of residents of an area in the State of Vermont closely adjoining the location of Golden Rule Lodge number 5 on the roll of this Grand Lodge and this proposal has received the careful scrutiny of a Special Committee of the Grand Lodge of Quebec, consisting of M.W. Bro. J. McL. Marshall; R.W. Bro. G. M. Barrie; V.W. Bro. G. D. McKay; and V.W. Bro. O. H. Barrett. This Committee has recommended that the Grand Lodge of Quebec take complementary action thus providing Golden Rule Lodge full authority to receive petitions from residents in the prescribed area of the State of Vermont.

"NOW THEREFORE KNOW YE, that having taken the matter into our consideration, WE DO, by These Presents, and by Virtue of the Power in us Vested hereby grant permission to Golden Rule Lodge No. 5 to receive petitions from residents in the State of Vermont, who live within an area equidistant from Golden Rule Lodge and the nearest Vermont Lodge, provided always that this practice continues to have the approval of the Grand Lodge of Vermont and that this permission will remain in effect until rescinded by the Grand Lodge of Vermont or the Grand Lodge of Quebec, or by both such Grand Lodges, and for so doing this our DISPENSATION shall be full and sufficient authority."

A copy of each Dispensation was given to the Worshipful Master of Golden Rule Lodge, and, after Grand Lodge had been closed in Ample Form, a Vesper Service was conducted by R.W. Bro. Rev. A. B. Lovelace, in the same location.





No. 104

# CANADIAN MASONIC RESEARCH ASSOCIATION

FREEMASONRY AT KINGSTON,  
UPPER CANADA  
1781-1850



By  
BROTHER JOHN E. TAYLOR  
Ionic Lodge No. 25 G.R.C.

Read at the 51st Meeting of the Association held in  
Kingston, Ontario, May 10, 1972.

# Freemasonry at Kingston, Upper Canada: 1781-1850

"Long before the French or English left the impress of their feet on our shores, the Indians called the place Cadaracqui, the name applying to the district generally, including land, lake and river. Henry R. Schoolcraft (1792-1864), an eminent American ethnographer and student of Indian Dialects, states that 'tarak' or 'darak' as written by the French in the Mohawk compound of Cadaraqui, and also incorporated into the word Ontario, denotes 'Rocks standing in the water' — the name being descriptive of the rocky nature of the shore line so prominent in the locality. It is interesting, therefore, to consider that this idea of 'rocks' has been perpetuated in our city's sobriquet — 'The Limestone City' — linking us with the now far distant past."

So opens the first paragraph of "Kingston, a Century ago", written by Edwin E. Horsey and published by the Kingston Historical Society in 1938.

The city of Kingston is indeed uniquely situated. Champlain, Frontenac, Lascelles, and many other notables of both French and English birth have figured prominently in its history. The earliest record of the coming of the white man to Kingston was in 1615, when it was visited by the French; in 1670 M. de Courcelles ascended the St. Lawrence River to Lake Ontario and obtained permission from his Master in France to erect a fort on the site. He was recalled, and it was left to his successor, Comte de Frontenac, to build it in 1673. D. D. Calvin thus describes it:—

On July 12 they reached the head of the river and rounding Cedar Island saw the site that was to be historic. There was an alternative; might not some point on the Bay of Quinte serve better? But no. Here the Catarqui fell into the lake, and the St. Lawrence left it and here should be the fort. The historians of the old city love to linger over the scene, the summer day, the great flotilla, the Count (sic), (an artist in the use of pomp) and the gathering of Indians, and — while 'preliminary civilities' were being exchanged — the rapid felling of timber and the quick erection of a defensible fort. One or two shrewd questions were asked; the Iroquois, indeed the Indians generally, seem all along to have had business instincts, and by 20 July Fort Frontenac was completed, and a few days later leaving behind him a good understanding well established and good hopes for the future, Frontenac went down the river.<sup>1</sup>

Reference to the attached map<sup>2</sup> will illustrate exactly the strategic position which Kingston held. It became known as Fort St. Louis, but

1. Calvin & Glover. "A Corner of Empire". p. 21.

2. Edgar. "Ten Years of Upper Canada in Peace and War (1805-15)."



after a short time the name was changed to Fort Frontenac. Captured from the French during the "Seven Years' War" in 1758, it then fell into disuse. The location was so central that its settlement was inevitable. The first settlers were from disbanded regiments, and the first township was formed in 1784. It is not difficult to guess why it was called Kingston — with Queenston at the upper end of the Lake and the names borrowed from the Royal House here and there on the shore between, notably York, once Fort Toronto. Kingston is the hub for those passing from Quebec into Ontario and for citizens of the United States crossing the border into Canada. In 1826 England projected and built the Rideau Canal, which connected King's Town (Kingston) and By Town (Ottawa); the waterway was finished in 1832.

In 1792 the government of Upper Canada was organized at Kingston, and here William Jarvis came when, as Secretary of the Province, he did his part in putting into motion the executive machinery which had been prepared for the newly-formed Province of Upper Canada by Governor Simcoe. At this time Kingston contained about fifty small wooden houses, and its population probably did not exceed three hundred. Shortly after, Simcoe chose Newark (Niagara-on-the-Lake) as his capital, and the first Legislature of the Province met in the Masonic Hall there on September 17, 1792.

Kingston was selected as the capital city when in 1841 the Act of Union joined Upper and Lower Canadas under the names Canada East and Canada West. The honour lasted until 1844, when Montreal was substituted.

### EARLY MASONRY AT KINGSTON

The first Lodge to be warranted at Cataraqui (Kingston) was St. James' Lodge No. 14 P.G.L.Q. and 518 (M) E.R. on May 12, 1781. It was a military Lodge and is said to have held its meetings in the old French fort. Among its early members were officers of the King's Rangers, with Major James Rogers, Master, Captain John Walden Meyers, Senior Warden, and Lieut. William Buell, Junior Warden. No records of this Lodge have been found, and it appears to have lapsed in or prior to 1787.<sup>3</sup> A Copy of the original petition has been preserved.<sup>4</sup>

### THE PROVINCIAL GRAND LODGE OF UPPER CANADA

William Jarvis had been appointed Provincial Grand Master of Upper Canada, and, with the Provincial Government at Newark, the first Grand Lodge meeting was held here, and it was the site of the first Lodges. However, when the government moved from Newark to York (Toronto) in 1800, Jarvis took up his administrative duties at the latter place and with this move began the neglect of the Order and the Lodges.

3. Milborne. *Freemasonry in the Province of Quebec*. pp. 31-32.

4. Robertson. *History of Freemasonry in Canada*. I, p. 264.

The period between 1800 and 1817 produced little of note. Kingston and Niagara represented the geographic and other extremes of Masonic activity for the next twenty years. The bickerings between the Niagara brethren and the Jarvis Lodges continued, and the Niagara Lodges formed the Schismatic Grand Lodge which flourished through the 1812 War. The dispute came to a head in 1803, when Brother Jermyn Patrick replaced Sylvester Tiffany as Provincial Grand Secretary. A Provincial Grand Lodge meeting was called in 1804 at York, but, out of twenty-one Lodges summoned, only eight attended. No further meetings were held until 1816.

William Jarvis died in 1817, and shortly afterwards in that same year the first of the Grand Masonic Conventions was held in Kingston. Circulars were sent to twenty-six Lodges to attend on 27th August. Outcome of the Conference was a letter sent to the United Grand Lodge of England. A second Convention was held Feb. 10, 1819, at which eleven Lodges were represented. The letter of the first one appears to have been unanswered, and a second petition was sent, together with a draft for £30, the accounting for this becoming ultimately an obstacle in obtaining reconciliation.

Again there was no reply from the Mother Grand Lodge, and, at the third Convention also held at Kingston on January 1, 1820, a Brother J. B. Laughton volunteered to plead the cause of the Canadian Lodges in London, England. There was still no word from England, and on February 12, 1821 fourteen Lodges met, four of them having been warranted by the Convention itself. At this Convention Brother James Fitzgibbon was nominated for the office of Provincial Grand Master. Events were now beginning to happen quickly. Brother Laughton was still in England, and some glimmer of understanding of Canadian events led to the appointment of Simon McGillivray to investigate and tidy up the affairs in Upper Canada.

McGillivray had been a Grand Warden of the United Grand Lodge, and for the purpose of his visit to Canada was vested with a Warrant as a Provincial Grand Master, and also as Grand Superintendent of the Royal Arch. Immediately on his arrival in July 1822 he set to work meeting with the heads of the Craft in Upper Canada. He was very personable and soon had a grasp of the events leading to the chaos existing from 1800 to 1817. He pointed out that, while the Grand Lodge of England did not doubt the fitness of a Brother nominated for the office of Provincial Grand Master, the Grand Master could not appoint a Brother not registered in the books of Grand Lodge, and for that reason he had been given the rank with full authority to act. Brother McGillivray also convinced the Niagara brethren that their course of action, not being legal, had raised insurmountable obstacles.

The Niagara brethren now being favourable to the Kingston Convention, a Provincial Grand Lodge under the authority of the United

Grand Lodge of England was held at York in September 1822, at which fifteen Lodges were represented. Brother James Fitzgibbon was given a Patent as Deputy Provincial Grand Master.<sup>5</sup>

James Fitzgibbon had been an officer in the 49th Regiment and had fought at the Battle of Beaver's Dam in the 1812 War. He was made a Mason in Merchants' Lodge No. 40, E.R. (A) at Quebec in 1803.<sup>6</sup> He resigned as Deputy P.G.M. in 1826, investing his successor while acting as the Provincial Grand Master at this particular meeting.

Simon McGillivray continued to hold office as Provincial Grand Master although he was actually in Mexico, whence he returned to England in 1835. An ineffectual attempt was made to revive Grand Lodge in 1832, and again in 1837. Indeed, in the latter year John Auldjo, a cousin of Brother McGillivray, was appointed as his Deputy, the particulars being set out in a letter of May 29, 1837.<sup>7</sup> The Museum of the United Grand Lodge of England has John Auldjo's Canadian Masonic jewel on exhibit, and it is said to have been well worn. He acted in his official capacity in Canada in 1838.

#### THE PROVINCIAL GRAND LODGE OF CANADA WEST

The Morgan incident<sup>8</sup> had a paralysing effect on Freemasonry in North America. Few Lodges were able to conduct regular meetings after 1834, but by 1840 civil affairs had settled enough to permit the Brethren to re-open their Lodges. In January of that year, St. Andrew's Lodge in Toronto was revived, and others were re-constituted in the subsequent years. In 1845 the first Communication of the Provincial Grand Lodge of Canada West met at Hamilton with R. W. Bro. Sir Allan Napier MacNab as Provincial Grand Master-elect.

In 1848 the Provincial Grand Master went to St. Catherines to lay the foundation stone of the Town Hall and was presented with the trowel with which he had laid the stone. Singularly, this trowel found its way to Western Australia, as the following extract shows:

"On Friday, March 18th, ~~1860~~ in the Council Chamber at St. Catherines a unique service took place. R. W. Brother R. W. Treleven, Deputy Grand Master, presented a silver trowel to the City of St. Catherines. The Mayor, himself a member of the Order, received it on behalf of the City."<sup>9</sup>

This was the trowel that had been presented to Sir Allan MacNab in 1848. It had been picked up in an antique shop in Australia, and the engraving on the blade told the story. The Grand Secretary of Western

5. Ibid. pp. 11-25.

6. Milborne. Op Cit. p. 96.

7. Robertson. Op Cit. II, p. 195.

8. The "Morgan Incident" is outlined in C.M.R.A. Paper No. 45 (1958).

9. Grand Lodge of Canada (in Ontario) Proceedings 1960. p. 14.



Australia sent it to M. W. Bro. E. G. Dixon, Grand Secretary, Grand Lodge of Canada (in Ontario), who arranged for its return to the City of St. Catherines.

## KINGSTON LODGES

Lodge No. 6 was constituted at Kingston, Upper Canada, on August 7, 1794, when Grand Lodge was opened at Brother John Darley's Freemasons' Tavern, with Brother Christopher Danby presiding as Grand Master pro tem, and John Darley as acting Deputy Grand Master. The first officers of the Lodge were Richard Porter, W.M.; William McKay, S.W.; and William Burrell, J.W. The By-laws containing twenty-six articles for the government of the Lodge were drawn up, some of which are unusual enough today to merit quotation; these were given as a preamble of the By-laws and have been copied in Appendix II.

The Lodge Transactions record the meeting of 7th August 1794 as follows:<sup>10</sup>

"Grand Lodge of Ancient, Free and Accepted Masons opened at 7 o'clock at Brother John Darley's Free Masons' Tavern.

### Present:

Christopher Danby, G.M. ....	Pro tem
John Darley, Dept. G.M. ....	Pro tem
Richard Cartwright, S.G.W. ....	Pro tem
John Walker, J.G.W. ....	Pro tem
J. C. Stewart .....	Actg. Grand Sec'y

### Visitors:

William Barron .....	No. 7
Nathan Curtice .....	St. John's
Abraham Gates .....	St. John's

The Lodge proceeded to constitute Lodge No. 6 when the following Brethren were installed in due form according to ancient custom:

Bro. Richard Porter Esq. ....	W.M.
Bro. William McKay Esq. ....	S.W.
Bro. William Burrell .....	J.W.
Bro. J. C. Stewart was appointed Secretary and Bro. Herschfeldt Tyler.	

The Grand Lodge was then closed at 9 o'clock in due form and perfect harmony

The War of 1812 with the United States of America apparently did not affect the Kingston Brethren unduly. An item in the Kingston

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10. Ancient St. John's Minute Book No. 1.

Gazette, the only newspaper published in the Province during the war years, indicates social activity:

"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, Sec'y, Kingston 17th Dec. 1812."<sup>11</sup>

The Lodge was much involved in the events of the three Conventions which led to the reorganization of the Provincial Grand Lodge of Upper Canada, and the minutes refer to social functions of importance, and to the laying of foundation stones of public buildings and churches. The Lodges taking part in these ceremonies were St. John's No. 5,<sup>12</sup> Addington No. 13, and Leinster No. 283 I.C., about which more will be related later.

Undisturbed by the Morgan incident, St. John's Lodge continued its regular meetings, and on April 5, 1827, Captain R. H. Bonnycastle, R.E., (Sir Henry Bonnycastle) was proposed for membership; the ballot was held and he was initiated at an emergency meeting on the 12th April. In December 1831 he was elected Worshipful Master, and was installed on St. John's Day. Meetings continued fairly regularly until the 6th February 1834, when work ceased due to the anti-Masonic feeling in the United States elections, caused by the Morgan affair, and it was "thought prudent by the W.M. and members to cease working until such times as the lodge might beneficially meet with advantage to the craft and the world at large."<sup>13</sup>

At the early meetings many items of furniture were presented to the Lodge, and these have been traced by Wor. Bro. W. H. Gummer, a Past Master of the Lodge. These have been listed separately in Appendix III.

On February 15th, 1844, an application was received from a barrister, John Alexander Macdonald. Balloted on and elected on March 7th, he was initiated a week later. Brother Macdonald became one of the architects of Confederation, and the first Prime Minister, at which time he was knighted. He joined Frontenac Chapter in 1848, and his Chapter jewel may be seen in the Masonic Library in Toronto; he was elected and installed Knight Templar on January 14, 1854. In 1867 the United Grand Lodge of England honoured him with the rank of Past Senior Grand Warden and named him as its Representative near the Grand Lodge of Canada (in Ontario).

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11. Talman. "Early Freemasonry in Ontario". (C.M.R.A. No. 22 — 1954). p. 6.

12. Ancient St. John's Lodge has held the following numbers: 1794 No. 6 P.R.; 1814 No. 758 E.R.; 1822 No. 5 P.R.; 1832 No. 491 E.R.; 1857 No. 3.

13. Robertson. *Op. Cit.* II, p. 336.

In December 1846 Sir Henry Bonnycastle was elected Worshipful Master for the fifth time but, being in poor health, he deputised the Senior Warden to act in his absence. In March of the following year the Senior Warden initiated a candidate, with the assistance of a Past Master. At a meeting in April, he conferred the Fellow Craft and Master Mason degrees; questions were soon asked about the propriety of the Senior Warden functioning thus in his capacity as deputy for an ailing Master. The matter was referred to Grand Lodge, but the Warden continued to do degree work until the death of the Worshipful Master in November. Here is a rare example of a Lodge working with the Worshipful Master's authority delegated to the Senior Warden, who ruled the Lodge and conferred degrees.

St. John's Lodge minutes for 1847 record the installation ceremony, notable as the first such reference. After reading by the Secretary of the summary of Ancient Charges to the Master-Elect, the installation ceremony was conducted in a Lodge of Masters. In open lodge again, he was invested with the badge of office, whereupon the Warrant of Constitution and the Three Great Lights were presented separately to him. It had been customary to celebrate the Festival of St. John jointly with Leinster Lodge but in 1847 the latter declined to participate because it was considered improper to make a public display at a time when "distress and famine are abroad on the earth."<sup>14</sup>

#### DUKE OF LEINSTER LODGE No. 283 I.C.

On February 1, 1821 the Grand Lodge of Ireland issued a warrant to Irish brethren, under the name of Leinster Lodge No. 283. Relations with St. John's Lodge were subject to some mixed feelings, but the two joined in procession on May 17, 1824 to lay the foundation stone of the Midland District Court House and Gaol at Kingston, in which they were accompanied by Addington Lodge No. 13 from Ernestown. The ceremony was performed by Sir Peregrin Maitland, the Lieutenant-Governor. Some days later the three Lodges gathered together again in a foundation stone ceremony at the Masonic Temple in Bath.

The Lodge Warrant and Book of Constitution were stolen in October 1822, a circumstance which provoked a magistrate's court case. Lacking a warrant, Leinster Lodge obtained a Provincial Dispensation in 1826.<sup>15</sup> The missing warrant ultimately was found and came into the possession of John Ross Robertson in 1893, who returned it to the Grand Secretary of the Grand Lodge of Ireland.<sup>16</sup>

Leinster Lodge ceased working in 1829 but was revived in the 1840's, as indicated in the minutes of St. John's Lodge. There is evidence that the

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14. A reference to the Irish Potato Famine; 1846.

15. Robertson. *Op Cit.* II, p. 691.

16. *Ibid.* p. 699.



two Lodges worked together with some harmony up to 1849, and that at one period they shared the use of the same Lodge Room. The following extracts from the St. John's minutes relate to the declining state of the Irish Lodge:

April 4th, 1844. The following brethren (formerly members of the Leinster Lodge) having been fully proposed and seconded, were balloted for to become members, viz:

Matthew Thomas Hunter .....	In favour
Thomas Douglas Harrington .....	Unanimous
Edward Kent .....	Unanimous
Thomas Rose .....	Unanimous

15th August 1844. Lodge closed in the 2nd degree and opened in the 3rd degree. Communications were laid before and read to the lodge from the Grand Lodge of Ireland addressed to Brothers Hunter, Paul and Carter calling upon them to show cause why suspension from the rights of Masonry as passed by Lodge 283 should not be confirmed, the first two names for attending an illegal lodge and the latter for disobeying a summons.

No action was taken in the matter.

(Thomas Douglas Harrington subsequently became very prominent in Canadian Masonry, and his career is outlined in a Paper read at a meeting of the Canadian Masonic Research Association (1950) by R. W. Bro. Lewis F. Riggs.<sup>17</sup> Bro. Harrington affiliated with Lodges in Montreal and Quebec, and became a charter member of Harrington Lodge No. 49, named in his honour; he was appointed Provincial Grand Master of the District Grand Lodge of Quebec and Three Rivers in 1852. In 1860 he was elected Grand Master of the Grand Lodge of Canada.)

At a Lodge of Emergency on November 20, 1845, a letter offering the right hand of fellowship from Leinster Lodge No. 283 was read in St. John's Lodge and ordered to be received. In that year, Brothers Paul and Steers, members of a delegation from Leinster Lodge approached St. John's Lodge to conclude arrangements for celebration of the festival of St. John. Leinster Lodge kindly offered St. John's the use of its Lodge Room until the latter could find suitable accommodation, and the two Lodges did meet in the same room from October 1846, and they exchanged copies of by laws. This fraternal feeling was sustained as they joined in the celebration of St. John's Day in December, under the banners of England and Ireland.

In 1849 some brethren of Leinster Lodge broke open the Lodge chest contrary to order and took the Warrant and Jewels. They followed this act by electing and installing a Worshipful Master, and Senior and Junior Wardens, although there were legally elected officers at the time. Bro. M. T. Hunter, who had recently been elected a member of St. John's Lodge, was Secretary of the illegal group and was immediately suspended

17. Riggs. "Thomas Douglas Harrington". C.M.R.A. Paper No. 2 (1950).

by St. John's, which tried to mediate between the Grand Lodge of Ireland and the two sets of Leinster officers. This is the last reference to Leinster Lodge as an active body.

The following minute appears in the St. John's Lodge record of December 10th, 1849:

8th. Furniture of Leinster Lodge

Resolved that the Board recommend to the Lodge to enter into negotiation with owners of the property lately belonging to the Duke of Leinster Lodge for the purchase of Wardens' Chairs and the chart, which formerly belonged to this lodge; and also the Master's Chair, which we are informed are for sale.

Officers of Ancient St. John's Lodge confirm that these Chairs still repose in the Masonic Temple, Kingston.

### CONCORD LODGE

For a short time there was a third Lodge, named "Concord", working in Kingston, of which little is known. There is no known record of its origin, and Brother John Beikle wrote thus of it in 1828, "Sometime before we had the pleasure of adding the Lodge of Concord to our numbers, thus indicating an affiliation."<sup>18</sup>

### THE "MILITARY" AND MILITARY MASONRY

Military matters have always been of interest and concern to Kingston, and its prosperity undoubtedly once depended on the British garrison stationed there in the years with which this paper deals. Fort Henry today has been restored and is a tourist attraction. Its origin was in 1812, when five fortified block houses were connected for picketing,<sup>19</sup> and the small garrison repelled the attack by Chauncey in November of that year. Construction of the first fort was begun in the following year by Captain B. Marlowe, R.E., and by November a substantial fort crowned the hill. Little more was done until 1832, when the Duke of Wellington decided that a new system of defences should be built, and this was undertaken by Lt. Col. Ross Wright and Major R. H. Bonnycastle, R.E. (Sir Henry). The fort was almost completed by 1836, and in 1837, during the MacKenzie rebellion, Bonnycastle was called upon to raise troops for defence, all the regular garrison having been sent to Lower Canada.

British regiments were stationed in Kingston for many years from 1815, and Appendix IV will show these as on the British Army list, with the numbers of the Masonic Lodges attached thereto. Dundas Faithful Lodge No. 466, in the 68th Regiment of Foot, is mentioned as working while in Kingston in 1822.<sup>20</sup>

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18. Robertson. Op Cit. II, p. 331.

19. "Soldiering at Fort Henry".

20. Robertson. Op. Cit. II, p. 686.

Apart from the period of the 1812 War, when regimental lodges could not meet because detachments were serving in various localities, military men were active in St. John's Lodge; the minutes record many applications from such. Also, Regimental Lodges carried on with regular meetings. In 1845 Bro. Blennerhasset, a Lieutenant in the 71st Regiment, asked to be admitted as a member, and at the January 1846 meeting a letter of thanks was sent to Major Denny for the use of the Regimental band. This regimental number may be an error, as the Fort Henry plaque shows that the 81st Loyal Regiment was at Kingston from 1846 to 1847. Two men from the 46th joined in November 1846, and reference is made in the December minutes to Bro. T. H. Albury, P.M., and to another Brother of H.M. 46th Regiment as joining members. There is no record of the 46th at Kingston; these may have been seconded personnel.

The 20th Regiment arrived in December 1847, bringing with it Minden Lodge No. 63 I.C., which was in a flourishing condition. The Brethren promptly joined St. John's Lodge in the celebration of St. John's Day, and Minden Lodge held regular meetings while in Kingston. A highlight of this period was the celebration of the one hundredth anniversary of Minden Lodge, in which the brethren of St. John's Lodge participated. An account of this event is given in the *History of Minden Lodge No. 63 Held in the XXth Foot on the Register of the Grand Lodge of Ireland, with an Account of the Celebration of its Centenary 27th December 1848*, by John Clarke, Sergeant-Major, 1st Bn. XXth Regiment and W.M. of Minden Lodge. The history was printed in Kingston by the Argus Office 1849, and we are indebted to the Iowa Masonic Library at Cedar Rapids for a copy of this. In 1848 Lodge No. 63 had some differences of opinion with Ancient Frontenac Royal Arch Chapter; the correspondence is given in Appendix V.

In the 1800's Masonic correspondence was already carried out over great distances. In April 1848 Bro. Dowse of the 14th Regiment wrote about the East Indies, where he was stationed, and sent his fraternal regards to the brethren. Bro. Dowse was at that time Worshipful Master of St. Andrew's-in-the-East Lodge, Poonah, East India, according to the minute. This Lodge was instituted in November 1844 under a Scottish warrant.

## ROYAL ARCH MASONRY

Royal Arch Masonry came to Kingston soon after establishment of Lodge No. 6, and Right Worshipful Bro. William Jarvis, by virtue of a warrant having Royal Arch authority, instituted Ancient Frontenac Chapter on November 24, 1795. The three senior officers were High Priest, King and Scribe, Lodge and Chapter held property jointly, as evidenced in a St. John's minute:

1st October 1801. Moved by Br. Wm. MacKay and Brother Stauber that in conjunction with the Royal Arch Chapter and Master's Lodge



that twelve Wine Glasses and twelve ½ pint tumblers be purchased for the use of the Body, and whatever number of either degree shall Breake Decanter, tumbler or glass shall pay or refund for the benefit of supporting of stock.

It was also obligatory for Master Masons to ask permission of their Lodge to join the Royal Arch. At the March 1803 meeting the Master read a petition from Thomas Milton desiring the approbation of the Lodge to recommend him a member worthy to receive the Holy Royal Arch degree, which was signed by all members present. At the first meeting of the Kingston Convention, held in August 1817, a resolution from the Grand Royal Arch Chapter of Upper Canada to appoint an officer, to be known as a Grand Visitor, was approved. The Craft and Capitular bodies combined to select a suitable brother.<sup>21</sup>

Information in a file of correspondence between the Grand Lodge of Ireland and Lodge No. 63, I.C. indicates Royal Arch involvement in a reorganization of the Craft in September 1842. A meeting planned for 1843 failed to materialize. The exchange in Appendix V discloses the situation in 1848 and remains the last reference to the Chapter.<sup>22</sup>

## KNIGHTS TEMPLAR

Freemasonry is indebted to Dr. Charles Scadding for the first record of Knights Templar in Upper Canada, and he has also provided a copy of the first warrant issued to an Encampment in the Province.<sup>23</sup> "In the days of long ago, the Craft Lodges of England, Ireland and Scotland, by an unknown power in them vested, issued warrants for the conferring of not only Craft and Capitular but Templar degrees."<sup>24</sup> Thus stated John Ross Robertson. In 1800 a Templar warrant was issued under the authority of Craft Lodge No. 6, at Kingston, and this body is the parent of Templar degrees in Canada.<sup>25</sup> A copy of this warrant and commentary thereon are contained in Appendix VI.

## CONCLUSION

This paper has attempted to relate many of the aspects in the development of Freemasonry in Kingston, a key community midway between Montreal and Niagara. The years 1795 to 1800 saw Craft, Capitular and Templar Masonry established. The significance of military Lodges in pioneer days has been indicated. Highlights in the history of St. John's Lodge No. 6 — proudly continuing as Ancient St. John's, No. 3 — have been recounted to 1850.

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21. This office is the forerunner of the District Deputy Grand Master and his counterpart the District Grand Superintendent.

22. Grand Lodge Library, Toronto. Correspondence.

23. Scadding, I, p. 54.

24. Robertson, *History of Knights Templars in Canada*. p. 30.

25. Ibid.

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## APPENDIX I

**See Note 2.** This Map, intended to serve as Appendix I has not been reproduced. It depicted the area in which the War of 1872 was largely fought, and locates the engagements of that conflict.

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## APPENDIX II

### PREAMBLE

#### Rules and Orders

Which are to be punctually observed and kept by the Most Ancient and Honourable Fraternity of Free and Accepted Masons according to the Old Constitutions granted by His Royal Highness Prince Edward at York in the year of our Lord Nine Hundred and Twenty and Six —

In order to prevent all Feuds, Contraversies, illegal Arguments or Debates, which might in any sort disturb or make void the true Interest and Meaning of this our unanimous Conjunction, We, the Master, Wardens, Deacons and Secretary, together with the rest of the Members of our Lodge No. 6 (by and with the Approbation and Consent of the Grand Lodge) have thought proper to subscribe and establish the following Rules.

No. 3: That the Master shall be chose by Ballot; The Wardens shall stand Candidates for the Chair on the stated Lodge night next before each St. John's Day: and the Candidates shall withdraw while every free + Member gives his Vote in favour of Him which he deems most worthy; each free member having one Vote and the Master two Votes #. When done the Mastter shall order the Candidates before him and having carefully examined the Poll shall then audibly declare him (that hath the majority) duly elected.

Then the Master Elect shall nominate one for the Senior Warden's Chair, at which time the present Master and Brethren shall nominate one in opposition, to be balloted for in like manner and so on in the chlice of all the inferior Officers; and that no person shall be put in such Election, but such as are deemed to be able and worthy of Performance.

+ Vide Rule 13.

# That is, when the number of Votes happens to be equal; in such case the Master has two Votes; otherwise he has but a single Vote.

No. 6: That all the Members of this Lodge shall dine together upon (or near) every St. John's Day; that each Member shall pay 5/ on the Lodge night (next) before such Feast Day, towards defraying the Charges of the Festival; that the Wardens shall be appointed Stewarts to transact all



matters relating to the Feast. That the new Master and all Officers shall be immediately installed after Dinner, at which time all and every of the Accounts belonging to the Feast, and Lodge affairs in general, shall be properly settled and Delivered to the new Officers, and that all Visitors who dine at such Feast shall pay ten shillings, Sojourners always at the Discretion of the Majority.

(Note: this custom is still followed today. W.H.G.)

No. 8: That no Visitor<sup>+</sup> shall be admitted after Lodge Hours; viz. Nine in Winter and Ten in Summer, nor at any time without the Consent of the Presiding Officer; and if admitted into the Lodge Room he shall perform a certain Ceremony in the Master's Presence before he sits down; nor shall any Brother (that is not a Member of a Lodge) visit a Second Time, Sojourners excepted.

+ Visitors' Contributions to the Reckoning left at the Discretion of the Majority.

No. 13: All Fines, Dues, etc., shall be paid on the Third (stated) Lodge Night next after they become due; otherwise the person so indebted shall not have a Vote on St. John's Day; he shall be excluded, except some cause appear which may excite Lenity.

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**FURNITURE PRESENTED TO  
ANCIENT ST. JOHN'S LODGE No. 3, KINGSTON**

Year	Article	In Possession 1972
Nov. 3, 1825	Brother A. J. Ferns, Provin. Jun. Grand Deacon for the latest edition of the Freemasons Monitor, printed in London 1821. ....	No
Aug. 6, 1829	Br. G. Colls Surgeon of the R.N. for a magnificent painting given to the Lodge. <b>Resolved</b> that an inscription shall be attached to the painting in gold letters, expressive of the date and receipt and the name of the individual who conferred this favour on this Lodge. .... Same meeting — an antique and valuable present of a snuff box for the comfort of the Fraternity.	Yes
Feb. 1, 1844	Brother Hatch gave candlesticks for the three lights and a ballot box. ....	Yes
Mar. 7, 1844	Brother Brownrigg J.W. presented Junior Warden and Inner Guard's jewels. Brother Cartwright gave Senior Warden and Treasurer jewels. W.M. gave a jewel for the tyler. Brother Brownrigg gave a gratuitous and unexpected present of a new edition of Preston. ..	Yes
April 11, 1844	Bro. T. D. Harington gave an engraved plate for Masonic certificates accompanied by a parchment proof. ....	No
May 2, 1844	Brother Shaw presented a perfect Ashlar. ....	
May 9, 1844	Brother Joseph Scobell gave two gilded pillars. (my note — for the wardens) ....	Yes
May 10, 1844	Bros. Harington, Ross & Kent for a very handsome donation of a casket containing a silved square and Compass. ....	Yes
May 14, 1844	T. D. Harington a very handsome copy of the Holy Scriptures. ....	Yes
May 23, 1844	Brother A. L. Ballfour gave a Tressle Board. Brothers Gunn and Henderson a silver trowel and case. ....	Yes
June 6, 1844	Brother Kent gave 120 white and black balls. ....	No
Jan. 2, 1845	Mrs. Hallowell gave a Banner to the Lodge. ....	Up to 1922
Jan. 16, 1845	Valuable and elegantly bound books from the Estate of Bro. John Salomon Cartwright. ....	Not sure
April 10, 1845	Rough and Perfect Ashlars given by Br. Otting. ....	Yes
Oct. 23, 1845	Bro. John Shaw gave a H . . . . . S . . . . .	Yes
Dec. 10, 1850	Purchase of Master's Chair, also the Wardens' Chairs and Chart from Leinster Lodge No. 283.	Yes

**THE BRITISH AND CANADIAN ARMED FORCES  
IN GARRISON AT FORT HENRY**

				Lodge att.
Artillery		The Royal Regiment of —	1812-1870	
Engineers		The Corps of Royal —	1812-1870	
<b>Infantry</b>				
9th Regiment		Royal Norfolk .....	1856-1857	
15th do.		East Yorks .....	1827-1828	(#245 I.C.
			1833-1834	(erased 1801
20th do.		The Lancashire Regiment	1848-1850	#63 I.C.
23rd do.		Royal Welsh Fusiliers .....	1842 1843	
24th do.		South Wales Borderers .....	1835-1837	
34th do.		The Border Regiment .....	1840-1841	(#340 (A)
				(erased 1832
37th do.		Royal Hampshire .....	1817-1818	
			1824-1825	
43rd do.		Oxford & Bucks L.I. ....	1841-1842	
54th do.		The Dorset .....	1853	#669 (E)
58th do.		Northamptonshire .....	1815	#332 (A)
				erased 1832
60th do.		K.R.R. ....	1823-1824	
			1870	
65th do.		York & Lancs. ....	1839-1840	
66th do.		Royal Berkshire .....	1831-1833	
			1834-1835	
68th do.		Durham Light Infantry ...	1822-1823	#348 (A)
			1825-1827	
70th do.		East Surrey .....	1815-1817	#7 Gibraltar)
			1819-1821	"Impossible
				to trace")
71st do.		Highland Light Infantry ...	1828-1829	
			1838	#895 I.C.
73rd do.		Black Watch .....	1838	
76th do.		Duke of Wellington Regt.	1818-1819	(#248 (A)
			1821-1822	(erased 1828
79th do.		Queen's Own Cameron ...	1829-1831	#191 (A)
81st do.		Loyal Regiment .....	1846-1847	
82nd do.		South Lancs. ....	1844-1846	#138 I.C.
83rd do.		Royal Ulster Rifles .....	1838	#83 I.C.
85th do.		King's Shropshire L.I. ....	1838	#298 (A)
93rd do.		Argyle & Sutherland .....	1838	
			1843-1844	
95th do.		Rifle Brigade .....	1847-1849	(#842 E.R.
			1850-1852	(
104th do.		Disbanded in 1817 .....	1813	
		Canadian Fencibles .....	1814	
		(disbanded 1816)		
		Regiment de Wattville .....	1813	
		(disbanded 1816)		
		10th Royal Veteran Bn. ...	1812	
		(disbanded 1817)		
		Royal Can. Rifle Regt. ....	1854-1856	
		(disbanded 1870)	1857-1862	
			1863-1870	

(Units and dates of postings taken from plaque reproduced in  
"Soldiering at Fort Henry")



August 4, 1848

Dear Sir and Brother,

Grounded on a special report of the Board of General Purposes of this Chapter.

As the first principal thereof I deem it my duty to enter on behalf of said Chapter a "protest" against the conferring upon Brethren Civilians, residents of this City, any of the higher degrees of Masonry usually given under Chapter Warrants by the Chapter attached to the Minden, a Military Lodge in H.M. XX Regt. Foot stationed here.

I consider the conferring those degrees upon Brethren Civilians, in a Military Chapter when there is a Chapter (Civilian) working in this City, without first notifying such last named Chapter "at least" a great departure from Masonic Courtesy.

I further consider that such conduct is a serious transgression of the strict Masonic rules of the Constitution, and that until further informed by competent authority it will be my bounden duty not to acknowledge as companions and Brethren (Civilians) so exalted. I shall also take immediate steps to notify the Chapters in Canada of the conduct of the Chapter attached to Minden Lodge in the matter. I shall also communicate the name of those brethren (Civilians) so having received the Degrees that proper action may be taken thereon.

Further I have felt it my duty to reprimand those companion members of this Chapter who were present when the "Mark Degree" was conferred on certain Brethren (Civilians).

I beg to remain, Dear Sir and Brother,

Fraternally yours,

(Signed) Thos J. Angel

Antient Frontenac Royal Arch Chapter Kingston C.W.

To Bro. F. Oliver  
W. M. Minden Lodge  
& 1st Principal of the Chapter  
thereof attached.

(The reply was a masterpiece of diplomacy and rebuttal!)

APPENDIX V (2)

Minden Chapter Room  
8th August 1848

To Bro. T. J. Angel  
Dear Sir and Brother,

Had your communication of the 4th instant been couched in terms more consonant with a Masonic spirit of charity towards those whom **you** may have considered as erring Brethren, we should have been most willing to have discussed the subject in dispute with you, and if convinced that we had acted contrary to the usages of Masonry, we would cheerfully have made any reparation in our power, but the style of your letter betrays such a spirit of unkindness as bars all discussion, and more especially as we cannot recognize your right to censure. What we have done will be fully stated in our communication to the Grand Lodge; by its award we will stand or fall, and of the results, whatever it may be we will not fail to acquaint you — in the meantime — for the reasons already set forth we decline all further correspondence on the subject.

I beg to remain, Dear Sir and Brother  
Fraternally yours

(signed) F. Oliver

W.M. Lodge No. 63, 1st Principal of  
the R.A.C. attached to Minden Lodge.

(Note by J.E.T.) The foregoing letters are from enclosures sent by V.W. Bro. Phillip Crossle, Librarian of the Grand Lodge of Ireland, Dublin, July 11th, 1934 to Bro. N.W.J. Haydon, then Grand Lodge Librarian of the Grand Lodge of Canada in the Province of Ontario. They were found and forwarded to me in 1961).

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APPENDIX VI

"In the name of the Undivided Trinity, Father, Son and Holy Ghost We, the Grand Master, etc, etc., etc., of the Royal and Exalted, Religious and Military H.D.R.M. (Grand Elected Masonic Knights Templars K.D.O.S.H. of St. John of Jerusalem, Palestine, Rhodes, etc., and under sanction of Lodge No. 6. held in Kingston, in Upper Canada, etc., We, in an encampment of Knight Templar have unanimously counselled and agreed to appoint our Well-beloved Sir Knight Christopher Danby, as Captain-General, and our well-beloved Sir Knight Joseph Cheneque, First Captain, and our well-beloved Sir Knight Companion Burk, Second Captain, etc. and in virtue of this second warrant you are to hold Encampments and exalt Royal Arch Masons to the Degree of Knight Templar; provided they be

found worthy to go through the amazing trials attending the same.  
Given under our hands and seal, this 31st October in the year of our  
Lord, 1800 (signed)

Frederick Hirschfeldt	Grand Master
John Darley	Generalissimo
Francis Wycott	Captain General
William MacKay	First Captain
Thomas Sparham Junior	Second Captain
John McGill	Recorder pro-tem."

Along with the Warrant to the Niagara fraters is a list of the members of the Kingston Encampment, dated November 2, 1800, reading as follows:—

"In the name of the Undivided Trinity

A list of the Encampment held at Kingston every quarter of a year;  
Kingston 2nd November 1800.

Frederick Hirschfeldt, Master, Kingston  
John Darley, Generalissimo, Kingston  
F. Wycott, Capt. General, Kingston  
Wm. MacKay, 1st Capt., Kingston  
Thomas Sparham, 2nd Capt., Kingston

Sir Thomas Richardson, Baycanty

Sir James Beyman, Kingston  
Sir John McGill, Queen's Rangers  
Sir Alexander MacNabb, Queen's Rangers — had a regimental lodge  
Sir Edward Gachan, Mariner, Kingston  
Sir John Sise, Mariner  
Sir M. B. Hay R.C.V., removed to Montreal Oct 31 1800  
Sir Joseph Senegin, R.C.V. removed to Fort George 30th Sept.  
Wm. MacKay, Recorder General."

(Comment by J.E.T.: This warrant is unique in style, written on plain foolscap paper, in hand none too cultured, without seal or ribbon. It would seem probable that the warrant was given to Hirschfeldt and others, all residents of Kingston, by Danby, Cheneque and Burk to enable them to establish the Knight Templar Order in the Niagara, where all three lived and where they were active Craftsmen; from which it is evident that between 1792 and 1798 there was an organized Knight Templar Encampment at Kingston closely associated with the Lodge and Royal Arch Chapter there. The question naturally arises, where and under what authority did these members of this Kingston Encampment receive their degrees? The answer undoubtedly is, from the military lodges in the various British regiments stationed at Niagara and Kingston.)



No. 105

# CANADIAN MASONIC RESEARCH ASSOCIATION

I

THE CRYPTIC RITE OF FREEMASONRY  
IN CANADA

II

1. HON. ROBERT MARSHALL
2. JAMES BOWER NIXON



By

CLIFFORD E. RICH  
P.M., P.Z., P.T.I.M., Preceptor K.T.  
32° A. & A.S.R.

December, 1972

# **The Cryptic Rite of Freemasonry in Canada**

## **I**

The name 'Cryptic Rite' of Freemasonry refers in particular to two Degrees, those of 'Royal Master' and 'Select Master'. In most jurisdictions a third Degree has been added as an appendant or honorary Degree, called the "Super Excellent Master". In the Canadian Jurisdictions the Royal Ark Mariner's Council is also allied with and is under the administration of the Grand Councils of the Royal and Select Masters.

### **The Early History of the Degrees**

The early history of the Degrees is the subject of some disagreement. However, the records indicate that they were brought to this continent from Europe as detached Degrees by Inspectors General of the Rite of Perfection, and that they were worked from time to time in the United States as 'courtesy Degrees' as early as 1783. Eventually, however, Grand Councils of Select Masters and of Royal Masters were established in various places and the Supreme Council of the A.A.S.R. relinquished any claim to them.

The Degrees were also among those controlled by the 'Early Grand Rite of Scotland' during the early 1800's.

### **Introduction of the Degrees Into Lower Canada**

The first appearance of the Degrees into British North America seems to have been in 1820, when John Barney, a Masonic Lecturer from Charlotte, Vermont visited several Lodges in the Eastern Townships of Lower Canada. He was invited and paid to lecture on the Craft Work and at the same time to organize Chapters of The Holy Royal Arch Degree, the Mark Degree and on other Degrees, including the Royal Master and the Select Master Degrees. While he was in the area he conferred the Cryptic Degrees on several Masons and assisted them in forming Councils of Select Masters. He formed a Council of Select Masters at St. Armand, Lower Canada under the Warrant and in the Lodge Room of Prevost Lodge No. 9 (P.G.L. L.C.)

A short time afterwards, on May 8th, 1821 he assisted in the forming of a Council at Golden Rule Lodge No. 19 (P.G.L. L.C.). The records show that the Council conferred the Degrees in 1823 and 1824. No further records of either Council are known. It is likely that the 'Morgan incident' of 1826 caused the collapse of the Cryptic Rite Degrees at that time, just as it brought Lodges into dormancy for a few years on both sides of the border.

By way of explanation, the above Lodges held Warrants from the 'Antient' Grand of England, under which it was permissible to confer such Degrees.

### The Cryptic Rite in New Brunswick Before 1900

The next record of the Cryptic Rite in the Provinces north of the border is found in a St. John, N.B. newspaper of the year 1828. The following advertisement appeared:

"A quarterly meeting of the Council of Royal and Select Masters will be held at the Masonic Hall, on Thursday evening next, at seven o'clock".

There is no record of any activity previous to this announcement, but it is known the Samuel Kidder, a Masonic Lecturer from the United States had the Degrees and travelled through New Brunswick at the invitation of several Lodges, in the year 1826, organizing Chapters of the Royal Arch, and, we may presume, Councils of the Cryptic Rite. This Council seems to have been short lived because there exists no records of its activity except the announcement mentioned above.

**1866:** Nothing further is known of the Degrees in Canada until they were conferred upon the Hon. Robert Marshall of St. John, N.B. by a Council of Select Master in Baltimore, Maryland in 1866, with the object of establishing the Rite in New Brunswick.

**1867:** Robert Marshall was granted a Warrant by the Grand Council of Maine, dated May 18, 1867, authorizing him to establish three Councils of Royal and Select Masters, namely:

St. John's Council .....	St. John, N.B. — No. 1,
New Brunswick Council .....	St. John, N.B. — No. 2,
Carleton Council .....	West St. John — No. 3.

Immediately after they were consecrated a convention was held in the Masonic Hall, St. John, N.B. on August 14, 1867, for the purpose of forming a Grand Council of Royal and Select Masters for New Brunswick.

This convention was chaired by Illustrious Companion J. V. Ellis, with Ill. Comp. D. R. Munroe as Recorder. Most Illustrious Companion Gordon R. Garden from the Grand Council of Maine was present. After the Grand Council of Royal and Select Masters was declared duly and properly formed, the following officers were elected and duly installed and invested, by Most Ill. Companion Garden;

Robert Marshall —	Most Puissant Grand Master,
John V. Ellis —	Deputy Puissant Grand Master,
James Gordon Forbes —	Puissant Grand Master.
Donald L. Munro —	Right Puissant Grand Recorder.



Most Illustrious Companion Gordon R. Garden was elected Grand Representative of the Grand Council of New Brunswick to the Grand Council of Maine.

Hon. Robert Marshall served two years — 1867 and 1868.

He was followed by Dr. J. C. Hatheway, M.D. who served in 1869 and 1870, with John D. Short as Deputy Grand Master and Donald R. Munro as Grand Recorder. During the year a third Council was Warranted — Chebucto No. 4 at Halifax, N.S. and Most Excellent Companion T. D. Harington, Grand First Principal of the Grand Chapter of Canada was appointed as Grand Inspector General for Ontario and Quebec with authority to confer the Cryptic Degrees so that new Councils could be established in those Provinces. As a result of his activities a number of Companions in the town of Orillia, Ontario, submitted a petition asking for a warrant to establish a Council in that place. This was granted them on November 22, 1870. The Council was named 'Shekinah Council No. 5'.

**1871:** This was followed by a petition for a Warrant for a Council in Toronto, Ontario, dated November 24, 1870, for 'Adoniram Council No. 6'. In 1871, three more Warrants were granted, i.e. to Moncton Council No. 8 at Moncton, N.B., Zabud Council No. 9 at Bradford, Ont. and to Harington Council No. 7 at Galt, Ont., all dated April 8, 1871.

Almost immediately, the four Ontario Councils established a Grand Council for Ontario, on August 8, 1871. The Grand Council for New Brunswick granted the new Council exclusive jurisdiction for Ontario but not for Quebec.

**1872 - 1892:** No records were printed of the Assemblies of the Grand Council of N.B. for the years 1872 to 1892. This lapse was, without doubt, caused by a general business depression in the Atlantic Provinces, and by the great fire in St. John during 1877. All but the Carleton Council became inactive. However, the Grand Council, under D. R. Munro, the Most Puissant Grand Master, held sufficient meetings to keep the Grand Council alive.

**1892:** On January 5th, 1892, the Hon. Robert Marshall called a Special Assembly at St. John to revive the Rite and to elect and install new officers. John V. Ellis was installed as Most Puissant Grand Master and the Hon. Robert Marshall as Grand Recorder. Some of the Councils were revived and began again to hold meetings. The Grand Council held Annual Assemblies until 1896, under the leadership of John V. Ellis in 1892, 1893 and 1894 and William B. Wallace in 1895 and 1896.

In 1895 seven Councils were working in the Atlantic Provinces, St. Stephen No. 10 and Kensington No. 11 in P.E.I. having been granted Warrants.

**1897-1930:** No records seem to have been printed for the years between 1896 and 1928.

### **Activity in Ontario Before 1900**

**1870:** At the Annual Assembly in St. John, N.B., T.D. Harington, then Most Excellent the Grand First Principal of the Grand Chapter of Ontario was appointed as the Grand Intendent General of the Cryptic Rite for the Provinces of Ontario and Quebec. He conferred the Degrees on his friend, Right Excellent Companion Robert Ramsay, M.D. of Orillia and on a number of others. A petition was sent from these Companions to the Grand Council on Oct. 21, 1870 for a Warrant to establish a Council in Orillia, Ontario. A Warrant dated No. 22, 1870 was issued, containing the names of twelve Companions, including the following Officers:

Robert Ramsay, M.D. — Thrice Illustrious Master,  
Charles Schomberg Elliott — Right Illustrious Master,  
George S. Bolster — Illustrious Master,  
Theodore H. Tebbs — Recorder.

The new Council was named 'Shekinah' Council No. 5.

**1870:** In the meantime, Rt. Excellent Companion Daniel Spry of King Solomon Chapter No. 8, then the Grand Scribe Nehemiah of the Grand Chapter in Ontario, wrote to the Grand Council for information regarding the formation of a Council in Toronto. At the suggestion of the Grand Recorder, he and a number of Companions from King Solomon's Chapter travelled to Orillia to receive the Degrees. A petition was relayed through T. D. Harington, dated Nov. 24, 1870, signed by nine Companions. A Warrant was granted to 'Adoniram Council No. 6. It included the names of the nine Charter members, including the first three officers:

Daniel Spry — Thrice Illustrious Master,  
David McLellan — Right Illustrious Master,  
Nelson G. Bigelow — Illustrious Master,  
W. A. Stollery — Recorder.

**1871:** This was followed by Warrants being issued to two additional Councils in Ontario, namely:

Harington Council No. 7 at Galt, Ontario,  
Zabud Council No. 9 at Bradford, Ontario.

In addition, a Warrant was granted for a Council in Moncton, N.B., called Moncton No. 8. All three Warrants were dated April 18, 1871. The first two affiliated with the new Grand Council of Ontario in August of that year, leaving five Councils under the jurisdiction of the Grand Council of New Brunswick.

### **The Grand Council For The Province of Ontario**

**1871:** The required number of Councils now being located in Ontario, Adoniram Council called a Convention, held on Aug. 8, 1871 in Toronto,

for the purpose of establishing a Grand Council for the Province of Ontario. Representatives from the four Councils were present. Right Puissant T. D. Harington acted as chairman and Right Puissant Daniel Spry as Recorder. A Constitution, which had been previously been prepared by Companions Spry, Bigelow and McLellan and approved by the Grand Inspector General T. D. Harington was read and approved. After some consideration it was moved by Daniel Spry and Robert Ramsay, that a Grand Council for Ontario be established. The motion, being carried, the following officers were elected, and appointed and duly installed and invested:

T. D. Harington — Most Puissant Grand Master,  
Daniel Spry — Deputy Grand Master,  
W. J. B. McLeod Moore — Past Right Puissant Deputy Grand Master,  
Thomas Sargent — Right Puissant Grand Master,  
C. Schomberg Elliott — Puissant Grand Master,  
G. H. Patterson — Inspector General — Western Division,  
David McLellan — Inspector General — Eastern Division,  
Nelson G. Bigelow — Inspector General — Quebec,  
Robert Ramsay — Grand Recorder.

The Grand Council for N.B. refused to surrender the Province of Quebec.

For a number of years there was great activity in Ontario. In 1871 four Councils had established the Grand Council in Ontario. During the following years the following Councils were Warranted:

Khurum Council No. 5 — March 8th, 1872 — Maitland, Ont.,  
Prevost Council No. 6 — March 9th, 1872 — Dunham, P.Q.,  
Izabod Council No. 7 — March 9th, 1872 — Montreal, P.Q.,  
Gedaliah Council No. 8 — October 24th, 1872 — Ottawa, Ont.,  
Salem Council No. 9 — October 24th, 1872 — Hamilton, Ont.,  
Enoch Council No. 10 — July 23rd, 1874 — London, Ont.,  
Cryptic Council No. 11 — March 7th, 1875 — Peterborough, Ont.,  
Nineveh Council No. 12 — October 6th, 1875 — St. Thomas, Ont.,  
Cyrus Council No. 13 — September 28th, 1875 — Winnipeg, Man.,  
Morris Council No. 14 — March 4th, 1876 — Perth, Ont.,  
Wellington Council No. 15 — Nov. 21st, 1879 — Guelph, Ont.,  
Ontario Council No. 16 — 1881 — Belleville, Ont.,  
Heraclius Council No. 17 — 1881 — Barrie, Ont.,  
Lactanian Council No. 18 — 188 — Kingston, Ont.



The Grand Council met annually from 1871 until 1887, usually during July or August. Meeting in Toronto eight times but also in other cities in the province. Space does not permit the recording of all the Grand Officers who directed the affairs of the Grand Council in Ontario, but the names of the Grand Masters and the Recorders between 1871 and 1888 indicate that it was in capable hands.

<b>Year</b>	<b>Grand Master</b>	<b>Grand Recorder</b>
1871	T.D. Harington	Robert Ramsay
1872	Daniel Spry	Thomas Sargant
1873	Daniel Spry	Thomas Sargant
1874	Daniel Spry	James B. Nixon
1875	Daniel Spry	James B. Nixon
1876	Daniel Spry	James B. Nixon
1877	Fred J. Menet	James B. Nixon
1878	David McLellan	James B. Nixon
1879	David McLellan	James B. Nixon
1880	Joshua G. Burns	James B. Nixon
1881	Joshua B. Burns	James B. Nixon
1882	Joshua B. Burns	James B. Nixon
1883	John R. Robertson	Daniel Spry
1884	John R. Robertson	Daniel Spry
1885	John R. Robertson	Joshua G. Burns
1886	Robert Ramsay M.D.	John Ross Robertson
1887	E. H. Raymour	John Ross Robertson
1888	E. H. Raymour	John Ross Robertson

The experience of the Grand Council was not encouraging to the many hardworking Masons who were active in most branches of Masonry at that time. Several may be mentioned — Wm. McLeod Moore who introduced most of them into Canada, Thomas D. Harington, Daniel Spry, Thomas Sargant, Fred J. Menet, John Ross Robertson, all of whom headed the Grand East in several Bodies of Masonry, Thomas B. Harris, who was Grand Secretary for Grand Lodge for many years, and others, like Robert Ramsay M.D., Charles B. Elliott, who held lesser posts but who were also active in the same Bodies.

It became evident that no man can do justice to any Order when he is active in four, five, six or more Bodies at the same time, whether he is involved in the Grand Bodies or in the Subordinate Bodies in a small town. As well as the Craft Lodge, Capitular Masonry, the Order of Knights Templar and the A. & A. Scottish Rite Bodies there were several other Bodies with smaller memberships established in places where Masonic activity was high. All of these were governed by their own complement of Grand and Sub-ordinate Bodies.

Soon after 1870 the problem of the surfeit of Grand Bodies was brought to the attention of the leaders in Masonry.

**1874:** In July of 1874 a special Assembly of the Grand Council met in London, Ontario, to consider the formation of a Grand College of Masonic Rites. Efforts were made to interest Grand Lodge, Grand Chapter and the Great Priory of Canada all of whom declined to become at all interested. However the Order of the Red Cross of Constantine, and the Grand Lodge of Royal Ark Mariners were interested.

**1875:** At the Annual Assembly in July 1875 the Committee on the Grand Master's Address reported in part:

" . . . the existence of so many Grand Bodies, not only leads to a great deal of confusion, but also the waste of so much valuable time, we think that if the proposed scheme can be carried out, of bringing under one Grand Body the Orders of Red Cross of Rome and Constantine, Royal Ark Mariners and our own Grand Council, much good would accrue to Masonry in general and to this special department in particular."

**1876:** At the Annual Assembly in 1876, arrangements were made for the Imperial Grand Conclave of the Red Cross of Constantine and the Grand Lodge of Royal Ark Mariners to meet at the same time to also consider the suggestion. All three bodies gave their separate approval to the proposal.

**1880:** At the Tenth Annual Assembly, Most Illustrious Grand Master David McLellan proclaimed the Grand Council of Rites of the Dominion of Canada, with jurisdiction over Councils of Royal and Select Masters, Conclaves of the Red Cross of Constantine and Lodges of Royal Ark Mariners. The Degree of the Red Cross of Babylon had been considered, but it remained an orphan until 1884 when it was officially adopted by the Great Priory of Canada.

The Proceedings of the Annual Assemblies from 1880 up to 1887 contain very little of interest. No information was recorded except the names of those officers who took over the reins of administration and the gloomy reports and suggestions for overcoming the lassitude of the Companions. Because of the absence of printed Proceedings, it has been assumed that the Grand Council became dormant after the Seventeenth Annual Assembly in 1887. However, a search of the Archives has revealed hand-written minutes of Grand Assemblies from 1882 until 1889, together with correspondence revealing the names of Grand Council Officers, etc., for the years 1892, 1894, 1895, 1898 and 1903. A letter, dated 1901 from Most Illustrious Companion John R. Robertson offering to print the Proceedings down to 1893.

**1895:** It has already been noted that the Grand Council of New Brunswick had gone into dormancy about 1872 but had been reorganized again in 1892 and by 1895 seven Councils were active in that Province. The deci-

sion of the Companions in Ontario in 1880 to create a Grand Council of the Dominion of Canada caused a great furore in the Atlantic Provinces, which was not settled until 1929. The exact wording of the Grand Master's proclamation read as follows:

"By the power in me vested and with the consent of the Grand Council of Royal and Select Masters of Ontario, the Grand Imperial Council of the Dominion of Canada of Knights of the Red Cross of Constantine and the M.W. the Grand Lodge of Royal Ark Mariners of the said Dominion, I now proclaim the GRAND COUNCIL OF THE DOMINION OF CANADA duly formed, under the name of THE GRAND COUNCIL OF CANADA; such Grand Council to have jurisdiction over all Councils of Royal and Select Masters in the Province of Ontario Quebec, Manitoba and the North West Territories; all Conclaves of the Order of Rome and Constantine and Lodges of Royal Ark Mariners, within the Dominion of Canada."

It will be noted that this did not include jurisdiction over Councils in the Atlantic Provinces. It was the name 'Grand Council of Canada' which the Grand Council of New Brunswick complained and the fact that it had formerly included the Province of Quebec within its jurisdiction.

By this time, however, most of the Masonic Bodies, with the exception of Grand Lodge of Canada in the Province of Ontario had become lethargic and the plan for a Grand Council of Rites collapsed in 1885. Cryptic Rite Masonry, like the others, continued to sink into a state of torpor in all parts of the Dominion. New Councils were Warranted in New Brunswick and in Belleville, Barrie and Kingston, Ontario, but none survived. During the period from 1875 the Allocutions of the Grand Masters and the Reports of the Intendant Generals were gloomy indeed. Many Councils could not open meetings because of the lack of a quorum. Many were lethargic and some were in a state of coma. There were many reasons for this, and it was felt by most branches of Masonry, even the Craft Lodges seemed to be in the doldrums. This state of indifference continued until 1900, when an upsurge in activity took place. One reason may be charged to recession that had come over the Dominion, in fact over most of the world. Immigration slowed down. The building of the Intercolonial Railway and the Canadian Pacific Railway caused a financial drain, the Riel Rebellion in the Prairies created animosity and lack of immigration had its effect on the lumber business. Probably the chief reason of lethargy was created by 'too many organizations' in a small population. Councils, Conclaves, Chapters and even Lodges were being established in places where there was little potential for candidates. One example was the small town of Maitland, Ontario, for which see Paper 54 — 'George Canning Longley of Maitland and his three hundred Degrees' — published by C.M.R.A. in 1960. A parallel story could be told of 'the Orillia Degree Mill' in Orillia, Ontario. Most of the Bodies



were being kept alive by small groups of energetic and enthusiastic men who held office in most, if not all, of the branches of Masonry in the Dominion. After a few years they began to lose their interest and their organizations lost their leaders. So the latter died on the vine. It was the old story of a booming community which depended on the rapid influx of newcomers to keep the organization healthy.

The larger organizations weathered the storm until a return of world economic prosperity had its effect on the Dominion. By that time there was a world demand for wheat, lumber and other natural resources. Immigration to the prairies became a landslide. The Railways showed profits, as did the lumber industry, and the discovery of gold in the Klondike spurred business. After 1900 all Masonic organizations which had weathered the storm showed great activity and an increase in membership.

The smaller Bodies were dormant, but it might be interesting to note that one Sovereign Body states in its Statutes:

"As long as a Body remains in conformity with the Ancient traditions and as long as one member thereof shall be in existence, then the Body shall be alive, though dormant."

### **The Revival in Ontario**

**1921:** Cryptic Masonry remained dormant in the Province of Ontario until 1921 when a few members of Adoniram Council No. 2 began to hold meetings and to confer Degrees under the authority of its Warrant of 1870 from the Grand Council of New Brunswick. About the same time Nineveh Council No. 12, in St. Thomas, Ontario and Hiram Council (formerly Khurum No. 5 of Maitland) began to work the Degrees under their Warrants from the Grand Council of Ontario. Right Illustrious Companion James Bower Nixon, who had been received into Adoniram Council on January 23rd, 1872 as the twenty first member, was the guiding light in the revival. As a surviving Grand Council Officer he was eligible to call a meeting to revive the Grand Council. Nixon had been Grand Recorder from 1874 until 1878 and again in 1895 and had been a member of the Grand Executive from 1879 until at least 1887 (the last year the Proceedings were printed). He had also been First principal of King Solomon's Chapter No. 8 in 1874 and in 1907 and Grand Superintendent in 1879. He had also been Presiding Preceptor of Odo de St. Amand Preceptory No. 17 in 1887, and Provincial Prior of Toronto District in 1883.

**1922:** A meeting to revive the Grand Council of Royal and Select Masters was held in the Masonic Hall, Toronto, on October 21st, 1922. Present at this meeting were:

Right Illustrious Companion J. B. Nixon, representing Adoniram Council,

Thrice Illustrious Companion D. S. L. McDougall, representing Hiram Council,

Illustrious Companion Alfred H. Jones, representing Hiram Council,

Right Illustrious Companion E. H. Briggs, representing, by proxy, Nineveh Council.

These were the official delegates. Others were also present.

After acting on a resolution to revive the Grand Council of Canada, the following were elected as Grand Officers:

Right Ill. Comp. James Bower Nixon — Most Illustrious Grand Master,

Right Ill. Comp. James Granville — Deputy Grand Master,

Right Ill. Comp. D. L. McDougall — Grand Principal Conductor of the Work,

Right Ill. Comp. R. W. Clelow — Grand Treasurer,

Right Ill. Comp. T. L. Cochrane — Grand Captain of the Guards,

Right Ill. Comp. E. H. Briggs — Grand Recorder,

Right Ill. Comp. J. M. Malcolm — Grand Conductor of the Council,

Right Ill. Comp. E. J. Lutterell — Grand Marshall,

Very Ill. Comp. Alfred H. Jones — Grand Chaplain,

Very Ill. Comp. James Bustow — Grand Organist,

Very Ill. Comp. F. W. Judd — Grand Steward,

Companion William Nielson — Grand Sentinel.

**1924:** The Grand Council met in Freemason's Hall, Toronto, February 27, 1924, with the Grand Master J. B. Nixon in the chair. It was reported that the membership in 1923 stood as follows and that the Councils sent the following delegates:

Council	Membership	Representatives
		Present
Adoniram No. 1 Toronto .....	92	6
Hiram No. 2 Toronto .....	27	1
Nineveh No. 3 St. Thomas .....	51	1
Zabud No. 4 Vancouver .....	43	0
York No. 5 Toronto .....	22	4
Joabert No. 6 Lindsay .....	21	2
Cyrus No. 7 Winnipeg .....	20	0
	<hr/>	<hr/>
	272	14

Up to this time the rituals for the Degrees had been identical with those of the jurisdictions in the U.S.A. A committee was appointed during the Assembly to revise the Rituals for this jurisdiction so as to bring them into conformity with the 'work' of the Symbolic and Capitular Masonry in Canada. The committee consisted of:

Rt. Ill. Comp. T. L. Cochrane (Chairman),  
 Rt. Ill. Comp. R. W. Clelow,  
 Rt. Ill. Comp. E. J. Lutterell,  
 Ill. Comp. J. A. Evans (Secretary).

The committee set to work and on May 2nd, 1924, three hundred copies of the revised rituals were printed. Of these fifty copies were bound in hard covers.

**1929:** At the Annual Assembly in 1929 the Grand Council of Canada changed its name to 'The Supreme Grand Council of the Western Jurisdiction of Canada'. This change of name resulted in an amiable feeling of friendship and good will between the Companions of Ontario and the Companions of the New Brunswick Grand Council.

**1930:** By 1930 there were ten Councils in the Western Jurisdiction, namely:

No. 2	Adoniram	Toronto, Ont.,
No. 3	Nineveh	St. Thomas, Ont.,
No. 4	Zabud	Vancouver, B.C.,
No. 5	York	Toronto, Ont., (now dead)
No. 6	Joabert	Lindsay, Ont., (now dead)
No. 7	Cyrus	Winnipeg, Man.,
No. 8	Zadok	Calgary, Alta.,
No. 9	Riblah	Sarnia, Ont.,
No. 10	Enoch	London, Ont.,
No. 11	Babylon	Chatham, Ont.,
No. 12	Essex	Windsor, Ont.,
No. 13	Zohar	Edmonton, Alta.

The Jurisdiction now covered Ontario and all of Canada west to the Pacific ocean.

**1938:** There were now four Councils west of the Great Lakes and good possibility of more. However, the great distance from Ontario made it impossible for many members of ever attending the Annual Assemblies. The Companions in the far West therefore suggested that it was time to consider the formation of a Grand Council for the Prairie Provinces and British Columbia. An Emergent Assembly of the Supreme Grand Council was held in London, Ont., on June 4, 1938 to act on the proposition of creating such a Grand Council. A Resolution passed in Edmonton, Alberta on May 10, 1938 was read. It stated that it was the considered opinion of the Companions in the West, that it would be in the best interests of Cryptic Masonry to form a Grand Council in the four Western Provinces.



The Grand Council approved of the Resolution, and a new Grand Council having jurisdiction over this area was opened in due and solemn form by Most Illustrious Companion Melvin McKenzie Downee, Past Grand Master of the Grand Council and eleven assistant Officers. At the time of its formation, the new Grand Council of Western Canada presided over six Councils and 216 members.

The following Officers were elected, appointed and installed and invested:

Charles A. Hill — Most Illustrious Grand Master,  
Frederick J. Hand — Deputy Grand Master,  
George McKay — Grand Principal Conductor of the Work,  
Charles W. Lilley — Grand Treasurer,  
Melvin M. Downee — Grand Recorder,  
Henry Sandilands — Grand Captain of the Guards,  
Francis B. Reilley — Grand Conductor of the Council

also, Grand Steward, Sentinel, Marshall, Chaplain, etc., as well as four Grand Inspector Generals, one for each Province in the Jurisdiction.

The 'Mother' Grand Council in Ontario sent fraternal greetings and formally recognized the new Grand Council of Western Canada on June 4, 1938 at it's Annual Assembly.

**1946:** At the Annual Assembly, held in St. Thomas, Ontario, the Grand Council of the Eastern Jurisdiction in the Atlantic Provinces requested that the Degree of Royal Ark Mariners be conferred upon some of their members so that this Degree could be organized there. Accordingly, the Degree was conferred upon Most Illustrious Companions R. V. Harris, James Hoyt and MacDougall.

**1946 - 1971:** While there have been no spectacular developments in Ontario, since the end of World War II membership in the Cryptic Rite has grown steadily, at the rate of about ten percent per year. Since 1962 seven new Councils have been established in the Province. An encouraging feature is the large attendance at the Annual Assemblies of the Grand Council, not only by the official representatives and Grand Officers, but by the membership as a whole.

#### **New Brunswick Since 1896**

In 1896, the Grand Council of New Brunswick had jurisdiction over seven small Councils, five in New Brunswick, one in Nova Scotia and one in Prince Edward Island. Few Records were kept for several years, aside from the names of the Grand Council Officers, and it seems that activity must have been lethargic until about the time the Ontario members activated their Councils during the early 1920's.

**1927:** The existing Records show that, by 1927, some of the Councils had succumbed. However, some in New Brunswick held meetings and two Councils in Montreal had shown phenomenal growth — Victoria Council

No. 13 having a membership of 340. The 'Mother' Council, St. John Council No. 1 was also prosperous, while two others, Carleton Council No. 3 in West St. John, Yarmouth Council No. 12 in Nova Scotia and Adoniram Council No. 15 in Montreal were holding their own.

**1928:** The old controversy about the logic of the name, 'The Grand Council of Rites for the Dominion of Canada, usually shortened to 'The Grand Council of Canada', continued between the two Jurisdictions. Periodic meetings were held to rectify this problem. Finally, at a joint meeting, held in Montreal, the following names were adopted:

- a) The Supreme Grand Council of the Eastern Jurisdiction of Canada, R. & S. M.
- b) The Supreme Grand Council of the Western Jurisdiction of Canada, R. & S. M.

The boundary between the two was set as the Ontario-Quebec border.

### **The Depression Years**

Unfortunately, the financial depression of the 1930's had a devastating effect on all the Councils and again the Cryptic Rite in the Eastern Jurisdiction was at a low ebb. This was not surprising because most organizations everywhere suffered in a like manner.

**1938:** The Councils west of Ontario, having established a Grand Council for the Prairie Provinces and British Columbia, made it necessary for another change in the names of the three Grand Councils.

By mutual agreement they became:

- a) The Grand Council of R. & S. M. of Eastern Canada,
- b) The Grand Council of R. & S. M. of Ontario.
- c) The Grand Council of R. & S. M. of Western Canada.

### **During Recent Years**

The Eastern Jurisdiction has been honoured by many enthusiastic and well qualified Grand Council Officers, beginning with the Hon. Robert Marshall, John V. Ellis, D. R. Munro and William Wallace, during the years before 1900, and in recent years by Masons like James Stanley Hoyt and R. V. Harris, to name only a few. These men were active in nearly every branch of Masonry in Canada and left behind them a record of service which has made Freemasonry what it is today.

Cryptic Rite Masonry in the Atlantic Provinces still thrives in spite of small membership. It should be remembered that its ranks will never be large because it is predicated upon membership in a Royal Arch Chapter. As a consequence, the potential for large and many Councils is not at all great. The records show that where there are sufficient Royal Arch Masons in a locality there is a Council of Royal and Select Masters.

### **The Cryptic Rite in the Prairie Provinces and in British Columbia**

Membership in this Jurisdiction is not large for the same reasons which limit the Eastern Jurisdiction, i.e. distances and small Chapters. On the other hand, where Councils exist, interest is high.

## **The Royal Ark Mariner's Degree**

This Degree is conferred by most Councils. Its origin is obscure, except that it has been known since a Grand Lodge of Royal Ark Mariners was 're-constituted' in London, England in 1772. It seems to have been conferred at various places in England at an earlier date.

It was brought to Canada in 1869 by William MacLeod Moore and a Grand Lodge established. In 1876 it amalgamated with the Grand Council as a part of the Grand Council of Rites. It suffered the same fate as the Grand Council and became dormant.

Since the 1920's, when the Cryptic Rite was revived in Ontario, the Grand Council of R. & S. M. followed the practice of the Grand Lodge of Mark Master Masons of England, whereby Lodges of Royal Ark Mariners are 'moored' to Councils of R. & S. M. At the present time (1971) almost every Council has 'moored' to it a Lodge of Royal Ark Mariners which meet regularly and confer the Degree, elect, install and invest officers. It's future is, therefore, closely tied to the future of the Cryptic Rite because of their association in so far as administration is concerned. Its membership rolls almost parallel those of the Cryptic Councils.

## **The Future of the Cryptic Rite in Canada**

As of 1971, the future is encouraging. Membership in a Council of the Rite is not a pre-requisite to any other body although its members must be Royal Arch Masons. As a consequence, most are genuinely interested in gaining more knowledge about the Masonic Order as a whole. Its numbers will, therefore, probably, always be relatively small, but the activity of its members will be, as it always has been, great.

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## II

Little mention has been made in this history to those members of the Craft who can rightfully be called the founders of the Cryptic Rite in the Dominion of Canada. The story of their efforts deserves special mention. However, their labour cannot be divorced from their activities in their Grand Lodges as well as in all of the branches of Freemasonry which stem from it, or from the many tasks they undertook in public affairs and in their chosen professions.

There were many such men who served in the period between 1860 and 1900 but the following deserve special mention. The Honourable Robert Marshall of St. John, New Brunswick, who established the first Grand Council of Royal and Select Masters in Canada and who was its first Grand Master in New Brunswick; T. D. Harington, who established the Rite in Ontario and was its first Grand Master in Ontario; Daniel Spry, who was Grand Master for four years from 1872 to 1875; John Ross Robertson, who was Grand Master in Ontario, from 1882, 1883 and 1884, Grand Treasurer in 1879 and Grand Recorder in 1885, 1886 and 1887. These were trying times for Freemasonry and several of the smaller branches lapsed into dormancy for a few years in spite of all efforts. Robertson left a legacy to Freemasonry in his histories of the Craft, the Order of the Temple, the Cryptic Rite and an unpublished history of Capitular Masonry in Canada.

James Bower Nixon should also be mentioned. He served as Grand Recorder and on the Grand Executive for many years between 1874 and the early 1900's, and it was through his efforts that the Grand Council was revived in Ontario in 1922.

The biographies of T. D. Harington, Daniel Spry and John Ross Robertson have been issued as papers numbered 3, 59 and 60 by the C.M.R.A. Biographies of the Hon. Robert Marshall and J. B. Nixon follow.

All biographies are little more than outlines of men's lives as they affected those among whom they worked. One must read 'between the lines' to get the picture of the dedication, the long hours entailed in the planning, the committee work, the fraternal visitation and the travelling which is demanded. The Masons of today owe much to such men.

### ROBERT MARSHALL

Robert Marshall was born in Pictou, N.S. on April 27, 1832. Five years later, his parents moved to Chathan, N.B. After having received a grammar-school education he worked as an accountant for Johnson and Mackie, merchants and shipbuilders at Mirimichi, N.B. In 1866, at the age of 34 he went into business for himself, representing several of the large Insurance Companies as General Agent for the Province.

Early in his life he entered into the general life of the City of St. John. He served on the Boards of several Philanthropic and Benevolent Societies, including the Y.M.C.A., the Protestant Orphanage, the St. Andrew's Society, and with the Board of Fire Underwriters.

In 1874 he was nominated as a candidate for the Legislature of N.B. but was defeated. He ran again in 1875 in a by-election and was elected. In 1876 he was again elected, and became a member of the N.B. Legislature until 1882. In 1879 he was appointed to the Cabinet as a Minister without Portfolio and held this position until he retired from politics in 1882.

He distinguished himself in the Masonic Order in most of its branches, and worked incessantly on their behalf and gave them all the benefits of his leadership and organizing ability.

#### **The Craft Lodge:**

He was initiated into Union Lodge of Portland in St. John, then numbered No. 780 E.R., on February 16, 1860 and a few years later became its Master. When the Grand Lodge of New Brunswick was being established he took a leading part in its formation. At the time it was formed on October 10, 1867 he was appointed Vice-President of the Board of General Purposes. Ten years later in 1877 he became Deputy Grand Master. In 1878 he was installed as Grand Master and served a two-year term.

#### **Capitular or Royal Arch Masonry:**

Robert Marshall was exalted as a Royal Arch Mason in Carleton Chapter No. 1 in 1863 and rapidly advanced to the office of First Principal of his Chapter. On leaving this chair he was elected to the office of Grand Superintendent for the St. John District.

#### **Knights Templar:**

His name appears among the list of petitioners to the Supreme Grand Conclave of England, dated October 2, 1868. It appeared on the Charter of Union de Molay Preceptory No. 104 E.R. which was opened at St. John, N.B. This Preceptory was afterwards re-numbered No. 11 by the Sovereign Grand Priory of Canada. The original Charter was dated May 1st, 1869. He was its first Preceptor, being elected and installed at its first meeting. In 1874 and 1875 he was elected and installed as Provincial Prior for New Brunswick. For his labours in the Sovereign Grand Priory, he was honoured by receiving the title of Knight Commander of the Temple in 1881.

#### **Order of the Red Cross of Constantine:**

As the result of a petition to the Grand Imperial Conclave of the Order of the Red Cross of Constantine of England, a Warrant dated April 9, 1869 authorized the formation of William McLeod Moore Conclave No. 13 in St. John. Robert Marshall was elected its first Sovereign

at its first meeting. During the same year he was also Presiding Preceptor of his Preceptory. In 1870 he was appointed to the office of Grand Intendant-General. Like the other Masonic bodies in St. John the Conclave suffered the loss of its records and regalia during the fire in 1877, and meetings ceased for a few years. However, Robert Marshall revived it and secured a new Warrant and the necessary regalia in 1892 and was elected as Sovereign again. In 1894 he was installed again as Grand Intendant General and laboured hard to make the Conclave successful once more.

### **The Ancient and Accepted Scottish Rite:**

Robert Marshall has been named the founder of the A.A.S.R. in New Brunswick. He received the Degrees of the Rite from the fourth to the thirty second in Boston in 1867. Simultaneously with the application to the Supreme Council of England and Wales by William McLeod Moore in Ontario, he applied for a Warrant for a Rose Croix Chapter, called Moore Sovereign Chapter in St. John, N.B. A Warrant, dated October 16, 1868 was issued. In the Warrant Robert Marshall was named the first Most Wise Sovereign of the St. John Chapter. At the same time a Warrant was issued to open a Rose Croix Chapter in Hamilton, Ontario, with T. D. Harington as first Most Wise Sovereign. The Chapter in St. John was consecrated April 4, 1870. This was followed by another, named Keith Chapter in Halifax, N.S., largely through his efforts.

In 1872, Marshall, by now with a thirty third Degree, was authorized to open a Consistory of the Rite at St. John, N.B. This was called Harington Consistory and was opened September 12, 1872. In 1874 he was made Commander-in-Chief of Harington Consistory. At the same time a Consistory was opened at Hamilton, Ontario. The two existed as separate bodies until October 14, 1874. On that date, the Supreme Council for the Dominion of Canada was formed. Robert Marshall was named Lieutenant-General Commander and the Deputy for the Province of New Brunswick.

He filled these offices until 1880 when he resigned because he was serving two other important offices. At the time he was serving as Grand Master of Masons in New Brunswick and at the same time he was a Cabinet Minister in the Legislature of his Province. However, he spent a great deal of time in the Maritime Provinces endeavouring to establish greater interest in the A.A.S.R. In 1884 and 1885 he served as Deputy for the Province of Nova Scotia and succeeded in establishing a Consistory in that Province. When this had been accomplished he resigned to allow a resident Deputy to be appointed. From 1895 until 1898 he served as Deputy for New Brunswick and continued his efforts for the Rite.

### **The Cryptic Rite of Royal and Select Masters:**

It may also be truthfully said that Robert Marshall was the founder of the Cryptic Rite in Canada.



In 1866 he made a trip to Baltimore, Maryland. While there he received the Degrees of this Rite in a Council of Select Masters in that city. Having these he planned to establish Cryptic Masonry in his Province. He communicated with the Grand Council of Maine and succeeded in obtaining a Warrant dated May 18, 1867 authorizing him to establish three Councils of Royal and Select Masters, namely New Brunswick Council, St. John's Council and Carleton Council, all of St. John, N.B. when they had been consecrated he called a convention for August 15, 1867 for the purpose of forming a Grand Council of R. & S.M. for the Province of New Brunswick. As soon as all the arrangements had been made he was elected as it's Most Puissant Grand Master and was duly installed by the Grand Master of R. & S.M. of Maine. In this office he served two years, 1867 and 1868. As Grand Master, he appointed T. D. Harington, (then Grand First Principal of Royal Arch Masons of Canada in the Province of Canada,) as the Grand Intendant General of R. & S.M. for the Province of Ontario and Quebec. The latter, in turn led the way in establishing the Grand Council of R. & S.M. of Ontario.

The period of financial depression during the 1870's adversely affected the Cryptic Rite in New Brunswick, along with most other Masonic activities and interest lagged. Marshall was elected as Grand Recorder in 1892 and continued until 1898. It was he, more than any one else who kept the Grand Council alive during the remainder of the 1800's. In 1892, as a Grand Master of R. & S.M. he called a meeting to revive the Rite if that were possible. At the meeting he refused the office of Grand Master, believing that he could accomplish more as Grand Recorder. He was so elected and continued as such until 1898 when illness compelled him to resign. It was largely by his efforts that several of the Councils did revive and began to meet again. However, they could not thrive because the Chapters of the Holy Royal Arch, from which candidates came, were also struggling and had not yet been able to secure enough candidates to provide new Royal Arch Masons for the Councils. As a consequence the Councils again went into dormancy until better times arrived.

After a lengthy illness, his death occurred on May 21, 1904. His funeral was attended by Masons of all ranks and all branches. He was eulogized in the newspapers of New Brunswick and the other Provinces and by all of the Grand Bodies of Masonry. A typical memorial was printed in the 1904 Proceedings of the Supreme Council of the A.A.R.R.; which stated, in part:

"One who knew him well says of him, "He was a good business man — prompt, persistent, painstaking and fertile in expedients to obtain results. He was of a kind, gentle and generous nature and no matter how much he differed from men, they could not fail to feel kindly towards him. He did a great deal of work for the country in a variety of ways, and was always glad to do it."

Another says of him, "His life closed peacefully and gently. For some years he was an invalid, but happily his years were not passed in pain and he had the kindly ministrations of a capable and tender companion in his years of seclusion. Probably no citizen contemporary with Mr. Marshall was more active than he was in the days of his health and strength. His mind was constantly employed. His mental activity seemed at times to be almost phenomenal. It was the great ambition of his life to do things, to accomplish results, to change conditions, to alter the existing order if something that seemed to be better was in sight. For any single life the burden thus taken up became too heavy. Men who were associated with him in any of his activities cannot fail to remember his earnestness, his kindness of heart, his hopes and the vigour with which he acted."

By his death the Supreme Council has lost a zealous Mason, its Senior Active Member, and we, as individuals, have lost a dear, loving friend and brother — thus, one by one we go to the All-Father.

We will cherish his memory and emulate his virtues, and as a mark of respect, will wear the Badge of Mourning for a period of sixty days from the date of this letter, and may our Father who is in Heaven, have you always in his holy keeping."

I. H. STEARNS 33°

Montreal, 8th August, 1904

Sovereign Grand Commander.

### JAMES BOWER NIXON

The Address of Most Worshipful Brother A. J. Anderson, Grand Master of the Grand Lodge of Canada in the Province of Canada at the Annual Communication July 15, 1936, contained these words:

"It is with deep regret that I have here to record the death of Right Worshipful Bro. J. B. Nixon, who for many years was closely connected with the work of Benevolence of our Grand Lodge and also as Secretary of the Toronto Board of Relief. Particular reference will be made to his demise and of his life work in the Report of the Committee on Fraternal Dead. We have not forgotten the unselfish work he did for the Fraternity and our sympathy goes out to the widow and family for the loss of one who was so deeply imbued with feelings of generosity and benevolence."

The tribute is typical of those spoken of James Bower Nixon in the various branches of Freemasonry after it was learned that he had been laid to rest.

He was born in the village of Elizabethville, Ontario, near Port Hope, on July 17, 1847. He was educated at the Newmarket Public School, north of Toronto and at the Toronto Model School. After graduation he entered his father's woollen and commission business as a book-keeper. At the age of 31 he became a partner with his father in the business known as 'Nixon and Company'.

### **Craft Masonry:**

He was made a Mason in Wilson Lodge No. 86 (G.R.C.) Toronto, on Nov. 17, 1868 at the age of 23. Later he affiliated with Rehoboam Lodge No. 65 in Toronto and became its Master in 1873. A willing worker for the Craft, he joined three other Toronto Lodges as a Charter member of each; Doric Lodge No. 316, Zetland Lodge No. 326 in 1875 and Harmony Lodge No. 438 in 1895.

He was appointed as Grand Junior Deacon in 1875 by Grand Lodge and served as D.D.G.M. of Toronto District in 1882. From 1877 until 1888 he served as a member of the Board of General Purposes of Grand Lodge.

His real life-work in Grand Lodge began in 1900 when he was appointed Inspector of Benevolent Grants. In this capacity he laboured with distinction until his death in 1936. From 1922 until the end of 1925 he was Secretary Treasurer of the Toronto Masonic Board of Relief and he served a term as President of the Masonic Relief Association of the U.S.A. and Canada.

These activities did not prevent him from taking an interest in the history and philosophy of the Craft. His name is listed as President Emeritus of the Toronto Society for Masonic Study and Research. He was for many years a corresponding member of the Quatour Coronati Lodge No. 2076 of London, England.

### **Capitular or Royal Arch Masonry:**

In 1869 he joined King Solomon's Chapter No. 8 and was elected as its First Principal in 1874, the year following his term as Wor. Master of Rehoboam Lodge. In 1907 he was prevailed upon again to serve as First Principal. In 1874 he was elected as Grand Scribe N. of Grand Chapter. In 1879 he was elected and installed as Grand Superintendent of Toronto District. Following this he was appointed to be the Grand Lecturer for many years and was regularly called upon to lecture at many Chapters in the jurisdiction. The Records show that he was an active Chapter member as late as 1926, an ardent visitor among the Chapters in the area and a popular speaker and ritualist.

### **Knightts Templar:**

His activity in this Order began in February 1872 when he became a Charter member of Odo de St. Amand Preceptory No. 17. Five years later, in 1877 he became its Presiding Preceptor. In 1883 he was elected



and installed Provincial Prior for the Toronto District. As if his activities in Grand Lodge, Grand Chapter and Sovereign Great Priory were not enough, he was active in the other branches of Masonry.

### **Order of the Red Cross of Constantine:**

Holy Land Conclave No. 26 (now No. 3) of this Order admitted J. B. Nixon on October 1875 in Toronto. This Conclave, unfortunately became dormant shortly afterwards, in fact all of the Conclaves in the Dominion ceased holding meetings until the 1930's, and J. B. Nixon had a great deal to do with their resuscitation.

In 1931, at the Annual Assembly of the Grand Council of Royal and Select Masters of the Western Jurisdiction of Canada, he, in his capacity of a Past Grand Master of the Grand Council, moved a resolution that a petition be forwarded to the Imperial Grand Conclave of England, asking that a new Warrant be granted to Huron Conclave No. 24 be issued to replace the original which had been lost since 1898, so that that Conclave could be revived. This resolution was in order because in 1880 the Grand Council, the Grand Conclave and the Grand Lodge of Royal Ark Mariners had amalgamated to form the Grand Council of Rites in Canada. This amalgamation had never been rescinded. The resolution was adopted the petition forwarded to England and in due course a new warrant for Huron Conclave, dated June 31, 1931 was issued. Thereupon Conclave No. 24 began at once to hold meetings in London, and in other areas where Conclaves had existed earlier. At these meetings all the old members who could be located were invited. J. B. Nixon affiliated with Huron Conclave No. 24 at a meeting held in Hamilton, February 25, 1932. At the next meeting, held in Barrie, Ontario, and by authority of the Supreme Grand Council, he was installed as Intendant General of Canada Division. This new duty came on August 10, 1932. He continued in this capacity until 1934 and visited in the towns where Conclaves had previously existed before 1900.

It was largely through his efforts that the Order was resuscitated in Canada. Unfortunately he did not live long enough to see his mother Conclave, Holy Land No. 26 revive nor the Grand Imperial Conclave of Canada come into being.

### **The Ancient and Accepted Scottish Rites:**

James Bower Nixon was also a member of this Branch of Freemasonry. He received the Degrees of the Lodge of Perfection in Toronto in 1874, became a member of the Toronto Chapter of Rose Croix in 1875, the 30th Degree in 1876 and the thirty second Degree in 1881.

He was elected Registrar of Toronto Chapter Rose Croix in 1874 and served as its Most Wise Sovereign in 1881.

### **The Cryptic Rite of Royal and Select Masters:**

He was admitted into Adoniram Council R. & S.M. No. 2 in Toronto on February 27, 1872 as member No. 21 on its Register. He was elected and installed as its Thrice Illustrious Master. His advancement in the Grand Council R. & S.M. was also rapid. He occupied the following chairs in the Grand Council:

Grand Organist — in 1873

Grand Recorder — from 1874 to 1878 and again in 1895 (6 years)

Grand Executive — from 1879 to 1882 inclusive (4 years)

The Grand Council suffered heavy membership and financial losses and most of the Councils had become apathetic. However as Grand Recorder, he met with the Grand Council Officers for a number of years and until it became inactive altogether. During the period of dormancy he kept the records and other properties until 1921, when a few members of Adoniram Council began to hold meetings under their old Warrant issued in 1870. Two other Councils also became active, Nineveh No. 12 in St. Thomas and Hiram No. 5, formerly from Maitland. The latter met in Toronto after rescuing the old Charter. Right Illustrious Companion J. B. Nixon was the guiding light in the revival. On January 21, 1922, as the last survivor of the old Grand Council he called a meeting in Toronto. A resolution was moved and carried that the Grand Council be revived. He was then elected as Most Illustrious Grand Master. He continued in this capacity during 1923, 1924 and 1925. During this time his untiring efforts resulted in the revival and formation of seven Councils and a substantial membership.

His death occurred at his residence on January 19, 1936 at the age of 89 years. His body was laid to rest with Masonic ceremonies in Mount Pleasant Cemetery, Toronto. All of the city lodges and many from distant towns and cities attended. Many members of all the Grand Bodies also attended.

For nearly seventy years in Freemasonry, he endeared himself with all whom he associated. He was truly one of the Grand Old Men of Masonry, and spent a lifetime of devotion and service to his fellowmen. His was truly a worth-while life.

Perhaps the best tribute to his devotion to service to his fellowmen was spoken by Most Wor. Bro. J. A. Rowland, Grand Master of Masons in Ontario in his address at the Annual Communication at Hamilton, Ont., in 1925:

"... One cannot speak on this subject without calling to mind a Brother whose name will always be associated with the benevolent work of our Grand Lodge. I refer to a veteran in our midst, R. W. Brother J. B. Nixon. Truly it may be said of him, as it was said of the ancient Greek — 'Two generations of men have come and gone before his eyes and now he lives and

rules among the third.' No man has done more than R. W. Bro. Nixon to make our system of benevolence the effective instrument that it always has been, and I am sure that I voice the feelings of all when I express the hope that Grand Lodge may be able to retain the benefit of his great knowledge and vast experience, and that he may long be spared to council and assist us in the work for which he is so eminently fitted and to which he gave so much of his long and useful life."

These words were spoken many years before his death — while he was still active. Being a report of his activities at this most fruitful time in his life it carries more weight than any eulogy spoken after his death. They must too, have given him a great sense of joy to know that his efforts were so much appreciated.

Truly, James Bower Nixon was a living example of Freemasonry at it's best!



Nos. 106 and 107

# CANADIAN MASONIC RESEARCH ASSOCIATION

No. 106

JAMES FITZGIBBON, Deputy Grand Master,  
Provincial Grand Lodge of Upper Canada,  
1822-1826

by CLIFFORD E. RICH, P.M.

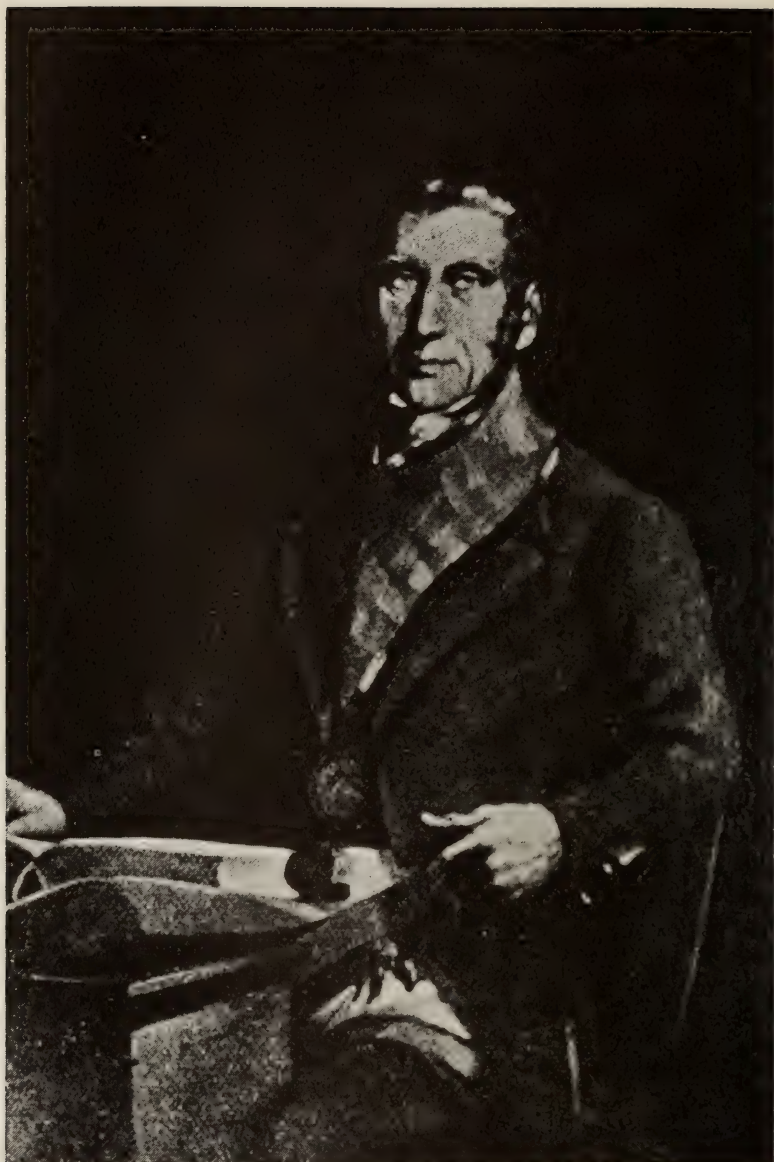
Read at the Biennial Meeting of the Association,  
Toronto, February 16, 1973.



No. 107

DR. PETER MARTIN, M.D. (Oronhyatekha)  
by CLIFFORD E. RICH, P.M.

March, 1973



JAMES FITZGIBBON  
*Deputy Provincial Grand Master*  
*Provincial Grand Lodge of Upper Canada, 1822-1826*

# **JAMES FITZGIBBON**

## **DEPUTY PROVINCIAL GRAND MASTER**

### **PROVINCIAL GRAND LODGE OF UPPER CANADA**

#### **1822 - 1826**

On November 16th, 1780 there was born in the little village of Glin on the south bank of the River Shannon, in the County of Limerick, Ireland, a little red-haired boy who was destined to become one of the most colourful of the citizens of upper Canada.

He played a prominent part in the War of 1812-1814 and in the Rebellion of 1837 and no less a part in the Second Provincial Grand Lodge of Upper Canada, as Deputy Provincial Grand Master during the years 1822-1825.

His grandfather and father were considered well-read men in the little Irish village. His father taught in the local school which James attended until he was eleven years old. After his school days he worked on his father's farm.

In 1795, at the age of fifteen, entered the army. His Regiment, called the Tarbet Fencibles was sent to England for training. He proved to be a good soldier and was induced to volunteer for over-seas duty. After seeing service in Holland, France and Jersey, he found himself sailing for Canada in 1802, in the Regiment commanded by Colonel Isaac Brock. The Regiment was stationed in Montreal where he was promoted to Sergeant Major.

**1803** While stationed in Montreal he was initiated into Merchants Lodge No. 40. This old Lodge was warranted by the 'Antients' Grand Lodge in 1762. He became a faithful attender at its meetings as long as he lived in the City.

**1804** Brocks Regiment was next stationed at Kingston and at Amherstburg, Upper Canada for a short time. Next year it was stationed again in Montreal where his interest in Freemasonry gained him an appointment as Junior Grand Deacon of the Provincial Grand Lodge of Lower Canada.

**1806** His military ability was recognized by his being promoted, first to Ensign, then to Lieutenant and finally to Adjutant. He left Montreal again to see service at sea on one of Lord Nelson's ships of war.

**1812** When the United States declared war on England he asked permission to resign as Adjutant so that he could take command of the Forty



Ninth Regiment in Canada under General Brock, whom he admired greatly.

**1813** He and his Regiment were moved from Kingston to Niagara where they were under the command of General Isaac Brock.

**1814** He took part in the defense of York when the Americans destroyed it and was prominent at the Battle of Stoney Creek when the Americans began a march from Niagara towards Hamilton. This Battle in June 1814 stopped this advance and confined the fighting to the Niagara area. In June of 1814 Lieutenant FitzGibbon and his small body of Rangers, less than a hundred men with about a hundred Indian warriors were stationed a few miles south of St. Catharines, at a place called Beaver Dams. General Dearborn of the American Forces decided to capture him and sent Colonel Boerster commanding about 540 U.S. Regulars and other troops to dislodge him. Unfortunately for Boerster he stopped at the home of James Secord and demanded a meal for himself and his officers. While they were eating Mrs. Laura Secord overheard the soldiers discussing plans for attacking the outpost. She slipped out of the house and walked through the American lines and through the woods for nineteen miles to warn FitzGibbon. Upon receiving the warning he prepared an ambush for the American troops who attacked next morning. His Rangers, firing from widely spread out intervals and the warhoops of the Indians convinced Boerster that FitzGibbon was in command of a vastly superior force than his so he surrendered at what became known as the Battle of Beaver Dams.

The Minutes of Merchants Lodge in Montreal contain a reference to the exploits of their famous member. A copy of the minutes containing the reference was sent to him. He said to someone at the time that all the praise that was showered on him from many people, 'nothing touched him as much as the praise from his mother Lodge'.

**1816** When the war was over his Regiment, the Glengarry Fencibles was disbanded. He was appointed Adjutant of the General Militia of Upper Canada. He and his wife lived in a small cottage near old Fort York for many years. He had married Mary Haley during the War, on August 14, 1814, while on a trip back to Kingston from Niagara, carrying despatches for the troops.

As a civilian his pay was small and he was forced to resign from the militia and try his hand at being a land agent and as an Administrator of Oaths of Allegiance. He was back again in the Militia in 1821 and an Adjutant General.

**1823** He was always an active Mason and became interested in the formation of the Second Provincial Grand Lodge of Upper Canada, which was established in 1823 after five years of frustration by several Lodges of Freemasons, who tried, by every means they knew, to contact the United Grand Lodge of England.

The first Provincial Grand Lodge in Upper Canada had been created in 1792 when William Jarvis, the Provincial Secretary to Lieutenant Governor John Graves Simcoe was appointed Provincial Grand Master by the 'Antients' Grand Lodge in England. After the first two or three years, during which time he had issued Warrants in defiance of his authority he took very little interest in his Masonic duties. Because of his inattention the Lodges in Upper Canada became dispirited. This indignation became so great that several Lodges in the Niagara district met and formed a schismatic Provincial Grand Lodge of their own, even when Jarvis was still Provincial Grand Master.

After the death of William Jarvis members of several Lodges in and around Kingston and York (now Toronto) met annually from 1817 until 1822 and wrote to the Grand Secretary in London, petitioning for a Provincial Grand Lodge. They suggested the names of several Masons whom the Grand Lodge might consider for the offices of Provincial Grand Master and Provincial Grand Secretary. The Lodges in York nominated Very Worshipful Brother James FitzGibbon and his name was forwarded to England after the Convention in Kingston in 1821.

FitzGibbons letter of acceptance was addressed to the Grand Secretary of England. He wrote:

York, Upper Canada  
6th December, 1821

Right Worshipful Sir and Brother:

Having accepted the offer of a recommendation to the very honorable and responsible situation of Provincial Grand Master of this Province I do myself the honour of addressing you upon the occasion. Although I am not devoid of ambition I beg to assure you that I have not been influenced by the feeling in acquiescing in the wishes of my brethern. I have given their request my best consideration and have complied with it from a sense of duty and from a feeling of gratitude.

I am not insensible to the many important duties which I would assume and knowing that, at present, I am not well qualified to discharge those duties; but having had some experience of what zeal and perseverance can do I am emboldened to hope that with the assistance and kind indulgence of the brethern, my humble efforts in their service may not be altogether unprofitable; and that by our united exertions the characteristic harmony of the Craft will be restored and the reputation of Freemasonry in this Province become, not only irreproachable but honourable.

I have the honour to be,

Right Worshipful Sir,

Your faithful and obedient

To. Rt. Wor Bro. Harper, Esq.,

Servant and Brother,

Grant Secretary, etc., etc.,

JAMES FITZGIBBON

United Grand Lodge of England, London.

"Since writing the foregoing letter it has been suggested that some testimonial of my rank and character should be transmitted, to be produced should a question arise on these points. I have, in consequence obtained of Sir Perigrine Maitland, our Lieutenant Governor, a certificate, which His Excellency has been placed to grant me and on which I have the honour to transmit to you herewith.

JAMES FITZGIBBON

Brother FitzGibbon had held many positions of trust in the Province and was personally known to the Lieutenant Governor, and as well, to all the prominent men of the Province. The Lieutenant Governor was also a member of the Craft. He expressed his opinion of Brother FitzGibbon in the following recommendation:

OFFICIAL "By Sir Perigrine Maitland, K.C.B., Lieutenant Governor  
SEAL of the Province of Upper Canada, Major-General command-  
AT ARMS ing His Majesty's Forces there in, etc., etc.,

"To all it may concern, Greeting!

I do hereby certify that James FitzGibbon, Esquire, a Captain on half pay, a Magistrate in this Province and a Lieutenant Colonel of Militia, is a faithful servant of His Majesty and of irreproachable character. Given under my hand and Official Seal at York in Upper Canada, this twelfth day of December, in the year of Grace, one thousand, eight hundred and twenty one, and of His Majesty's reign, the second.

By His Excellency's command, George Hillier for P. Maitland"

1820 No reply was ever received from the Grand Secretary in London to this or to any other communication. The reason for this silence was explained when Brother Laughton, then living at Ancaster, U.C., near Hamilton, visited London on business. Upon instruction of the members of the Committee who had been writing to the Grand Secretary, he called at the latter's office in London. The Grand Secretary explained to him that the United Grand Lodge, which had been formed in 1813, had no official knowledge of the existence of any previous Provincial Grand Lodge in Upper Canada, and for that reason, had completely ignored the correspondence. This statement was undoubtedly true because the First Provincial Grand Lodge under R. W. Brother William Jarvis held an 'Antient's' Grand Lodge Warrant. Furthermore, he had not reported to his Grand Lodge for many years before he died, even though he had, himself illegally issued Warrants to at least twenty-six Lodges in Upper Canada. When the Union between the 'Moderns' and the 'Antients' took place there was no records in the files of any of these Lodges or any information about the Provincial Grand Lodge after the first three or four years of its existence. When this was explained communication was immediately begun. In subsequent correspondence it was explained that James FitzGibbon's name could not be entertained as a Provincial Grand



Master because his or any other Mason's name in Upper Canada, did not appear on the Grand Lodge Register in London.

Instead, Grand Lodge appointed Right Worshipful Simon McGillivray, a Past Grand Warden of the Grand Lodge of England, who was to visit the Canadian Provinces on business, to investigate at first hand and report to the Grand Lodge, the whole situation in Upper Canada. McGillivray was a partner with his brother William in the North West Fur Company and was very well acquainted with Canada. He was appointed the Provincial Grand Master for Upper Canada so that he would have the authority of establishing a Provincial Grand Lodge there, if he found everything in order. When he arrived he made a tour of inspection of the Lodges. He was able to reconcile the Lodges in the Niagara district and they agreed to join the Provincial Grand Lodge. He was able, too, to convince the brethren in the Kingston area, who had been the most active in bringing the situation to a head, that York, being more central, was the better location to hold an Assembly for the purpose of forming a Grand Lodge in Upper Canada.

At an Assembly, held in the Lodge Rooms of St. John's Lodge, No. 16, a Provincial Grand Lodge was constituted in due form, of September 23, 1822.

Right Worshipful James FitzGibbon was appointed Deputy Provincial Grand Master, with authority to preside in the absence of McGillivray, to receive petitions for such members who desired to form a new Lodge, grant dispensations and to carry on such other duties that might come within his authority.

Soon afterward, he continued on his tour of business before returning to England. There he took the opportunity to report to Grand Lodge the Masonic affairs in Upper Canada. His next visit to Canada was not until 1825. In the meantime, FitzGibbon carried on the affairs of the Provincial Grand Lodge of Upper Canada in his usual efficient way. One of his first actions was to issue a dispensation to establish St. Andrew's Lodge No. 1 in York, U.C. The date of the dispensation was September 24th, the next day after the formation of the Provincial Grand Lodge. His name appears on the Dispensation as one of the Charter members.

The choice of FitzGibbon as D.P.G.M. was a fortunate one, particularly because he was well known and highly regarded in the Niagara because of his activity in the War of 1812-1814, most of which took place in that area. It was largely his influence which healed the wounds which had prompted them to establish their schismatic Provincial Grand Lodge several years earlier. John Ross Robertson, author of 'The History of Freemasonry in Canada' said of him:

"Brother FitzGibbon was a quite different man from Rt. Wor. Brother Jarvis, the Provincial Grand Master of the First Provincial Grand Lodge. Jarvis was not an expert in executive ability, hesitating

in action and not overblessed with a knowledge of Masonic jurisprudence. On the other hand, FitzGibbon was well informed and determined that no insuations of hostility would change his purpose. He was firm, yet conciliatory and in every way fitted for the task before Him. He possessed great sagacity and a knowledge of human nature, which excellent gifts were supplemented by an intimate acquaintance with the system of Masonry he would be assisting in re-establishing."

He was, in effect, the ideal man for the position, because it was certain that McGillivray would be touring the continent most of the time and FitzGibbon would, in effect, be the 'Acting' Grand Master most of the time.

And so, for the next few years, FitzGibbon presided over the Regular Assemblies, visited Lodges, officiated at the laying of corner stones and performed the duties assigned to him by his office. However, such was his enthusiasm and interest in getting things done that he often overstepped his powers as the Deputy Grand Master. He was later also accused of another fault. He did not always report his activities to McGillivray. It should have been and ought to be recognized today that because of the slowness of communication in those days he beleived that it was better to go ahead than wait for many months for an official reply from his Grand Master. At any rate he was admonished for the faults when McGillivray visited Upper Canada in 1825.

By this time FitzGibbon's personal affairs had become acute. He was hardly able to bring up his family on the small income he was receiving and certainly he could not afford to visit those Lodges in the Province which needed help. For this and probably other reasons as well, he submitted his resignation in 1825. In his characteristic manner he appointed William Smart of Brockville to fill his place. This was quite out of order and when McGillivray reached York on Sept. 16, 1825 he appointed the then Senior Grand Warden, John Beikie as Deputy Provincial Grand Master.

An example of FitzGibbon's interest in the Craft is shown by the following extracts from his Address from the Chair during the Annual Assembly in 1823:

"Brethren; having disposed of the preliminary business of this Grand Lodge, I beg to address to you a few observations which have suggested themselves to my mind as deserving of our most earnest attention.

Believing that the principles of our Order will have a most harmonizing effect on the minds of the people of this Province, composed as we are of various creeds and countries, I beg to impress upon your minds the important consideration that Freemasonry is not, amongst us, of so much value for the purpose of

relieving distress, very little of which, thank God, is to be found in this Province, as it is for the more important and God-like purposes of teaching us to love one another. Not that that description of cold regard which is sometimes shown to preserve appearance, but that disposition of the heart which makes us feel pleasure in looking a brother in the face and delight in proving our affection to him by doing for him any and every service in our power . . . Let no modest humble individual say, "I am significant to be observed and to have my example influence those around me". Such is not the fact. I have closely observed the exercise of kind heartedness and good will by individuals, even in the humblest walks of life, and I have never found it productive of the happiest effects. Often had the brow of care been relaxed and the suffering mind soothed by the benevolent expression of the countenance of a warm hearted man, how much more cheering are the words and actions of such a man!

Let us all, my brethern, carefully and constantly cultivate these good dispositions, nor faint in our course, though we encounter neglect, ingratitude and scorn.

Thus we shall contribute to the building of a social edifice in our province, worthy of the principles of our Order, productive of infinite blessings to ourselves and unbounded gratitude to the Great Giver of all Good.

JAMES FITZGIBBON,  
Dep'y Provn'l Grand Master.

FitzGibbon was a tall man, straight, upright, decidedly military in his carriage, his voice clear and incisive. He carried out whatever duties he was assigned with promptness and with good judgement. An example of this occurred in 1823.

The community around Perth in the eastern part of Upper Canada, south of Ottawa, was settled mostly by Scottish and Irish emigrants. From time to time tempers rose and fights broke out between them. In 1823 the magistrate of Perth applied to the Lieutenant Governor for a detachment of troops to be sent there. The latter called upon FitzGibbon to proceed to Perth with a number of troops. However FitzGibbon begged to be allowed to go first alone to the district. Confident of his knowledge and influence over his countrymen he arrived at the scene. From the railway station he strode into the midst of the trouble-makers who had gathered to meet whoever was coming. They were headed by a big, broad shouldered giant of a man, ready for a free fight. Facing them boldly, he poured forth a volley of words in their own language, the Irish Gaelic. Suddenly they paused to listen. When he had finished and had met the Scottish group, both sides cheered him to the echo. He explained away their misunderstandings and offered to stand sponser for them with the authorities for their fuure good behavior. Thus, he brought peace to the community by the force of his character, his fear-



lessness, and without resorting to troops. It was reported fifteen years later that not a single instance of riotous behavior had occurred since his visit.

Similar riots broke out in the Peterborough district in 1826. He had just been gazetted a Colonel in the Militia, but again he visited the scene alone, just as he had done in Perth. Again he was able to restore order and peace without resorting to any other measure than the force of his own personal Character and his individual efforts.

Not long after he figured again in similar troubles at Cornwall, this time between English and French Canadians who were working on the new Canal. Again, he was able to pacify both sides of the dispute.

**1827** In May of 1827 he succeeded to the position of Clerk of the Legislative Assembly, but again, his salary was hardly enough for him to live comfortably.

**1831** He was gazetted as Colonel of the Second West York Regiment of Militia.

Perhaps he is best remembered for his recognition of the signs of rebellion that was growing in Upper Canada against the system of colonial management of the Province. Party spirit in both of the Canadas ran very high during this period. In Upper Canada, William Lyon MacKenzie, the talented leader of the party whose radical opposition to the 'Family Compact' and its supporters terminated later in open rebellion. FitzGibbon was one of the few who worked in Government circles who sensed the danger of an outbreak against the authorities which was being engineered by the fiery W. L. MacKenzie. He had watched the course of events since 1815 and had communicated his anxiety to Sir John Colborne the Lieutenant Governor in 1834 and again in 1837 he warned Sir Francis Bond Head that trouble was brewing and would surely break out. Although there was fear that the people of Lower Canada would make trouble, no one believed that there was any danger in Upper Canada.

FitzGibbon, being a staunch defender of the British system, was a strong opponent of MacKenzie and his radical supporters. However, he always believed in fair play. An example of this occurred on March 23, 1832 when MacKenzie attempted to make a speech in the city. A riot started and a few hot-heads attempted to burn down the office of his paper, The Advocate. FitzGibbon came to the rescue and was able to stop the riot. Later, the printing plant was destroyed. When asked why he protected MacKenzie at the time he replied that everyman has a right to be heard even if one does not agree with him.

When the excitement of the rebellion was over the House of Assembly passed a resolution acknowledging his services, together with a recommendation that a grant of five thousand acres of land belonging to the Crown be made to him, as a mark of appreciation. Everywhere he was praised publicly but the grant was never approved. He was therefore

forced to live on the very small recompense then being paid to minor public officials. He was cheered everywhere he went and was made the man of the hour but the government forgot all their promises to reward him.

**1839** Public clamor forced the public officials to grant him a pension of 300 pounds currency and he retired from his public duties.

**1841** After the death of his wife he moved to Kingston where he seemed to pass into oblivion. A few years later he returned to Toronto where his son, John, made his life more bearable.

**1848** He became a Royal Arch Mason in Ionic Chapter. This Chapter was attached to Ionic Lodge No. 25 P.R., which was instituted in 1847 and it is very likely that he was a Charter member of the Chapter, although this is not certain because the records were lost. He was, however, recorded as a Royal Arch Mason on the Books of the Supreme Grand Chapter of England on August 5th, 1850.

**1850** Through several influential friends in England he was appointed one of the Military Knights of Windsor, Lower Foundation, on May 20, 1850 and on January 8th, 1853 he was removed to the Royal Foundation of the same Royal Pension. This organization was founded by Edward III in 1348 for the support of soldiers who had distinguished themselves in the wars and who were afterwards reduced to 'straits'. Each member was paid a small stipend and allotted a residence in rooms in the walls of the Lower Ward. The only service required of them was that a certain number of them attend daily at the religious offices in St. George's Chapel where they occupied stalls at the feet of the Knights of the Garter. The residence was in the walls of the Castle on the right of the main entrance towers. Here he lived most of the time on a pension of one shilling per day until his death and here he was visited by some of his old friends from Canada when they visited Canada.

**1863** For some years his health gradually failed. From his last illness he never rallied. He died a peaceful death at Windsor Castle on the 10th day of December 1863 at the age of ninety years.

Of James FitzGibbon, John Ross Robertson wrote:

"Few ever merited more deep regard than FitzGibbon. While his temper was not of the passive kind, and perhaps might have been considered by some over-vigorous, yet he had a large and kindly heart, a cheerful voice and an eye which indicated a certain amount of humour, combined with a quickness of expression which interested all who knew him . . . . In figure he was tall, active and muscular, standing over six feet in height and had an easy boyant walk. He had been brought up in the Roman Catholic faith, changing in youth to Protestantism, it might be well said that his whole creed and religion were composed in the simple but grand belief that, if one believes in God and lives the principles of love, doing to his fellow

creatures as one would that one should be done by, it matters little to what branch of religious ritual we belong."

The Journal of the Royal Colonial Institute, London, England, wrote:

"He was a man whose personality was sufficiently pronounced and whose courage, integrity and singleness of purpose were strong enough to leave an impression on his time."

The ninety years of his life were that of a fearless, simple-hearted man who believed in his Country and in the Institutions which gives it life and he was willing, if need be, to fight for the simple principles which Freemasonry teaches. His 'official' Masonic career was short because of his activity in other fields of life and because of his constant poverty, but his actions all through his life proved him to have been a true Freemason in every sense of the word.

CLIFFORD E. RICH  
P.M., P.Z., P.T.I.M., Preceptor K.T.  
32° A. & A.S.R.

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DR. PETER MARTIN, M.D.

*Oronhyatekha*

*'Burning Cloud'*

## DR. PETER MARTIN, M.D.

ORONHYATEKHA

'BURNING CLOUD'

Every family has, in its history, one member who sets new standards and blazes new trails. This happens, even in families where great achievements are usual. Such a member was born in the year 1841 to the family of George Martin of the Mohawk Nation.

The Mohawks had settled in the Grand River Valley, south of Brantford, Ontario since 1783, when they moved from their old homeland in the Valley of the Mohawk River, a tributary of the Hudson River. They moved because they held sacred an ancient treaty of alliance their forefathers had made with the British many years before, in 1664. After the end of the Revolution of the Colonists they, together with many other 'United Empire Loyalists' moved northward into British territory in the Canadian Provinces. They were given lands along the Grand River in Ontario, and which begins in Dufferin County and ends into Lake Erie.

When Oronhyatekha was born the Union between Upper and Lower Canada had taken place. Toronto had changed its name from York and had grown into a city of more than 15,000 and the present Province of Ontario was rapidly becoming settled by immigrants who followed the United Empire Loyalists.

The Mohawks and the other members of the Six Nations still retained most of their own ways, although their children attended the English schools. Most of them spoke the English language as well as their own. Every child was given an Indian name as well as being baptized with an English name. The name Oronhyatekha means 'Burning Cloud' in the Mohawk tongue. It was certainly a prophetic name because he grew up with an extremely ambitious character and with a fiery and energetic nature. He was baptized Peter Martin in the Anglican Church near his home.

He was one of the youngest of a large family. At the proper age he attended the Industrial School of Indians on the Reservation near Brantford. This school was supported and maintained by the 'New England Company' an organization which had been set up for the Propagation of the Gospel. There he received the rudiments of an English education.

**1855** His next school was the Wesleyan Academy at Wilbraham, Massachusetts, which had been founded in 1817. His family was barely able to help him with funds and he would have found it impossible had he not

been blessed with the qualities of self reliance, perseverance and resolution needed to enable him to reach his goal of obtaining an education. In one of the books he wrote in later life he told of sawing wood into stove lengths at the rate of two cents per stick, to raise money for his board and room while away at school. Nevertheless, even with his rudimentary schooling at home, he was at the head of his class at examination time.

**1856** When his Wilbraham days were over he taught school near his home in the Mohawk village. At this time he was only fifteen years of age.

**1857** The next year his application to attend Kenyon College at Gambier, Ohio was accepted. This College was an Episcopalian school for men, and was within his means as long as he accepted a few additional duties to earn his keep. He told later the story of dressing up white men and boys in Indian garb for a 'Wild West Show'. This proved popular and by several 'Shows' he earned part of his expenses at the College. Even with the extra work of earning money during the school years, he finished the first two years of the course of study during his first year, and completed the high school course in three years.

**1860** Ever since he began to go to school his real ambition was to become a medical doctor. He was now able to enter the Medical School at the University of Toronto. He applied and was accepted and completed his first year of study. His greatest worry was financial. His parents were very poor and he had no idea how he would be able to pay for the cost of completing the next four years of school. Then, out of the sky, almost, a great chance came.

During that year H.R.H. the Prince of Wales, afterwards King Edward VII, visited Canada to lay the corner stone of the new Parliament Buildings. During his visit he visited many places in Ontario. Among these was the Mohawk village near Brantford. Young Oronhyatekha, student at the University of Toronto, was deputised by the Council of the Six Nations, to make the address of welcome and the presentation of gifts to the Prince. For this occasion, September 12, 1860, he was dressed in a splendid beaded costume of his tribe. By this time he was nineteen years of age, six feet tall, erect, with a powerful physique. He was always perfectly groomed and his whole presence was one of great dignity. The Prince was so impressed by his appearance and his manners and by his apparent learning that he spoke to him afterwards and made inquiries



about him. This meeting led to an invitation by the Prince, whereby he was to come to England to continue his studies in medicine, at Oxford. While there he was to be under the direct care and tutelage of Dr. Henry Acland, M.D., who was the King's Physician as well as 'Regius Professor' at Oxford. All expenses would be paid. He accepted and lived in England for three years.

Dr. Acland became very interested in the future of his protege and helped him in every way possible. Oronhyatekha studied hard and reciprocated with his mentor and they became life-long friends. After completing the three year course at Oxford he returned to Canada. Dr. Acland always thought of him with great affection, saying, "No son could be dearer." Later in his life, as he watched the development of his former student, he once remarked, "He is a rare fellowman."

**1864** After returning to Canada it was necessary that he should complete his Degree in Medicine by taking his last or final year at the Medical school in Toronto. He was among the graduates in the Class of 1864.

During the year he married Ellen Hill, of the Mohawk community near Deseronto, Ontario. Her maiden name was Karakwineh, which means 'Moving Sun'. She was a descendant of the same family as Joseph Brant, whose biography appears in Paper No. 15 of this series. After his graduation in medicine, Oronhyatekha set up a practice at Frankford, a village near Belleville and Deseronto. He did well and his keen interest brought him the appointment of Secretary of the Hastings County Medical Association.

**1866** Not long after, he was offered a partnership with a Dr. Lucas, M.D. of Stratford, which he accepted. The two partners did a flourishing practice. While living in Stratford, he became an officer of the twentieth Battalion of the Queen's Own Rifles and took part in the affairs of the Fenian Raids near Fort Erie during April, May and June of 1866. Soon after, he became occupied in politics and took charge of the canvassing in Wallace Township for the Conservative Party. Out of this experience came a warm and lasting friendship with John A. Macdonald, who some-time later offered him an appointment as Consulting Physician for the new Canadian Government. This appointment took him back to the Bay of Quinte area where he administered to the needs of all Indians in the area.

**1868** Their first child, born in 1868 was named Acland Martin, after Dr. Acland who had helped him in England. A daughter, named Karakwineh,

after her mother was born in 1870 and a second son, who was called Henry, after Dr. Acland arrived in 1871.

**1873** His position as Government Physician to the Indian people brought him a salary of only \$500.00 per year. He soon found that this was not sufficient to bring up his wife and family and it became necessary to resign and move to London, Ontario. Outside the door of his office he posted this sign:

ORONHYATEKHA M.D. MEMBER

of the College of Physicians and Surgeons

Studied at Oxford University under Dr. Acland, Regius

Professor of Medicine & Physician to H.R.H. the Prince of Wales.

Consulting Physician to the Indians of Canada.

Consultation Rooms — 390 Richmond St.,  
opposite the city hall, London.

Office Hours — 10 A.M. to 4 P.M. & 6 P.M. to 8 P.M.

N.B. Special attention given to diseases of the throat  
and lungs & to nervous diseases,  
Consultations free.

This move was very successful. He was an excellent physician and his friendly nature and his enthusiasm made him popular with his patients and with everyone who knew him. For the next ten years he devoted himself to his profession. He became very well known as a diagnostician and was forced to spend most of his time in his office.

**1879** Some evidence of his character may be found in his efforts during a small pox epidemic on the reservation of the Moravian Indians about fifty miles from the city of London, on the road to Windsor. He and a Dr. Kenvendshon M.D., also an Indian set up a hospital to care for the sick. He travelled constantly between his office in London and the hospital at Moraviantown, working almost day and night, until the epidemic was over. All through his busy life his dedication to his profession was evident.

Dr. Oronhyatekha was also influenced by another tradition of his people. In the olden days the whole life of the Six Nations and many other tribes was interlaced by societies; from the Blood-Brother Societies to the Council of the Sachems. Researchers tell us that many of these were fine examples of creative planning and that they possessed many of the same features as some of the Fraternal Societies we are acquainted with. At any rate, he became very much involved in the several Fraternal Bodies which were popular at the time and place where he lived. Not only did he join them — he played a large part in their activities.

He once laughingly confessed that he was a 'joiner', probably because he liked people and because of his urge to identify himself with life around

him. While still at school, he had joined the 'Good Templars' — a Temperance Association. He was always a fighter against alcohol. Later in life, at a World Gathering of the Good Templars held in Edinburgh, he was elected as Grand Templar and Head of 'The International Good Templars of the World'. At that time this Order had a world-wide membership of about 600,000, and was probably the strongest foe of the liquor traffic.

He was also an ardent Orangeman and was a Canadian Delegate to the Grand Orange Lodge when it met in Edinburgh.

**1878** After becoming settled in his professional practice in London, Ontario, he was drawn into other Fraternal activities — this time the Order of Foresters. This Order had been introduced into the U.S.A. from England in 1864 and into Canada in 1876, when a Court of the Order was formed in London. Because he was never too busy to give aid where he saw the need and because of its beneficiary and charitable activities, he was very much interested in the Order.

**1879** Within a year he was elected as High Chief Ranger of the High Court of Ontario. He thoroughly believed in the Insurance Plan of the Foresters and travelled hundreds of miles throughout Ontario organizing Courts.

**1881** At a Convention of the Supreme Court of the Independent Order of Foresters, held in Ottawa in 1881 he was elected the First Supreme Chief Ranger of the new Independent Order of Foresters.

He did much to popularize the Order. By his efforts the membership rose from 369 in 1881 to more than 1500 in 1883 and to 185,000 in 1901. As the Supreme Chief Ranger he made several trips around the world. While on these trips he collected or was presented with an enormous collection of antiquities. His house at Deseronto was also filled with reminders of his own race. After his death much of his collection was bequeathed to the Royal Ontario Museum. A catalogue of these gifts fills many pages. His wife Ellen also had a passion for collecting and their house was filled with beautiful furniture, china and silverware.

#### HIS MASONIC ACTIVITIES:

During his final year at Medical School in Toronto he became a member of King Solomon's Lodge No. 22. He was initiated on October 12, 1865 and raised on January 25, 1866. He also became a member of King Solomon's Chapter No. 8 Royal Arch Masons. When he moved to London he demitted from both and affiliated in London and took an active part in Masonic circles there.

**1884** At the same time he did not forget his own ancestry. He contributed papers on the Mohawk language in the 'Proceedings of the Canadian Institute' and was the chief speaker at the Indian Centennial at



Tyendenaga, near Deseronto, Ontario. This occasion marked the one hundredth anniversary of the arrival of the Mohawks to the area around the Bay of Quinte after the American Revolution.

**1889** By this time the Independent Order of Foresters decided to move into larger quarters in Toronto. This decision required that he should move his family to that city, give up his medical practice after twenty three years of successful practice, and spend all of his time as the Supreme head of the Order. This was a difficult decision because he loved his profession and had built up a very large practice in London.

**1892** In 1892 he was elected and served for one year as the head of the Right Worthy Grand Lodge of Good Templars of North America. The next year he was elected at Edinburgh, Scotland, by an overwhelming majority, to the office of the Right Worthy Good Templar of the World. In reporting this honour, the Toronto Daily Mail, in its issue of April 22, 1893, said editorially:

“He wields the pen of a ready writer; in controversy he more than holds his own. In debate he is clear and forcible; his presentation of the claims of the cause he advocates, he is invariably so persuasive as to gain adherents.”

**1895** This year marked the publication of ‘The History of the Independent Order of Foresters’ — book of more than five hundred pages. It was written by his own hand and published by the Order and is now a ‘collector’s item’. It is a fine example of literary style for a book of its kind.

**1896** His skill as a speaker so impressed an unknown writer from the ‘Daily Inter-ocean’, a Chicago newspaper, after he heard Dr. Oronhyatekha speak at a gathering of the Illinois Foresters in February 1896, that he wrote:

“Dr. Oronhyatekha is ont only a magnificent specimen of physical manhood, but the possessor of talents and attributes that would make him a leader of any race of man. His face, though stamped with character and dignity, is pleasing, and the keen black eyes which can fairly flash under some emotion, can also twinkle merrily at others. In his speech he revealed a keen sense of humour, something which is generally thought the Indian does not possess, or if he does possess it, does not disclose; but Dr. Oronhyatekha taught his hearers differently last night. Though fluent, he speaks slowly and distinctly. His voice is deep and rich and never sounds a harsh note through the whole range of inflection.”

He always welcomed hard work and carried a double load of leadership during the twenty years he was Head of the Good Templars of the World. When he finally stepped down from that position their official publication, ‘The International Good Templar’ reported:

"Dr. Oronhyatekha rounded up his career as a Manager and Commander in Chief by presiding in such a way that he captured everyone present His administration has been wonderfully successful. He leaves the Chair with a large balance in the treasury and an increase in membership, as well as a better feeling on the part of the members, than we have ever known. Our membership, the world round not only admire his splendid abilities but they love him as few men have ever been loved before in our society."

#### FURTHER MASONIC ACTIVITIES:

**1894** After returning to Toronto as Supreme Chief of the I.O.F. he affiliated with King Solomon's Lodge No. 22, from which he had demitted when he went to London, Ontario to live. He also affiliated with Richardson Lodge No. 136 in Stouffville, near Toronto, and was installed as Worshipful Master in January of 1894. At his installation, the Installing Board consisted of Rt. Wor. Bro. Harry Collins, a P.D.D.G.M., who, incidently, was also the Supreme Treasurer of the I.O.F., Rt. Wor. Bro. E. T. Malone, also a P.D.D.G.M., and the Grand Master in 1898, 1899, and many other prominent Masons. His I.P.M. was Wor Bro. John McGillivray, who was also his Grand Secretary in the I.O.F. One of his closest friends, Daniel Spry, Grand Master in 1882, 1883 was also present.

Dr. Oronhyatekha was a member of the Royal and Select Masters of the Cryptic Rite and was elected as Rt. Illustrious Grand Inspector General of the Georgian District in 1885.

He was a member of the Order of Knights of the Red Cross of Constantine and a member of the Dominion College of Societas Rosicruciana in Canada. Both of these, i.e. The Mount Calvary Conclave and the Dominion College were located at Orillia, Ontario, where Dr. Robert Ramsay and several other prominent Masons made their home.

#### MEMBERSHIP IN OTHER RITES OF MASONRY

During the 1870's several different Rites of Freemasonry were introduced into Canada. One of these was the Ancient and Accepted Scottish Rite, introduced in 1874. Another Body, also calling itself the Ancient and Accepted Rite for North America was introduced and flourished for a time but died out a few years later. Another Body, called The Egyptian Rite of Memphis also carried on a hectic existence for a few years.

Dr. Oronhyatekha made a bad choice and became a member of the latter two Rites, no doubt because of his friendship with men like Dr. Robert Ramsay M.D. of Orillia, H. V. Hovenden, who became Preceptor of Geoffroy de St. Aldemar Preceptory in Toronto, Most Worsripful Bro. James Seymour of St. Catharines, who was Grand Master in 1871 and 1872 and other Masons of like prominence in Ontario. He was listed as having been Most Illustrious Grand Master of the Rite of Memphis and Grand Senior General of the rival Ancient and Accepted Scottish Rite for

North America. Because of his membership in these Bodies he was never accepted by the Ancient and Accepted Scottish Rite that we know. These Rites faded away but they were much in the limelight during the 1870's when he was most active, and they are mentioned here to indicate his great interest in the various branches of Masonry that were operating at that time.

#### IN OTHER FIELDS:

Besides his activity in Fraternal Organizations he was also active in other pursuits. He was long a member of the Queen's Own Rifles and took part in the Fenian Raid episode at Fort Erie in 1866.

**1871** Another of his wide interests is illustrated by his great interest in rifle shooting. He was a member of the Canadian Team which took part in the 'Wimbledon Shoot', which took place in Wimbledon Common in Surrey, England. The 'Wimbledon Shoot' was the fore-runner of the 'Bisley Competition'. In 1871 he was the top scorer on the Canadian Team, winning eight prizes. For this he became internationally known as a marksman. To his regret and that of the Canadian Team he was forced, because of his business and other activities, to drop out of competition, although he continued to take part in the local 'Shoots' for many years. His large collection of guns, powder horns and all types of bows and arrows were presented to the Royal Ontario Museum, after his death.

**1900** His health finally broke down during 1900 and he suffered a painful kidney complaint for many years. Coupled with this he suffered from diabetes. His wife's health gradually declined after the tragic death of their youngest son, Henry, in 1881. Her death came in 1901.

He had many close friends among the prominent Masons of his time, and the medical fraternity throughout Ontario. His friendship with Judges and members of the Legislature was shown by their attendance at his funeral.

**1905** His last appearance in public was at a banquet after the installation of the members of the Supreme Court of the I.O.F. in 1905. Soon after, he left on another journey, but this time it was in search of better health. He spent several weeks at a Hospital in Savannah, Georgia, and for a time seemed to be improving. A sudden heart seizure brought death on March 3, 1907. The front page of 'The Forester' carried the news, bordered in black:

#### ORONHYATEKHA

Born 10th August 1841 — died 3rd March 1907

Supreme Chief Ranger I.O.F.

from 1st July 1881 to 3rd March 1907

His eldest son, Acland Martin, left for Savannah to be at the death bed but he met the body in Washington D.C. In Toronto his body was met by



his daughter, his relatives, his Indian friends, by members of the Executive Council of the Order, by Representatives of the High Court from all over the country. His body was taken to Massey Hall, where it lay in state until it was taken to Deseronto on Thursday, Morning, March 7th. The Mayor and Aldermen of Toronto, many members of the Bar Association and the Medical Society and a large number of prominent Masons, all of whom were close friends, visited the casket as it lay in state. The funeral service was conducted at Christ Church on Tyendenaga Reserve, after which an I.O.F. service was conducted. His body was laid to rest beside that of his wife and his son.

Oronhyatekha's life can, perhaps, be summed up in the words of Thomas Lawless, his confidential assistant and close personal friend. In an Editorial in 'The Forester', he wrote the following lines:

"Had he faults? We remember them not. If he had any they were of the mortal part and lay in the grave with him. Had he any virtues? Who shall number them? None knew all the good that was in that great, honest, tender, true, noble Indian, Oronhyatekha."

'The Handbook of American Indians north of Mexico' written, edited and published by the Smithsonian Institution in 1910, states on page 155 of Volume II:

"Oronhyatekha, a man of extraordinary parts. He impressed everyone with his remarkable refinement. A stranger would take him for a 'high class' Englishman were it not for those racial marks which betrayed his racial origin. An expert parliamentarian, of dignified and suave yet forceful address, a keen debater, poignant and witty when occasion demanded. He could tell a good story, had the faculty of withdrawing from any situation without leaving rancour or injured feelings."

A life size statue of Dr. Oronhyatekha stands in the library of the Forester's Building today. It was sculptured by J. C. Allard, who made several others. One is of Colonel John Graves Simcoe, first Lieutenant Governor of Upper Canada stands in Queen's Park, Toronto. On the base of Oronhyatekha's statue are these lines,

"The Temple he built is his lesser shrine.  
The Quenchless Impulse to Fraternity  
which he kindled in the hearts of men  
is the best monument to  
Oronhyatekha."

His real statue is invisible and is found in the great lift he gave to Fraternal Organization and to the ideals of Brotherhood in general. To his own race he gave the same spark and it is still felt by them. He was proud of the heritage of his race and in spite of his busy life he never

forgot it. He was also proud of the human race, and of fraternity among men.

Only after less than a hundred years the busy world we live in has not heard of him. It is high time that we pause now and again, to pay tribute to great men, and in his case, to a great Freemason as well. Perhaps, by so doing the real meaning of Freemasonry will be all the more clear to us, we who live at the present time.

He was a close friend to many members of Freemasonry — men like Daniel Spry, William Mercer Wilson, James Seymour, John Ross Robertson, E. T. Malone, all of them Grand Masters of the Grand Lodge of Canada in the Province of Ontario. Most of the Executive Council of the Supreme Court of the I.O.F. were also Past Masters, Past D.D.G.M.'s, and including a Past Grand Master of New Brunswick. He visited Lodges regularly to fraternize with his friends. Many of these visited Massey Hall when his body lay in state and his death was a great blow to many men in many fields of endeavour.

(I would like to express my gratitude to Mr. Warren Potter, Editor in Chief of Publications, for the I.O.F. — and to Robert Melville Hill, a Past Chief of the Mohawks at Tyendenaga Reserve near Deseronto, Ontario, and Worshipful Master of Craig Lodge No. 401 in 1973, for their help in compiling this paper.)

C. E. RICH, P.M.





No. 108

# CANADIAN MASONIC RESEARCH ASSOCIATION

FREEMASONRY  
ON THE MIRAMICHI

by

JOHN D. S. ULLOCK

Librarian and Curator  
Northumberland Masonic Library and Museum



(Condensed from a more extensive Manuscript History)

September, 1973

# Freemasonry On The Miramichi

Freemasonry in Canada began almost with the first conquest in 1710 by the British of that portion popularly known as the Atlantic Provinces comprising Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland. In what is now Quebec, Freemasonry came upon the scene simultaneously with the Conquest in 1759 and spread westward along the shores of the St. Lawrence. Eastern Canada, the cradle of Canadian political and social institutions, is likewise the cradle of the Craft in Canada.

The first Masonic activity on Canadian soil took place in Annapolis Royal some time between 1721 and 1723, where it is claimed on very plausible evidence that a Masonic Lodge existed in the years 1721-1723.

The first Provincial Grand Masters for any part of Canada (1737-1738) were Captain Robert Comyns, "Provincial Grand Master for Cape Breton and Louisburg", appointed by the Earl of Darnley, Grand Master of England, and Major Erasmus James Philipps, "Provincial Grand Master for Nova Scotia", appointed by Henry Price, Provincial Grand Master of New England, and later of North America.

The first duly constituted lodge established on Canadian soil was formed at Annapolis Royal in June 1738, under authority from Henry Price of Massachusetts.

The oldest Craft lodge in the British Commonwealth Overseas is St. Andrew's Lodge No. 1, G.R.N.S., Halifax, established by Hon. Edward Cornwallis, July 19, 1750, as the "First Lodge", Halifax, under authority from Major Erasmus J. Philipps, Provincial Grand Master. It has continued without dormancy to the present day.

Organized Freemasonry in New Brunswick may be said to have commenced when Hiram Lodge No. 17, Saint John, opened September 1, 1784 under a dispensation issued by St. Andrew's Lodge No. 155 and St. John's Lodge No. 211, both of Halifax. A warrant was issued later by the Provincial Grand Lodge of Nova Scotia dated at Halifax December 6, 1786. Hiram Lodge rebelled against the authority of the Provincial Grand Lodge at Halifax by which it had been warranted and on September 7, 1796 its warrant was withdrawn by the Provincial Grand Lodge. (See C.M.R.A. Paper No. 50).

Of the lodges active in New Brunswick at the present time, St. John's Lodge No. 2, constituted April 5, 1802 under a warrant issued

by the Provincial Grand Lodge of Nova Scotia, is admitted to be the oldest in New Brunswick.

No doubt there were Masons on the Miramichi at an early date but the first record of organized Freemasonry in that area is of Fortitude Lodge No. 42, Miramichi, N.B., formed in 1818.

#### **FORTITUDE LODGE No. 42**

On March 23rd, 1818, Alexander Davidson, James Wilson, John Young, David Hay, Thomas Foot, John Clark and Abel T. Estey, residing at Miramichi, in New Brunswick, petitioned the Grand Lodge of Nova Scotia, representing "that it had long been their most fervent wish to propagate Masonry in this obscure part of the World so that (its) lights may extend with that brilliancy in this remote Place", and asked for a warrant for a lodge "under the distinctive title of Fortitude". They proposed Davidson, Wilson and Young as Master and Wardens.

The petition was forwarded and recommended by William Charlton, Past Master of Union Lodge No. 38, then residing at Fredericton, who stated that there were "a great number of respectable members of the institution" at Miramichi, also "a considerable number of first character in that settlement who are desirous that this establishment should be carried into execution so that they may have an opportunity of joining the fraternity and enjoying the privileges of Free Masons".

The Petition also had the unanimous recommendation of Solomon Lodge No. 22, at Fredericton.

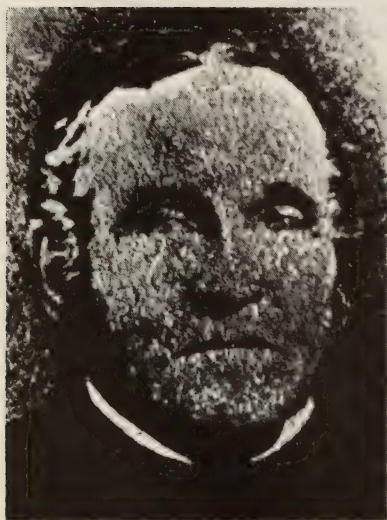
On November 17th, 1818, a dispensation for six months was issued, under which the members began their work. The Lodge was formally organized on January 12, 1819, at Russell's Rooms, Miramichi, when Alexander Davidson, James Wilson, and John Clark were appointed as Master and Wardens, and eleven other members added to the roll. A warrant was eventually issued on August 27, 1819, and authorized the Lodge to meet on the first Tuesday of every month. Thomas Wetmore, Deputy Grand Master for New Brunswick, instituted the Lodge early in 1820.

Later the Lodge ran into difficulty and languished until 1823, when an effort was made to arrange its affairs, but without result. In 1825, the warrant and Jewels were in the hands of the tavern-keeper where the Lodge met, as security for monies due him, and the books had been carried off by the Secretary to Jamaica, where he had died. Adam D. Shirreff, Past Grand Deacon, of Miramichi, obtained the Warrant and returned it to Grand Lodge. Thus was closed an unfortunate Chapter in the history of Freemasonry on the Miramichi.





JEWEL OF A WORSHIPFUL MASTER - DATE ABOUT 1810



ALEXANDER DAVIDSON  
MASTER, FORTITUDE LODGE



LT. COL. ROBERT RANDOLF CALL

## Members Fortitude Lodge No. 42

1819

Alexander Davidson, W.M.	James Samuel	John Astle
James Wilson, S.W.	Michael Samuel	William Lowry
John Clark, J.W.	Tarit Lester	Walter Johnston
David Hay, S.D.	James Graham	Benjamin Murdock
Wm. Young, J.D.	James Patterson	Alex Key, M.D.
Wm. Hamilton, Sec'y	Samuel Russell	John Joseph
Abel Thatcher Estey, Treas.	Joseph Russell	Adams Jerred
James Lee	John Young	Robert Clyde
John Graham	Robert McCully	Lewis Beggs
Christopher Parker	William Johnston	

1820

John Bannerman	George Russell	James Davidson
Charles Cameron	John Ashton	J. B. Lowe
Joseph Saunders		

ALEXANDER DAVIDSON, Master, was the son of William Davidson, the first English speaking settler on the Miramichi. William came to the Miramichi from Scotland in 1765, at the age of 25. He died in 1790 and was buried at Wilson's Point. Alexander was born in 1788 and died in 1860. He was a Judge of the Court of Common Pleas.

JOHN CLARK, first Junior Warden, was a member of the committee for the distribution of Relief and the management of all other business arising out of the Miramichi Fire in 1825. In 1826 the 434 ton ship "Governor Douglas" was built by John Clark and Messrs. Peabody and Pale at the Peabody Shipyard at England's Hollow below Chatham.

MICHAEL SAMUEL, was a descendant of the oldest family of pure English Jews in England. He was allied to the great twentieth century politicians and statesman of that name. He was a merchant and acted as banker for several Miramichi firms.

JOSEPH RUSSELL built ships in Miramichi for twenty-two years. He was born in Clackmanan, Scotland, in 1786 came to the Miramichi at an early age and went into shipbuilding. His first establishment was at the Peabody yard below Chatham. In 1838 he sold the yard to Joseph Cunard and bought the Fraser yard at Beaubair's Island. He sold the establishment in 1849. A very devout Latter Day Saint, he established a Mormon School on Beaubair's Island. When Harley and Burchill bought Beaubair's Island in 1849, Russell went with his wife and at least one of his sons to Salt Lake City. There he went into business, was a very successful merchant, and died in Salt Lake City in March 1855.

WILLIAM JOHNSTON was a merchant from Liverpool. He built a number of excellent vessels in Chatham, where he died in 1861.

ALEX KEY, M.D., arrived on the Miramichi in 1816 and was the only physician here till 1832, when Dr. Thomson and Dr. Stafford Benson arrived.

CHARLES CAMERON, a native of Argyleshire, Scotland, arrived on the Miramichi in 1804. He built the ship "Industry" in 1828, in his shipyard at Bushville. He signed the petition to form Northumberland Lodge at Newcastle in 1857 and joined Miramichi Lodge, Chatham, when it was formed in 1859. The officers' list of Miramichi Lodge shows he served as Tyler in 1859-60-61. He died in 1864 and was buried with Masonic Honours.

JOSEPH SAUNDERS served as a representative of Northumberland County in Fredericton in 1819.

JOHN JOSEPH was a Jewish Merchant. He was one of the owners of the Brigantine "Eclipse", built in 1827 at Rose Bank, a few miles down river from Newcastle.

ADAM D. SHIRREFF owned Middle Island just below Chatham, and there with John Shirreff fished gaspereaux and shipped them to the West Indies, the return cargoes being rum and molasses. Both Adam and John Shirreff joined Miramichi Lodge when it was formed in Chatham. Adam served as Senior Steward in 1862, held several other offices, and in 1866 was elected Master. John served as Junior Steward in 1861. When an irregular body started operating at Miramichi in 1826, the report of the doings of these persons, under the designation of "Gretna Green Association" was made to the Provincial Grand Secretary at Halifax, February 14, 1826, by Bro. A. D. Shirreff.

### GRETNA GREEN ASSOCIATION

The Gretna Green Association was a bogus body which purported to confer the craft degrees of Freemasonry upon unsuspecting victims, for the modest fee of twenty-seven shillings and sixpence. It held its meetings at Miramichi in the year 1826, conducted by several individuals hailing from lodges in Scotland:

Andrew Brown, St. John's Lodge No. 160, New Abbey, Dumfriesshire.	
Christopher Mullins,	do.
David Steele	do.
William Kerr, St. Cuthbert's Lodge.	
John Wyse, Caledonia Lodge No. 310, Stirlingshire.	

The report of the doings of these persons, under the designation of "Gretna Green Association" was made to the Provincial Grand



Secretary at Halifax, 14th February 1826, by Bro. Adam D. Shirreff, who stated in his letter "that they had initiated, passed and raised William Dickson, Robert McEwan, John Edgar and Daniel Cossland." He concluded his report with "the cold was so intense that the ink would with difficulty adhere to the paper." As might reasonably be expected this association had a short existence, as no further reference to it appears in the Provincial Grand Lodge archives.

JOHN WYSE emigrated in 1818 and settled in Douglastown. He signed the petition to form Northumberland Lodge in 1857 and served as the first Senior Warden. He died July 29, 1864, and left to mourn his wife and four children. His son James was accidentally shot in 1849. His wife Agnes died April 30, 1882, at the age of 76 years.

### **NORTHUMBERLAND LODGE No. 17**

The organizational meeting of Northumberland Lodge was held February 26, 1857, at Witherell's Room, which was situated on the eastern end of what is now the Wandlyn Motel property, Water Street. Those present were, John Haws Jr., John Wyse, Caleb B. Templeman, William Seaton, John Miller, David Cook and Alexander Fraser. It was at this meeting that the name Northumberland was chosen and the meeting date set for the second Tuesday of each calendar month. John Haws Jr. was the first Master, John Wyse the first Senior Warden, and Caleb B. Templeman the first Junior Warden.

JOHN HAWS JR. was the eldest son of John Haws, Senior, of Saint John, N.B. The elder Haws was born in 1797 near the Scottish River Clyde. He worked as a Volunteer in the Halifax, N.S. Dockyard during the War of 1812-1814. In 1819 he came to Portland, (now Saint John) New Brunswick, and engaged in shipbuilding. His ships were celebrated for their sailing qualities and excellence of model and workmanship. A Magistrate for the County of Saint John and a fire warden of Portland, his liberal benefactions alleviated the want and distress of many poverty-stricken families. The clock which chimed the hours in the steeple of St. Luke's Church previous to its burning on May 28, 1875, was a gift from him. He received Masonic light in Virgin Lodge, Halifax, and became a joining member of St. John's Lodge, March 5, 1827. During his membership in the Lodge he was zealous in promoting its welfare, and contributed largely to its charities. When on a visit to England, he died at Liverpool, December 11, 1858, at the age of 61.

John Haws Jr. was associated with Peter Mitchell in building ships at Newcastle. Their shipyard was between what is now Mitchell Street and the Miramichi River east of the present Morrissy Bridge. When John Haws, Senior, died and his property was divided, John

Haws Jr. took the Saint John Shipyard as his share, but had no reserve funds to see him through the depression following the Crimean War and was forced to sell the Saint John yard. After eight years association with Peter Mitchell, Haws went into business for himself at the old Abrams yard in Rose Bank (now Nordin). His business did not flourish and in 1866 he assigned to John Carvell of Rose Bank for the benefit of his creditors and removed to Liverpool, where he continued business as a shipbroker. John Haws Jr. was born in Saint John in 1825 and in 1848 he married Caroline Carvell. He gave Portland Union No. 780, Saint John, as his lodge when he signed the petition to form Northumberland Lodge. At his request he was declared off as a member of Northumberland Lodge on June 14, 1859. He died in Liverpool in 1889.

JOHN WYSE emigrated in 1818 and settled in Douglastown. He died July 29, 1864. His wife Agnes died April 30, 1882, at the age of 76. In 1849 his son James (21 years of age) was accidentally shot, and his monument is in St. James Churchyard, Newcastle. John Wyse gave Caledonia No. 310, Grahmtown and Cairn, Scotland, as his Lodge when he signed the petition to form Northumberland Lodge. He was buried with Masonic Honours on July 30, 1864. His stone house, which is in use still in Douglastown has 1820 carved over the door.

CALEB B. TEMPLEMAN was master builder of the Barque St. Clair in 1868. This vessel was begun at Northwest Bridge by Edward Sinclair and finished at Douglastown for Gilmour, Rankin & Co. Templeman was an officer in the Militia. He gave Portland Union No. 780 as his Lodge when he signed the petition to form Northumberland Lodge. At his request he was declared off as a member of Northumberland Lodge on June 14, 1859.

#### **Signers of Petition to Form Northumberland Lodge**

John Haws Jr.	Portland Union No. 780, Saint John, N.B.
Caleb B. Templeman	do.
W. Salter	Union Lodge No. 1, Halifax, N.S.
George Johnstone	St. Magdalene No. 127, Lochmaben, Scotland
William Letson	St. Andrew's Lodge No. 188, Halifax, N.S.
C. Cameron	Fortitude Lodge No. 42, Chatham, N.B.
A. Fraser	Caledonia No. 810, Pictou, N.S.
John Wyse	Caledonia No. 310, Grahmtown and Cairn, Scotland. Formerly 42nd Regiment.
David Cook	Ballyrenn (?) No. 257, Ireland.
John Miller	Pargate No. 776, Ireland.
John Hanley	do.

COL. WILLIAM SALTER was the son of Malachy Salter of Halifax. He was a merchant in Newcastle before the Miramichi fire. In 1846 he was an auctioneer and commission merchant.

ALEXANDER FRASER in 1852 built the Brigantine "Adolphus" at Black Brook (now Loggieville).

JOHN HANLEY was made an Honorary Member on May 11, 1857, in recognition of his services in helping to form Northumberland Lodge, and his age.

The minutes record that Alexander Davidson and George Ingram signed the petition to form this Lodge but their names do not appear on the petition. George Ingram joined the Lodge when it was formed but there is no record of Alexander Davidson joining. There is also no record of George Johnstone or C. Cameron joining after they signed the petition.

### **Lodge Activity**

Northumberland Lodge was opened March 10, 1857 by virtue of a Dispensation issued by R. W. Brother Alexander Balloch, Deputy Provincial Grand Master of New Brunswick. It was formally constituted August 11, 1857 by the United Grand Lodge of England — the Right Honourable the Earl of Zetland, Grand Master.

The Mechanics' Institute Building (the old Legion Hall on King George Highway, which is the property of the County of Northumberland and was rented by the Legion for many years) was rented in March 1857. It was used until February 1859, when the Lodge rented the Temperance Hall, now the St. James Presbyterian Church on Prince William Street. In April, plans were made to erect a Masonic Hall on Pleasant Street, and in 1864 construction of the first building commenced. In September 1865, when ready for plastering, the building was destroyed by fire; there was no insurance.

Efforts were again put forth, and another and larger building was started. In the course of construction this was blown down during a hurricane in September 1870. Renewed efforts were made, and a start on the third building was commenced in the spring of 1873. On September 20, 1878, it was dedicated and consecrated by Grand Master R. T. Clinch.

This building on Pleasant Street, which was dismantled a few years ago by LeRoy White and Sons to make room for a new Supermarket, was sold to the Federal Government in 1900 for use as an Armoury by the Department of Militia. The Lodge made arrangements to rent a room in the second storey and met there regularly



until November 1914, three months after the outbreak of World War I. At that time the building was taken over completely by the Army.

Several meetings were held in the Temperance Hall, and on March 11, 1915 the first meeting in the old St. James Sunday School was held. This building, known as the Kirk Hall, occupied a corner of St. James Churchyard near the road and had been replaced in 1914 by the new Sunday School Hall, which was destroyed by fire. January 11, 1961. The Lodge continued to meet regularly until 1932 in the Kirk Hall, which has since been dismantled. At that time the Lodge purchased the present fine building on Prince William Street, This was the former Methodist Church and had not been used since Church Union in 1925.

The first St. John's Day celebration was held on December 29, 1857, due to the 27th falling on a Sunday. There were fifteen present, and the Worshipful Master, John Haws Jr., installed the officers.

When Northumberland Lodge received its warrant in 1857, it was numbered 1003 on the roll of the United Grand Lodge of England. By order of the Grand Master on July 6, 1863, the number was changed to 701. The number changes were made so that the gaps occurring since 1832 were filled up by bringing forward Lodges in order of seniority. This was the last occasion on which a re-numbering of Lodges of the United Grand Lodge took place.

When the Grand Lodge of New Brunswick was formed in 1867, Northumberland Lodge surrendered its warrant and received in exchange a warrant from the Grand Lodge of New Brunswick, numbered 17 on the roll. The Lodge took an active part in the formation of the Grand Lodge of New Brunswick. Robert Randolph Call, Master at that time, was official delegate and attended the meetings in Saint John.

Lt. Col. ROBERT RANDOLF CALL petitioned Northumberland Lodge on December 8, 1863. He received his Master Mason degree on December 13, 1864. In 1865 he served as Senior Warden and was elected Master in 1866, and re-elected in 1867. Brother Call was born September 12, 1837 and died December 23, 1903, at the Railway Station, Newcastle, while attending the funeral of his late friend John S. Fleming. Rev. William Aitken said of R. R. Call: "As a man, we all held him in high esteem. He was friendly, sincere and active, and his character stood deservedly high amongst us. Many of us know how kind and genial he was in his own house. Indeed his excellencies were of that kind which cannot easily be hid." He served as Secretary-Treasurer of the Board of Trustees of St. James Church for twenty-five years.

The 50th Anniversary was observed on March 12, 1907, with Worshipful Master Richard L. Maltby, P.D.G.M. in the Chair. Visitors present included D.D.G.M. W. R. Gould of Miramichi Lodge. Each addressed the Lodge fittingly. A booklet was issued for the occasion, which included a brief history of the Lodge, a list of Members and Past Masters, and officers for the years 1857 and 1907.

In 1934, Northumberland Lodge was honoured by having one of its members, George Percival Burchill, now a Member of the Senate of Canada, elected Grand Master of Masons in New Brunswick. This was the first time in its history that the Lodge was so honoured. He was re-elected in 1935. The Lodge was again honoured in 1961, when Charles Daniel Dickison was elected Grand Master, and re-elected in 1962; and in 1965 Perley Everett Roy was elected Grand Master, being re-elected in 1966.

The 100th Anniversary was celebrated in June 1857. On Sunday, June 23rd the Lodge attended Divine Service at St. James' and St. John's United Church. Bro. the Rev. Vernon A. Smith, Minister, conducted the service, and Bro. the Rev D. F. Hoddinott was the guest preacher.

In the afternoon of June 23rd the Entered Apprentice Degree was conferred by the regular Officers of Northumberland Lodge. The Fellow Craft Degree was conferred by Officers of Miramichi Lodge No. 18, Chatham. At 6 p.m. the members and guests attended a banquet at the Lord Beaverbrook Theatre and Town Hall. Following the Toasts to the Queen and the Grand Lodge, a history of Northumberland Lodge was given by Rt. Wor. Bro. Senator G. P. Burchill, Past Grand Master. His address was recorded by Radio Station CKMR and later presented to the Lodge by Bro. Robert Wallace, then Manager of the Radio Station. The Lodge re-assembled at the Temple at 8 p.m., when M.W. Bro. Dr. Donald A. Somerville, Grand Master, and Officers of Grand Lodge were received. The Master Mason Degree was conferred on Lawrence Robert Whitney by the Officers of Albion Lodge No. 1, Saint John, N.B.

On Tuesday, June 25th, a "Masonic at Home Night" was held in the Temple for the Brethren and their Ladies.

In May 1961, Bro. John D. S. Ullock was appointed to restore the Lodge records, which are complete back to the organizational meeting of February 26, 1857. Besides minute books, ledger books, visitors' books, etc., the Lodge has over one thousand old documents in clear protective mounts housed in binders. The Lodge is fortunate in having this complete record and a vault for storage.

Northumberland Lodge has a fine Library and Museum, begun by Bro. John D. S. Ullock in 1961. In 1934 R.W. Bro. C. D. Dickison, P.G.M., then Master of Northumberland Lodge, had started a collection of old aprons and certificates. These formed the basis for the Museum, and since then over 200 items have been added.

The oldest certificate is dated August 25, 1812, and belonged to John Hurlbert, Chatham, Connecticut.

The oldest apron belonged to Ephraim Betts, who was granted a warrant in 1792 to form Solomon's Lodge No. 22, Fredericton, N.B. There are also his Masonic gloves.

Other items in the collection are:

An old clay pipe with Masonic crest, date unknown.

First Master's Chair, used by John Haws Jr. in 1857.

First Ballot Box used in 1857.

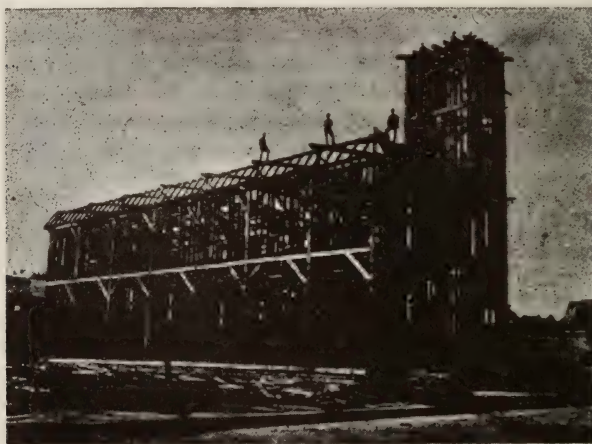
Sword used by James Copp, Tyler in 1871.

Gavel and Keystone made from stone taken from King Solomon's Quarry, donated by F. P. Loggie, Loggieville, when he returned from a visit to Jerusalem in 1927.

A Badge of a Worshipful Master, date about 1810.

Fifteen lapel badges from a Knights Templar Conclave held in Boston in 1895.

There are also Masonic Plates, Chapter Pennies, Anniversary Tokens, Masonic Wooden Nickles, Masonic Ash Trays, Trowels, Gavels, Grand Representative's Jewel from "Three Globes Lodge", Berlin, etc. Other items continue to be added as time goes on.



NORTHUMBERLAND MASONIC HALL UNDER CONSTRUCTION - 1873 OR 1874



### Members December 31, 1857

Name	Residence	Age	Occupation	Entered	Passed	Raised	Rmks.
John Haws Jr.	Newcastle		Merchant		(signed petition to form Lodge)		
John Wyse	"		Farmer		"	"	"
C. B. Templeman	"		Shipwright		"	"	"
William Salter	"		Merchant		"	"	"
Alex Fraser	"	31	Merchant		"	"	"
George Ingram	"		Farmer				
John Millar	"		Farmer		(signed petition to form Lodge)		
David Cook	"		Yeoman		"	"	"
Robert Kilpatrick	"		Yeoman				aff. June 9/57
William Seaton	Chatham		Shoemaker		May 13	Entered and Passed — St. Andrew's Lodge, Quebec	
John Hanley	Newcastle						Honorary Member
Edward Fraser	"	24	Clerk	May 12	Aug. 11	Dec. 8	
J. S. Carvell	Chatham	28	Courier	May 13	Nov. 10	Feb. 20/58	
John Jodry	Newcastle	46	Shipwright	May 12	July 14	Aug. 11	
Robinson Crocker	Chatham	37	Merchant	May 26	Aug. 11	Sept. 8	
William A. Black	Newcastle	46	Treasurer	June 9	July 14	Aug. 11	
*Geo. H. Russell	Chatham	37	Merchant	June 9	June 19	June 27	
William Casey	Newcastle		Saddler	July 14	Aug. 11	Nov. 10	
R. B. Haddow	Chatham	26	Bookkeeper	Sept. 8	Nov. 10	Jan. 9/58	

\*Passed and Raised by Dispensation No. 44.

### MIRAMICHI LODGE No. 18

Miramichi Lodge was first opened on January 18, 1859, one year and nine months after Northumberland Lodge was first opened, by virtue of a Dispensation issued December 30, 1858, by R.W. Bro. Alexander Balloch, Deputy Provincial Grand Master. The petition was recommended by Northumberland Lodge.

On January 11, 1859, the following members requested to be declared off as members of Northumberland Lodge and joined Miramichi Lodge: George H. Russell, Richard B. Haddow, William E. Samuel, Solomon Samuel, William A. Letson, Jed Carvell and William Seaton.

The Lodge was formally constituted on July 6, 1859, by Wor. Bro. John Haws Jr., Past Master of Northumberland Lodge, under a warrant granted 23rd January 1859, by and with the sanction and authority of the United Grand Lodge of England, Right Honourable the Earl of Zetland, Grand Master, and numbered 1077 on the roll,

George H. Russell was the first Master, Richard B. Haddow the first Senior Warden, and William A. Letson the first Junior Warden.

On August 18, 1863, a communication was received from the United Grand Lodge of England, informing the members that the Lodge number 1077 had been changed to 775.

When the Grand Lodge of New Brunswick was formed in 1867, Miramichi Lodge surrendered its warrant to the United Grand Lodge of England and received in exchange a warrant from the Grand Lodge of New Brunswick, and was numbered 18 on the roll. The Lodge took an active part in the formation of the Grand Lodge of New Brunswick.

The Cornerstone for the first Masonic Temple was laid on June 3, 1863, with full Masonic ceremony, by Deputy Provincial Grand Master Robert T. Clinch. The Cornerstone for their present Temple on Wellington Street was laid by their late Wor. Bro. S. D. Heckbert on May 25, 1951.

Miramichi Lodge celebrated its 100th anniversary on June 21, 22 and 23rd, 1959.

#### **MOUNT LEBANON ROYAL ARCH CHAPTER**

Mount Lebanon Royal Arch Chapter, Chatham, was regularly constituted at the Masonic Hall, Chatham, on September 15, 1864, by M.E. Companion Robert Gowan, Past Z. of Fredericton Royal Arch Chapter No. 77, under authority of a warrant dated at Edinburgh, June 15, 1864, granted by the Supreme Grand Royal Arch Chapter of Scotland, to Companions George H. Russell, Richard Hocken, William Muirhead, Thomas F. Gillispie, Arthur Wright, Edwin J. Everett, John Haviland, John V. Ellis, and William J. Johnson.

The Chapter started under favourable circumstances, with an energetic and influential membership, and an excellent outfit for the proper performance of the ceremonies.

According to Bunting's "Freemasonry in New Brunswick", Mount Lebanon Chapter did not have any part in the formation of the Grand Chapter of New Brunswick, which was organized at the Masonic Temple, Saint John, on March 22, 1887.

The Chapter is still active today.

#### **BLACKVILLE LODGE No. 43**

Sixteen Brethren residing in Blackville and vicinity petitioned the Grand Lodge of New Brunswick for a warrant to hold a new Lodge. This petition was recommended by Wor. Bro. C. George

Coudsi, W.M., Randolph Crocker, S.W., D. Ray Morrison, J.W., and brethren of Northumberland Lodge No. 17, at a special meeting on May 25, 1920.

A dispensation was granted by the Grand Lodge of New Brunswick, and on August 9, 1920, Grand Master James D. B. F. Mackenzie, accompanied by R.W. Bro. Daniel C. Clark, P.G.M., V.W. Bro. J. Twining Hartt, Grand Secretary, V.W. Bro. George D. Ellis, and about 20 brethren from Northumberland and Miramichi Lodges, organized the Lodge under dispensation.

Shortly after organization, one of the members erected a new building part of which had been set apart as a Lodge Room. The members provided suitable furniture and regalia costing \$1400.00, without any charge to the Lodge. On June 26, 1921, they held their first Church Parade. A letter to Northumberland Lodge thanked the latter's members for the way they turned out for this Service. On September 20, 1921, the Lodge Room was dedicated by Grand Master James D. B. F. Mackenzie. Many brethren from Northumberland and Miramichi Lodges attended.

On November 16, 1922, Grand Master LeBaron Wilson constituted, consecrated and dedicated to the service of God and for the advancement of the great and good principles of Freemasonry, Blackville Lodge No. 43, in due and ample form. He installed Bro. F. J. Reid as the first Worshipful Master, under a warrant dated November 16, 1922. He also installed the Wardens and other Officers of the Lodge.

In time the Lodge ran into difficulties, and Grand Master Burchill endeavored in 1935 to resolve these and revive the Lodge. On December 12, 1939, however, now as P.G.M., he advised Northumberland Lodge that Blackville Lodge had found it necessary to surrender its charter. The Lodge furnishings were stored at Northumberland Lodge, and a number of brethren affiliated.

### **LANDMARK LODGE No. 51**

Landmark Lodge, Boiestown, was first opened on March 19, 1957, by virtue of a dispensation issued by M.W. Bro. Rev. Arthur E. Coleman, Grand Master. At the request of the Grand Master, the Deputy Grand Master, R.W. Bro. J. G. Blain Pugh, attended the opening and installed the Officers: Warren J. Maxwell, W.M., Preston D. Griffin, S.W., and Weaver Morehouse, J.W.

He then presented the Worshipful Master with the Dispensation authorizing Landmark Lodge to work as such until May 1958, at which



time the Grand Lodge would decide whether or not to award a Charter.

On May 22, 1958, the Committee on Warrants to New Lodges recommended to Grand Lodge that Landmark Lodge, U.D. be granted a Charter. In so recommending they advised that the building in which the meetings were held was owned outright by the Lodge, and was clear of debt.

On October 21, 1958, M.W. Bro. Dr. Donald Andrew Somerville dedicated and consecrated Landmark Lodge No. 51. The special address for this important occasion was delivered by R.W. Bro. Senator George Percival Burchill.

The Lodge received many gifts from other Lodges, including a quantity of the stored furniture of Blackville Lodge No. 43, now defunct, from Northumberland Lodge, and a most generous offer to donate any additional equipment required by the new Lodge.

#### REFERENCES

Northumberland Lodge No. 17 Minute Books and Records.

"Ships of the Miramichi", by Dr. Louise Manny.

Writings of M.W. Bro. R. V. Harris, P.G.M.

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Bunting's "Freemasonry in New Brunswick."

No. 109

# CANADIAN MASONIC RESEARCH ASSOCIATION

THE MARK DEGREE  
by R. J. Meekren

R. J. MEEKREN — IN MEMORIAM  
by A. J. B. Milborne

A MARK MASONS' LODGE IN CHARLOTTETOWN  
PRINCE EDWARD ISLAND, 1828-1849  
by R. A. Gordon

December 1973

# The Mark Degree

by R. J. Meekren

(This paper was found in the effects of the late Bro. R. J. Meekren. It appears to have been written ca. 1920.)

The adjective "historical" found in our ritual to qualify the noun "lecture" is misleading. "Traditional" would be much better, and even so it does not represent the original tradition of the mark degrees very well. Another form — the ritual used in Scotland makes the Overseers the parties at fault, and not the young mason — a young Entered Apprentice, not a young Fellowcraft as our work has it. According to them the Overseers lost or mislaid part of the plans: and during the confusion following the death of H. A., a young Entered Apprentice discovered the partly worked keystone in an unfrequented part of the quarry which the deceased Master had not had time to finish. With the penetration of genius this young man recognised its importance and completed it. But when he took it up for inspection, the Overseers, partly owing to jealousy and partly to their neglect in losing the plans, rejected it and threw it into the Valley of Jehosaphat. By them the Entered Apprentice was reprimanded, but later he was commended and rewarded by King Solomon when it was found that this stone was necessary to complete the building, and the Overseers were punished for their neglect.

This I think is the original idea of the legend for a number of reasons.

The connection of the degree with the different systems or rites has varied and varies a great deal. In this country it has always, so far as there is any record known to me, been worked in a Royal Arch Chapter. But in England it has a Grand Lodge of its own, while in Scotland it is still worked by the Blue Lodges and is incorporated in Blue Lodge Rituals. And this is its original place. It apparently was a side degree open to Fellowcrafts, but no side degrees then existed or no system. Its connection with the second degree is very obvious and was worked under the name of Mark Man. Another degree given to Master Masons was called Mark Master, and had some connection with this. But it was rather a feeble affair, bearing something of the same relation to Mark Man as the Past Master does to the Blue Lodge degrees, and it was apparently dropped by the beginning of the last century and its name used instead of Mark Man.

The actual historical facts respecting it are very few. The earliest mention of it is in the **Minutes** of a Lodge in the North of England in the year 1773 (Marquis of Granby. No. 124 E.R.). The Minutes of the Lodge at Banff in Scotland record in 1778 the working of Mark Man on Fellowcrafts, and Mark Master on Master Masons. After this it is mentioned fairly frequently and seems to have been pretty well known.

Now before I can say very much about the possible origin of the Mark degree it will be necessary to say something of the history of the other degrees. Here are a few outstanding dates —

In 1717 the Grand Lodge was formed in London by four old Lodges and some other brethren.

In 1723 a second degree, called the Fellowcraft — or the super or degree



of Masonry was being worked, and the Grand Lodge tried to restrict it to its own communications.

By 1738 there are Masters' Lodges — Lodges working the Master Mason degree in London and elsewhere.

Between these dates there is evidence of some confusion — in nomenclature at least, between Masters and Past Masters and Fellowcrafts who were Masters, and the interpretation of the few facts recorded is very difficult and much in dispute.

In 1746 a degree called Highrodiam, which is probably a corruption of Heredom was worked at the very old Lodge at Swalwell in the North of England. At the same time contemporary writers assert that Masons met at York under the name of Royal Arch Masons, and Lawrence Dermott was made a Royal Arch Mason in Dublin in the same year. This is thirty years after the formation of Grand Lodge. Twenty seven years later comes the first mention of the Mark Degree.

Now let us attempt to put some flesh on these bare bones of dates. You must forgive my making some definite assertions, without adducing any argument for them. I could do so if there were time.

Before 1717 or 1720 Masonry had no degrees. This may come as a shock to some brethren, but it is a fact agreed on by all who have studied the subject. What is in dispute is how much of the essentials of Ancient Craft Masonry as we know it was included in the work of 1717. Some say it was to all intents and purposes the Entered Apprentice degree and nothing more. With this opinion I most strongly differ. My own belief is that it consisted of ceremonies that took in all that is distinctive and essential in the first and third. This was given, doubtless, with the minimum of ritual explanation and exhortation. This began to be added as soon as the Order became a subject of enthusiastic interest to educated men, and this has crystallized in the Charges and Lectures that we have today. My own surmise is, that the addition of these explanations led to the division of the original ceremony into two parts, which led quite naturally to the formation of two degrees. The first of which was called Apprentice, as in it the Candidate was "made" a mason, and the second the Craft — or Fellow of the Craft, as making him "free". Masters were Masters of Lodges only. But this arrangement was anomalous. There was much in ancient Masonry emphasising the number three — many of the ancient signs, as one of ours today — depends on this number — and it was felt that a system of degrees should be three in number, and there were the three ancient ranks to provide the names, and so in the years between 1723 and 1738, there were attempts to form such a system. The first method was to make a degree of Past Master but this instead of having the climax at the summit, left it in the middle. And more, there is an obvious unfitness for the Master's work in a Lodge called of Fellowcrafts. So the last and final method was taken of re-naming the second degree, and making it the third, and taking its old name — Fellowcraft — and making a degree to fit it. When one comes to think of it, it could very easily and obviously be done. Part of the material used for the purpose was, I believe, used in the Mark Degrees later on.

Now one of the reasons that incline me very strongly to think that the essentials of the third degree were part of the original primitive Masonry worked before 1723 is the fact that the real underlying idea of the ceremony was entirely misunderstood. As

indeed was almost inevitable at that time. Modern research has brought to light a mass of information about the religious mysteries, ancient and primitive, from all over the world, which quite explain the primitive idea of the Third Degree. But the brethren of the 18th Century were obsessed with the desire to re-discover the lost word — not understanding that the lost word was the name of the dead Master, and that the new Entered Apprentice was to take it as he was to take the Master's place. It would easily be possible to illustrate this by facts from all over the world, and from all ages — but time compels me to leave it as a bare statement. One early attempt to meet this difficulty was, I think, the Past Master's Degree. In the work the Master represents King Solomon who knew the word. It appeared fitting then that at installation he should receive a word which would represent the lost one at least. On the other hand, this was a very tame contrivance, and so the Royal Arch Degree was formulated very soon in which the real word was recovered by the craft through a series of highly dramatic events.

The Royal Arch as first worked was apparently a very complex and elaborate affair, and not very consistent. In fact it appears to have been a rather impossible whole, and much of it was quickly dropped in working. But this material was afterwards used in the formation of new degrees — some of which form part of the Ancient and Accepted Scottish Rite.

Now, perhaps, we can come back to the Mark Degrees with some hope of understanding the circumstances under which they were formulated.

First, the use of marks is and always was a custom of operative masons as of other craftsmen. Masons' marks are found in all old buildings. The old lodge at Aberdeen has a book of marks begun in the Seventeenth Century. I have no note of the exact date, but I think somewhere about 1680. This book has many marks of members not working masons. I remember one of a barber. There are besides Clergymen, gentlemen, doctors and members of other occupations. But all those marks. In Scotland this seems to have been specially attended to, at least it was specially noted. In one old Scotch catechism comes the question, "Where got you that mark?" and the answer was "I laid one down and took up another", or "took this one up." The point being that a mark or the old Scotch shilling, was the fee of registration to the Clerk of the Lodge.

Many things are recorded in Scotch minutes that are not mentioned in England, though in some cases certainly existing there. And in this case it seems no proof that marks were not chosen by masons because not mentioned. In fact in two of the oldest documents we have that refer to the secrets of Masonry — both representing the Masonry of before 1717, there are some references that seem to me to be significant. In one it is said

"Another sign is by lending . . . you a bit of slate cut square on receipt of which you must come from what place or company so ever you are in by virtue of your oath . . . to learn their pleasure." (Sloane MS. 1707).

In another —

"A Mason to show his necessity throws down a round piece of slate and says, 'Can you change this coin?'" (*Grand Mystery of Freemasonry Discover'd*. 1724)

The former authority also says —

“To let you know he wants money he will hold out a bitt of a pipe, or some such thing to you saying ‘Can you change a cole pence?’ . . . some will signfyie their want of money by pulling their knife out of the sheath and giving it to a brother in company or alone if the brother haue money he takes the knife puting it in it’s sheath and returne it, if he haue none he will return it bare as he received it;”

Now, it is perhaps jumping to conclusions, but assuming every mason had a mark, what would be more natural — in an age when most men were illiterate, and paper scarce — than that a token might be made of a piece of slate, always at hand for a working mason, and on which he could easily draw his mark. Again, in all probability his knife and his tools would bear his mark. The knife, offered not exactly as a pledge but might be taken as such. The sheath knife or dagger had much the same significance among the ordinary folk that the sword had to the gentleman, and even today in some parts of Britain working men offer to swear on their knife to support a statement, and in medieval times an oath on a knife or sword with which the parties drew blood from the hand was the most binding known. The connection, I admit, is conjecture, but it is a reasonable one, and it seems to give significance to what otherwise might seem almost ridiculous.

The same MS. speaks of a sign — the handkerchief — which reminds one strongly of the H.O.

These documents also refer to a large number of means, signs they may be called, to discover a brother mason. Many of them are formed on the square, or the number three, or the left side. They were evidently at one time in full use, but after the Revival were gradually forgotten — probably because no longer serving any real purpose. In the same way one can imagine that as the operative element had died out, the choosing of his mark by the newly-entered Apprentice was more and more neglected. One finds that it is not easy today to keep the registers of marks up to date in a degree formed to perpetuate the custom as I believe!

At the time when we first hear of the Mark Degree, the older members who had been initiated into the primitive work would be fast dying out, and it seems quite analagous to what happened elsewhere, as in the Royal Arch, that some brethren should feel like perpetuating things that the line of development was leaving derelict.

But more than this, I think that this degree has also preserved echoes of the ancient form of the legend of the Temple Builder. It is the keystone that is thrown away by jealous craftsmen, or broken in some forms of the story. But — there is the legend of Rosslyn Chapel, of the apprentice killed — by a hammer blow too — by his Master in jealous anger at the beautiful pillar he had carved. May not this have represented something like the original tragedy? If so, the Mark degree indeed preserves to us valuable intimations as to the original masonry.

But there is another point. The elements picked on by the originators of this degree were in part those means by which members of the Craft might make their necessities known without the humiliation of a direct request. This was, as it always must be, an important part of Masonry. The real secret of Masonry — the secret no cowan or



eavesdropper, no impostor or book-mason, can ever discover, is the secret of brotherhood — that being made a Mason is being made a member of a band of brothers. All the higher degrees have value only as they give more light, explain or enlarge on points in the body of Masonry.

The value of the Mark Degree is in its insistence on Masonic charity. The duty of judging a brother's deeds justly is not well brought out in our ritual, but that of being careful of a brother's wants most certainly is, and yet, how many ever think of it? How many realize their obligations as a Mark Master Mason? I fear to most it is but an unregarded stage towards the Royal Arch. Can we not make a change here? Can we not impress our Candidates with the lessons of all the Chapter degrees? Charity — and the necessity of fitting ourselves for the duties we may be required to fill, and obtaining the knowledge necessary to keep the Craft true to the spirit of the Ancient Landmarks. Why can we not cease soliciting candidates, and stop rushing them through their degrees? Make them learn their work and their obligations as in the blue lodge. It may be uphill work, but only so can we make these degrees, now worked under the Chapter, fill the purpose their founders had in view.

# Robert J. Meekren

The name of the late R. J. Meekren stands high in the short list of outstanding Canadian Masonic scholars, and, thanks to R.W. Brother A. J. B. Milborne, his close friend and associate for many years, we are glad to have "The Mark Degree", which is believed to have been written for "The Freemason".

After Brother Meekren's death, in 1963, Brother Milborne was asked to write an "In Memoriam" tribute for "The Philalethes", which appeared on page 51 of the June 1964 issue of that publication of the Philalethes Society. This is re-printed by permission so that all our members may know something about a remarkable man and his contribution to Masonic scholarship:

"Brother Robert James Meekren was born in London, England, in June 1876 where he received his primary education. He went to Canada at the age of fifteen, and after graduating from Bishop's University, at Lennoxville, P.Q., he returned to England and took a course in engineering. On its completion he went back to Canada and settled in Stanstead, P.Q., a small town on the International Border. In 1901 he married the eldest daughter of the late Dr. John Meigs. His wife died in 1907.

"Brother Meekren was initiated in 1911 in Golden Rule Lodge No. 5, G.R.Q., at Stanstead and was elected to the Chair in 1922. He was appointed Grand Senior Deacon of the Grand Lodge of Quebec in 1942. His interest in the lore of the Craft was aroused by reading the contents of the modest library of his Lodge. In 1914 he visited England and made exhaustive studies of the early Masonic documents in the British Museum and in the Library of the United Grand Lodge. In the same year he was exalted in Lively Stone Chapter, at Stanstead, and was elected First Principal in 1922.

"He was one of the original members of the Philalethes Society, and was elected a Fellow in 1922. He was elected to membership in the Society of Blue Friars in 1949. In 1932 he was elected a member of the New Jersey College, Societas Rosicruciana In Civitatibus Foederatis, and on the formation of the Nova Scotia College in 1936 he affiliated with it, transferring to the Ontario College in 1951. He received the degrees of the A.&A.S.R. in the Lodge of Perfection at Newport, Vermont, but his progress in the Rite was interrupted by the outbreak of World War I.

"He enlisted in the University Company of Princess Patricia's Canadian Light Infantry and went overseas in 1915, joining the Regiment in the Ypres Salient in the early spring of 1916. In June of that year he was buried during the course of a heavy enemy bombardment, and received severe injuries to his back. He was taken prisoner and was for several months in German Hospitals. Returning to England at the end of the war, Brother Meekren was compelled to remain in hospitals until September 1919, when he was discharged at his own request, but another year passed before he was sufficiently recovered in health to take up an active civilian life.

"The first contribution made by Brother Meekren to the literature of the Craft was an article entitled "The Sublime Degree" published in the *Tyler-Keystone* in 1915. This was followed by numerous other articles in the Masonic press. In 1920 he became a member of the National Masonic Research Association, and in 1923 he was appointed an associate editor of its journal, *The Builder*. Two years later he assumed the

responsibilities and duties of the editorial chair, fully maintaining the standards which had been set by his predecessors, the Rev. Joseph Fort Newton and H. L. Haywood.

"In collaboration with Brother A. L. Kress he wrote a series of articles which appeared in *The Builder*, entitled "The Form of the Lodge," "The Precious Jewels," and "The Degrees of Freemasonry." This last series was a thorough and exhaustive examination of the origin and history of the degrees, which the writers hoped to put into a more permanent form. This hope, unfortunately, was not realized. The National Masonic Research Association ran into grave difficulties at a time when general economic conditions were not favorable to its re-organization, and it collapsed. Brother Meekren then returned to Stanstead.

"Brother Meekren had the opportunity of examining the great collection of the Grand Lodge of Iowa, and he collaborated with the late Brother J. Hugo Tatsch in classifying the material in the archives of the Grand Lodge of Massachusetts.

Our late brother joined the Correspondence Circle of Quatuor Coronati Lodge No. 2076, E.R., in 1922 and a year later he visited England when he met many of the leading Masonic scholars of the Old Land. He frequently contributed to the discussion of the papers presented to the Lodge, but it was not until 1940 that he submitted a full-length paper. This was entitled "The Aitchison's Haven Minutes," and was a critical examination of the records of this old Lodge, upon which he based his conclusion that two degrees were practised in Scotland in the early days of the 17th Century, and that the status of an Entered Apprentice was not that which had hitherto been thought to have been the case. Our late brother, Douglas Knoop, working independently, had reached similar conclusions about the same time. In 1948 there appeared another paper by Brother Meekren entitled "The Lodge" in which his very complete knowledge of early ritual was established. In the same year, Quatuor Coronati Lodge admitted him to full membership.

"In June 1960 Brother Meekren underwent surgery. From this he did not fully recover, and remained in hospital for the rest of his life. Despite the many handicaps, he retained his interest in Masonic affairs, and in 1962 contributed some useful comments on Brother Eric Ward's paper on "Early Masters' Lodges" presented to Quatuor Coronati Lodge.

"Brother Meekren was an Anglican and served his Church as a lay reader. He also served his town from 1934 to 1946 as mayor and engineer without remuneration, and its youth by sponsoring one of the earliest troops of Boy Scouts in Canada.

"A friend has said that judging from the fewness of his wants, Brother Meekren was one of the wealthiest men he had ever met. He was interested in everything except the daily news. He was skilful with his hands, and enjoyed making things work, especially old clocks and sewing machines. He loved his garden, and since the death of his wife, lived alone, making his own bread, and his own wine. He possessed a large library, including much early Canadiana, and he delighted in sharing his knowledge with others.

"He died on December 5, 1963, at the age of 87, mourned by a brother and a sister and many friends whose lives had been enriched simply by knowing him."



# A Mark Masons' Lodge in Prince Edward Island

## 1828-1849

A battered scribbler-type book with light cardboard covers records the Minutes of 27 meetings held in St. John's Lodge, Charlottetown, from February 11, 1828 to January 29, 1849. Some of the entries have faded, and the information given is generally limited to the mere listing of those present, and the work done. There are indications of an intention to schedule meetings on stated days, but this was rarely accomplished; periods of activity alternate with long lapses. The record does show, however, that St. John's Lodge followed the pattern of Craft Lodges in Nova Scotia and elsewhere in which, during this period, Mark lodges were held under their warrants.

St. John's Lodge, No. 26 on the Athol Provincial Grand Lodge of Nova Scotia Register, was warranted on October 9, 1797 and became No. 833 by warrant of the United Grand Lodge of England on March 10, 1829. It was re-numbered 562 in 1832 and remained the only Lodge in Prince Edward Island for 60 years, except for the years 1827-1837, when Sussex Lodge No. 822, E.R., was in being. (See C.M.R.A. Paper No. 55).

The record begins with "Minutes of a Mark Masons' Lodge held in St. John's Lodge, 11th February 1828" and lists five members present: James Gibson, W.M.; Thomas Janes, S.W.; Alex Stewart, J.W.; John Page; and Allan McInnis, Tiler. Where these Masons received the degree is not known, but it would likely have been in one of the Nova Scotia Mark lodges. On this evening, thirteen brethren were introduced and initiated as Mark Masons, and "The Lodge closed in harmony and good order."

Only eight members were present on February 22nd, when three more Masons "received the Mark," but on March 1st the attendance was thirteen, and seven applicants were initiated. A Committee was appointed "to regulate Bye-Laws and Fees . . ." and the thanks of the Lodge were "respectfully given to Bro. J. Page for constituting the same," which would seem to designate this brother as the moving spirit of the enterprise.

On St. Mark's Day, 25 April 1828, ten members were present, and six new members were admitted. Twelve of those present registered their Marks, choosing such Masonic symbols as the Rising Sun, Hand and Plummets, Anchor and Ark, All-Seeing Eye, Sword and Hand, etc.

There was a lapse until February 10, 1829 when, with 19 present, four applicants were initiated. On St. Mark's Day, seventeen were present, of whom four registered their Marks. It was resolved to charge 2/6 joining fee and 1/6 for the Tiler, also to set dues of 1/6 quarterly to build a fund. Decision was made to meet on St. Mark's Day and the last Monday in October of each year.

Three more meetings were held in this year: on May 12th, July 2nd, and October 26th. There were five initiates in all, and at the July 2nd meeting two Visitors from Nova Scotia were welcomed. A set of Bye-Laws was adopted in October.

The only meeting recorded in 1830 was on St. Mark's Day, when Officers were elected. The Bye-Laws were ordered "to be fairly copied," and a motion was adopted that each member pay 3/ annually instead of 4/.

St. Mark's Day two years later, April 25, 1832, is the date of the next Minute, when 18 were present, seven Marks registered, and Officers elected. The Lodge then adjourned "to Bro. Theo. Janes", where they partook of an excellent supper and at an early hour departed in Peace and Brotherly Love."

A hiatus of ten years occurred until May 27, 1842 when, with Bro. R. Hutchinson as Acting W.M., nine members met to resolve "That as several Brethren have intimated their wish to join the Mark Master Masons' Lodge, that a Lodge be called on the 1st day of July next for the purpose of giving said Brethren that degree."

Nine members attended on July 1st, Officers were elected, and motion was adopted "That the fee of the Tiler be 2/6 for each night of attendance and 1/6 for each new Candidate." Another motion set the "initiation fee of a Candidate for the Mark" as Ten Shillings, including the Tiler's fee. There is no record of any initiates.

On July 5th the Lodge met again to receive and initiate three Candidates, of whom two were immediately named as Deacons. Three Marks were registered. Again, on October 4th, a meeting was held, at which two Marks were registered and a motion made "That a Lodge of Emergency be called as soon as convenient."

The convenient date was apparently January 3, 1843 when, with 14 in attendance, three applicants were initiated. Four Marks were registered and Officers installed. Two further initiates were admitted at a third meeting in this year, on October 17th.

Three meetings were held in 1844: on St. Mark's Day, on May 21st, and on September 14th. The attendance at each was 14, and a total of six applicants were initiated, including a Brother Nordheimer of Halifax.

On March 25, 1845, with 11 present, "The Brethren having spent the evening in mutual instruction, the Lodge was closed with due solemnity." St. Mark's Day 1845 brought ten members together to open "in due form with solemn prayer in the usual form." There was one Initiate, and Election of Master, Treasurer and Tiler was held. These were installed, along with other Officers appointed by the Master. This was a change in the pattern of elections as all Officers had hitherto been elected. It was resolved "That any balance remaining in the Treasurer's hands after all expenses are paid be handed to the Treasurer of St. John's Lodge for rent of room."

It was not until October 16, 1846 that the Lodge met again, with eleven in attendance. Capt. Dwyer of the 14th Regiment received the Mark Degree. A further lapse occurred until December 12, 1848, when 13 members attended and one applicant was initiated. Reverting to the old practice, a full slate of Officers was elected. Two

members were named to call upon the former Treasurer for the balance in his hands to be paid to the Treasurer of St. John's Lodge. No further mention of this issue occurs.

The last recorded meeting was held on January 29, 1849, with eleven in attendance. Several paid dues, and it was resolved "That Brethren of this body pay one shilling dues quarterly." The Lodge then closed "in Peace and Harmony," and there is no further minute to indicate the subsequent fate of the Mark Mason's Lodge.

In summary, there are 72 names of Mark Masons listed; 57 initiations are recorded, and 33 Marks registered.

### *Conclusion*

It was not until 1863 that a Royal Arch Chapter was established in Prince Edward Island. On August 2, 1858, the Grand Lodge of Scotland issued a Charter to Victoria Lodge No. 383 in Charlottetown, thus introducing a second Craft Lodge to the Province. The Grand Chapter of Scotland followed with a Charter to Alexandra Royal Arch Chapter No. 100. Upon formation of the Grand Lodge of Prince Edward Island in 1875, St. John's and Victoria Lodges became Nos. 1 and 2 respectively. In 1878 Alexandra Chapter joined the Grand Chapter of Nova Scotia.



NAMES OF THOSE IN ATTENDANCE AT MEETINGS OF  
ST. JOHN'S MARK LODGE, 1828-1849

George Aitken	N. Marquand
James Bagnall	G. Morris
Michael Burns	J. W. Morrison
John Bowes	William Morrison
John Brown	Thomas Murphy
James Breathing	Allan McNeill
Theo. Chappell	Peter McGowan
Ewen Cameron	James McKay
George Cooper	James MacDonald
Robert Cooper	John MacDonnell
	John McGill
	A. McInnis
William Douse	J. O. Nantes
John Davies	John Nicholson
C. E. Davison	Simon Nicholson
W. B. Davison	John Nelson
J. H. Down	A. Nordheimer, Halifax
F. Drake	
Capt. Dwyer	George Proctor
	John Page
John Edwards	J. B. Palmer
	J. H. Pallister
	— Potts (of Rifle Brigade)
Richard Faught	John Robinson
James Gibson	Thomas Robinson
John Godkin	J. Rease
	Jas. Rolls
J. M. Harris	
Bradford Harlowe	Wm. Scantlebury
Jas. Higgins	Harry Shearman
C. D. Henderson	P. Smith
Humphrey	A. Stewart
Robert Hutchinson	John Stewart
Thomas Jaques	John Tybring
Thos. Jones	Henry McRae Watson
	James Watts
Rich. Kollings	Jos. Wightman
	David Wilson
H. W. Lobban	James Wilson
Edward Love	
John Lambert	
	Charles Young

## STATISTICAL

		Present	Initiated	Marks	W.M.
1828	Feb. 11	5	13		J. Page (Actg.)
	Feb. 22	8	3		
	Mch. 1	13	7		
	Apr. 25	10	6	12	Ewen Cameron
1829	Feb. 10	19	4		
	Apr. 25	17		4	do.
	May 12	10	2	1	
	Jul. 2	16	3		
		plus 2 Vis.			
	Oct. 26	10			
1830	Apr. 25	13			Thos. Robinson
1832	Apr. 25	18		7	do.
1842	May 27	9			
	Jul. 1	9			John Edwards
	Jul. 5	9	3	3	
	Oct. 4	9		2	
1843	Jan. 3	10	3		
	Apr. 4	14	2	4	Robt. Hutchinson
	Apr. 25	16			
	Oct. 17	13	2		
1844	Apr. 25	14	1		Charles Young
	May 21	14	2		
	Sept. 18	14	3		
1845	Mch. 25	11			
	Apr. 25	10	1		Robt. Hutchinson
1846	Oct. 16	12	1		
1848	Dec. 12	13	1		H. W. Lobban
1849	Jan. 29	19			

### "The Mark Degree

While there are numerous references to Masons' Marks in the minutes of Scottish operative lodges, the origin of the present day Mark Degree is in doubt. Several writers contend that it originated in Scotland about 1750. On September 1st, 1769, Thomas Dunckerley "having lately rec'd the 'Mark', made six brethren in Portsmouth, England, 'Mark Masons' and 'Mark Masters', and 'each chose their mark'."

The earliest record of the conferring of the Mark degree in Canada is believed to be in the minutes of a Mark Lodge held in Halifax, February 27, 1784.

'Feb. 27, 1784

Upon application to Bro. Fife he was pleased to open a Mark Lodge and with the assistance of Brothers of Lodges 213, 210, and 155, conferred the degree on several Brothers present.'

Adam Fife was first W.M. of Lodge No. 213 in New York in 1782, and along with other Loyalists came to Halifax in 1783. Lodge 155 is the present day St. Andrew's Lodge No. 1. The minutes of a Mark Lodge held in Middletown, Connecticut, September 13, 1783, are the earliest minutes in America respecting the Mark Degree, so far discovered, but it is obvious that there must be still earlier records."

(Reginald V. Harris, P.G.M. *The Beginnings of Freemasonry in Canada*. Halifax, 1938, p. 120).



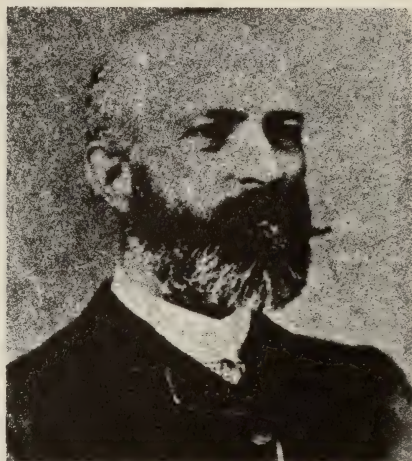
No. 110

# CANADIAN MASONIC RESEARCH ASSOCIATION

LT. COL. ISRAEL WOOD POWELL, M.D., C.M.  
PHYSICIAN, STATESMAN, FREEMASON  
1836 - 1915

By  
J. Lawrence Runnalls  
Past President, C.M.R.A.

March 1974



**Israel Wood Powell, Esq., M.D.**  
**Provincial Grand Master, R.S., 1866-1871**  
**Grand Master 1871-2-3**

*Courtesy Grand Lodge  
of British Columbia*

**LT. COL.  
ISRAEL WOOD POWELL, M.D.,  
C.M.  
PHYSICIAN, STATESMAN,  
FREEMASON  
1836-1915**

*"Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them; through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power; giving counsel by their understanding, and declaring prophesies. Leaders of the people by their counsels, and by their knowledge of learning meet for the people; wise and eloquent in their instructions."*

This quotation from Ecclesiasticus makes a fine introduction to a discussion of the life and work of Israel Wood Powell. During the latter half of the nineteenth century and early in this century, he was one of the most famous men on the west coast of Canada. We may classify him as being a leading physician, statesman and Freemason, in each field of which he made his name famous.

### **Family Background**

The Powell family came from Wales, one branch still occupying the ancestral estate at Nanteos, near Aberystwith. One of the forebearers in the long history of the family was Sir Thomas, who was one of the justices who defied the wrath of King James II in 1688 and liberated the seven bishops who refused to obey the King's dictates in spiritual affairs. It was one of Sir Thomas' sons who went with his Puritan tutor to America thereby establishing the American branch of the family.

A descendant, Abraham Powell, became a United Empire Loyalist who, after the American Revolutionary War, settled first in New Brunswick and later moved to Upper Canada, establishing a home in the Township of Windham in Norfolk County a little north of the Town of Simcoe. This settlement soon took on the name of Powell's Plain or Buckwheat Street. Besides farming, Abraham opened a small store.

Israel Wood Powell, Sr., father of Dr. Powell, was born here in 1801, probably on the family farm. He became a clerk in the store of Job Loder in Waterford and later opened his own store in Colbourne, a community which grew up just north of Simcoe. He also became a land surveyor and in 1835 laid out the Town of Port Dover, a few miles south of Simcoe on Lake Erie, on land which he had recently purchased from his brother-in-law, Moses C. Nickerson. He built a large store on the corner of Main and Market Streets and also a splendid dwelling for his family on St. George Street, on the promontory formed by the Lynn River on the east and Lake Erie on the south. The home later became Orchard Beach Hotel and still later was known as Buck's Hotel.



The senior Powell was a public-spirited man and sat in the Provincial Legislature from 1841 to 1848. He was appointed the first Warden of Talbot District Council in 1842 and was a member of the first municipal council of the County of Norfolk in 1850. The central square of the town, which now bears the name, Powell's Park, was presented to the village as a market square. He also presented sites for several churches. He died in 1852 at the age of 51.

Israel Wood Powell Sr. married Melinda Boss and to them were born seven sons and a daughter.

The eldest son, Walter, was born in 1828. He first took employment in his father's store but became interested in military affairs, rising to the rank of Lieutenant-Colonel. He, too, went into politics, representing Norfolk County in the Legislature from 1857 to 1861. He was appointed Adjutant General of Canada and was largely responsible for the establishment of the Royal Military College at Kingston. His death occurred in Ottawa in 1915 at the age of 87.

There is some dispute as to the place of Israel Wood Powell Jr. in the family. Dr. J. A. Bannister, a historian of Norfolk County, claimed he was the second son of the family, born in Colbourne, April 7, 1830. He determined this by a reference in the diary of Captain Alex McNeilege, a sea captain who settled in the vicinity of Port Dover and who kept a detailed account of events with a seaman's accuracy. He tells of attending the funeral of Berkley Powell, supposedly the fourth son, in 1872 and gave his age as 38. This would establish the year of his birth as 1834. Another son, Edwin, was born in 1832. If Israel was the second son, he would have been born in 1830. But B. A. McKelvie, in a paper given before the Victoria section of the British Columbia Historical Association on October 21, 1946, claimed he had access to family records that stated Israel to be the fourth son, who was born on April 27, 1836. This latter record seems the more acceptable as it would make him age 20 when he entered McGill University as a student. If born in 1830, he would have been 26 which is an unlikely age for one to begin university studies.

## **Preparation for Life**

Before Israel Powell was of school age, the family moved to their new home in Port Dover. There he grew up attending the elementary school of the village and secondary school in Simcoe. Early in life he displayed an interest in the profession of medicine. His father placed him with Dr. Charleston Coverton of Simcoe to study anatomy. After three years, he entered McGill University in 1856 and graduated as a medical doctor in 1860. He then returned to Port Dover and set up a medical practice.

He is described as being 'slightly built, five feet eleven inches in height, medium dark complexion, a lover of sport, a horseman, a good speaker, in politics a Conservative, and a member of the Church of England.'

## **Migrating West**

Although he soon had a lucrative medical practice in Port Dover, he felt the urge to travel farther afield. He had a yen to go to New Zealand, a new country that beckoned to the ambitious young man. But at that time the Cariboo gold rush was in its hey-day on the west coast. He decided on the way to New Zealand he would stop for a short time in Victoria and perhaps take a small part in the gold rush. Fortunately for British

Columbia he did not go farther. He arrived at Victoria on May 13, 1862 on board the steamer, *Pacific*, going by way of Panama. He took lodgings at the Anglo-American Hotel. The British Colonist of May 30 in welcoming him to the professional circles of the community observed. "This gentleman brings very high testimonials from Canada, which speak in the most favourable terms of him." One of these testimonials came from a friend and old colleague of his father, whose name was in the forefront of Canadian affairs, Hon. John A. Macdonald.

Victoria in 1862 was a busy active city, the chief outfitting centre for the miners who were going into the interior in search of gold. Governor James Douglas presided over the colony of Vancouver Island as well as the adjoining colony on the mainland, called British Columbia. Thousands of men passed through Victoria, which made for a very lucrative medical practice for the local doctors. It is little wonder that Dr. Powell decided not to proceed to New Zealand.

## Marriage

Although he did not go on to New Zealand, Powell married a New Zealand girl. She was Jane Branks, daughter of Mr. and Mrs. Robert Branks of Kelvingrove, Lancashire, Scotland, but resident in Port Nicholson, New Zealand. Jane was born in 1845 and at six years of age accompanied her parents to California. Her older sister had married Alexander Macdonald, a banker of Victoria. In 1861, Jane came to visit her sister but returned to New Zealand. In 1863, at the time of the death of her mother, she returned to Victoria to make her home with her sister. There she met Dr. Powell, and they were married on January 25, 1865. It is said that their honeymoon lasted the whole of their married lives.

Although Jane was an adherent of the Presbyterian Church, they were married in the groom's church, the Church of England. They occupied a comfortable residence on the corner of Douglas and Broughton Streets and there eight of their nine children were born, the youngest being born at Oakdene, the beautiful home that later became the residence of the Bishop of British Columbia.

## Politics

Israel Wood Powell was brought up in an atmosphere of politics, as his grandfather, father and brother had been members of parliament, it naturally followed that he would have a like interest. The absolute rule of Sir James Douglas, Governor of both colonies, was coming to an end and there were deep stirrings abroad. On July 15, 1863, a little over a year from his arrival in the colony, he offered himself in nomination for a seat in the legislature for the Colony of Vancouver Island. He was successful in the election and soon became head of the Canada Party which urged confederation with Canada.

He could see hard times ahead unless a union with Canada was consummated. Disappointed gold seekers were making their way back to the coast empty handed. Great fortunes were made by a few, but for a few only; the others were returning in disgruntled groups, having toiled in vain. To make matters worse, Macdonald's Bank, a leading institution in Victoria, had had a robbery and soon after failed. As the bank had its own currency, and now it was worthless, it was a blow from which the colony did not soon recover.

Following the despotic rule of Douglas, Powell raised the cry for responsible government. He would work, he said, for "the introduction of a system of responsible government whereby the government of the country may be subservient to the voice of the people," and he would also "recognize the vital importance of the House of Assembly controlling the revenue and expenditure of the Colony."

Some of the reforms he advocated were: the maintenance of the free port, harbour improvements, a pilotage system, improved postal laws, encouragement of immigration, and a revision of the Act of Incorporation of the City of Victoria. But the battle for a system of free education was nearest to his heart. In 1864, he was appointed Chairman of the Committee of Education, which in reality was a department of government. As such he made sweeping changes in the educational system, being responsible for setting up a free school system. It took courage to advocate such a change — to demand the education of every child at public expense — in those days, particularly as a general depression was in progress. This was a time, too, when in most countries the church was largely responsible for education.

In May 1865, the Legislature passed "An Act Respecting Common Schools" based on Powell's recommendations. He was then appointed to the General Board of Education with the aim of carrying out the terms of the Act. For two years, 1865-67, Alfred Waddington had held the appointment as Superintendent of Education and, on his retirement from this position, Dr. Powell took on the added duty. From then until his giving up this position in April 1869, great strides were made. Money, which was always in short supply, was found for the teachers' salaries and all seemed well.

## Confederation with Canada

In 1866, the two Pacific colonies were united. But even before this, Dr. Powell urged on every convenient occasion that British Columbia should unite with the eastern colonies to form a united Canada. Many public addresses were made by Powell and others, and on March 18, 1867, at a public meeting called to support confederation, he moved the main resolution, "That the Colony of British Columbia would be greatly benefited, its progress and permanent prosperity secured by its admission into the proposed confederacy of British North America upon acceptable terms."

He opened contacts with friends in the east, and with the help of his brother, Walker, he was able to keep in touch with proceedings there.

At the time of the first election to the parliament of the two united colonies, Dr. Powell was not successful as a candidate. But this did not dampen his ardour for the movement toward confederation. At this time, his Masonic activities were enlarged so his civic duties were forced to take second place.

Once again, in 1868, he offered himself as a candidate for the British Columbia Legislative Council. Despite hard campaigning he was again defeated for office. Apparently his message for confederation was not acceptable at that time to the constituents. Governor Seymour was not in favour of the movement, and his opinion carried great weight. On his death in 1869, he was replaced by Anthony Musgrave of Newfoundland, who was an ardent confederationist and whose appointment had been urged by John A. Macdonald. When Musgrave fell from his horse and broke his leg, Dr.



Powell was called to minister to him. This gave Powell an opportunity to spread his ideas about confederation and this apparently bore fruit. Soon after this, a strong delegation went east to discuss terms of joining with Canada with the happy result that late in 1870 terms were agreed upon and British Columbia officially became part of the Dominion of Canada on July 20, 1871.

## His First Trip Outside

From his arrival in Victoria in 1862 until early in 1871, Dr. Powell had not left the colony. He seemed too busy for this to happen. So he decided to take a long-needed holiday. The *Victoria Standard*, in its March 11, 1871, issue, reported the event as follows:

“Dr. Powell leaves on the steamer today for Canada. He came here eight years ago, a stranger. He leaves today with a host of friends. As a practitioner, he holds a first class position. Medically speaking, there is nothing second-rate about him. As a doctor, he is a success. Socially, Dr. Powell fills the full measure of a man, and but few men in British Columbia are able to measure themselves with him. It is, however, as a public man that he deserves to be considered. Amid good and evil report, he never deserted the confederate standard. He always kept the confederate flag flying; and we must say, assisted in making that great movement a success . . . Had it not been for Dr. Powell and others, the great scheme of confederation would never have been a success.”

On the same day, the *Victoria Colonist* had this to say:

“For some time a member of the Legislature, at all times a friend of the needy and the suffering, and the willing and liberal promoter of every good cause and patriotic enterprise, the consistent and constant friend and advocate of confederation from first to last, Dr. Powell ranks amongst our most valued and esteemed citizens, and we do but give form to the sentiment in this community when we wish him, and those who go with him, a pleasant journey and a safe return.”

For the trip it was necessary to go by way of Panama. He took Mrs. Powell and her sister, Miss Katie Branks, with him and went first to London, England, before returning to Canada. They arrived back in three months time, on June 18, 1871.

While in Ottawa, he conferred with his friend of many years, Sir John A. Macdonald. He was offered the position of first Lieutenant-Governor of the new province but he turned down the offer, feeling he could serve better in another field. He also declined a seat in the Dominion Senate. He said he had a heavy medical practice to attend to and his growing family needed his close attention. He did, however, accept a government post, that of Superintendent of Indian Affairs for British Columbia.

## Superintendent of Indian Affairs

The Indians in the vicinity of the early settlements in the south had come under the influence of Sir James Douglas and the Hudson's Bay Company and were accustomed to the white men's law and order. But it was different for those who lived in the fiords and at the foot of snowcapped mountains along the northern coast. Clashes were continually erupting between the gold miners and the Indian tribes whose territory over

which they must pass. On April 30, 1864, a massacre occurred at the Chilcotin River. This was to stop road builders who were pushing through the valley. Trouble broke out later at Skeenaforks farther to the north.

Troubles such as these faced Dr. Powell in his new position. His knowledge as a medical practitioner made his position doubly valuable.

Early in 1873, he decided to see first hand the territory over which he bore sway. He engaged the *H. M. Gunboat, Boxer*, to carry him and his party up the coast to visit all possible Indian villages and settlements. In his party were Hamilton Moffatt of the Indian Department and Augustus F. Pemberton, a judge of the county court and police magistrate of Victoria.

On every occasion, Dr. Powell addressed the Indians, explaining the object of his visit and promising justice in their treatment. This had a salutary effect on the natives, who evinced delight at seeing their new 'Chief.' At several places a regatta was organized by the Indians as a show of respect for Dr. Powell and his party.

On the return of the *Boxer* late in June, all felt a mission had been accomplished and much good would result.

This was the first of many missions to the Indians. On one of these trips, Powell River and Powell Lake were named in his honour. In more recent years, this river has been the site of a town which supports a large pulp and paper mill.

He was interested in everything concerning his new charges. He soon started a fight for better medical services for the Indian children. When he retired in 1888, he was able to boast that the government had established seventeen Indian schools, one for each year in office, and that medical attention had greatly improved. In fact in 1876, he added the office of Medical Superintendent to the Indians to his already heavy load. He found his worst enemy to be the whisky peddlers whose wares wrought havoc among the Indians.

Time after time, he was called upon to settle serious disputes but his reputation for fairness seemed to be in much favour. On his retirement he was well satisfied with his accomplishments.

## Other Civic Endeavours

In early days, each community of any considerable size organized a voluntary military unit to be ready for any emergency that might occur. In 1864, Dr. Powell took the lead in organizing the first militia in Victoria, the Victoria Voluntary Rifles. As well as being their first commanding officer, he filled the office of surgeon to the volunteers. As the result of his military work at this time, he later was appointed to the rank of Lieutenant-Colonel. It was necessary that he be clothed with military authority when dealing with the Indians. He continued his participation in the militia for many years.

Fire brigades, too, were voluntary organizations. So Dr. Powell offered his services as volunteer surgeon to the Victoria Fire Brigade. Despite the enormity of his private medical practice, he was able to accept the appointment as physician to the French Hospital.

## **As a Business Man in the Community**

Dr. Powell was ever a shrewd investor, seeming to sense business opportunities. Knowing that a future city must build up in Burrard Inlet, he purchased property there. This was not the last time he would invest in the future City of Vancouver. Following the incorporation of Vancouver in 1886, he donated land for the first city hall. Powell Street was named for him. Going further up the Fraser Valley, he acquired a property which he called Broadmead. He had this property operated for him. He also bought farms in Saanich and Cowichan districts adjacent to Victoria.

Despite all his other activities, he had time for leadership in his own profession. It was largely by his pressure that the British Columbia Medical Act was passed in 1886. For his work, his colleagues honoured him by choosing him as the first President of the British Columbia Medical Council.

He never forgot his Alma Mater, McGill University. In 1890, an Act establishing the University of British Columbia was passed. When the first convocation was held in October of that year, Dr. Powell was named as the first Chancellor of the University. The new university had difficulty getting started and in 1893, when a depression struck the province, matters had to be curtailed. It became possible to offer only the first two years of university studies in British Columbia and to depend on McGill University to complete the degree work. The early organization grew into the present imposing University of British Columbia.

And so his days were crowded with activity. On January 25, 1915, his friends crowded around him and Mrs. Powell and their family, to offer congratulations on their fifty years of happy married life. Dr. Powell often said that it was a continuing honeymoon. Just one month later to the day, the good doctor's life slipped quietly away.

The name, Powell may be found in many communities in British Columbia to this day and the memory of Israel Wood Powell will be ever green in his beloved Province.

## **Masonic Activity**

In 1856, Israel Powell enrolled as a medical student at McGill University, Montreal. There he met and mingled with members of the Masonic Order. He decided he would like to become a member. He chose The Elgin Lodge, No. 384, on the Register of the Grand Lodge of Scotland, as the one he wished to join. It was formed in 1847 by Scottish brethren residing in Montreal and who had sought permission to name it after Lord Elgin, the Governor-General of Canada. Since that time several direct descendants of Lord Elgin have been patrons of the Lodge. In fact, in recent months the present Earl of Elgin was in attendance.

When the Grand Lodge of Quebec was formed in 1869, Elgin Lodge stayed aloof. In fact it made an attempt to warrant, or assist in warranting, other Scottish Lodges in Quebec. After much negotiating all joined with the Grand Lodge in February 1884 and Elgin Lodge was given the number 7 on the Grand Lodge register. This number was vacant as the charter for Prevost Lodge had been cancelled. Elgin Lodge was permitted to continue with the Scottish ritual and to use the red colours in its regalia as was its custom since 1847.



The student Powell was proposed for membership on February 1, 1858, by Brothers I. Jack and George S. Fraser. The application was ballotted for and accepted on March 1 and he was initiated the same evening. Four weeks later, he was passed, and on April 26 he was raised to the Sublime Degree of a Master Mason.

We do not have any further information concerning his Masonic activities in Montreal but it must have made an impression upon him because on his return to his home in Port Dover in 1860 he rallied local Masons about him with the intention of forming a new lodge there. He was successful in this endeavour for on May 20, 1861, thirty-five brethren signed the register of the newly-formed Erie Lodge, No. 149, G.R.C. The Past Grand Master, M.W. Bro. William Mercer Wilson, a native of near-by Simcoe, was acting Grand Master for the occasion and installed the officers. The first Worshipful Master was Israel Wood Powell.

After the installation and investiture were completed, the new Worshipful Master took over. One of the orders of business was the acceptance of the application for initiation of Berkley Powell, a brother of the new Worshipful Master.

Unfortunately for Erie Lodge, W. Bro. Powell did not stay long in Port Dover. His resignation from the Lodge was dated April 14, 1862. He laid plans to migrate to New Zealand but went to British Columbia instead.

When he arrived in Victoria in the summer of 1862, he found considerable Masonic activity already underway. Most of the miners and others who arrived at Victoria had come by way of San Francisco. Many of those who were Masons had been initiated in American Lodges. There is no doubt that they had discussed the establishment of a Lodge in the gold region while they were yet aboard ship as they sailed northward. When they arrived they found no building suited for the holding of a public meeting, let alone a Masonic Lodge. During the summer of 1858, Bro. J. J. Southgate and his partner, Thomas Mitchell, erected a two-storey building at the corner of Yates and Langley Streets and the upper storey was furnished as a meeting place where the Freemasons and others could discuss matters of mutual interest. As soon as the new building was ready for occupancy, the following item appeared in the *Victoria Gazette* in its issue of July 10, 1858:

"The members of the Ancient Order of Free and Accepted Masons in good standing are invited to a meeting on Monday, July 12th at 7 P.M. in Southgate and Mitchell's new store, upstairs. The object of the meeting is to consider matters connected with the permanent interests of the Order in Victoria." (History of the Grand Lodge of British Columbia, Page 18.)

This meeting led to the formation of Victoria Lodge, No. 1085, on the Register of the United Grand Lodge of England. Bro. Southgate was the first Worshipful Master. Due to the slowness of travel, which was by sea around Cape Horn or by way of Panama, there was a long delay in receiving the charter. However, on May 20, 1860, with eleven brethren present, the charter was presented. Immediately nine others affiliated, among them Robert Burnaby of whom much was heard of later.

Immediately there were differences of opinion as to what ritual to use. Most of the members hailed from American jurisdictions and favoured what was known as the American work. This led to a movement to seek a dispensation from the Grand Lodge for the State of Washington. Nothing, however, came of this movement.

In the midst of this furore, Dr. Powell came on the scene in 1862. He felt he could pour oil on troubled waters. He felt his personal experience with a Scottish Lodge in Montreal could be of help. He advised those who favoured the American work to abandon the idea of obtaining a charter from an American Grand Lodge but to apply instead to the Grand Lodge of Scotland for a charter. He pointed out that no standard ritual had ever been adopted by that Grand Jurisdiction and that any Lodge holding a charter from Scotland could adopt any recognized form of ritual which its members preferred so long as it was not inconsistent with the principles of the Craft. By following this plan, the Lodges of British Columbia would be under the authority of British Grand Lodges.

This plan seemed to curry favour with the result that Vancouver Lodge, No. 421, G.R.S., was founded on October 20, 1862 with William Jeffray as the first Worshipful Master. Dr. Powell immediately sought and obtained affiliation. Unfortunately Jeffray was forced to relinquish his office before the year was out so in December 1862 Dr. Powell was installed in his stead. The selection of the name, Vancouver is interesting. When George Vancouver explored the island he had named it after himself.

Masons in other parts of British Columbia, following the pattern of their Victoria brethren, held organization meetings and sought charters for Lodges. Three more were warranted by the Grand Lodge of England, viz., Nanaimo, No. 1088, Nanaimo, British Columbia; No. 1187, Victoria; and Victoria and Union, No. 1201, New Westminster. The Grand Lodge of Scotland warranted three others, viz., Cariboo, No. 469, Barkerville; Caledonia, No. 478, Nanaimo; and Mount Harmon, No. 491, Burrard Inlet. A little later, a fourth, Quadra, No. 508, Vancouver, received a warrant. This Lodge came just at the time that the Grand Lodge of British Columbia was formed. Later it joined with Vancouver Lodge to become Vancouver-Quadra Lodge which remains to this day.

## **Grand Bodies Formed**

A large proportion of the Masons who became early members of the Lodges under English jurisdiction had come from Lodges in England. Not so those under Scottish control. Few had membership in Scotland but, as related above, they felt easy with the Scottish work.

In 1865, the United Grand Lodge of England ordered that when sufficient Lodges were chartered in proximity to each other to form a group, they should form themselves into a District Grand Lodge. The term Provincial Grand Lodge was reserved for Masonic provinces (counties) of England. Thus it was that on March 14, 1868, representatives from the four English Lodges were called together by Robert Burnaby who had been appointed District Grand Master to hear his choice of officers for the District Grand Lodge. It is interesting to note that Dr. Powell was on hand for the installation of his friend, Burnaby.

Some months prior to this, Dr. Powell had been appointed Provincial Grand Master under the Grand Lodge of Scotland and on December 14, 1867, called a Provincial Grand Lodge Communication at Victoria to select the first officers, all of which were members of Vancouver Lodge. These officers were installed on St. John's Day, December 1867.

Even at this early stage, Powell suggested the possibility of joining with the brethren of the Lodges under English jurisdiction to form a Grand Lodge of British Columbia. The movement was very amicable as Dr. Powell and George Burnaby were close friends.

At first Burnaby was against forming an independent Grand Lodge due to the small numbers. He felt that it needed a longer time in which to gain strength and that in the meantime there was a sense of stability by retaining ties with the mother country.

The brethren of the Scottish Lodges thought differently and moved to form a Grand Lodge. The movement got underway in earnest in May 1869, but Powell, like Burnaby, refused to take any part until the matter had been submitted to the respective Grand Lodges. About this time, Dr. Powell took an extended visit to England and Canada. In his absence the Provincial Grand Lodge acted unilaterally and on March 18, 1871, passed resolutions setting up an independent Grand Lodge naming Dr. Powell as Grand Master. Two days later, the Grand Master was to be installed by proxy but M.W. Bro. Elwood Evan, Past Grand Master of Washington, who was invited to perform this duty, refused to do so, claiming that the Grand Master must be present in person. Robert Burnaby supported him in this decision.

When Dr. Powell returned to Victoria in June 1871, he took no steps to complete the formation of the Grand Lodge. He immediately conferred with Burnaby and together they worked out a plan leading to an amicable solution. It was necessary to start all over again. So, on October 21, 1871, a joint meeting of the Provincial and District Grand Lodges was called at which time plans were solidly laid for an independent Grand Lodge. Before the year was out, several other meetings were held and the matter referred to the two mother Grand Lodges for their support. So it was on December 26, 1871, that the first communication of the Grand Lodge of British Columbia was held.

It is interesting to note that Dr. Powell was elected to be the first Grand Master and George Burnaby the first Past Grand Master. The latter had the honour and pleasure of installing his good friend in the highest office in the Grand Lodge.

M.W. Bro. Powell was re-elected in 1872, 1873 and 1874 but felt he had to refuse re-election in 1875. In February when he relinquished his office he had held it for three years and three months.

## Masonic Honours

M.W. Bro. Powell was a very favoured member of Vancouver Lodge, No. 421. To show its respect for him the Lodge struck a very beautiful Past Master's jewel for him and presented it to him on December 27, 1867. When he retired from the office of Grand Master in 1875, the Grand Lodge presented him with what is known as the Powell Epergne. This appears to be a triple flower vase. Some years later this was returned to the Victoria Masonic Temple Association, but shortly afterward it disappeared from sight. In 1944, while cleaning out some cupboards in the Temple, it was rediscovered and now holds its rightful place in the museum case of Vancouver and Quadra Lodge, No. 2, and when filled with flowers it forms a link of beauty and remembrance with the early days of the Craft in British Columbia.



In 1921, at the time of the Fiftieth Anniversary of the formation of the Grand Lodge of British Columbia, the Israel Wood Powell Medallion was struck to commemorate the occasion. On one side it had a fine portrait of the First Grand Master and on the other this inscription, "*To commemorate the Fiftieth Anniversary of the Organization of the Grand Lodge of British Columbia, December 26, 1871.*" The medallion was presented to the widow of Dr. Powell by Past Grand Master Paul who stated that Mrs. Powell was much touched by this fine gesture and was pleased with the high esteem which her husband was held.

In looking back over the Masonic life of Israel Wood Powell, we must come to the conclusion that he was a power in the Order. From his introduction to Freemasonry in Montreal as a student to his organization of Erie Lodge in Port Dover, and on to Victoria where his wise counsel was continuously sought as a leading and steadying influence, we find a man with a steady purpose who always had the good of his beloved Craft in mind. The Grand Lodge of British Columbia owes much to this pioneer brother.

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(Canadian Geographic Journal, February 1942)

Special thanks extended to:

W. Bro. Ronald Lee, Worshipful Master.  
The Elgin Lodge No. 7, Montreal.

Bro. B. M. Varey, Secretary,  
Erie Lodge No. 149, Port Dover.

Mrs. Sheila Wilson, St. Catharines Public Library, St. Catharines.

No. 111

# CANADIAN MASONIC RESEARCH ASSOCIATION

A SHORT HISTORY OF  
ROYAL ARCH MASONRY  
IN NOVA SCOTIA

by R. V. Harris  
Past Grand High Priest  
(Edited by E. L. Eaton, P.G.M.,  
Grand Secretary, R.A.M., N.S.)

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# **A SHORT HISTORY OF ROYAL ARCH MASONRY IN NOVA SCOTIA**

By R. V. Harris, Past Grand High Priest

## *Preface*

*The sudden death of M. E. Companion R. V. Harris, noted scholar, Churchman and Masonic writer, in 1968 left unfinished the history he had planned for the One Hundredth Anniversary of the Grand Chapter M. W. Brother E. L. Eaton, then Grand Archivist, who collaborated in the work, has provided this informative story from the notes and manuscripts given to him by the Author for editing and revision.*

## THE SEVERAL DEGREES

The series of degrees, namely, the Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason, under the jurisdiction of the Royal Arch Chapter in Nova Scotia, sometimes known as the American Rite, is peculiar to the United States and Nova Scotia.

As each of these degrees has had a separate origin and history, before discussing the Rite as we know it, it would seem desirable to give some thought to the story of each degree.

### The Mark Master Degree

George Godwin, himself not a Freemason, in his "History in Ruins," published in 1858, refers to a conversation he had with a stonemason on Canterbury Cathedral who told him that the mystic mark he used to mark the stones he cut had been handed down from father to son for countless years.

As is generally known, it has been the custom of workmen in all ages to mark their work in a peculiar way with some symbol, a square, triangle, star, letter, cross, etc. These marks are found on the stones of most old buildings — cathedrals, churches, castles — in the British Isles and on the continent of Europe. Undoubtedly these marks if collected and compared would assist in connecting the building operations of the various bands of travelling freemasons who spread over Europe during the Middle Ages.

There are some Masonic students who believe the degree to be older than any other Craft degrees and there is some evidence to support this theory.

For instance; at a Conference of operative Masons held in Holyrood Palace, Edinburgh, December 28, 1598, it was declared that every Master and Fellowcraft must enter his name and his mark in the mark book of the Lodge.

The earliest records of Craftsmen's marks takes us back to 1670 and the register of marks of the Lodge of Aberdeen (now No. 1 tris) which began about that time. In the minutes of Kilwinning Lodge, December 20, 1678, is the entry of two apprentices who "paid their binding money and got their marks." In an old Scottish Masonic Lecture is the question, "where got you that mark?" and the answer is given "I laid down one and took this one up;" meaning, he had paid his registration fee and had received his mark.

According to such Masonic students as Gould, Hugan and Whitehead, there were no actual degrees conferred, but the ceremony consisted of choosing a Mark and an explanation of the Mark cypher.

### England:

Although in England the Mark Degree has never been included among the Chapter degrees, there is at least one record of the degree having been conferred in a Royal Arch Chapter. The minutes of Phoenix Royal Arch Chapter No. 257, at Portsmouth under date of September 1, 1759, record that:

“At a Royal Arch Chapter held in George Tavern in Portsmouth on the First September seventeen hundred and sixty-nine. Present Thomas Dunckerly, Esq., William Cook, “Z”, Samuel Palmer, “H”, Thomas Scanville, “J”, Henry Dean, Phillip Joyces, and Thomas Webb; The Prov. G. M. Bro’t the Warrant of the Chapter and haveing lately rec’d the “Mark” he made Bre’n “Mark Masons” and “Mark Masters” and each chose their mark viz. W. Cook, Z; S. Palmer, H; T. Scanville, J; H. Dean, Phillip Joyces, T. Webb. He also told us of this man’r of writing which is to be used in the Degree w’ch we may give to others as they be for F.C. for Mark Masons and Master M. for Mark Masters.”

It is the opinion of several Masonic historians that the degree itself was the work of the celebrated Thomas Dunckerley mentioned in the above minute.

The Mark Master’s degree is now given in England under the authority of the Grand Lodge of Mark Master Masons, established in 1856, a jurisdiction independent of the Grand Lodge of England, Scotland, and Ireland but differing in some minor respects from the degree as conferred in Canada and the United States of America.

## North America

In a letter printed in the *American Freemason*, November 6, 1858, John D. Nash of Halifax, W.M. of St. Andrew’s Lodge in 1849, writes: “I am at this moment in possession of minutes of Mark Masonry as old as may be found here or elsewhere, the minutes are as follows:

“February 27, 1781

Upon application of Bro. Fife he was pleased to open a Mark Lodge and with the assistance of Brothers of Lodges 210, 213 and 155, conferred the degree on several Brothers present.”

Lodge No. 155 is the present day St. Andrew’s Lodge No. 1; frequent references to its Mark Lodge are found in its minutes 1784 to 1800.

Lodges 210 and 213 were “Ancient” Lodges in New York; No. 210 warranted 20 Feb. 1779 and the latter 3 July, 1781. On January 23, 1781, a petition for a new Lodge in the 4th Battalion of the Royal Regiment of Artillery was presented to a meeting called to nominate a Grand Master for the Province of New York. Adam Fife was nominated as Master of the new Lodge. There can be no doubt but that the 4th Battalion and Adam Fife remained in New York all the year 1781. Its Lodge warrant was dated in London, December 5, 1782.

From this record it is clear that the Mark degree was conferred on Adam Fife while in New York; that apparently he and other members of the Lodges No. 210 and 213 in 1781 had received the degree there, and that at the same time, John Allen who joined Lodge No. 155 in 1784, had received the same degree either in Halifax or New York. It is not unlikely that a still earlier record of the Mark Degree in New York may some day be found.

There can be no doubt whatever that between 1781 and 1790, a degree known as Mark Master Mason was developed in the American colonies, and that this degree is the foundation of the present day working of Mark Masonry all over the world.



## Connecticut

The next record of Mark Masonry in America would seem to be found in the records of a Royal Arch Chapter at Middletown, Connecticut, September 5, 1783, the date of the formation of the Chapter, under sanction of St. John's Lodge. On September 13, 1783, six brethren examined each other and found each to be a "Mark Master Mason and duly initiated into this sublime fourth degree in regular constituted Mark Lodges; for the Purpose of Promoting the Mark as the Key to the Royal Craft."

This record of the formation of a Mark Lodge under the sanction of St. John's Lodge is the earliest on this continent and fourteen years after the earliest English record.

It is also noted that this group was the first in the United States to use the name "Chapter."

## Halifax 1784

The first record of the degree in Nova Scotia would seem to be found in the minute book of Virgin Lodge, then known as Artillery Lodge No. 2, now No. 3, G.R.N.S., under date of November 16, 1784, which reads as follows:

"Halifax, 16th Nov'r. 1784

Upon application to the Worshipful Brother Fife, he was pleased to open a Master Mark Masons Lodge.

Worsh.	Bro. Fife, formerly of	213, a Square
	Bro. Hall	S.W.
	Bro. Allen	J.W. of L. No. 155
	Bro. Lewis	Tyler of L. No. 210

The following brethren received the degree of Master Mark Masons, and made choice of the following Marks, viz. —

Wm. Matthews of Lodge No. 155	Mark — a Bible
Hugh McBean of Lodge No. 2	Artillery Mark — a Level
Jno. Wigton of Lodge No. 2	Artillery Mark — a Compass
And. Gray of Lodge No. 2	Artillery Mark — Keys
Edw'd Byrn of Lodge No. 2	Artillery Mark — 5 Points
Jas. Johnston of Lodge No. 2	Artillery Mark — Plumb Rule

These brethren having justly paid the demands for such Marks, hath received the same with proper instructions. The business of the night being finished, the Lodge closed in due form."

The next minute is more than a year later. On December 9, 1785, a meeting was held at Bro. Andrew Gray's house when Bros. Fife (Master), Allen (S.W.), Matthews (J.W.), McBean (S.D.), Gray (J.D.) and Byrn (Tyler) were present and six candidates were initiated. Bro. Darling was chosen Secretary. This time the meeting is said to be under the warrant of Artillery Lodge, to which most of the brethren belonged and which Bro. Fife meanwhile joined. The minutes indicate that the brethren from this time on considered the Lodge to be attached to the Artillery Lodge warrant.

On August 9, 1787, it was resolved that "this Mark Lodge for the future do meet to form a General Sanction with the several Lodges who belong to the new Lodge room for the better regulation of the said sanction."

In July 1789, it was decided that the (Mark) Lodge meet once a year, namely on St. Mark's Day (April 24) "when the evening was spent in the Greatest Harmony and Brotherly Love."

During the period 1813-15, there was a very great increase in the number of candidates, due to the prosperity prevailing during that period after the war. There was a lull until 1827, and then occasional meetings until 1840. Then each of the English Lodges conferred the degree independently of each other.

In this period various other Lodges in the Province held Mark Lodges under their respective warrants. The minutes of some of these meetings still survive, for example:

St. John's No. 211 (now No. 2) - 1786 to 1808;

Royal Standard No. 39 (now No. 398 E.C.) - 1817 to 1825;

Scotia No. 411 (S.C.) 1859, special Mark Lodge warrant issued to it by Scotland 1864. The Craft Lodge joined in forming the Grand Lodge of Nova Scotia in 1866, as No. 4, changed to No. 22 in 1869.

The Hon. Alexander Keith, Provincial Grand Master of both the Provincial Grand Lodge of England and the Provincial Grand Lodge of Scotland, in Nova Scotia, speaking on December 27, 1850, said:

"In reply to the Brethren who have recently applied to me for information respecting the Mark Degree, and who are desirous to obtain my authority for conferring it, I would observe that this Degree has been given in these provinces and in Canada, for upwards of a century under a Master's Warrant, to such Lodge, and not to a Royal Arch Chapter. I am of the opinion the degree of Mark Master properly belongs - My authority could not therefore add to the weight or security of a practice which has existed for upwards of one hundred years.

"This practice has not been objected to by the Parent Grand Lodge, and I have no hesitation in recommending its continuance by the respective Lodges under my Jurisdiction.

"Should the Brethren, however, consider the formation of a General Lodge of Mark Masters to be advisable, I will cheerfully authorize its establishment, in conformity with a communication received on this subject from the Grand Secretary of the United Grand Lodge of England. The Lodge to be unconnected with the Chapter, and to be attached to the Senior Master's Warrant, which at this place will be the St. Andrew's Lodge No. 137."

Writing in 1858, Bro. John D. Nash said: "Being after a year or more (in 1849) the presiding Master of St. Andrew's, and finding that when the Mark and Past were wanted, I was applied to oftener than others, I suggested the idea of having one lodge, to be called a Union Mark, meaning that its officers should be composed of members of the other lodges who were sometimes in the habit of giving it. I succeeded in my endeavours of getting the Brothers to consent to do so, and thus have the union as first names, of which I am at present (1858) Past Master and Chief Working Master."

The Union Mark Lodge of Halifax continued until 1869 and held its meetings in Mason's Hall, Halifax, under the warrant of St. Andrew's Lodge No. 137, (Later No. 118, now No. 1).

## **The Past Master's Degree**

As the ceremony of Past Master in the Capitular Rite does not qualify the member as a Past Master of his Craft Lodge, with the consequent honours in Grand Lodge, a distinction has been made between an Actual Past Master (one who has actually been elected and installed to preside over a Craft Lodge) and Virtual Past Master (one who has received the degree in a Chapter).

The ceremonies of the former are controlled by the Regulation of the Grand Lodge, and those of the latter by the Grand Chapter.

While the signs and ceremonies of the two degrees differ, the purpose of both degrees is to impress upon the candidate the responsibilities of a presiding officer.

The earliest minute is one dated May 12, 1725, recording that Charles Cotton and Pepperton Hall, were "Passed Masters" in an English Lodge. This it would seem does not refer to a ceremony, advancing a candidate and qualifying him for the Royal Arch Degree in a Chapter.

In a pamphlet written by Dr. Dassigny and published in 1744, he says that "brethren have no right to any of the benefits as Royal Arch Masons until they make a proper application and are received with due formality, and that it is necessary that candidates for the Royal Arch should be duly installed Masters of a Lodge or have "passed the Chair."

A later record of such a ceremony is a minute of a Lodge at Bolton, England, recording that four brethren were "installed Masters on November 1769."

The earliest record on this continent is found in the minutes of the Grand Lodge of Pennsylvania in 1783.

In British Columbia, there is a Chapter, Columbia No. 1, originally chartered by the Supreme Grand Royal Arch Chapter, which confers the "Passed Master's Degree," which is not conferred in other Chapters of Scottish origin. The exception in British Columbia is probably due to the fact that there is considerable intervisitation of British Columbia Companions with R. A. Chapters in the State of Washington to the South. The degree, however, is not a prerequisite to receiving the R.A. degree in British Columbia, or in any other province west of Nova Scotia.

## **Most Excellent Master**

The Most Excellent Master Degree is peculiar to the American Rite and is practiced nowhere else except in the United States and Canada. It is believed to have been the invention of Thomas Smith Webb (1771 - 1839) who has been called "the ablest Masonic Ritualist of his day — the very prince of Masonic workmen." It was made part of the "American Rite" about 1797.



## Royal Arch Degree

It was the opinion of Bro. W. J. Hughan, the eminent British Masonic historian, that the origin of the Royal Arch degree may be ascribed to the period 1730-40. The earliest known mention of it occurs in a contemporary account of a meeting of a Lodge (No. 21) at Yougal in Ireland in 1743, when the members walked in procession and the Master was preceded by "the Royal Arch carried by two excellent Masons."

The next reference occurs in Dr. Dassigny's "Impartial Enquiry" in 1744, wherein the writer says he is informed that in York "is held an assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay for their working Masons."

Again the famous Freemason, Laurence Dermott, Grand Secretary of the "Antients," was exalted in Dublin in 1746. From then on he insisted that the Royal Arch was an integral and crowning part of the Craft ceremonial, worked under the warrant of Craft lodges as a "fourth degree."

The earliest known record of the degree being actually conferred is a minute of Fredericksburg Lodge, Alexandria, Virginia, December 22, 1753, when three brethren, including Simon Frazier, a "visiting Brother," were raised to the degree of Royal Arch. As Alexandria was a great army training ground at the time, it would seem possible that Frazier was a member of some army unit stationed there.

Another early American certificate found in the archives of the Historical Society of Pennsylvania about 1945, reads as follows:

### And the Darkness Comprehended It Not

In the East a place full of Light where Reigns Silence and Peace We the Masters and Wardens of the Royal Arch an / King Solomon Lodge being assembled in due form do hereby Certife & Attest to all men enlightened and spread on the face of the Earth that the / bearer hereof William McKee hath been lawfully tryed approved and Admitted a visiting Master Mason in our Lodge and / He Lawfully and Safely may without any demur be Admitted into and Accepted of by any Society to whom these presents / Shall come.

(Given under our hands and the Seal of our Lodge in the City of New York in NORTH AMERICA the 30th day of June in the Year of our Lord 1758 / And in the year of Masonry 5758.

John Davan )	Master Wardens
John Marshall )	
Thomas Hall )	

Entred by Jas Ferguson Secy

The earliest record in England is August 7, 1758, when "Brother Gordon" was proposed to be raised to the degree of Royal Arch and accepted in a lodge meeting at "The Crown" in Christmas Street, Bristol. This Lodge was warranted February 17, 1757, as No. 220 (Lane's List p. 115).

At the union of the two systems in England in 1813, Freemasonry was defined as consisting "of three degrees and no more, those of Entered Apprentice, the Fellow Craft and the Master Mason, (including the Supreme Order of the Holy Royal Arch)."

## **Nova Scotia**

Due doubtless to the large number of military lodges of English, Scottish, and Irish origin in Halifax, Louisbourg, and Quebec, in the period from 1760 to 1785, it is certain that the R.A. degree, along with other degrees, was conferred in those places by visiting Lodges, and it is not surprising to find that on June 30, 1780, a warrant was issued to St. Andrew's Lodge by the Grand Chapter of England ("Antients") authorizing the Lodge to confer the Royal Arch degree. This Chapter was known as the General Royal Arch Chapter from 1787, as the General Grand Royal Arch Chapter from 1826 to 1832 when it served all the Lodges in Halifax, and as Royal Union Chapter since 1832.

## **Royal Union Chapter**

The oldest Royal Arch Chapter in Canada is undoubtedly Royal Union No. 1, Halifax, which had its origin as far back as 1766 - 1767 under the authority of the present day St. Andrew's Lodge No. 1 (dating from 1750 when Freemasonry was established in Halifax). In 1757 the Lodge transferred to the "Antients" as No. 4 on the Provincial roll, receiving a warrant No. 155 in 1768 direct from the "Antients" Grand Lodge of England.

In the records of St. Andrew's Lodge No. 155 (Ancients), now No. 1, G.R.N.S., we find the petition of Frederick Sterling, dated 1786, wherein he states that he "became a Royal Arch Mason in 1760." If he received the degree in Halifax it would be the earliest evidence of the degree in Canada.

Among the records of Royal Union Chapter are found the "By-laws, Rules and Regulations to be observed and kept by the Brethren of the Sublime Order or Chapter of a Royal Arch Lodge of the Most Ancient and Hon. Society, etc." dated September 15, 1782. These by-laws are followed by the minutes of a meeting held September 20, 1782, which record the conferring of not only the Royal Arch degree but also the Order of the Temple. It should be added that all the original subscribers to these by-laws were without exception members of St. Andrew's Lodge; the first names being "Hugh Kirkham, High Priest; John Woodin, 1st King; Ephriam Whiston, 2nd King; John Cody and John O'Brien."

It is a curious but interesting fact, that as indicated by the above statement, all the officers were designated by the titles used in the American work, namely, High Priest, King, and Scribe and not by the English titles First, Second and Third Principals, which practice undoubtedly indicated the use of an American Royal Arch ritual.

This accounts for the fact that all other jurisdictions in Canada have been out of step with us since 1782!

## **Nova Scotia and Quebec**

In the archives of the Grand Lodge of Nova Scotia is a very interesting document dated Quebec, 20 June, 1785, written by James Thompson, Past Master of St. Andrew's Lodge No. 2, Quebec, to Joseph Peters, the Grand Secretary of the newly organized Provincial Grand Lodge of Nova Scotia. The latter body was of "Ancient" allegiance while St. Andrew's, Quebec, adhered to the Premier Grand Lodge of England. Bro. Thompson evidently did not fully understand the rivalries and differences between the two English Grand Lodges and the position and claims of the Grand Lodge of all England at York. His dissertation on this subject is too long to quote, but we must refer to his remarks regarding R.A. Masonry:

"Your remark on Royal Arch Masonry is perfectly just and agreeable thereto, a Chapter was held here from 1760 until 1778, when we had information of a Charter Compact (as it is called) was agreed upon and signed by the Great Personages in Europe in that line of Masonry and fixed in London for constituting the Grand Chapter of this supreme Degree, called the Grand and Royal Chapter of Jerusalem, which required all Chapters prior to 1766, to apply for warrants of Constitution for their better regulation, as well as to put them on a more respectable footing. On receipt of this information we have apply'd and adjourned from meeting in that line till we obtain it in 1782, but this Grand Chapter has no connection with any Grand Lodge whatever.

"Some of the Brethren of the Artillery here, called on me on receipt of your letter and spoke on the subject of masonry to no great purpose. I shew'd them our Warrant for holding a Royal Arch Chapter, but could not say anything to the propriety or impropriety of it. I promised them the perusal of the Laws and regulations that accompanied the warrant which have not yet in my power being amongst the Companions, but they shall have it soon."

This Chapter did not confer the Mark, or Most Excellent Master degrees as these were conferred under Craft warrants.

In the museum of the Grand Lodge of Nova Scotia in Halifax are many silver R.A. jewels, certificates, and aprons.

## **Scottish Chapters**

Here it should be stated that St. Andrew's R.A. Chapter No. 2, Halifax, was not established under the authority of St. Andrew's Lodge but was chartered by the Supreme Grand Chapter of Scotland, December 26, 1832, as No. 55 (S.C.) undoubtedly to meet the wishes of the two Scottish Lodges in Halifax, namely:

Thistle Lodge No. 322, instituted in 1827, (now extinct) and Acadia Lodge No. 345, instituted 1845 in Dartmouth, (now Acadia No. 14, Halifax).



In 1832 members of Thistle Lodge formed St. Andrew's Chapter, which, along with Royal Union Chapter, "catered" to the Masonic aspirations of the groups of Craft Lodges in Halifax, namely the English and Scottish Lodges organized under the English and Scottish Provincial Grand Lodges.

In 1866, the Scottish Lodges in Nova Scotia formed the Grand Lodge of Nova Scotia and in 1869 the English Lodges joined the Grand Lodge, which has continued to the present time.

In 1869, Royal Union Chapter, with an English warrant, St. Andrew's Chapter, with a Scottish Warrant, and The Hiram Chapter, with a "Canadian" warrant, formed the present Grand Chapter of Nova Scotia. In due time the other existing Chapters in Nova Scotia, Prince Edward Island and Newfoundland came in, namely:

Union Chapter No. 108, at Yarmouth, N.S.  
(Supreme Grand Chapter of Scotland, September 20, 1865)  
renumbered as No. 7 (N.S.)

St. John's Chapter No. 130, at Pictou, N.S.  
(Supreme Grand Chapter of Scotland, March 6, 1868)  
renumbered as No. 8 (N.S.)

Shannon Chapter No. 579, first known as St. John's Chapter No. 579, at St. John's, Newfoundland  
(Supreme Grand Chapter of England, August 3, 1864)  
renumbered as No. 9 (N.S.)

Alexandra No. 100 at Charlottetown, Prince Edward Island  
(Supreme Grand Chapter of Scotland, December 16, 1863)  
renumbered as No. 11 (N.S.)

## **Order of High Priesthood**

This is an honorary degree conferred on the High Priest of a Royal Arch Chapter in the United States and in the Royal Arch jurisdiction of Nova Scotia. Since 1922 every High Priest is required to receive the Order at the next Annual Convention of the Order after his installation.

The Order dates from 1799 and is generally credited to Thomas Smith Webb and his associates and became a part of Royal Arch Masonry in the U.S.A. in 1853.

In Nova Scotia a Grand Council was formed on 17 June, 1870, and the Grand Chapter of Royal Arch Masons assumed control in 1889.

For a period following the death of M. E. Comp. George T. Smithers in 1892 the conferring of the Order seems to have been somewhat vague and perfunctory. However in 1909 the so-called "Chamberlain Ritual" was adopted and is presently in use.

A temporary break in the harmony of the Order in Canada occurred when the Grand Council of the Order in Michigan granted a charter to a number of Companions in Ontario for a "Grand Council of the Order of High Priesthood for the Dominion of Canada." A lengthy and protesting correspondence followed in which several Grand Councils and Grand Chapters participated, which led eventually, in 1929, in the new Grand Council amending its title to the "Grand Council etc. in Ontario."

## **The Grand Chapter is Formed**

At a regular Communication of Royal Union Chapter, No. 118, (E.C.), a Committee consisting of Companions R. T. Roome, W. A. Hesson, Wm. McDonald, Geo. T. Smithers, and James Gossip, was appointed for the purpose of taking measures to form a Grand Chapter; and at a regular Communication of St. Andrew's Chapter, No. 55, (S.C.), a committee consisting of Companions S. R. Sircom, W. S. Macdonald, and Chas. J. Macdonald, was appointed for a similar purpose.

The two Committees met, and, by request, R. E. Companion Joseph Conway Brown, First Principal Z of Hiram Chapter, Goldenville, was present. R. E. Comp. Brown stated that he had been authorized by his Chapter to agree to the formation of a Grand Chapter.

The joint Committee was duly organized and met in September 1869 and the following resolution was unanimously adopted:

"WHEREAS, It is the opinion of this Committee that for the better government of Royal Arch Masonry in this Province, A Grand Chapter should be established, therefore

RESOLVED, That a Convention of Royal Arch Masons be held and that delegates from the various Chapters be invited to meet at Mason Hall, in the City of Halifax, on the evening of October 14th, for the purpose of establishing a Grand Chapter for the Province of Nova Scotia, electing officers, and adopting a Constitution for the government of the same."

As agreed, a convention of Royal Arch Masons was held on October 14, 1869 in the Masonic Hall, Halifax, when Companions from the following Chapters were in attendance:

*Royal Union Chapter No. 118, Registry of England, Halifax*  
Hon. Alex. Keith, Grand Supt., and 23 other Companions.

*St. Andrew's Chapter No. 55, Registry of Scotland, Halifax*  
S. R. Sircom and 17 other Companions.

*The Hiram Chapter No. 33, Registry of Canada, Goldenville*  
Joseph Conway Brown, Grand Superintendent and Comp. Stephen Goodall.

*St. John's Chapter No. 130, Registry of Scotland, Pictou*  
William Glennie.

The Hon. Alex. Keith was invited to take the Chair. James Gossip was asked to act as Secretary.

Following remarks by the Chairman favouring the formation of a Supreme Grand Royal Arch Chapter for Nova Scotia, Comp. Nash moved, that the Convention proceed immediately to form the Grand Royal Arch Chapter of Nova Scotia, and in a short speech, full of common sense, pointed out plainly the necessity of the step; the motion was seconded by M. E. Comp. Sircom, and passed with one dissenting voice, that of Comp. Glennie, who stated that he had been instructed by his Chapter to express its unwillingness to enter into the contemplated movement at present.

Following a formal decision as to the appropriate titles for the officers, the following were unanimously elected the first officers:

M.E. Comp. Hon. Alex Keith .....	Grand High Priest
R.E. Comp. S. R. Sircom .....	Grand King
R.E. Comp. J. Conway Brown .....	Grand Scribe
R.E. Comp. Wm. Twining .....	Treasurer
R.E. Comp. Jas. Gossip .....	Secretary
R.E. Comp. R. T. Roome .....	C.H.
R.E. Comp. W. S. McDonald .....	P.S.
R.E. Comp. W. S. Symonds .....	R.A.C.
V.E. Comp. D. McDougall .....	3rd Veil
V.E. Comp. Geo. T. Smithers .....	2nd Veil
V.E. Comp. Jno. Schofield .....	1st Veil
V.E. Comp. F. W. Fishwick .....	Sword Bearer
V.E. Comp. Robert Fraser .....	Standard Bearer
V.E. Comp. Delamore .....	Grand Steward
V.E. Comp. S. Goodall .....	Grand Steward
V.E. Comp. Jas. Montgomery .....	Grand Organist
Companion J. M. Taylor .....	Grand Janitor

The election of officers being concluded, A ROYAL ARCH CHAPTER was duly opened when M.E. the Hon. Alex Keith was regularly installed as Grand High Priest of the Grand Chapter of Nova Scotia, the installation being conducted by R.E. J. Conway Brown, Grand Superintendent under "Canada."

The M.E. Grand High Priest proceeded to install the officers elect into their respective positions.

M.E. Comp. Sircom then presented the Constitution, which had been prepared by the joint committee; whereupon it was unanimously resolved:

"That the Constitution now presented be received and adopted, and that 100 copies of the same be printed under the direction of the Committee."

A committee of nine, to be called the "Committee of General Purposes" was appointed, "To supervise generally the business of Grand Chapter."



It was agreed that the warrants of the three Chapters represented at the Convention should be endorsed as follows on the roll of Grand Chapter:

Royal Union, Halifax, as No. 1  
St. Andrew's, Halifax, as No. 2  
The Hiram, Goldenville, as No. 3

The Grand Chapter was then closed in due form and with solemn prayer.

Here we should interject that the closing of the gold mines at Goldenville resulted in the removal of The Hiram Chapter No. 3, 14 January, 1870, to Windsor, where it continues to flourish.

The number of members enrolled in the three Chapters was 143.

News of the founding of the new Chapter was carried widely to other Grand Chapters by Comp. Joseph H. Drummond of the Grand Chapter of Maine, resulting in general recognition of the Grand Chapter of Nova Scotia. Maine, England and "Canada" were the first to extend fraternal recognition.

Another factor in the speedy recognition was the extensive correspondence and reviews of the Proceedings of other jurisdictions by that great but short-lived Masonic leader, Joseph Conway Brown, Chairman of the Foreign Correspondence Committee.

## **Joseph Conway Brown**

It can truly be said that, with the exception of the Hon. Alex Keith, Comp. Brown in his few short years of research and correspondence did more to enlist the permanent interest and support of Masons throughout the Province and beyond than any other Mason of his day. Many of our priceless documents, records, keystones, working tools and other evidence of our long history were found and preserved by his untiring industry and foresight.

In the Proceedings for 1870-71 we find the story of his researches into the records of the Craft in Nova Scotia in the period 1768-1786, which have thrown light on the beginnings of the Mark and Royal Arch degrees. He died on July 23, 1871 at the age of 33 years, "trustworthy and well-beloved."

To his endeavours the organization of the Grand Chapter and its present prosperity is largely indebted. As an accomplished Mason he had no superiors. He is buried in Malpas, Wales, his birthplace.

## **Hon. Alexander Keith**

Our first Grand High Priest was born in Halkirk, Scotland in 1795 and came to Halifax in 1817, where he became associated with a brewing and malting business, which he purchased in 1820, and which continues under the same name but different ownership to this day.

He had been initiated into Masonry in Sunderland, England, and affiliated with Virgin Lodge, now No. 3, Halifax, shortly after his arrival here. His career in Freemasonry was a long and notable one; he filled the principal offices in all branches with great ability and leadership.

He was Mayor of Halifax in 1843, 1853, and 1854; a member of the Legislative Council and its President in 1867.

On the occasion of a visit by him to Royal Union Chapter in April 1872, Comp. Keith remarked that "he had been an active member of that Chapter for 55 years, which exceeds the age of any Companion present." Actually it would have been 53 years, no doubt a slip of memory, but a very notable record.

He died the following year at the age of 78 years.

## **Stephen Roland Sircom**

The first Grand King was born in Bristol, England, October 17, 1836. Coming to Halifax at an early age, he became a clothing merchant, retiring in 1877, moving shortly after to the United States. He died in Melrose, Massachusetts, January 24, 1906, and is buried there.

He held many prominent Masonic offices, and succeeded Keith as Grand High Priest, serving from 1871 to 1875 inclusive.

## **Organization and Ritual**

During the first year of its existence, the Committee of General Purposes (the Executive Committee of the Grand Chapter) adopted a design for the arms, crest, and supporters still in use, and forms for warrant and diplomas, from the skillful hand of Comp. George T. Smithers.

Early attention was naturally given to the ritual and the so-called York Rite as practised in the neighboring jurisdictions of the United States was followed.

The three leaders in this ritual work at that time were the Hon. Alexander Keith, Stephen Roland Sircom, and Joseph Conway Brown, the first Grand Council. The esoteric work was only in manuscript and was loaned only to the High Priest of each Chapter under careful restrictions. This work was known as "The Locked Book," and contained all the four degrees in manuscript.

In 1906, at the urging of the Grand High Priest, M.E. Comp. William Marshall Black, several additional copies were made by the Grand Secretary, R.E. Comp. S. J. Waddell, with the work as done in Keith Chapter No. 4 enthusiastically adopted.

The ritual, known as "The Work," was printed in book form in 1924 and has been reprinted several times.

## Relations With Scotland

Due largely to the good work of Comp. J. Conway Brown, the various Grand Chapters throughout the world had recognized the new Grand Chapter of Nova Scotia and had exchanged Grand Representatives, with the sole exception of the Grand Chapter of Scotland, which at that time had two Chapters in Nova Scotia and one in Prince Edward Island, namely:

Alexandra Chapter No. 100, Charlottetown, P.E.I. (1863)  
Union Chapter No. 108, Yarmouth (1865) and  
St. John's Chapter No. 130, Pictou (1868)

In 1872, it was decided to demand from the Grand Chapter of Scotland recognition of the new Grand Chapter of Nova Scotia or the withdrawal of the charters of the two Chapters in Nova Scotia.

Following notification to all other Grand Chapters, the Grand Chapter on June 17, 1872, proclaimed Union Chapter No. 108, (Scot.) at Yarmouth and St. John Chapter No. 130 (Scot.) at Pictou as *irregular*; as working without authority from the Grand Royal Arch Chapter of Nova Scotia. This action was received with general approval by other Grand Chapters.

The result was that each of these Chapters made inquiries as to the terms upon which they might join the Grand Chapter.

Union Chapter No. 108 agreed late in 1875 to declare its allegiance to the Grand Chapter of Nova Scotia, becoming No. 7 on the roll of Chapters. Had it come in at the time the Grand Chapter was formed it would have been entitled to No. 3, having been organized in 1865.

St. John's Chapter No. 130 came shortly afterward and received No. 8 instead of No. 5, if seniority were to be observed.

The Grand Chapter of Scotland in 1876 extended full and cordial recognition to our Grand Chapter. Representatives were exchanged and happy relations restored.

## Newfoundland Chapters

The addition of Shannon Chapter No. 9 to the roll of Grand Chapter should be of special interest to us in Nova Scotia.

It would appear that in the period 1832 to 1848 there was no Masonic activity in Newfoundland. The several Lodges active in the previous hundred years had all died out.

The revival of Masonic activity was largely due to the Hon. Alexander Keith, the Provincial Grand Master of Nova Scotia under the Grand Lodge of England. On November 29, 1848, a new Lodge to be called St. John's was established in St. John's with Samuel G. Archibald as the first Worshipful Master. Two years later, the Lodge received a dispensation from the Hon. Alexander Keith, and two years later, the Grand Lodge of England granted its warrant No. 844.



The Lodge has had a famous record. In 1853, it received Bro. Dr. Elisha Kent Kane, in command of the expedition in search of Sir John Franklin, the Arctic explorer. In the following year the chair was occupied by Bro. Patrick Tasker, a great name in Newfoundland Masonry, and Deputy Provincial Grand Master representing Alexander Keith in that colony.

In 1864, the number was changed to 579, (E.C.) and consent was given to establish a Royal Arch Chapter to be known as St. John's Chapter, and to carry the same number, 579, in accordance with the English custom.

Consequent upon the erection of the Grand Lodge of Nova Scotia in 1866-69, St. John's and two other English Lodges were left without a Masonic sponsor and on June 3, 1870, a memorial was forwarded to the Grand Lodge of England, praying that Newfoundland be made a District and that Bro. the Hon. James Shannon Clift be appointed first District Grand Master, which request was granted on December 27, 1870.

Royal Arch Masonry in Newfoundland was likewise without a head, and it was decided that application be made to the Grand High Priest of Nova Scotia by the Companions of the Chapter for a warrant to hold a Chapter at St. John's under the name and title of Shannon Chapter No. 9 on the registry of the Grand Chapter of Nova Scotia. The petition was signed by the entire membership of the Chapter, 37 in number.

The name "Shannon" was selected as a tribute to the District Grand Master, Joseph Shannon Clift, it being understood that Masonic principles forbade the use of the common name of any living person. Comp. Moses Monroe was nominated as the first High Priest.

The Grand Chapter acted immediately and issued a Charter No. 9 dated June 6, 1876, under which the Chapter has worked to the present day. At this point we should add that Clift died in 1877, a few months after the institution of the Chapter.

The difficulties of travel and the rarity of visits from Grand Chapter officers prompted Shannon Chapter to urge the appointment of a Deputy for Newfoundland, "with discretionary powers." The request had been turned down in 1879 but in 1880, James Gossip, G.H.P., appointed the Hon. Moses Monroe, as Superintendent of Royal Arch Masonry in Newfoundland, an appointment which at once proved most satisfactory.

For his eminent services to Capitular Masonry over the years, R.E. Comp. the Hon. Moses Monroe was honoured in 1885 with the rank of Past Grand Scribe. His death in 1895 proved a great loss to the Royal Craft in Newfoundland.

M.E. Comp. William Marshall Black, G.H.P., made a notable visit to Shannon Chapter in September 1906, a year when he visited all fifteen Chapters and travelled 4,325 miles. The account of his visit is full of interest, some sixty Companions out of 117 being present. He found conditions excellent as to

equipment, and the quality of the "work," the financial situation, and the enthusiasm prevailing.

## Prince Edward Island

In November 1877, a petition from a constitutional number of Royal Arch Masons, residing in Charlottetown, Prince Edward Island, was received, praying for a Charter for a Chapter in that City.

With the exception of Royal Union No. 1 and St. Andrew's No. 2, Alexandra Chapter was in fact the oldest in the jurisdiction, dating to December 16, 1863, when it received a warrant as No. 100 from the Grand Chapter of Scotland. Now it was the last of the original Chapters in the three provinces to join the Grand Chapter.

Since Alexandra Chapter had presumably been using the Scottish ritual, Comp. George T. Smithers was deputed to visit Alexandra Chapter while under dispensation, for the purpose of examining its work. He spent over three weeks in Charlottetown, and "held daily meetings, both afternoon and evening, for the instruction and practice of the work of the several degrees." He later reported that he could bear "earnest and willing testimony to the zeal and ability evinced by every Companion and officer in perfecting themselves in the details of our beautiful ritual." He concluded in terms of high commendation in support of the issue of a warrant for the new Chapter.

Formal application was made to join Grand Chapter in November 1877, and the Chapter enrolled as No. 11 at the meeting of Grand Chapter in June, 1878; Robert Young, High Priest, Simon W. Crabbe, King, and David Small, Scribe, being the first officers under the new regime.

## Disastrous Fires

Five Chapters have suffered extremely severe loss from fires.

In 1882 St. John's Chapter No. 8 suffered the destruction of its Chapter room with regalia and warrant. Fortunately the records were saved and a new warrant was issued. The Chapter carried no insurance. The Craft in Pictou rebuilt their hall but the loss and interruption of activities was a severe set-back.

In February 1884, Rossignol Chapter No. 6, at Liverpool met a disastrous loss by fire which completely destroyed their expensive furniture and costly regalia and paraphernalia. Had it not been for the generous donations from Companions in Halifax and elsewhere, the Chapter would have surrendered its Charter. There was no insurance.

In 1886, Eureka Chapter No. 5, Annapolis Royal, lost its beautiful Chapter room, second to none outside Halifax. Everything was lost except the records and seal. Again, there was no insurance.

On July 10, 1892, a tremendous fire destroyed a considerable part of St. John's, Newfoundland. Grand Chapter records do not show if the loss of regalia

by Shannon Chapter was fully covered by insurance. The Chapter was put to much inconvenience through not being able to find suitable quarters for degree work. Difficulties continued until a new building was erected by the Craft in 1895-96.

In October 1897, a fire nearly swept the town of Windsor out of existence. Not a single article, books, regalia, or furnishings was saved. Keith Chapter No. 4, Truro, came to the rescue in part by presenting the Chapter with a beautiful set of jewels.

A vivid lesson from all this is the desirability of frequent examination of storerooms and review of insurance policies in the light of replacement costs.

## **Grand Chapter of Victoria (Australia)**

In 1892, a difficult situation was created by the action of the Grand Chapter of Canada (with jurisdiction over the Royal Arch Chapters in Ontario) in granting warrants to open two new Chapters in the State of Victoria, Australia. On receiving the protests of the Supreme Grand Chapter of Royal Arch Masons of Victoria, the Grand Chapter of Canada agreed not to issue any further warrants, but on December 22, 1893, a third warrant was issued for a Chapter at North Carleton, in Victoria. Victoria immediately terminated fraternal relations with "Canada" resulting in considerable confusion in the minds of many Capitular jurisdictions as to the full meaning of the word "Canada." Several instances came to the notice of our Grand Chapter that Royal Arch Masons from Nova Scotia and other jurisdictions in the Dominion of Canada were barred from visiting or joining Chapters in Australia.

The misunderstanding continued for several years, but eventually the explanation of the other Canadian Grand Chapters was accepted by the Grand Chapter of Victoria, and the situation was further clarified by the action of the Grand Chapter of "Canada" in withdrawing from Australia.

## **Masonic Fairs**

Two large Masonic Fairs have been held, the first in 1892, and the second in 1906. The former was organized as a means of raising money for the reduction of the debt on the Masonic Hall; the latter for the proposed Freemasons' Home at Windsor. Grand Chapter gave active support to both and both were highly successful in their objectives. The total raised by the second fair was \$19,221.17 which with other moneys raised gave some \$21,000 toward the start of the Home.

## **Interesting Precedents**

On June 21, 1871, a Special Convocation was held in Truro for the purpose of constituting Keith Chapter No. 4. The Grand Chapter officers were conducted to the Chapter room, where the Chapter was duly constituted by the Grand High Priest. The "Proceedings" for 1872 add further that "the ceremony was performed publicly. This being the first public ceremony of the kind, much interest was manifested by those present, especially the ladies, and I feel satisfied that the uninitiated were very favourably impressed with the character of the institution."



Admission of a minor has been a rare occurrence in York Rite Masonry. In 1968 the Board of Jurisprudence ruled favourably on such an application:

"Egbert Thomas Walters, age 19 years, and a "Lewis" or son of a Mason in a Lodge under Scottish jurisdiction in Newfoundland, in full accordance with the practice and jurisprudence of Scottish Masonry. Shortly afterward, that is before attaining the age of 21 years, he applied for his Capitular degrees in Shannon Chapter No. 9 of St. John's, Newfoundland. The Board ruled that he was eligible to apply, and, if elected, to receive the Capitular degrees under our jurisprudence."

The eligibility of candidates who suffer from a physical disability has been the subject of many rulings over the years. A substantial relaxation in the requirements was made in Grand Lodge following World War I, and since 1920 Grand Chapter has taken much the same ground. One of the more significant cases arose in the Grand Lodge of Nova Scotia in 1955 concerning the application of Dr. Samuel R. Hussey, a well known figure in the field of education for the blind, and himself without sight, who was ruled eligible to become a member of the Craft. It is said that "the three degrees were conferred on Dr. Hussey in a generally moving manner." It was here interpreted that "Light in Masonry" should mean *spiritual* rather than *physical* light.

## Recognition of New Canadian Jurisdictions

The mushroom-like expansion of the population of Western Canada since early in the present century out paced Masonic thought in some of the Eastern jurisdictions. Thus when the Grand Chapter of "Canada" in 1910 declared in it was "vested the government and care of Capitular Masonry in Ontario, Manitoba, Saskatchewan, Alberta, British Columbia, and the North West Territories" it immediately ran head on into the local aspirations of the newly erected provinces of Alberta and Saskatchewan, as well as the older provinces of Manitoba and British Columbia.

In June 1914, the Chapters in Alberta took steps to form a Grand Chapter of their own, and asked for fraternal recognition, a decision which was opposed by the Grand Chapter of "Canada" which had established several Chapters in that Province. The Grand Chapter of "Canada" immediately declared the new body "irregular, spurious and clandestine," and claimed ownership of all Chapter property. Nova Scotia deferred action for a year. During the year "differences were adjusted and the new body recognized by 'Canada'." Nova Scotia recognized the Grand Chapter of Alberta in 1917.

In 1919, the representatives of twelve of seventeen Chapters in British Columbia met and formed the Grand Chapter of Royal Arch Masons of that Province. Fifteen of these Chapters had derived their warrants from the Grand Chapter of Canada (Ontario) while Keystone at Nanaimo and Columbia at Victoria, had received their warrants from the Grand Chapter of Scotland. In 1900 Keystone transferred to the Grand Chapter of "Canada." The Columbia Chapter was the oldest, with 200 members. The recognition of this Grand Chapter was accorded by the Grand Chapter of "Canada" in 1919, coupled with a gift of \$1,000 "to set up house-keeping." Recognition by the Grand Chapter of Nova Scotia followed in 1921.

In 1923, Manitoba and Saskatchewan formed their Grand Chapters and received recognition with the exchange of representatives the following year.

## **Dependent Membership**

It is interesting to note that as early as 1874, the matter of dependent membership was raised. At the Annual Convocation of the Grand Chapter in June of that year a motion to alter the constitution so as to admit none as members of a Chapter who were not subscribing members of a Craft Lodge was lost by a large majority. In 1885 the Grand High Priest, M.E. Comp. H. D. de Blois ruled that an applicant must be a subscribing member of a Craft Lodge, but that he might later demit from the Lodge and retain membership in the Chapter. The Committee on the G. H. P.'s address avoided comment on his ruling, but his emphatic statement clearly had a lasting effect.

Any lingering doubt was dispelled in 1935 and further clarified in 1966. Membership in a Lodge is essential for admission to or continued membership in a Chapter.

## **Examination of Candidates**

In 1915 Grand Chapter endorsed a recommendation of the Grand High Priest, M.E. Comp. George D. MacDougall, that candidates should be required to pass an examination in the several degrees on their progress through the Order. There the matter seems to have rested until M.E. Comp. E. T. Carbonell (Proceedings 1927, p. 60) prepared a catechism of the three degrees preceding the Royal Arch. In 1928 a modified version was adopted and distributed, and has been included in the recent printings of "The Work." The pertinent section of the Constitution has been referred to by many Grand High Priests. However the requirement seems to have been honoured more in the breach than in the observance.

## **New Offices**

From its inception, Grand Chapter had found the matter of regular official visits a difficult problem, and special commissions had been issued for the purpose from time to time. In 1921 a forward step was made in appointing six Grand Superintendents, each in charge of a defined territory. Later, a seventh District was set up to cover Western Newfoundland.

In 1922 an amendment to the Constitution provided for a Grand Archivist for the parent body, and an Archivist in each Chapter, and defining their duties. Appropriate charges for the installation of these officers were also adopted and the details of their regalia specified.

In 1957 the possible number of Grand Stewards was increased from 2 to 6.

## **Digest and Annotations**

In 1922 the "Digest of Decisions," earlier compiled by M.E. Comp. W. M. Black, was brought up to date by him, and, as a further help to those involved in the study of the Constitution, the Constitution itself was annotated and published by Comp. R. V. Harris in 1923, covering the period from 1869. Grand

Chapter, in token of their appreciation, presented him with regalia for the office of High Priest which he held in St. Andrew's Chapter No. 2 at the time. The annotations have been brought up to date in successive editions of the Constitution.

## **King Solomon's Quarries**

In 1924 a very interesting ceremony was staged by Grand Chapter on the occasion of the opening that year of the new Freemasons' Hall in Halifax. On this occasion a Keystone imported from Jerusalem and made from stone from the quarries of King Solomon (from which the stone used for the erection of the famous Temple was obtained) was presented to Grand Chapter by the Grand Archivist, R.E. Comp. R. V. Harris, and placed with appropriate ceremony in the archway over the entrance to the Royal Arch apartments in the new building. A similar Keystone was presented to Mount Lebanon Chapter in New Glasgow by the same donor in 1933.

## **The Royal Arch Observer, The Royal Craftsman**

During his first term as Grand High Priest, M.E. Comp. H. F. Sipprell, in 1943-44, issued a monthly newsletter to the Chapters. The reading of this letter was of great interest, and was continued for his second term.

In the term of office of his successor, M.E. Comp. J. S. Monroe, the title "Royal Arch Observer" was adopted, and this too was of wide interest to those who heard or read it.

When M.E. Comp. Sipprell became Grand Secretary in 1947 the publication became known as "The Royal Craftsman" and continues to carry items of news and general interest to all Companions.

## **Travelling Triangle**

In 1941, a unique way of arousing interest in Royal Arch Masonry was devised by sending around the jurisdiction and beyond it, a Travelling Triangle, carried by a delegation, unlimited as to size, to another Chapter and thereby stimulating intervisitation.

After passing to all the Chapters in the Jurisdiction, it was carried to the Grand Chapter of New Brunswick in June 1949, and then in turn to all the Chapters in that Jurisdiction, before returning to the office of the Grand Secretary.

## **Fund of Benevolence**

Like all Masonic bodies, charity or benevolence has always had a high priority in the Grand Chapter of Nova Scotia. So that money might be more readily available in times of need, in 1946, an amendment to the Constitution required each Companion to pay fifty cents a year to the appealing project of "bringing light to those little ones who sit in darkness." This levy met with a unanimous response. Grand Chapter has thereby been able to furnish a room in each of the Canadian National Institutes for the Blind at St. John's and Corner Brook, Newfoundland; talking books; Braille copies of the *Reader's Digest* for all who can read them; eye surgery and glasses; annual grants to the Committee



on Youth and DeMolay; donations to several disaster funds; and contributions to special projects at the Nova Scotia Freemasons' Home, to mention some.

## Honours

The Joseph Conway Brown Medal was instituted in 1944 to be presented (a) Once in five years to Royal Arch Masons of this Jurisdiction for meritorious service to the Grand Chapter of Nova Scotia, and (b) At other than the quinquennial periods *only* to distinguished Royal Arch Masons of *other* jurisdictions. The names of the recipients are printed annually in the Proceedings.

Chapters reaching one hundred years may wear a narrow gold band on the collar, with another gold band for each additional fifty years. Authorized first in 1930.

Companions who have been members for fifty years are awarded a Long Service Jewel by Grand Chapter, with an extra bar for each additional ten years. These presentations have been made since 1929.

## Awards

Two awards are offered to Chapters for excellence in their general activities.

The impressive R. V. Harris Proficiency Cup was offered first in 1951, and in this period has been won by eleven Chapters.

In 1968 an Achievement Award Certificate was introduced, which is based on member participation in each Chapter.

## Conference of the Grand Chapters of Dominion of Canada

In 1946, an ambitious project was launched, a conference, at some convenient point, of representatives of all eight Grand Chapters in the Dominion for the discussion of matters of mutual interest and concern.

At our Annual Convocation in 1946, a letter was read signed by the representatives of five of the Grand Chapters, proposing that the first such conference be held in Ottawa in July 1947. A vast amount of work had already been done by the provisional committee in the way of programme and financial support from each Grand Chapter. The proposal was unanimously endorsed.

Comp. R. V. Harris attended the first Conference as the representative of our Grand Chapter and was honoured by being elected as the first President, and later chosen for a second term. The Grand Chapter of Nova Scotia was later honoured by the elections of Companions P. S. Cochrane, H. F. Sipprell and F. A. VanIlderstine.

The Conference foundered in 1960 on the ever-present shoal of costs.

## Relations with England

An unexpected and frustrating event took place in 1954 which led to severance of fraternal relations with the Grand Chapter of England. So serious a disagreement merits more than a passing reference.

Upon the formation of the Grand Chapter of Nova Scotia in 1869, and immediate recognition by the Grand Chapter of England, exclusive jurisdiction had been exercised over all Royal Arch Masonry in the Province. At the formation of Grand Lodge, however, a slightly different arrangement had been made; by general consent, Royal Standard Lodge No. 398 (E.C.) remained directly under the Grand Lodge of England to serve the many Imperial army and navy men then stationed in Halifax. Although no written commitment has been found, it was widely understood that membership in Royal Standard Lodge would be confined to the armed forces. Removal of the British army in the early 1900's caused a severe attrition among the members and the Lodge began to accept civilian members.

Over all these years Royal Union Chapter No. 1 had regularly conferred the Royal Arch degrees on members of Royal Standard Lodge.

In 1954, Grand Chapter learned, with dismay, of an abrupt change in policy; Sir George Boag, President of the Board of General Purposes of the Grand Chapter of England, was coming to Halifax, with two Companions from England and two from Montreal, to constitute a new Chapter, under the Grand Chapter of England, to be attached to Royal Standard Lodge. The Grand Chapter of Nova Scotia at once forbade its members to attend the ceremonies and proposed a conference with the visitors. The conference was agreed to, and protests and representations were heard but ignored, and Royal Standard Chapter No. 398 (E.C.) was constituted on October 25, 1954.

Lengthy correspondence and exchange of views has failed to heal the breach and Royal Standard Chapter remains excluded from Capitular Masonry in Nova Scotia.

In a conciliatory move, the committee in charge of the preparations for the One Hundredth Annual Convocation of the Grand Chapter of Nova Scotia invited the Grand Chapter of England to send a representative, but the invitation was not accepted.

## Our Capitular Structure

In summing up our history, it seems to the writer that there are in the Royal Arch Order, nine pillars up-holding every Chapter constituting our organization, all vital to continued existence and future progress.

Our history shows these essential pillars are:

Attendance  
Programme  
Membership  
Ritual  
Fellowship  
Education  
Administration  
Our Capitular Relationships  
Our Community Relationships.

Any deficiencies that exist in our Chapters may be traced to a failure to erect and maintain firmly one or more of these Pillars. As Grand Chapter enters the second century of its existence, let us take heed from the lessons of the past, and plan now to build for a future which will be "marked" by a higher, broader, and deeper dedication to the Order, and service to the World at large.





No. 112

# **CANADIAN MASONIC RESEARCH ASSOCIATION**

## **LOYALIST MASONS IN THE MARITIMES**

by  
A. J. B. Milborne

September 1974

## *Foreword*

Looking ahead to the nation-wide celebration of the bi-centenary of the signing of the Declaration of Independence, the American Lodge of Research invited our own R. W. Brother A. J. B. Milborne to prepare a paper relating to Masons in the American Colonies who remained loyal to the Crown and who emigrated northward, where they became known as United Empire Loyalists.

It is a tribute to Bro. Milborne that he should be asked to undertake this extensive study, for which he is recognized as the most eminently qualified.

Several thousands of these Loyalists settled in Nova Scotia, New Brunswick and Prince Edward Island (then St. John's Island). There were many Masons among them, and Bro. Milborne has prepared for us this paper on "Loyalist Masons in the Maritimes," for which a debt of gratitude is owing. This is a valuable compilation and an historic document of the sort that conforms to the Association's objectives. A generous contribution by the Grand Chapter of Royal Arch Masons in Nova Scotia has assisted in its publication.



# LOYALIST MASONS IN THE MARITIMES

By A. J. B. Milborne

The brethren listed below were Loyalists who came to New Brunswick, Nova Scotia and Prince Edward Island during and after the American Revolution, and whose earlier affiliation, in most cases, it has been able to establish.

The lists do not contain Loyalists who were initiated after they came to Canada, though some may be included because it is not known whether they were initiates or affiliates.

## NEW BRUNSWICK

The territory now known as the Province of New Brunswick formed part of Nova Scotia until 1784. The Provincial Grand Lodge of Nova Scotia exercised jurisdiction over the Lodges in New Brunswick until the formation of the Grand Lodge of New Brunswick in 1867.

**Hiram Lodge No. 17 N.S. Parr Town.**

(Warrant. 6th December 1786).

Beardsley, Rev. John	1732	b. Ripton, Conn.
	1761	England
		Groton and Norwich, Conn.
	1766	Poughkeepsie, N.Y.
	1776	New York
	1778	Chaplain, Royal American Regiment
	1780	No. 210 E.R.(A). New York
	1781	No. 169 E.R.(A), New York
	1781-1783	J.G.W., New York
	1784	Parr Town, N.B.
	1784	J. Hiram Lodge
	1785	Maugerville
	1785	St. George's L. No. 2, New York
	1789	St. George's L. No. 19, N.S.
	1793	Hiram York L. No. 23. N.S. Maugerville
	1794	Chaplain.
		King's New Brunswick Regiment
	1809	d.

Bell, James	1782	No. 169 E.R.(A), New York
	1784	J. Hiram L.
	1812	d.
Betts, Dr. Azor		b. America
	1776	Wife relieved by American Union Lodge
	1777	S.W. Sion L., New York
		King's American Rangers
	1779	S.W. No. 210 E.R.(A), New York
	1780	Fredericton, N.B.
	1782	J. Sion L. No. 21, N.S. Kingston
	1789	J. Hiram L.
	1806	Digby, N.S.
Bourdette, Oliver		d. Digby, N.S.
		Wagon Master General
	1782	G. St. G. L., New York
	1783	No. 210 E.R.(A), New York
	1783	River Saint John
	1784	J. Hiram L.
	1785	Master do.
	1791	Sec. do.
	1791	J.W. do.
	1796	Expelled
	1802	J. St. John's L. No. 29, N.S.
		Saint John, N.B.
Campbell, Wm.	1806	d. Saint John, N.B.
	1742	b. Cowal, Argyllshire, Scotland
	1768	Worcester, Mass.
		Loyal American Associates
	1782	JW and SW. No. 169 E.R.(A), New York
	1782	Master. do.
	1783	G. Sec. New York
	1783	Halifax, N.S.
	1784	J. No. 211 E.R.(A), Halifax
	1786	Saint John, N.B.
	1786	J. Hiram L.
	1786	J. Cornwallis L. No. 15., N.S.
		Halifax, N.S.
	1789	Rejoined Hiram L.
	1784-1817	D.G.M. N.S., for N.B.
	1790	Master. Hiram L.
	1792-1800	S.G.W., N.B.
	1804	J. St. John's L. No. 29, N.S.
		Saint John, N.B.
	1823	d. Saint John, N.B.

Finnemore, Richard		West Jersey Volunteers
	1782	No. 210 E.R.(A), New York
	1785	J. Hiram L.
	1792	CM. Sion L. No. 21, N.S. Kingston, N.B.
Green, Joseph		De Lancey's Brigade
	1780	No. 210 E.R.(A), New York
	1784	C.M. Hiram Lodge
Hardy, Elias		b. Farnham, Surrey, England
		Solicitor
	1775	Virginia
	1777	Maryland
		New York
	1784	No. 169 E.R.(A), New York
	1784	Master. do.
	1784	V. to No. 211 E.R.(A), Halifax, N.S.
	1784	Pet. for L. at Parr, N.B. (Hiram No. 17, N.S.)
	1784	Master. do.
	1785	J. Parr L. No. 3, N.S. Shelburne. St. George's No. 2, N.Y. Maugerville, N.B.
	1789	St. George's No. 19, N.S.
	1798	d. Saint John, N.B.
Irwin, Edward	1782	No. 210 E.R.(A), New York
	1784	Hiram Lodge
Jennings, Thomas	1749	b. Blacksmith
	1783	St. George's L. No. 2, New York
	1785	J. Hiram L.
	1786	Treas.
	1792	Pet. for Sion L. No. 21, N.S. Kingston, N.B.
	1796	Expelled
	1802	J. St. John's L. No. 29, N.S. Saint John, N.B.
	1805	d. Saint John, N.B.
Jennison, Wm.	1757	b. Mendon, Mass. (?) Schoolteacher
		St. George's No. 2, New York
	1787	New Brunswick
	1789	St. George's L. No. 19, N.S. Maugerville
	1796	ca. Hiram L.
	1843	d. Boston, Mass.



Kirk, John	1780	No. 210 E.R.(A), New York
	1783	Parr Town
	1784	C.M. Hiram L.
Lewis, Wm.	1780	No. 210 E.R.(A), New York
	1784	J. Hiram L.
	1786	S.W. do.
McPherson, Capt. Peter	1751	b. Scotland
		No. 169 E.R.(A), New York
	1785	England
	1785	J. Hiram L.
Morton, John	1784	No. 210 E.R.(A), New York
	1784	J. Hiram Lodge
Paul, Sergt. John		b. Scotland
		Royal Artillery
	1782	No. 213 E.R.(A), New York
	1783	S.W. do.
	1784	C.M. and J.W. Hiram Lodge
	1814	Joined Union Lodge No. 38, N.S.
	1833	d.
Perrine, Wm.		New Jersey
	1780	No. 210 E.R.(A), New York
	1783	Saint John River
	1784	J. Hiram Lodge
	1786	"Gone to Sea"
Ruckel, Jasper	1780	No. 210 E.R.(A), New York
	1785	Hiram Lodge
	1792	Joined Solomon's Lodge. No. 22
		Fredericton, N.B.
	1794	Master. do.
	1800-1801	Master. do.
	1815	d. New York
Wattleworth, Wm.	1785	No. 210 E.R.(A), New York
	1785	J. Hiram Lodge
Young, Francis		Watchmaker
	1780	No. 210 E.R.(A), New York
	1784	J. Hiram Lodge

# **St. George's Lodge No. 19, N.S. Maugerville**

This Lodge was originally held in the New Jersey Volunteers under a Warrant from the Grand Lodge of New York (A) dated January 29th, 1782. It was named St. George's Lodge in 1783. The Lodge continued to meet under this authority when many of its members had moved to New Brunswick until a Warrant was obtained from the Provincial Grand Lodge of Nova Scotia issued on 7th August, 1789.

Ackerman, Cornelius	1789	New Jersey Volunteers St. George's No. 2, N.Y. Fredericton, N.B.
Allaire, Anthony	1755	b. New Rochelle, N.Y. Lieut. Royal American Regiment, New Jersey Volunteers
	1780	No. 210 E.R.(A), New York
	1783	New Oswegatchie Lodge, No. 7, N.Y.
	1784	St. Ann's Point, N.B.
	1787	Fredericton, N.B.
	1789	St. George's No. 19, N.S.
	1793	Joined Hiram York Lodge No. 23 N.S., Fredericton, N.B.
	1838	d. in Douglas and buried in Fredericton, N.B.
Beardsley, Rev. J.		See Hiram Lodge No. 17
Betts, Ephraim		De Lancey's
	1789	Fredericton, N.B.
	1789	St. George's No. 2, N.Y.
	1792	Master, Solomon's Lodge No. 22, N.S., Fredericton, N.B.
Briggs, Ebenezer		Shipwright. Lloyd's Neck, N.Y.
	1783	Sheffield, N.B.
	1788	St. George's Lodge No. 2, N.Y.
	1789	St. George's Lodge No. 19, N.S.
	1807	ca. d.
Brown, Zachariah	1744	b. America De Lancey's Brigade
	1792	Joined St. George's Lodge No. 19, N.S.
	1795	Demitted
	1814	Re-joined Past Master
Campbell, Peter	1756	b. Philadelphia New Jersey Volunteers
	1783	River Saint John, N.B.
	1789	St. George's Lodge No. 2, N.Y.
	1822	d. Maugerville, N.B.

Clarke, Joseph		b. Conn. Physician
	1775	Stratford, Conn.
	1776	Prince of Wales Regiment
	1776	Lloyd's Neck, Long Island, N.Y.
	1783	Parr Town, (Saint John), N.B. Maugerville, N.B.
	1789	St. George's Lodge No. 2, N.Y.
	1813	d.
Clopper, Garret	1756	b. New York
	1780	New York Volunteers
	1783	Saint John, N.B.
	1786	Fredericton, N.B.
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
	1793	King's New Brunswick Regiment
	1823	d. Fredericton, N.B.
Clowes, Gerhardus	1755	ca. b. America De Lancey's Brigade
	1792	St. George's Lodge No. 19, N.S.
	1799	ca. d.
Cooper, Richard		New Jersey Volunteers
	1756	b. America
	1782	No. 169 E.R.(A), New York
	1782	Pet. for St. George's Lodge No. 2, N.Y.
	1783	St. Ann's Point, N.B.
	1792	St. George's Lodge No. 19, N.S.
	1799	d. (before).
Demond, Wm.	1789	St. George's Lodge No. 2, N.Y.
	1792	St. George's Lodge No. 19, N.S. Woodstock, N.S.
de Peyster, Abraham		b. New York New Jersey Volunteers King's Royal American Regiment
	1783	Parr Town, N.B. Maugerville
	1789	S.W. St. George's Lodge No. 2, N.Y.
	1798	d. Saint John, N.B.
Earle, Edward,	1757	b. Hackensack, N.J. Brother of Justus New Jersey Volunteers
	1778	Property confiscated
	1782	No. 169 E.R.(A), New York
	1782	Pet. for St. George's Lodge, No. 2, New York



	1783	S.W. do.
	1783	St. Ann's Point, N.B.
	1784	Maugerville, N.B.
	1794	New York
	1825	d. Wappinger's Falls, N.Y.
Earle, Justus	1749	b. Hackensack, N.J. Brother of Edward New Jersey Volunteers
	1778	Property confiscated
	1782	No. 169 E.R.(A), New York
	1782	Pet. for St. George's Lodge No. 2, New York
	1784	Grand Lake, N.B.
	1825	d.
Fowler, William	1752	ca. b. America 60th Regiment King's Loyal American Regiment
	1772	2° Solomon's Lodge No. 1 Poughkeepsie, N.Y.
	1780	No. 210 E.R.(A), New York
	1783	Master, No. 7, PGL, New York in Loyal American Regiment
	1783	St. John River, N.B. St. Ann's Point
	1791	J. St. George's No. 19, N.S.
	1793	S.W., Hiram York Lodge No. 23, N.S. Frederickton, N.B.
	1798	d.
Gibson, Sergt. John		New Jersey Volunteers
	1789	Joined St. George's No. 2, N.Y. St. George's No. 19 N.S.
	1792	C.M. Solomon's Lodge No. 22, N.S. Frederickton, N.B.
	1813	ca. d.
Hammell, John,	1755	b. New Jersey Physician
	1776	New Jersey Volunteers
	1782	No. 169 E.R.(A), New York
	1782	Pet. for St. George's L. No. 2, New York
	1784	Carleton, N.B.
	1790	New York
	1793	J.W. No. 169 E.R.(A), New York
	1793	J.W. St. Andrew's L. No. 3, New York
	1803	d. (before)

Harding, Major George	1789	New Jersey Volunteers
	1793	J. St. George's Lodge No. 2, N.Y.
	1806	St. George's Lodge No. 19, N.S. d. Maugerville, N.B.
Hardy, Elias		b. Farnham, Surrey, England
		Solicitor
	1775	Virginia
	1777	Maryland
		New York
	1784	No. 169 E.R.(A), New York
	1784	Master. do.
	1784	V. to No. 211 E.R.(A), Halifax, N.S.
	1784	Petitioner for Hiram Lodge No. 17, N.S., Parr, N.B.
	1784	Master. do.
	1785	J. Parr L. No. 3, N.S., Shelburne, N.S.
		J. St. George's Lodge No. 2, N.Y.
	1789	St. George's Lodge No. 19, N.S.
	1798	d. Saint John, N.B.
Hierlihy, Timothy	1734	b. Ireland
	1753	Connecticut
	1756	Lodge at Middletown, Conn.
	1765	Sec. do.
	1765	New York
		Prince of Wales Regiment
	1778-1781	Prince Edward Island
	1781	New York
	1782	No. 210 E.R.(A), New York, Independent Company
	1782	Lt. Col. Royal Nova Scotia Volunteers
	1781	St. George's Lodge No. 19, N.S.
	1797	d. Antigonish, N.S.
Hierlihy, Timothy Wm.	1755	b. Middletown, Conn.
		Independent Company
		Royal Nova Scotia Volunteers
	1781	Halifax, N.S.
	1781	J.W. St. George's Lodge No. 19
	1784	Antigonish
	1816	C.M. Regent Lodge No. 41, N.S. Dorchester
	1831	d.
Hilton, Benjamin, Jr.	1749	b. Albany, New York
		Lawyer
	1773	Masters' Lodge No. 2, N.Y.
	1784	C.M. St. George's Lodge No. 19, N.S.

Hutchison, Wm.	1745	b. America New Jersey Volunteers
	1783	St. George's No. 2, N.Y.
	1784	Saint John, N.B.
	1792	C.M. and J.W. Sion Lodge No. 21 N.S., Kingston, N.B. Master do.
	1826	d. Walsingham
Jennison, Wm.	1757	b. Mendon, Mass. (?) School-teacher St. George's No. 2, New York New Brunswick
	1787	
	1789	St. George's Lodge No. 19, N.S.
	1796	ca. Hiram Lodge No. 17, N.S.
	1843	d. Boston, Mass.
Jennings, Thos.	1749	b. Blacksmith
	1783	St. George's No. 2, N.Y. See Hiram Lodge No. 17, N.S.
Judson, Chapman	1751	b. America
	1783	Kingston, N.B.
	1792	St. George's Lodge No. 19, N.S.
	1801	C.M. and S.W. St. John's Lodge No. 29, N.S., Saint John, N.B.
	1817	d. Saint John, N.B.
Mallery, Caleb	1749	b. New Milford, Conn.
	1789	J.W. St. George's Lodge No. 2, N.Y.
	1789	J.W. St. George's Lodge No. 19, N.S.
	1793-1794	Master. do. Left Burton, N.B.
McMichael, Wm. Augustus	1757	b. Ireland Penn. Loyalists
	1785	N.S.
	1789	St. George's Lodge No. 2, N.Y.
Milwain, Thos.	1783	St. George's No. 2, N.Y.
	1792	Pet. for Sion L. No. 21, N.S. Kingston, N.S.
Powell, Abraham		Sheffield Yeoman
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.



Ryerse, Samuel	1752	b. America
	1782	No. 169 E.R.(A), New York New Jersey Volunteers
	1782	C.M. and Master, St. George's Lodge No. 2, N.Y.
	1783	Maugerville, N.B.
	1789	St. George's Lodge No. 19, N.S.
	1782-1791	Master
	1794	Long Island
	1800	London, U.C.
	1812	d. Woodhouse, U.C.
Ryerson, Joseph	1761	b. Paterson, N.J. Prince of Wales American Regt. New Jersey Volunteers Maugerville, N.B.
	1788	J.W. St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
	1790	J.W. do.
	1793	S.W. do.
	1800	London, U.C.
	1834	d. Vittoria, Canada West
Ryerson, Peter	1776	Queen's Co., N.B.
	1792	Maugerville, N.B.
	1792	St. George's Lodge No. 19, N.S.
	1793	Treas. do.
Simonson, John	1752	b. America
	1777	New Jersey Volunteers
	1783	Maugerville, N.B.
	1788	S.W. St. George's Lodge No. 2, N.Y.
	1793	King's New Brunswick Regiment
	1812	St. George's Lodge No. 19, N.S.
	1816	d. Maugerville, N.B.
Smith, Daniel	1786	Maugerville, N.B.
	1789	St. George's Lodge No. 2, N.Y.
	1789	3° St. George's Lodge No. 19, N.S.
	1795	Demitted
		Re-joined
	1800	Demitted
Smith, John	1834	d.
		Carpenter, Gagetown
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
Smith, Thomas		No. 169 E.R.(A), New York
	1794	J. St. George's Lodge No. 19, N.S.
	1798	J.W. do.

Sorrell, Wm.	1737	ca. b. England
	1776	New Jersey Volunteers
	1782	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
	1783	C.M. and Sec. St. George's Lodge No. 2, N.Y.
Sower, Christopher	1754	b. Germantown, Pa. Printer
	1777	New York
	1783	London
	1784	Saint John, N.B.
	1790	St. George's Lodge No. 19, N.S.
	1792	C.M. and Master, Sion Lodge No. 21, N.S., Kingston, N.B.
	1799	d. Baltimore
Stockton, Andrew H.	1780	b. Princeton, N.J. Marines, Privateer Industry New Jersey Volunteers
	1783	St. George's Lodge No. 2, N.Y.
	1783	Parr Town
	1792	Pet. for Sion No. 21, N.S. Kingston, N.B.
	1821	d. Sussex Vale
Street, Samuel, Denny	1752	b. Southwark, England Lawyer
	1775	H.M.S. Merlin
	1777	Royal Fencible American Regt.
	1783	Fort Howe
	1784	Notary, Saint John, N.B.
	1788	St. George's Lodge No. 2, N.Y.
	1788-1789	Sec. do.
	1791	Master. St. George's Lodge No. 19, N.S.
	1793	Demitted
	1830	d. at Fredericton, N.B.
Underhill, Nathaniel		b. America
	1777	DeLancey's Brigade Tarleton's Legion
	1781	River Saint John, N.B.
	1783	Parr Town, N.B.
	1789	Maugerville, N.B.
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
	1807	ca. d. at Fredericton

Upham, James	1789	St. George's Lodge No. 2, N.Y.
	1790-91	Sec. St. George's Lodge No. 19, N.S.
	1791	Demitted
	1818	d.
Van Allen, Wm.	1744	ca. b. America
	1776	New Jersey Volunteers
	1783	River Saint John, N.B.
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
Van Buskirk, Abraham	1735	b. New Jersey Physician
	1776	New Jersey Volunteers
	1782	No. 169 E.R.(A), New York
	1782	C.M. St. George's Lodge No. 2, N.Y.
	1783	Shelburne, N.S.
	1799	d.
Van Buskirk, John	1755	b. New Jersey
	1776	New Jersey Volunteers
	1782	No. 169 E.R.(A), New York
	1782	C.M. St. George's Lodge No. 2, N.Y.
	1783	Shelburne, N.S.
Van Buskirk, Thomas	1785	St. George's Lodge No. 19, N.S.
Van Horne, Capt. Gabriel		Carpenter, Innkeeper
	1789	J. St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
	1801	Master. Solomon's Lodge No. 22, N.S., Fredericton, N.B.
	1815	d.
Van Norden, John		See St. Andrew's Lodge No. 155 E.R.(A)
Van Nostrand, John		Carpenter
	1783	New York
	1784	Sunbury Co., N.S.
		Maugerville, N.B.
	1789	St. George's Lodge No. 19, N.S. Treas. do.
Vanderbeak, Abraham	1752	b. America Hackensack, N.J.
	1783	New Jersey Volunteers
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.



1791	Treas. do.
1798	d. Fredericton, N.B.

Vanderbeck. (See Vanderbeak)

Ward, Benjamin	1750	b. Peeksgill, N.Y. Royal American Regiment
	1789	St. George's Lodge No. 2, N.Y. St. George's Lodge No. 19, N.S.
	1812	Returned to America
	1817	d.

**Lodge at Fredericton, No. 20, P.G.L. Quebec**

No. 541/450 E.R.

Registered 2 April, 1789

Robinson, Col. Beverley	1754	b. America m. Susannah Philipse, one of the three women named in the New York Confiscation Act.
	1777	Raised Royal American Regiment
	1780	No. 210 E.R.(A), New York
	1784	Wilmot, N.S.
	1784	Saint John River, N.B. King's New Brunswick Regiment
	1789	J. Lodge at Fredericton
	1816	d. New York

**Sion Lodge No. 21, N.S. Kingston, 15th August, 1792**

Betts, Dr. Azor	See Hiram Lodge No. 17
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Finnemore, Richard	do.
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Hutchison, Wm.	See St. George's Lodge
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Jennings, Thos.	See Hiram Lodge No. 17
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Milwain, Thos.	See St. George's Lodge
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Pitfield, George	1780	No. 210 E.R.(A), New York
	1792	Sion Lodge No. 21
	1802	Master. do.
	1827	d.

Sower, Christopher	See St. George's Lodge
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Stockton, Andrew H.	do.
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**Solomon's Lodge No. 22, N.S. Fredericton, N.B. 15th August, 1792**

Betts, Ephraim		See St. George's Lodge
Gibson, Sergt. John		do.
Ruckel, Jasper	1780	No. 210 E.R.(A), New York
	1785	Hiram Lodge, Saint John, N.B.
	1792	Joined Solomon's Lodge
	1794	Master. do.
	1800-1801	Master. do.
	1815	d. New York
Scott, John	1781	Past Master, No. 133 S.C. in the
		22nd Regiment, New York
	1783	King's New Brunswick Regiment
	1788	Joined Solomon's Lodge
	1802	St. John's Lodge No. 29, N.S.
		Saint John, N.B.
	1802	ca. d.
Van Horn, Gabriel		See St. George's Lodge

**Hiram York Lodge No. 23, N.S. Fredericton 6th March, 1793**

Allaire, Anthony	See St. George's Lodge
Beardsley, Rev. J.	See Hiram Lodge No. 17
Fowler, Wm.	See St. George's Lodge

**St. John's Lodge No. 29, N.S. Saint John 18 December, 1801**

Bourdett, Oliver	See Hiram Lodge No. 17
Campbell, Wm.	do.
Forrester, John	b. Rhode Island
	No. 210 E.R.(A), New York
	V. St. John's Lodge No. 29
	d.
Jennings, Thos.	See Hiram Lodge No. 17
Judson, Chapman	See St. George's Lodge

Pecker, Jeremiah	1735	b. Haverhill, Mass.
	1778	Init. No. 4, Penn.
	1780	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
	1784	Joined No. 242 E.R.
		New Providence, Bahamas
	1802	Joined St. John's Lodge
	1809	d.
Scott, John		See Solomon's Lodge No. 22

**Union Lodge No. 38, N.S. Saint John** 7th September, 1814

Paul, Sergt. John	See Hiram Lodge No. 17
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## NOVA SCOTIA

**St. Andrew's Lodge No. 155 E.R.(A), Halifax** 26th March, 1768  
Now No. 1, GL, N.S.

Bayers, George		b. in Germany
		Baker, Boston, Mass
	1776	Halifax
	1780	Joined St. Andrew's Lodge
		Past Master
Hogg, Wm.	1777	New York
		Halifax, N.S.
	1781	Joined St. Andrew's Lodge
	1784	Master. do.
	1813	d.
Lamb, John	1776	No. 169 E.R.(A), Boston
	1784	Bay of St. Louis, N.S.
	1793	Halifax, N.S.
	1794	Joined St. Andrew's Lodge
Lennox, Peter		b. Inverness
		New York
	1782	Halifax, N.S.
	1784	Joined St. Andrew's Lodge
		• Past Master
	1809	d.



Van Norden, John	1756	b. New Jersey New Jersey Volunteers
	1782	No. 169 E.R.(A), New York
	1782	Lodge in New Jersey Volunteers No. 2, New York
	1783	Shelburne, N.S.
	1784	Windsor, N.S.
	1788	Joined Windsor Lodge No. 13, N.S.
	1792	Master. do.
	1795	Joined No. 155 E.R.(A), Halifax
	1796	Bermuda
	1797	C.M. St. George's Lodge No. 266, S.C. Bermuda
	1800-1801	Master. do.
	1800	St. George's Lodge No. 307 E.R. (A), Bermuda
	1801	Master. do.
	1823	d. Bermuda

**St. John's Lodge No. 211, E.R.(A), Halifax** 13 June, 1780  
Now No. 2, G.L., N.S.

Campbell, Wm.	See Hiram Lodge No. 17, N.S. Parr Town, N.B.
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Clarke, Dr. Duncan	1743	b. Inverness, Scotland
	1772-1776	New York
	1776-1780	Norfolk, Va.
	1780	New York
	1783	Halifax, N.S.
	1800	St. John's Lodge No. 211 E.R.(A)
	1800	P.G.M., N.S.

Fraser, Rev. James		Educated at Edinburgh No. 169 E.R.(A), New York
	1783	G. Chaplain, New York
	1783	St. John's Lodge No. 211 E.R.(A)
	1786	Saint John, N.B.
	1788-1794	Miramichi

Geddes, Charles	1749	b. London, England Watchmaker Loyal North British Volunteers
	1776	No. 169 E.R.(A), Boston
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1783	Halifax, N.S.
	1784	Joined No. 211 E.R.(A)
	1787	Master. do.
	1807	d.

Osborne, Joseph	1752	b. America Init. No. 169 E.R.(A), New York Independent Company Lodge in Royal Nova Scotia Regiment No. 24, N.S.
	1782	Joined St. George's Lodge, Charlottetown, P.E.I.
	1784	Joined No. 211, E.R.(A)
	1785	Demitted
	1816	d. Quebec

**Union Lodge No. 1, PGL, N.S. Halifax** 29 September, 1784

Pitcher, Moses		Glazier
	1760	Init. First Lodge, Boston
	1764	Masters' Lodge, Boston
	1779	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
	1793	Halifax
	1801	ca. Joined Union Lodge
	1817	d. Halifax

**Artillery Lodge No. 2, P.G.L., N.S. Halifax** 29th September, 1784  
Now Virgin Lodge No. 3, N.S.

Fife, Adam	1782	No. 213 E.R.(A), New York
	1782	S.W. do.
	1783	Master. do.
	1783	Nova Scotia
	1784	V. to No. 211, E.R.(A), Halifax Chester Lodge No. 9, PGL, N.S.
	1787	London
	1789	Halifax, N.S.
	1790	London
	1791	Halifax Artillery Lodge

**Parr Lodge No. 3, P.G.L., N.S. Shelburne** 29 September, 1784

Barclay, Andrew		Bookbinder Loyal North British Volunteers Boston
	1761	
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	New York
	1776	Halifax, N.S.
	1779	New York
	1780	Master. No. 169 E.R.(A), New York

	1783	Shelburne, N.S.
	1784	J. Parr Lodge
Black, Wm.		Loyal American Associators Loyal North British Volunteers
	1781	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	Joined Parr Lodge
Bower, Bartholomew		No. 169 E.R.(A), New York (Cert. dated 1785)
	1784	Shelburne, N.S.
	1785	Joined Parr Lodge
	1786-1788	Sec. do.
Courtney, James		Tailor Solomon's Lodge No. 212 E.R.(A)
	1782	S.W. do.
	1783	Master. do.
	1781	V. to No. 169 E.R.(A), New York
	1785	Parr Lodge Saint John, N.B. Wilmington, N. Ca.
Cunningham, Archibald	1744	ca. b. Haddington, Scotland
	1760	Boston
	1775	No. 169 E.R.(A), Boston Loyal North British Volunteers
	1776	New York
	1776	Halifax, N.S.
	1777	Boston Estate confiscated
	1778	Proscribed
	1779	New York
	1779	No. 213 E.R.(A), New York
	1782	Sec. do.
	1780	J.W. No. 169 E.R.(A), New York
	1781	S.W. do.
	1782-1783	Master. do.
	1783	D.G.M. PGL, New York
	1783	Shelburne, N.S.
	1790	Joined Parr Lodge
	1791	Treas. do.
	1797-1801	Sec. do.
	1820	d.
Graham, John	1775	No. 169 E.R.(A), Boston Loyal North British Volunteers
	1785	Joined Parr Lodge
	1786	Master. do.
	1789	Master. do.



Guest, Henry	1754	b. London, England Philadelphia
	1780	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	Joined Parr Lodge
	1785	Master. do.
	1827	d. Halifax, N.S.
Hardy, Elias		See St. George's Lodge No. 19, N.S. Maugerville, N.B.
Lowndes, John		Virginia
	1779	No. 169 E.R.(A), New York
	1782	J.W. do. Merchant, New York
	1783	Shelburne, N.S.
	1785	C.M. Parr Lodge
McEwen, James	1767	St. Andrew's Lodge, Boston
	1776	Joined No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	New York
	1776	Halifax, N.S.
	1779	New York
	1780	S.W. No. 169 E.R.(A), New York
	1781	Master. do.
	1782	D.G.M., New York
	1783	Shelburne, N.S. Joined Parr Lodge
Miller, John	1772	Sub. to Calcott
	1775	No. 169 E.R.(A), Boston
	1775	New York
	1776	Halifax, N.S.
	1783	G.D., G.L., New York C.M. and J.W. Union Lodge No. 8, New York
	1784	Shelburne, N.S.
	1785	Joined Parr Lodge
		J.W. Hiram Lodge No. 10, N.S., Saint John, N.B.
Mills, Nathaniel	1749	b. Dorchester, Mass Printer
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	New York
	1776	Halifax, N.S.
	1781	No. 169 E.R.(A), New York England

	1783	New York Shelburne, N.S. Joined Parr Lodge
	1791-1799	S.W. do.
	1799	Demitted
Parker, Ebenezer	1781	No. 169 E.R.(A), New York Shelburne, N.S.
	1785	Treas. Parr Lodge
Sullivan, Bartholomew	1742	b.
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	New York
	1776	Halifax, N.S.
	1783	Shelburne, N.S.
	1785	Joined Parr Lodge
	1809	d. Halifax, N.S.
Wall, Patrick		b. Ireland Tailor
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1777	New York
	1784	Shelburne, N.S.
	1784-1785	Master. Parr Lodge
Warden, George		b. Scotland Master Mason, Engineering Dept.
	1774	Boston Bunker Hill
	1779	No. 169 E.R.(A), New York
	1782	J.W. do.
	1782	S.W. do.
	1782	England
	1785	Joined Parr Lodge
White, Gideon	1751	b. Plymouth, Mass. King's American Rangers, Capt. Duke of Cumberland's Regt.
	1779	No. 169 E.R.(A), New York Jamaica
	1783	Shelburne, N.S.
	1784	Parr Lodge
	1833	d.

**Solomon's Lodge No. 5, P.G.L., N.S. Shelburne 29 September, 1784**

Haggan, Corporal Samuel		57th Regiment
	1783	J.W. Sion L. No. 3, New York
	1783	Shelburne, N.S.
	1784	C.M. Solomon's Lodge
Hay, Hugh	1780	No. 210 E.R.(A), New York
	1784	Master, Solomon's Lodge
	1796	Joined Hiram Lodge No. 10, N.S.
	1796	J.W. do.
	1798	J.W. do.
	1822	d. Shelburne
Lenzi, Philip	1782	No. 210 E.R.(A), New York
	1783	Shelburne
	1784	Master, Solomon's Lodge
	1788	Tried for threatening life of Adam Fife
Selkrig, Alex		b. Glasgow, Scotland
	1775	No. 169 E.R.(A), Boston
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1779-1784	Lodge of Hope, No. 4, E.R. London
	1784	V. Solomon's Lodge

**Digby Lodge No. 6, P.G.L., N.S. Digby 29 September, 1784**

Foreman, James		Royal Garrison Battalion
	1780	No. 210 E.R.(A), New York
	1781	Sec. do.
	1784	C.M. and S.W. Digby Lodge
	1786	Demitted
	1787	Re-joined
	1787-1789	S.W. do.
	1790-1791	Sec. do.
Grigg, John	1802	d.
	1780	No. 210 E.R.(A), New York
	1782	J.W. do.
	1784	S.W. Digby Lodge
	1785	Master. do.
	1790	Joined Union Lodge No. 20, N.S.
		Sissiboo, N.S.
	1791	Master. do.



Hill, John	1737	b. Ireland
	1760	No. 169 E.R.(A), Boston
	1773	Brooklyn
	1775	Boston, Tavernkeeper
	1778	New York
		Capt. Marines, Priv. Jason
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1783	V. No. 211, E.R.(A), Halifax
	1784	Digby Lodge
	1789	England
		Joined No. 165 E.R.(A), London
	1790	Re-joined Digby Lodge
	1790-1793	Master. do.
	1795	Master. do.
	1798	Master. do.
	1800	Master. do.
	1805-1806	Master. do.
	1817	d.
Huggeford, Thos.	1782	No. 210 E.R.(A), New York
	1782-1783	G. Steward, G.L., New York
	1784	Long Island, N.S.
	1785	Digby Lodge
	1790	Master. do.
Klengsohr, Julius von	1780	No. 210 E.R.(A), New York
	1782	V. Digby Lodge
Moody, James	1744	b. Little Egg Harbour, N.J.
	1777	New York
		Lieut. New Jersey Volunteers
	1781	No. 169 E.R.(A), New York
	1782	England
	1783	Sissiboo, N.S.
		Weymouth, N.S.
	1785	London
	1786	Sissiboo, N.S.
	1788	J. Digby Lodge
	1790	Union Lodge No. 20, N.S. Digby
	1790-1791	Master. do.
	1793	Lodge in Royal Nova Scotia
		Regiment, No. 24, N.S.
	1809	d.

**Temple Lodge No. 7, P.G.L., N.S. Guysborough 11th October, 1784**

Gibson, Wm.	1781	Master, No. 441, I.C. in 38th Regiment
	1782	J.W. do.
	1784	Joined Temple Lodge
Grant, Wm.	1782	Past Master, No. 133 S.C. in 22nd Regiment Joined Temple Lodge

**Hiram Lodge No. 8, P.G.L., N.S. Sheet Harbour 18th October, 1784**

Olding, Nicholas Purdue		Dept. Muster Master General
	1782	No. 210 E.R.(A), New York
	1784	Joined Hiram Lodge
	1784-1788	Master. do.

**Chester Lodge No. 9, P.G.L., N.S. Chester 27 December, 1784**

Fife, Adam		See Artillery Lodge No. 2, N.S.
McHarron, Daniel	1784	No. 210 E.R.(A), New York
	1784	Joined Chester Lodge
	1790-1791	Master. do.
	1801	ca. d.

**Hiram Lodge No. 10, P.G.L., N.S. Shelburne 3 March, 1785**

Hall, Richard	1779	No. 169 E.R.(A), New York
	1781	J.W. do.
	1784	Shelburne, N.S.
	1785	Joined Hiram Lodge Past Master
Hay, Hugh		See Solomon's Lodge No. 5, N.S.
Hodson, Thos.		Joiner
	1780	Master, Solomon's Lodge No. 212 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	Joined Hiram Lodge
	1785-1795	Sec. do.

Hudson (*See Hodson*)

Jenkins, Richard		b. London, England
	1774	New York
	1779	No. 210 E.R.(A), New York
	1781	J.W. do.
	1782-1783	S.W. do.
	1786	Joined Hiram Lodge
McGrath, James	1782	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	Joined Hiram Lodge
	1790	Went to England
McNeil, James	1782	No. 210 E.R.(A), New York
	1784	Joined Hiram Lodge
Miller, John		See Parr Lodge No. 3, N.S.
Sanxay, John	1780	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	Joined Hiram Lodge
	1787	Returned to New York
	1790	Petitioned G. Stewards' Lodge for assistance
Stokes, James	1740	b.
	1781	Master, No. 213 E.R.(A), N.Y.
	1785	Master, Hiram Lodge
	1786	d.

**Concord Lodge No. 12, P.G.L., N.S. Cumberland, N.S. 29 September, 1785**

Kipp, Samuel		b. Westchester, N.Y.
		Queen's Rangers
		Kipp's Light Horse
	1782	No. 210 E.R.(A), New York
	1783	Cumberland Co., N.S.
	1785	Concord Lodge

**Windsor Lodge No. 13, P.G.L., N.S. Windsor, N.S. 3 September, 1785**

Van Norden, John		See St. Andrew's Lodge
		No. 155 E.R. (A)

**Cornwallis Lodge No. 15 P.G.L., N.S. Cornwallis, N.S. 15 April, 1786**

Campbell, Wm.		See Hiram Lodge No. 17, N.S.
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Clarke, James	1759	b. Newport, Rhode Island
	1781	No. 169 E.R.(A), New York
	1782	Sec. do.
	1782-1783	Dep. G. Sec. PGL, New York
	1783	Nova Scotia
	1786	Joined Cornwallis Lodge
	1788	London
	1790	Master, Cornwallis Lodge
	1792-1802	G.S.W. PGL, N.S.
	1802	d. Halifax, N.S.
Lynch, Peter	1781	Master Solomon's Lodge No. 212 E.R.(A), New York
	1783	Shelburne, N.S.
	1789	Halifax, N.S.
	1790	Joined Cornwallis Lodge
	1802	Master. do.

**Union Lodge No. 20, P.G.L., N.S. Sissiboo, N.S. 2 June, 1790**

Grigg, John	See Digby Lodge No. 6, N.S.
Moody, James	See do.

**Lodge in Royal Nova Scotia Regiment No. 24 P.G.L., N.S. 9 January, 1794**

Moody, James		See Digby Lodge No. 6, N.S.
Osborne, Joseph		See St. John's Lodge No. 211 E.R.(A)
Wentworth, Sir John, Bart.	1736	b. Portsmouth, N.H.
	1767-1775	Governor, New Hampshire
	1776	Boston
	1776	Halifax, N.S.
	1792-1808	Governor of Nova Scotia
	1795	Knighted
	1800-1801	Master, Lodge in Royal Nova Scotia Regiment
	1802-1810	G.M., N.S.
	1820	d. Halifax

**Regent Lodge No. 41, P.G.L., N.S. Dorchester, N.S. 6 August, 1816**

Hierlihy, Timothy Wm.	See St. George's Lodge No. 19, N.S., Maugerville, N.B.
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## PRINCE EDWARD ISLAND

**St. George's Lodge No. 6, Charlottetown** May 29, 1781

Date of Dispensation granted by three Halifax Lodges

Osborne, Jos.

See Lodge No. 211 E.R.(A), Halifax

LOYALIST MASONS who came to the Maritimes, not identified as  
members of Lodges in New Brunswick, Nova Scotia, or Prince Edward  
Island.

Alexander, Thos.		b. Scotland
	1761	Boston
	1770	G.L. Mass.
	1771-1772	Master, No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
		Loyal American Associators
		Lieut. North British Volunteers
		Queen's Rangers
	1776	New York
	1776	Halifax, N.S.
	1777	Wounded at Brandywine
Allaire, Peter Alexander	1781	No. 169 E.R.(A), New York
	1782	Surrendered at Yorktown
		Shelburne, N.S.
	1778	No. 370, I.C. in the 52nd Regt.
	1778	R.A. No. 512, I.C. in the 63rd Regt.
	1780	Joined No. 210 E.R.(A), New York
		Bermuda
	1794	Digby, N.S.
Ambrose, Michael	1754	b. Ireland
		Lieut. Prince of Wales
		American Volunteers
	1776	No. 169 E.R.(A), Boston
		New York
		Halifax
	1783	Saint John, N.B.
Ambrose, Robert	1810	d. St. Martin's, N.B.
	1774	Marblehead, Mass.
	1775	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.

Anderson, Robert	1783	Purser, H.M.S. Diomedé Healed and joined No. 169 E.R.(A), New York
	1784	Guysborough, N.S. (?)
Auld, Wm.	1782	57th Regiment J.W. Sion L. No. 3, N.Y.
	1783	S.W.
	1783	Master
	1785	Shelburne, N.S.
<i>Ault (See Auld)</i>		
Baxter, Samuel	1779	No. 169 E.R.(A), New York
	1783	Shelburne, N.S. (?)
Betts, Jared	1783	Prince of Wales American Regt. L. under Disp. from No. 535 I.C. in 30th Regiment Master. do.
	1783	St. Ann's, N.B.
Black, David	1770	b. Scotland Boston
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1774	London
	1775	Loyal American Associators Lieut. North British Volunteers
	1776	Halifax, N.S.
	1779	New York
	1786	Shelburne, N.S.
Blackie, James	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott Shelburne, N.S.
Blair, James	1779	? Surgeon, 37th Regiment No. 169 E.R.(A), New York
	1783	Saint John, N.B.
Blaskowitz, Chas.	1743	b. in Prussia King's Loyal American Regiment
	1772	Sub. to Calcott
	1782	No. 210 E.R.(A), New York
	1784	V. to No. 211 E.R.(A), Halifax
Boardman, Richard	1784	J.W. No. 52 E.R. in 37th Regt.
	1784	Shelburne, N.S.



Brown, Samuel	1782 1820	No. 210 E.R.(A), New York d. Halifax, N.S. (?)
Brown, Thomas	1771-1775 1772 1776 1792 1809	G. Sec. G.L., Mass. Sub. to Calcott Halifax, N.S. Salem, Mass. d. Salem, Mass.
Brownrigg, John Studholm	1775 1781 1781 1781-1783 1783 1783 1784 1784 1785	Boston New York L. No. 441 I.C. in 38th Regt. G.S.W. GL., New York DGM, GL, New York Nova Scotia Joined No. 169 E.R.(A), New York Joined No. 210 E.R.(A), New York V. to No. 211 E.R.(A), Halifax
Brownrigg, Richard Fleetwood		Capt. Odell's Loyal American Rangers
	1781 1783 1784 1784 1784 1785 1788-1797	G.S.W., P.G.L., New York (A) Nova Scotia No. 169 E.R.(A), New York No. 210 E.R.(A), New York V. to Hiram Lodge No. 8, N.S. Sheet Harbour Miramichi, N.B. Sydney, N.S.
Burnham, John		Conn.
	1780 1783	No. 210 E.R.(A), New York Shelburne, N.S.
Burns, John	1782 1784	No. 210 E.R.(A), New York V. to No. 211 E.R.(A), Halifax
Clark, Capt. George		West Jersey Volunteers
	1780 1782	No. 210 E.R.(A), New York G.D., G.L. New York Nova Scotia (?)
Cluett, John J.	1782 1783	No. 210 E.R.(A), New York Saint John, N.B.
Cochrane, John (or James)	1762  1774	Init. St. John's Lodge No. 1 N.H. Portsmouth Captain, Fort William and Mary. Went to Boston, then to Nova Scotia d. Halifax, N.S., or St. John, N.B.

Cocke, William	1780 1786	J.W. No. 210 E.R.(A), New York Halifax, N.S. (?)
Collins, James	1776 1782 1783	b. New Brunswick, New Jersey New York No. 210 E.R.(A), New York Nova Scotia
Connor, Patrick	1774 1783	Apothecary to the Forces No. 169 E.R.(A), Boston V. to No. 211 E.R.(A), Halifax
Cooke, Chas	1766 1781 1782 1783	b. England Crosswicks, N.J. England No. 210 E.R.(A), New York Sissiboo, N.S.
Cosh, John	1787-1788 1787	J.W. Sion L. No. 3, New York V. to No. 211 E.R.(A), Halifax
Craig, Robert	1779 1783	No. 169 E.R.(A), New York Saint John, N.B.
Crawford, George	1781-1782 1782 1783 1784	Sec. No. 213 E.R.(A), New York S.W. do. Master. do. V. No. 211 E.R.(A), Halifax, N.S.
Crowe, Jonathan	1774 1775 1780	No. 169 E.R.(A), New York Halifax, N.S. d.
Dakin, Thos.	1828	b. Oblong, N.Y. d. Centreville, N.S.
Dalzell, Edward	1781 1784	No. 169 E.R.(A), New York Saint John, N.B.
Davidson, Peter	1782 1814	No. 213 E.R.(A), New York Widow applied for assistance to P.G.L., N.B.
Delieben, Israel	1770 1781 1782 1783 1802 1807	From Bohemia No. 206 I.C. No. 169 E.R.(A), New York (?) V. to No. 211 E.R.(A), Halifax, N.S. G. Insp. Gen. S.C., S.R. d. Charleston, S.C.

Ducksell, Thos.	1784	S.W., No. 52 E.R. in 37th Regt.
	1784	Shelburne, N.S.
Easton, Robert		Tinman, New York
	1781	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
	1785	d.
Ellison, Abraham	1774	No. 169 E.R.(A), Boston
		Master. (n.d.)
	1776	New York
		No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1783	Shelburne, N.S.
	1787	Left N.S.
Elrington, Wm.	1782	Attended G.L., New York
	1782	Master, L. in the 37th Regt.
		No. 52 E.R.(A)
		Shelburne, N.S.
Fitch, Eleazar	1726	b.
		Windham, Conn.
		Init. perhaps at Boston or in
		West Indies
	1743	Graduated from Yale
		Colonel in French & Indian campaigns
		Sheriff, Windham Co.
		Interested in "Delaware Purchase."
		Deprived of office
		Removed to Canada
	1750	J. Lodge at New Haven, Conn.
		(now Hiram L. No. 1)
		Went to Nova Scotia
		V. to Prevost Lodge No. 9
		P.G.L., L.C., Dunham
	1796	d. Chambly, L.C.
Fowler, Caleb	1752	b. North Castle, N.Y.
	1772	2° and 3° Solomon's Lodge
		No. 1, N.Y., Poughkeepsie
	1780	No. 210 E.R.(A), New York
	1783	J.W. Lodge No. 7, N.Y. in
		Royal American Regiment
	1784	Granville, N.S.
	1793	d. do.



Fullam, Michael	1781	No. 169 E.R.(A), New York
	1784	J.D. do.
	1800	Shelburne, N.S. ca. d. New York
Gibson, Thos.		Lieut. 63rd Regiment
	1776	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.
Gillespie, Sergt. Hugh		57th Regiment
	1781	Sion L. No. 3, N.Y.
	1782	Master. do.
	1784	Clements, N.S.
Graham, Wm.	1783	S.W. No. 133 S.C. in 22nd Regt.
	1786	Shelburne, N.S. (?)
Grant, Lewis	1779	No. 169 E.R.(A), New York
	1785	Shelburne, N.S.
Grindley, John	1781	S.W. No. 213 E.R.(A), New York
	1783	Parr Town, (Saint John), N.B.
	1784	Pet. for Lodge
Hall, Benjamin	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1781	New York
	1781	Master of No. 169 E.R. (A) (prior to)
Hallowell, Benjamin	1733	St. John's, Boston
	1744	G.S.W. do.
	1752	G.S.W. do.
	1776	Halifax, N.S.
	1778	Estate confiscated
	1783-1784	D.G.M., Mass.
Handford, Thos.	1751	b. Conn.
	1780	No. 210 E.R.(A), New York
	1826	d. Saint John, N.B.
Hauser, Fdk.		Surveyor
	1782	No. 210 E.R.(A), New York
	1783	V. to No. 211 E.R.(A), Halifax, N.S.

Hawkins, John	1784	No. 52 E.R. in 37th Regiment
	1784	Shelburne, N.S.
Hecht, Fdk. Wm.	1766	St. John's Lodge No. 2, New York
	1768	Albany, N.Y.
	1784	Nova Scotia
Henderson, James		b. Scotland
	1776	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.
		Returned to Scotland
Hewitt, Charles		Chaplain, 48th Regiment (?)
	1775	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.
	1779-1781	No. 169 E.R.(A), New York
Hicks, Robert	1780	No. 210 E.R.(A), New York
		Saint John, N.B.
Hunter, Wm.	1767	From Scotland
	1772	No. 169 E.R.(A), Boston
	1772	Sub. to Calcott
		Loyal American Associators
		New York
	1776	Halifax, N.S.
		Lieut. Privateer
	1786	Lost at sea
Huston, Cpl. Jas.		57th Regiment
	1782	S.W. Sion L. No. 3, New York
	1783	Master
	1784	Shelburne, N.S.
Hutton, Wm.	1782	No. 213 E.R.(A), New York
	1799	d. Saint John, N.B.
Kennedy,		Solomon's Lodge No. 212
		E.R.(A), New York
	1784	V. to No. 211 E.R.(A), Halifax, N.S.
Knapp, Moses		b. New York
	1782	No. 210 E.R.(A), New York
	1783	Fort Cumberland, N.S.
Laffan, Robert	1781	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.

Lawson, John	1774	30th Regiment
	1774	No. 169 E.R.(A), Boston
	1790	Saint John, N.B. (?)
	1828	Halifax, N.S. (?)
Lee, John	1776	No. 169 E.R.(A), Boston
	1780	Halifax, N.S. (?)
	1784	Granville, N.S. (?)
McKie, Thos.	1779	No. 169 E.R.(A), New York
	1780	Sec. do.
	1783	Nova Scotia (?)
McMasters, Patrick		b. Scotland
	1767	Boston
	1772	Sub. to Calcott
	1775	No. 169 E.R.(A), Boston
		Loyal North British Volunteers
	1776	New York
	1776	Halifax, N.S.
	1783	V. to No. 211 E.R.(A), Halifax
	1797	Drowned in Bay of Fundy
McNeil, Archibald	1719	b.
		Baker and Flour Merchant, Boston
	1757	St. John's L., Boston
	1759	Masters' Lodge, Boston
	1762	Master, Second Lodge, Boston
	1765	Master, Masters' Lodge, Boston
	1766	J.G.W., Boston
	1767-1770	S.G.W., Boston
	1776	Halifax, N.S.
	1778	V. to St. Andrew's Lodge
		No. 2, P.G.L., Que.
	1779	Estate confiscated
	1781	No. 169 E.R.(A), New York
	1782	G. St. P.G.L., N.Y.
	1783	Halifax, N.S.
	1784	V. to No. 211 E.R.(A), Halifax
	1784	Murdered by Indians at Quebec
McPherson, Capt. Peter		Legion
	1777	Init. Tun Lodge, Philadelphia
	1802	d. Saint John, N.B.
Mallard, Thos.	1753	b. Leicester, England
	1780	No. 210 E.R.(A), New York
	1793	d. Saint John, N.B.



Matthews, David	1766-1780	Mayor of New York
	1771-1772	G. Steward, P.G.L., N.Y.
	1772	Sub. to Calcott
	1777	Attainted
	1795	Cape Breton Island
Matthison, Chas.		Queen's Rangers
	1780	No. 210 E.R.(A), New York
	1783	Parr Town, N.B.
Menzies, Gilbert L.	1766	America
		De Lancey's Brigade
	1783	Parr Town, N.B.
	1792	New York
	1795	No. 169 E.R.(A), New York
Moore, Thos. Wm.		Merchant, New York
	1776-1779	Capt. 2nd Bn. Delancey's
	1772	Sub. to Calcott
	1779-1781	Barrack Master, Savannah
	1781	Parrsborough
	1799	New York d. England
Morris, Capt. John		New Jersey Volunteers
	1778	Init. No. 4, Penn.
	1783	Shelburne, N.S.
Morrison, John	1776	No. 169 E.R.(A), Boston
	1776	Halifax, N.S.
Mullen, Mark	1784	No. 169 E.R.(A), New York
		V. to No. 211 E.R.(A), Halifax
	1795	ca. d.
Murray, Wm.		Loyal Irish Volunteers
		b. Ireland
	1774	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.
	1777	New York
	1777	England
Nunn, Adj. Jas.		57th Regiment
	1783	Sec. Sion L. No. 3, New York
	1785	Master. do.
		Halifax, N.S.
	1787	S.W. Sion Lodge
	1788	S.W. do.
	1789-1791	Master. do.

Nutting, John	1739	b. Cambridge, Mass.
	1776	No. 169 E.R.(A), Boston
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
	1777	England
	1778	New York
	1779	England
		New York
	1783	V. to No. 211 E.R.(A), Halifax, N.S.
	1800	d. Newport
O'Brien, John		Kipp's Light Horse
	1782	No. 210 E.R.(A), New York
	1783	New Brunswick
Osborn, Thos.	1776	New Haven, Conn.
	1782	No. 169 E.R.(A), New York
		Nova Scotia
Pack, John		New Jersey
	1780	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
Phealon, Timothy	1782	No. 210 E.R.(A), New York
	1782	Halifax, N.S.
	1783	V. to No. 211 E.R.(A), Halifax, N.S.
Phelan ( <i>See Phealon</i> )		
Prevost, Augustin	1740	b.
	1767-1768	Lieut. British Army,
		Albany, New York
	1766	Union L. No. 1, Albany, N.Y.
	1767	Joined St. Patrick's Lodge No. 4, N.Y.
	1771	Adj. 60th Regiment
	1783	New York
	1783	New Brunswick
	1784	Philadelphia
		m. daughter of George Groghan
Pringle, Cpl. John		Duke of Cumberland's Regiment
	1776	No. 169 E.R.(A), Boston
	1783	Chedabucto, N.S.
Reid, Patrick		b. Scotland
	1776	No. 169 E.R.(A), Boston
	1776	New York
	1776	Halifax, N.S.
	1783	England

Rigby, Wm.	1781	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
	1788	New York
Roberts, Benjamin		Lieut. British Army
		Commissariat, Indian Service
	1766	St. Patrick's Lodge No. 4, N.Y.
		Johnstown, N.Y.
	1770	Fulton Co., N.Y.
		London
	1785	Nova Scotia
Ruggles, Brig.-Gen. Timothy	1711	b. Rochester, Mass
	1778	G.L., Mass.
	1783	Digby, N.S.
	1795	d.
Ryan, Cornelius		b. New York
		Loyal Associators
	1778	V. Tun Lodge No. 3, Penn.
	1780	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
Savage, Abraham		Boston
		Tax gatherer
	1757	First Lodge, Boston
		Masters' Lodge, Boston
	1759	C.M. and Master, Lodge at Lake
		George, N.Y., under Mass. Warrant
	1767-1770	G. Sec., N.Y.
	1771-1772	G.J.W., N.Y.
	1772	Sub. to Calcott
	1773-1774	G.S.W., N.Y.
	1775	D.G.M., N.Y.
		Proscribed
	1776	Halifax, N.S.
Schmall, Johannes Wilhelmus von der		
	1756	b.
	1782	Init. St. John's Lodge No. 4
		P.G.L., New York
		Settled in Bedeque area of P.E.I.
	1830	d.
Schoenewolff, Chas		Regiment Landgrave of the
		Hessian Corps
	1760	b. Germany
	1782	No. 210 E.R.(A), New York
	1783	Parr Town, N.B.
	1800	d.



Small (*See Schmall*)

Snelling, Jonathan	1771	Master, St. Andrew's Lodge No. 81, S.C., Boston
	1772	Master, St. Peter's Lodge, Newburyport, Mass.
	1772	Sub. to Calcott Grand Officer, N.S.
Strachan, James	1782	No. 169 E.R.(A), New York
	1783	Shelburne, N.S.
Suter, John	1782	No. 169 E.R.(A), New York
	1795	No. 13 E.R.(A), Deptford, Eng. Halifax, N.S.
	1796	Lost at sea
Thomas, Charles	1788	No. 169 E.R.(A), New York
	1788	Pet. for Trinity Lodge, Annapolis Royal, N.S.
	1818	(?) d. Saint John, N.B.
Turnbull, Ensign Alex		57th Regiment
	1783	J.W. Sion L. No. 3, N.Y.
	1787	Master. do., Halifax, N.S.
Wallace, James	1771	C.M. No. 169 E.R.(A), Boston
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
Wallis, James	1779	No. 169 E.R.(A), New York
	1786	V. to No. 211 E.R.(A), Halifax
Walter, Rev. William	1737	b. Roxbury, Mass.
	1764	Ordained in London, England
	1766	Rector, Trinity Church, Boston
	1768	Chaplain, Delancey's Brigade
	1776	New York
	1776	Halifax, N.S.
	1779	No. 169 E.R.(A), New York
	1779	P.G.M., New York
	1781-1783	G.M., New York
	1783	Shelburne, N.S.
	1784	England
Waterbury, Peter C.	1791	Boston
	1800	d.
	1760	ca. b. America
	1783	Saint John, N.B.
	1792	New York
	1793	St. Andrew's L. No. 3, N.Y.
	1807	d. New York

Weeks, Rev. Joshua Wingate	1762-1769	b. Hampton, N.H.
	1775	Marblehead, Mass.
		England
		Halifax, N.S.
	1781	Annapolis Royal, N.S.
	1793-1795	Preston, N.S.
	1795-1803	Guysborough, N.S.
		G. Chaplain, G.L., N.S.
	1803	d.
Whiting, Thos.	1782	No. 210 E.R.(A), New York
	1783	Shelburne, N.S.
Wilson, Archibald	1772	Sub. to Calcott
	1776	No. 169 E.R.(A), New York
	1776	Halifax, N.S.
Wirlin, Robert		Priv. Tryal
	1782	No. 210 E.R.(A), New York
	1780	Shelburne, N.S.

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- St. Patrick's Lodge No. 4, New York.*
- United Empire Loyalists.* Wallace.
- War of the Revolution.* Ward.
- Wiswell, Oliver.* Roberts.





No. 113

# **CANADIAN MASONIC RESEARCH ASSOCIATION**

**THE UNIVERSITY LODGE**

by  
CHARLES W. BOOTH  
University Lodge No. 496, G.R.C.

Presented at a meeting of  
University Lodge No. 496, Toronto,  
in which the Association was invited to  
participate, on  
October 10, 1974

December 1974

# THE UNIVERSITY LODGE

A university can be defined as an educational institution of higher learning. As employed in the Middle Ages the term referred to any community of men recognized as an incorporated body and having common interests. Later it came to mean a group of people seeking mutual help in their search for truth. Surely this definition could be applied quite aptly to a Masonic Lodge.

One of the prime requisites in Masonry is a desire for wholesome knowledge, and this knowledge need not be confined to Masonic ritual. In the initiation ceremony we find reference to this moral principle: "that knowledge, grounded on accuracy, aided by labour and prompted by perseverance will finally overcome all difficulties, raise ignorance from despair, and establish happiness in the paths of science". What a clear and succinct expression of the highest aims and values of self-motivated education. Then, in the more advanced ceremony of passing to the fellowcraft degree, the candidate is informed that he is now permitted to extend his researches into the hidden mysteries of nature and science. During the investiture, he is instructed to make the liberal arts and sciences his future study. Then, at the final stage of his preparation for Masonic duties and privileges he is reminded that he is "to contemplate the intellectual faculties". Thus, it is quite evident that, in addition to its emphasis on the importance of recognizing and practising the basic moral values of a divinely inspired life, Masonry appreciates the need for serious thought and contemplation.

It is clear that a mature, intelligent Mason is expected to continue his education, pursue further studies and research, and gain fuller enlightenment. This call to learning is one which both graduates and under-graduates of a university should also readily understand, and to which they should happily respond.

It is significant that the first Grand Master of the Grand Lodge of Canada, M.W. Bro. William Mercer Wilson, expressed his personal conception of the mission of Masonry in these stirring words: "The great aim of Masonry, as I understand it, is to cultivate and improve the mind and to impress upon its votaries the solemn truth that there is an omnipotent, omniscient, and ever-living God who rules and governs all". To *cultivate and improve the mind* — surely a challenging and worthy aim!

It appears, therefore, that the university and the Masonic Lodge have at least one important purpose in common, namely the increasing quest for truth. Hence the formation and maintenance of a University Lodge may be considered a logical and proper procedure.

## United Kingdom and Ireland

We find two interesting references to Masonic clothing in earlier days in the pages of the Freemason's Guide and Compendium by Bernard E. Jones P.A.G.D.C. as follows: "In Isaac Newton University Lodge No. 859, founded in Cambridge in 1861, the custom . . . has been for officers to wear court dress (knee breeches, silk stockings and buckled shoes) and for the other members to be encouraged to do the same; while in Apollo University Lodge No. 357 Oxford, forty-three years older, officers have,



from the early days of the Lodge, worn court dress, all others present being in full evening dress with white waistcoats”.

Much more detailed information regarding University Lodges in the United Kingdom and Ireland has become available through the scholarly treatment of the subject by Douglas Knoop M.A., P.M. in the Transactions of the Quatuor Coronati Lodge, London, England (LIX). His article is entitled *University Masonic Lodges*. In the interest of accuracy and authenticity, quotation from this article will be used quite freely.

“University Lodges are examples of so called ‘class lodges’ which in one form or another are nearly as old as Grand Lodges, or possibly even older. Thus many military lodges existed in the eighteenth century.”

“The earliest reference to a lodge with university or college connections or associations appears to be in 1688. The Lodge at Trinity College, Dublin, was then mentioned in a commencement address at the University of Dublin.”

“The first University Lodge of which reliable information is available is ‘University Lodge’ constituted in London on 14th December, 1730, as No. 74. It met at the Bear and Harrow Tavern, Butcher Row, Temple Bar.”

Of the 32 members of University Lodge in 1731-32, four were referred to as “Reverend” and twenty-eight as “Esquire”. This suggests social standing above that of most other lodges, which at that time listed their members merely as “Mr.” or gave them no title at all. The Lodge is represented as having the combined arms of Oxford and Cambridge, and therefore, probably served members of those universities who were living in London. It had only a brief existence, since it disappeared in 1736.

The next recorded university lodge appears to have been established at Cambridge in 1763. It was warranted number 293 by the Premier or “Modern” Grand Lodge. Its meetings were held at the Sun Inn, Trinity Street, until it too was erased in 1780. There are no records extant of this university lodge.

“In March 1795, the Cambridge New Lodge, No. 515, resolved that no member of the University of Cambridge under the degree of an M.A. shall become either a member or an honorary member.”

Lodge Alfred in the University of Oxford was warranted by the Moderns in 1769 as No. 455. The last entry in its Minute Book was on 2nd April, 1783, after which the lodge appears to have become dormant. It was erased in 1790. As the Masters were usually Dons, the presumption is that the University authorities at Oxford raised no objections to the activities of the lodge, an attitude possibly differing from that at Cambridge, and certainly very different from that at the University of Glasgow, where, by a regulation of 1752, undergraduates were forbidden to become Freemasons under penalty of expulsion.

When Brother Knoop’s paper was first prepared, in 1945, he was informed by the Grand Secretary of the Grand Lodge of Scotland that no university lodge then existed within that jurisdiction. Brother Knoop also informs us that in America there are so-called University Lodges which are evidently named after the quarter of the town in

which they meet or after the local university. Some of the members may well be graduates, but there is no university qualification for membership.

Returning to London, we find that the Westminster and Keystone Lodge No. 10 was for many years an ordinary city lodge. It began its career in 1722. In 1855 its membership had dropped to three; however, in that year a number of Oxfordshire brethren joined the lodge. Of the 30 members who so joined, 23 were members of Apollo University Lodge of Oxford, which has continued to furnish the majority of the joining members ever since. Commencing in 1873, brethren from the University of Cambridge were also admitted at a fee of ten guineas, though Apollo brethren still form a majority of its members.

In 1866 the "University Lodge No. 1118" was consecrated. In 1893 it became "The Oxford and Cambridge University Lodge". Of the fifteen founding members, four were members of Apollo and four of Isaac Newton. The lodge was intended to serve masons from Oxford and Cambridge, but did not require all its members to have university qualification. In 1921, however, the by-laws were amended to confine membership to past and present members of the universities of Oxford and Cambridge.

There are four lodges in London associated with particular Oxford or Cambridge colleges: Magdalen College, Oxford; Caius, St. John's and Trinity Colleges, Cambridge. Another college lodge in London is Trinity College, Dublin, Lodge No. 3153. Similarly two other University Lodges in London are The University of Edinburgh Lodge No. 2974, and The University of Durham Lodge No. 3030.

There are twenty-five University Lodges located in England and Ireland. Most of these are situated at the seats of the universities with which they are connected. In three university towns there is a college lodge associated with a university lodge, as follows: Imperial College, Lodge No. 4536, London; Bede College, Lodge No. 4840, Durham, and Trinity College Lodge No. 357, Dublin. At Cambridge there is the Alma Mater Lodge No. 1492 serving senior members of the University, as well as Isaac Newton University Lodge serving especially the present students.

University Lodges by their very nature as "class lodges" may be expected to have more or less restricted membership. Those which serve only the members of one particular university may be called "closed" lodges. Others which serve members of all recognized universities may be called "open" lodges. But there are modifications and variations within these types. For example, a "closed" lodge may serve two or three universities, and an "open" lodge may be more closely associated with one university than with others. In some cases the founders' intentions are clearly expressed in the preambles to their by-laws, as in the case of the Queen's University of Belfast, Lodge No. 533, as follows:

"The Lodge is founded to bring together in Masonic fraternity graduate and undergraduate members of the Queen's University, Belfast, and others connected with the University, such as members of Senate, or the Teaching or Administrative staff."

On the other hand the preamble of the by-laws of the University of Manchester Lodge No. 5683 states that "The Lodge is formed *primarily* to unite in bonds of Masonic brotherhood those who are or have been members of the University of Manchester, or have, or have had some special interest in, or connection with the University".

The Isaac Newton University Lodge No. 859, Cambridge, admits members of the University of Oxford. The Alma Mater Lodge No. 1492, Cambridge, requires its candidates to be Oxford or Cambridge members of *M.A. standing*.

Evidently only four university lodges meet on premises belonging to the University with which they are particularly associated. The University Lodge of Liverpool and the Imperial College Lodge of London meet in their respective Students' Unions. At Crawley, Western Australia, the University Lodge No. 154, meets in the Assembly Hall of the Engineering School. The University of Manchester Lodge holds its meetings in the University Council Room.

Of the university lodges which are partly "open," the University Lodge of Liverpool, No. 4274, admits members of other universities provided that such members shall not exceed one quarter of the lodge membership.

University Lodge Sheffield No. 3911, of which the late Bro. Knoop was Worshipful Master in 1935, was consecrated in the Firth Hall of the university but, since its founders decided that it would be unmasonic to appear aloof from the other local Lodges, it has since shared accommodation with these. Yet the association of Lodge with University is clearly apparent in the badge of the Lodge, which incorporates the University Coat of Arms and Motto.

In the conclusion of his article, Brother Knoop says, "One function that University Lodges might be expected to discharge (is that of) teaching their younger members to distinguish the myths, legends, and traditions, both medieval and modern in which Freemasonry abounds, from what may be described as the real or serious history of Freemasonry as a social institution".

We are deeply indebted to Brother Douglas Knoop's comprehensive and informative article.

## South Africa

University Lodge No. 7327, located in Johannesburg, South Africa, lies within the jurisdiction of the District Grand Lodge of the Transvaal and owes its allegiance to the Ancient and Honourable Fraternity of Free and Accepted Masons of England. Its Consecration Ceremony and Installation of Officers took place at the Witwatersrand University, Milner Park, Johannesburg, on February 13, 1954. The Consecrating Officer was R.W. Bro. Major General Sir Allan Adair, Assistant Grand Master. The Installing Officer was W. Bro. J. G. Folly, Past Grand Deacon and Assistant District Grand Master. The Master Designate was W. Bro. Dr. F. Schneider, P.D.G. Deacon. The sponsor was Johannesburg Lodge No. 2313.

It is interesting to note that Regular Freemasonry in the Republic of South Africa and the Territory of South West Africa is under five separate constitutions, as follows:

- The United Grand Lodge of England with 260 Lodges;
- The Grand Lodge of Scotland with 145 Lodges;
- The Grand Lodge of Ireland with 48 Lodges;
- The Grand East of the Netherlands with one Lodge;
- The Grand Lodge of Southern Africa with 104 Lodges.



Freemasons' Hall, Johannesburg, was provided by the Lodges of the English Constitution. It has four lodge rooms. The building contains one of the best Masonic libraries and museums in the southern hemisphere.

This information was kindly provided by Brother G. W. Hookham, District Grand Secretary. Further interesting material has been kindly submitted by R.W. Bro. Dr. F. Schneider P.D.G.W., Charter Master of the Lodge, as follows:

The idea of forming University Lodge No. 7327, on the register of the Grand Lodge of England, was conceived on the campus of the University of the Witwatersrand when at tea after a graduation ceremony Professors Dart and Maingard, both Freemasons, approached Dr. Schneider with the suggestion that such a lodge be formed. Bro. J. T. Allan had also been canvassing some brethren with the same end in view. A series of meetings followed, and these led to the establishment of a University Lodge.

The aims of the new lodge were set forth in the preamble to the by-laws, which reads:

"The University Lodge desires to benefit Freemasonry by bringing to bear upon Masonic matters minds already trained in the study of the hidden mysteries of Nature and Science and through its close association therewith to impart in this district in general, and University life in particular, the benefits of Masonic precepts."

Regular meetings were held at the University until 1973 when it was decided to move to Freemasons' Hall. The members, some 44 in number, are mainly university graduates and professional men. A monthly Lodge of Instruction is held regularly and a Lodge of Research has produced a number of papers.

The atmosphere within the Lodge is congenial. The brethren meet on the square and depart in peace and harmony.

## **Australia**

### **The Melbourne University Lodge No. 171, Melbourne, Victoria**

Each Australian State has a United Grand Lodge which issues a Book of Constitutions and a number under which each lodge in its jurisdiction works. However, each lodge is autonomous, working under guidance rather than dictation.

There are six University Lodges in Australia including Melbourne University Lodge No. 171; University Lodge No. 154, West Australia; Lodge University of Sydney No. 544, New South Wales; Lodge University of New South Wales, No. 956; University Lodge No. 82, Tasmania; and Lodge University of Queensland No. 443.

The Melbourne University Lodge No. 171 began in 1891. On September 1 of that year there appeared in the Melbourne University Review a letter signed by W. Lennox Craig inviting opinions from past and present members of the University who were also members of the Craft as to the propriety of starting the University Masonic Lodge. On November 26, 1891, the Board of General Purposes reported that a warrant was recommended for a new lodge to be called The Melbourne University Lodge. On

Wednesday, December 16, 1891, the M.W. Grand Master, Sir William Clarke, was represented by his Deputy R.W. Bro. George Baker for the installation of officers. The first master of the Lodge was Professor J. S. Elkington M.A., LL.B., President of the University Union, I.P.M.

What influence its establishment had on undergraduates and University life in general cannot be estimated; however, in its early years some of the most prominent University men were associated with the Lodge.

An outstanding event occurred in 1896 when a Musical was presented, attended by Grand Lodge with all members wearing full regalia. This followed the official Installation of Lodge officers.

Thirty-nine members of the Melbourne University Lodge held Grand Lodge rank within its first sixty years, and four of its members had then exceeded fifty years of membership.

Today the Lodge looks forward to a happy future with a contented brotherhood eager to uphold the noble traditions handed down over the years.

### **University Lodge No. 154, W.A.C. Nedlands, West Australia**

In 1932 six University Freemasons met over a cup of coffee and started a movement which led to the Consecration of University Lodge in November of that year. Its official name changed from Winthrop Hackett Lodge to The University (Winthrop Hackett) Lodge and finally to University Lodge. Sir John Winthrop Hackett was the founder and first chancellor of the University of Western Australia and was also for many years the Grand Master of the Grand Lodge of Western Australia.

By Lodge resolution it is declared *desirable* that candidates should be members of staff, the Governing Body, the Graduate Body, or undergraduates of two years' standing at a W.A. University, or graduates of any University. It would be considered un-masonic to legislate for a closed lodge by by-law.

The original furniture was made by members, largely from jarrah trees felled in clearing the University grounds.

The Lodge has produced three Grand Masters and many senior Grand Officers. Its membership now includes two Past Grand Masters, two Past Deputy Grand Masters, and nine others with Grand Lodge rank.

The present membership is 98, of whom some now live in England, U.S.A. and Spain.

The Lodge's Coat of Arms combines the arms of Sir John Winthrop Hackett with those of the University. It includes a black swan emblematical of Western Australia.

# University Lodges in the United States of America

## Massachusetts

Within the jurisdiction of the Grand Lodge of the Commonwealth of Massachusetts there are three University Lodges in the Boston - Cambridge area. It will be seen that these have a very close relationship with their respective centres of higher learning.

At Massachusetts Institute of Technology in Cambridge, a Lodge was organized in 1920. It carries the name Richard C. Maclaurin Lodge, but is popularly known as the Tech Lodge. This Lodge is composed of instructors, employees, alumni, and students of the Institute. Many of its brethren are prominent professors and instructors, some of whom serve in the Draper Laboratory. This laboratory gained prominence at the beginning of the space programme, and it continues to provide scientific aid in this respect. In fact, six of the astronauts received instruction in instrumentation techniques from one of the Past Masters of the Tech Lodge. The Lodge has approximately 400 members.

At Harvard University the Harvard Lodge was instituted in 1922. Its membership is basically the same as that of the Tech Lodge, but its members total only 160. Some of its members are instructors and professors at the University, and one is a Past Grand Master of Masons in Massachusetts.

Another University Lodge draws its members from Boston University. Like the other two academic Lodges, its membership is confined to employees of the University, teaching staff, alumni, and students. Several of its members are prominent on the University staff and elsewhere. Two are assistant deans, and one is a Past Deputy Grand Master. This Lodge was instituted in 1925, and now has a membership of 220.

The information regarding these three University Lodges was kindly furnished by R. W. Bro. Wyman S. Randall, Director of Masonic Education for the Grand Lodge of Massachusetts. Bro. Randall has been a member of the Boston University Lodge for the past 25 years.

## University Lodge No. 316, Minneapolis, Minnesota

In 1922 the need for a Masonic Lodge near the campus of the University of Minnesota became apparent since it was evident that many Masons of the University with no local affiliations might be interested. The first organization meeting was held on October 11, with W. Bro. Albert F. Pray, Grand Deacon of the Grand Lodge of Minnesota, presiding.

On December 1, 1922, the Grand Master, M.W. Bro. Herman Held, granted a dispensation to the newly formed University Lodge. On January 18, 1923, the Grand Lodge of Minnesota granted Charter No. 316 to the Lodge. It was officially constituted on January 27, 1923, with the Grand Master, M.W. Bro. James H. McConnell presiding.



In the beginning, membership was limited to college men, and the prime organizers were members of the University faculty. In succeeding years the policy was changed, and by 1951 only the Junior Warden was a member of the University. Nevertheless, two University of Minnesota Presidents and three Deans of the University were members of The Lodge, and eleven staff members of the University became its masters.

In 1969 M.W. Bro. Franklin G. Emrick was installed as Grand Master of Minnesota Masons, and W. Bro. James W. Locker became Grand Chaplain.

University Lodge No. 316 has made generous contributions to many social and charitable activities. It has surmounted many difficulties and has discharged its obligations in full measure through the years.

### **University Lodge No. 408, Chapel Hill, North Carolina**

University Lodge No. 408, was chartered on January 11, 1888. Regardless of its name, there is no direct connection between the Lodge and the University of North Carolina; however, one of its Past Masters is connected with that University; a deceased Past Master was a Professor of Mathematics, and several brethren are connected with the business or maintenance functions of the University.

Chapel Hill is a town of about 20,000 population, which originated as the site of the University. Its population is somewhat transient; hence a number of the Lodge members now live far from its location. Some maintain their membership from as far away as California, Arizona, Florida, Tennessee, Illinois, and Maine.

The campus of U.N.C. was laid out in 1795. It is therefore the oldest state-chartered University in the United States. It is significant that the actual layout of the campus is Masonically oriented East, South and West, an indication of interest in Masonry almost a century before the forming of University Lodge. East Building, or "Old East," properly represents the station of the Master; "Old West" represents that of the Senior Warden; and South Building represents that of the Junior Warden. The north is left open to represent the region of darkness. The well, located in the centre of the campus, corresponds to the position of the Altar.

The cornerstones of the first three buildings erected were laid by William Richardson Davie, Grand Master of Ancient York Masons of North Carolina, the title then used by the Grand Lodge. He was also the Governor of North Carolina.

This interesting information was provided by W.M.W.E. Ross, Master of the Lodge.

### **University Lodge No. 482, Detroit, Michigan**

Early in 1916 several meetings were held in the Old Masonic Temple in Detroit attended by a number of Masons living in the city, but affiliated with Lodges outside. As a result a petition for a dispensation was prepared and signed by fifty masons to form a new Lodge in the city of Detroit to be known as University Lodge. More than seventy-five percent of the petitioners were graduates from colleges and universities in the U.S.A., Canada, and England. Thus, the name "University" was selected as an appropriate one for the Lodge.

On March 20, 1916, a dispensation was granted by the Grand Master, M.W. Bro. George Lusk. This dispensation contained the names of nineteen brothers who became the Charter Members of the Lodge. At the Annual Communication of the Grand Lodge of Michigan on May 23, 1917, University Lodge received its Charter and its number 482.

On June 18, 1917, the first officers of the Lodge were elected. Brother H. L. Hendrick was chosen as its first Worshipful Master. The Institution, Consecration, Dedication and Installation of Officers took place on June 21, 1921. The presiding officer was M.W. Bro. Louis H. Fead.

The only Honorary Member of the Lodge has been Brother John G. Morey, P.M. Louisville Lodge No. 400 of Louisville, Kentucky.

Since the Charter Membership of the Lodge was made up of business and professional men, not a few of whom were University graduates and all of whom were students of the liberal arts and science, the name University Lodge was chosen to indicate the spirit prevailing at its formation. This is further exemplified by the Lodge emblem, which consists of Masonic symbols beneath a students' mortar-board cap. The present enrolment is 307, of whom 70 are "life" members. University Lodge No. 482 has played an active and important part in Masonic activities whether local, state, or national.

### **University Lodge No. 1190, Austin, Texas**

As early as 1914 a Masonic Study Club was active on the University of Texas campus. This grew by 1920 into a group of 39 active members and 9 honorary members. In 1921 Albert M. Scott, president of the Club, began a movement to form a lodge which would give Masons in the University neighbourhood special opportunities for Masonic work, instruction, and service.

In February, 1922, applications for dispensation and a charter were signed. The first Worshipful Master was John F. Stullken.

The organization meeting of University Lodge No. 1190 was held on January 4, 1923, with D.D.G.M.J. H. Muenster, and James W. McClendon, W.M. of Hill City Lodge No. 456, as installing officers. The Lodge membership in January, 1923, was 90; in December 1972, it had grown to 288.

The Lodge has constantly attempted to maintain a well-rounded social and educational programme. It has also contributed considerable talent to the operation of the Grand Lodge of Texas. Six members have served as District Deputy Grand Masters. The present secretary, R.W. Bro. R. A. Mulholland, was honoured by the Grand Lodge of Ireland when he became its representative to the Grand Lodge of Texas. The Lodge has also contributed to the making of one Grand Master, William Jennings Burris, who affiliated with the Lodge from Kemp Lodge No. 528, and became Grand Master in 1950.

On its fiftieth anniversary in 1973, University Lodge No. 1190 of Austin, Texas, can be proud of a half-century of progress and service.

### **University Lodge No. 944, Alfred, New York**

The first record of University Lodge No. 944, F. and A.M. appears to be a special communication of Masonic brethren of Alfred and vicinity on February 1, 1916. Its dispensation was granted in July of that year. The First Master of the Lodge was Archie Earl Champlin. On May 28, 1917, R.W. Bro. Dan M. Todd D.D.G.M. delivered the Charter and installed the officers. There were 23 Charter members. In 1967 the membership had grown to 235.

The Lodge has no connection with Alfred University except for its location in the same community. Most of the charter members were employed by the University in some capacity, but otherwise there is no direct relationship.

### **University Lodge No. 649, Clayton, Mo.**

The lack of real connection sometimes found between a University Lodge and a University is even more clearly exemplified in the case of University Lodge No. 649, Clayton, Missouri. University City, in which University Lodge was chartered, was so named since Washington University is located within its bounds. Thus, while the name "University" was given to the Lodge, it bears no significance of relationship with a seat of learning.

The two lodges just mentioned serve to confirm the opinion expressed by Brother Knoop that in America there are so-called University Lodges which are evidently named after the community in which they meet or after the local university, but which have no actual connection with a university.

### **University Lodge No. 141, Seattle, Washington**

On October 20, 1904, twenty-eight approved Master Masons received a dispensation to work from Grand Master Edwin H. Van Patten. The new Lodge, sponsored by St. John's Lodge No. 9, was one of the first Lodges to be established in North Seattle.

Many of the leading businessmen of the area, along with faculty members from the University of Washington, have been active members of the Lodge. In 1908, the Lodge raised Hiram B. Conibear, and in 1912 the President of the University, Thomas T. Kane. Past Grand Master Steffey was raised in the same year. Today it is the largest Lodge in the Grand Jurisdiction with 1,639 members.

University Lodge has had the honour of having three of its members elected to the office of Grand Master, as follows: James H. Begg (its first W.M.), Walter F. Meier, and Walter H. Steffey. Brother Steffey established the endowment fund for the Masonic Temple in 1935-36. The Lodge now owns its Temple on University Way, which is free of indebtedness. University Lodge has sponsored six additional Lodges, and recently voted to sponsor the University Chapter of De Molay meeting in the Temple.

The Lodge was honoured when Grand Master George Bovington appointed John F. Meichel, Past Master, as District Deputy.



University Lodge has earned a happy reputation as a friendly Lodge and hopes to maintain that reputation in the future.

## **Canadian University Lodges**

### **University Lodge No. 91, Vancouver, British Columbia**

University Lodge No. 91 was so named because it was located in the area near the University of British Columbia. Its membership has now included a large number of University personnel.

The Lodge was instituted in September, 1919, and constituted in 1920. Its first Worshipful Master was W. Bro. John Warwick. Brother Warwick was originally a member of Ashlar Lodge, Nanaimo, B.C. Since that Lodge employed the "American Work", University Lodge adopted the same ritual.

The membership of University Lodge is about 250. It meets in University Lodge Hall, West 10th Avenue, Vancouver.

Once a year, University Lodge No. 91 exchanges visits with University Lodge No. 141 Seattle, Washington. This fraternal visitation began many years ago, when brethren of the two Lodges realized the fraternal benefits to be gained from such friendly relations between two lodges of the same name.

We are indebted to Bro. William K. Newton P.M. for this information.

### **The University Lodge, No. 84, Montreal, Quebec**

In the early years of this century interest in the formation of a University Lodge in the Montreal area revealed itself when a number of interested brethren organized a series of meetings to discuss the matter. At first, a Masonic Club was formed; officers were elected; by-laws and constitution were drawn up; and several meetings were held in the McGill University Union. After a number of special meetings, the Grand Master of the Quebec jurisdiction, M.W. Bro. J. Alex Cameron, was consulted. Finally, on December 20, 1910, it was resolved that a petition be presented to the Grand Lodge of Quebec for permission to establish The University Lodge, whose membership should be confined to graduates of any recognized University and undergraduates of McGill. A petition signed by fourteen teachers and graduates of McGill University was presented to Royal Albert Lodge No. 25, and endorsed. On January 17, 1911, the Grand Master issued his dispensation for the formation of The University Lodge, of which the following were to be the leading officers: W.M. - V. W. Bro. James C. Cameron M.D.; S.W. - Bro. J. J. Ross M.D.; J.W. - Bro. T. A. Starkey, M.D.

The petitioners first assembled in the Royal Albert Lodge Rooms in the old Masonic Temple on Dorchester Street on January 28, 1911, for the Institution of the Lodge and the induction of its officers. A gracious act occurred when W. Bro. W. J. White K.C., W.M. of Royal Albert Lodge, presented a handsome Bible to the new Lodge. It is interesting to note that all the original officers were either practising physicians or undergraduates in Medicine.

An Emergent Communication of the Lodge on March 29, 1912, was called for the purpose of consecration by the M.W. the Grand Master, and reception of the Charter from Grand Lodge. The Grand Master, the Reverend Frank Charters, D.C.L., then gave a brief address in which he referred with sympathy to the sudden death of V.W. Bro. Dr. James Chalmers Cameron, one of the founders and the first Master Designate of the Lodge.

The M.W. the Grand Master, on behalf of the members of the Lodge, presented a Lodge Jewel in Gold to M.W. Bro. J. Alex Cameron to commemorate his having granted the dispensation for the forming of the University Lodge during his term of office.

Thus began The University Lodge No. 84, G.R.Q., which has since contributed greatly to Masonry and has maintained a close association with University and community life. Three members have served with distinction in the office of Most Worshipful Grand Master. The Lodge, moreover, maintains a University Loan Fund, available to Masons, and to sons and daughters of Masons. This is administered in connection with McGill University.

An interesting feature of The University Lodge Jewel is the representation in its quadrants of the Coats of Arms of Oxford, Cambridge, Edinburgh and McGill Universities, indicative of the background of founding members.

### **University Lodge No. 110, Halifax, Nova Scotia**

University Lodge No. 110, Halifax, Nova Scotia, was instituted on December 3, 1948. The late Rev. Canon A. Stanley Walker, President and Vice-Chancellor of The University of King's College, was its first Master. He became Grand Chaplain in 1952. Charter members of the Lodge numbered twenty-six, the majority being university graduates and distinguished Masons.

At its very beginning the Lodge revealed its interest in education. One prime reason for its organization was the fact that many students in the area wished to become Masons but found it difficult to pay the initiation fees and annual dues. To meet this need, special rates were set for student members.

In organizing the Lodge it was decided to confine the membership to university students and graduates. After a few years, however, it was found that many student members left the city after graduation. Hence it became impossible to operate the Lodge effectively without a relaxation of the regulations to include other well-recommended candidates. The membership has remained relatively stable at about the present number of 112. Thus it has become a closely-knit Masonic fraternity.

University Lodge No. 110 includes teachers, business men, and professional people. Its interest in education has been maintained through the years. In 1963 it was felt that this should find expression in tangible form. Consequently, it was decided to award book prizes to high school students. In 1964 a special committee was set up to study the advisability of establishing a scholarship fund. As a result, a scholarship of \$200.00 has been awarded annually to a worthy student of Queen Elizabeth High School who plans to attend any of certain designated Maritime Universities.

of the 26 charter members in 1948, only 4 remain on the rolls. The year 1973 marked the twenty-fifth year of the Lodge's existence, and to celebrate the occasion the remaining charter members were specially honoured.

Of the living charter members, one has become Grand Master. M.W. Bro. Rev. Dr. Donald M. Sinclair, a former United Church Clergyman, was Master of University Lodge No. 110 in 1950; Grand Chaplain 1953-54; Deputy Grand Master 1957; and Grand Master of the Grand Lodge of Nova Scotia 1958.

R.W. Bro. Harold F. Sipprell, retired professor from Acadia University, is a past Deputy Grand Master of the Grand Lodge, and for the past fifteen years has been Grand Secretary.

R.W. Bro. Judge J. Elliott Hudson is a judge of the Family Court for Nova Scotia. He was Worshipful Master in 1952, and a Past Junior Grand Warden.

R.W. Bro. William C. Dunlop, Q.C., is a Past Junior Grand Warden.

It is interesting to note that, of 29 Past Masters and affiliated Past Masters, 16 are either past or present officers of Grand Lodge.

One highly distinguished member of the Lodge was the late M.W. Bro. Reginald V. Harris, K.C., M.A., D.C.L., who was well known in world-wide Masonry. He was a Charter Member of the Lodge and served as Grand Historian, Grand Master, and Grand Secretary of the Grand Lodge of Nova Scotia.

Through the years, members of University Lodge No. 110, have made a valuable contribution to Masonry, and it is confidently expected that this high standard of fraternal service will continue in the future.

### **Queen's Lodge, No. 578, Kingston, Ontario**

In 1920 a meeting of Masons among the staff and students of Queen's University, Kingston, Ontario, was held with the intention of forming a club or society of Masons. Thus the Queen's University Masonic Club was formed, and, at a second meeting, its Constitution was drafted.

At the seventh regular meeting of the Club, the Honorary President, Dr. W. T. Connell, addressed the meeting on the advisability of establishing a University Lodge. It was decided that such a Lodge should be formed and that its name should be "Queen's Lodge". The Ancient St. John's Lodge kindly offered the use of its furniture and regalia during the new Lodge's first year of operation.

At the eleventh regular meeting of the Club in April, 1921, it was resolved that the Queen's University Masonic Club should cease to function and its objects and duties should be assumed by the new Lodge.

The ceremony of institution for Queen's Lodge took place on April 23, 1921, with many brethren of the City and District Lodges in attendance. R.W. Bro. H. S.



Northmore, D.D.G.M. of the 14th Masonic District, occupied the Master's chair. The Worshipful Master elect was W. Bro. W. T. Connell. The Senior Warden was W. Bro. J. E. Laird, and the Junior Warden was W. Bro. L. J. Austin. R.W. Bro. A. Shaw of Cataraqui Lodge No. 92 directed the ceremony and proclaimed the Lodge duly instituted from the E.W. and S.

The first regular meeting of Queen's Lodge was held on Monday, May 16, 1921, mainly for the purpose of balloting on applications for affiliation and initiation.

A Special Communication of Grand Lodge was held on October 17, 1921, for the purpose of constituting and consecrating Queen's Lodge and installing the appointed officers. W. Bro. L. J. Austin presented the Lodge with three gavels made from the timbers of the famous British ship H.M.S. Challenger.

On February 20, 1922, the exemplification of the First Degree was carried out by teams representing the three University Faculties, as follows: Arts — W. Bro. P. G. C. Campbell; Medicine — W. Bro. L. J. Austin; Science — W. Bro. W. M. Moore.

In February, 1925, Queen's Lodge paid a fraternal visit to University Lodge No. 496, Toronto, and conferred the Second Degree. This visit was greatly enjoyed and duly returned in October of that year.

In 1929 a motion was passed that R.W. Bro. W. S. Herrington be made an honorary member.

In July, 1941, W. Bro. J. A. McRae became Grand Master, and in October of that year, he visited his Lodge. He was introduced by W. Bro. W. T. Connell, the first W.M. of Queen's Lodge, and R.W. Bro. P. G. C. Campbell. At the reception which followed, 22 Grand Lodge officers were present.

On December 11, 1946, Queen's Lodge celebrated its twenty-fifth anniversary with charter members being piped in to fill the chairs: W.M. — W. Bro. W. T. Connell; I.P.M. — R.W. Bro. P. G. C. Campbell; S.W. — W. Bro. S. W. Houston; J.W. — W. Bro. W. M. Moore.

The highlight of 1952 was the unveiling of a portrait of M.W. Bro. J. A. McRae, which was accepted by W. Bro. W. MacFarland on behalf of the Masonic Temple Trustees.

In 1953 the first W.M. of the Lodge, W. Bro. W. T. Connell, was presented with the Long Service Medal for serving Masonry as a Past Master for 50 years. On November 13, 1960, R.W. Bro. P. G. C. Campbell passed to the Grand Lodge Above at the age of 89 years. He was a Charter Member of Queen's Lodge and had also been W. M. of the Ancient St. John's Lodge. An outstanding event in the Masonic life of Queen's Lodge occurred in March, 1962, when the famed R.C.M.P. Degree team conferred the M.M. Degree on Bro. M. H. Clapson. Members of that team represented Lodges in most of Canada's provinces. The first W.M. of Queen's Lodge, W. Bro. W. T. Connell, was called to the Grand Lodge Above on April 9, 1964. He had been initiated into the Ancient St. John's Lodge No. 3 in 1896, and was number 1 on the Register of Queen's Lodge. At the time of his death he had been a Mason for 68 years.

In April, 1966, thirty brethren of Queen's Lodge paid a fraternal visit to University Lodge No. 496, Toronto, at which W. Bro. A. V. Corlett presented a set of three Bible Marker Ribbons.

The contributions of Queen's Lodge to Grand Lodge have been notable, as follows: One Grand Master — M.W. Bro. John A. McRae; three D.D. G.M.'s; One Assistant Grand Chaplain, and three Grand Stewards. Three Charter Members of the Lodge are still living — W. Bro. B. I. England, Bro. W. A. Dawson, and Bro. G. L. R. Warner.

### **University Lodge No. 496, Toronto, Ontario**

The first step taken towards the formation of a University Lodge in Toronto was in 1906, when a meeting of University Masons was held in the Engineering Building of the University of Toronto. Further meetings were held, and committees were appointed.

University Lodge No. 496 was instituted on June 23, 1910, when the Grand Master M.W. Bro. D. F. Macwatt summoned to the East M.W. Bro. John Morison Gibson to become its first Worshipful Master.

While University Lodge No. 496 was founded primarily to provide a Masonic home for Masons within the University, it has no restrictions as to its membership, and in fact a number of its members have had no University connections.

For the early years of its history we are largely indebted to one of its members, V.W. Bro. Roy S. Foley, P.G.S., who compiled *The History of University Lodge 1910-1960, A Half-Century of Masonry* on the occasion of its fiftieth anniversary.

Of the first Worshipful Master, Sir John M. Gibson, Brother Foley writes, "He came to this unsought-for office with great distinction and immense prestige". He had already served as Grand Master 1892-94, and had been appointed Lieutenant Governor of Ontario in 1906.

The Lodge's early years included four years of World War. On November 14, 1918, Bro. W. A. McConnell, O.C., the 10th Battalion, presented the Lodge with a gavel made from a splinter of an oak beam in the Cloth Hall of Ypres. The early candidates were drawn chiefly from the legal, medical, and engineering professions along with members of the University staff, undergraduates, teachers and others.

On November 14, 1919, the Lodge welcomed visitors from The University Lodge of Montreal No. 84. On February 11, 1925, the Lodge was visited by members of Queen's Lodge No. 578 of Kingston. In that year there was a record membership of 450. One of the outstanding members of University Lodge was William James Dunlop, who became its Worshipful Master in 1921. His Masonic career was marked by dedicated service and steady promotion. In 1922 he served as District Secretary; in 1928 D.D.G.M.; in 1937 Grand Master; and from 1944-1959 Grand Treasurer. Probably his greatest contribution to Masonry was a vigorous campaign to foster Masonic education. His later years were spent as Minister of Education for Ontario.

A special University Night was held in October, 1928, during the term of V.W. Bro. C. Higginbottom at which Dr. H. J. Cody, then President of the University of Toronto, delivered an eloquent address.

V.W. Bro. C. H. C. Wright was the first initiate of the Lodge to become its Worshipful Master in 1927.

Bulletin 496 first appeared in 1936 with V.W. Bro. Charles S. Gulston as editor.

Gifts to the Lodge from its brethren include an altar cloth from Bro. M. C. Hooper, an altar pillow from Bro. A. A. Kinghorn, a tracing-board designed by Bro. John Wells, and the Hammond Organ by members of the Lodge along with Melita and Harcourt Lodges.

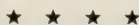
In 1956 pleasant fraternal visits to and from Queen City Lodge No. 358, F. and A.M., Buffalo, New York, began and have continued annually to the present day.

Social activities have included Ladies' Night, Father, Son, and Daughter Night, and the informal Quid Nunc luncheons begun in the mid-forties under the leadership of R.W. Bro. M. C. Hooper and W. Bro. R. O. Hurst. In the mid-sixties the enjoyable Cruise on the Dragon began with V.W. Bro. W. C. Cuttell as the genial skipper.

One of the happiest and most deserved honours to University Lodge came when R.W. Bro. M. C. Hooper, who has served for some years as Grand Treasurer with outstanding efficiency, was honoured with the rank of Honorary Past Grand Master at the 1973 Annual Communication of Grand Lodge, and received his official regalia in his own Lodge on November 14, 1973.

University Lodge No. 496 has had a notable history. The high calibre of its active membership is clearly attested by its contributions to Grand Lodge, which include two Grand Masters: M.W. Bro. John A. Rowland, 1925-27; and M.W. Bro. William James Dunlop, 1937-39. In addition, M.W. Bro. William Kirk Bailey served as Grand Master, 1971-73, M.W. Bro. Bailey became an Honorary Member of the Lodge in December, 1970. Other distinguished Honorary Members have been M.W. Bro. E. G. Dixon, P.G. Secretary, and V.W. Bro. J. L. Runnalls, P.G.S.

Many of the active members of University Lodge 496 have also served as Grand Lodge Officers through the years. Its membership has included a number of brethren who have given loyal service far beyond the normal call of duty.



## Conclusion

It is quite obvious that this paper does not deal with every University Lodge in Masonic history; however, it does contain a rather wide sampling of such Lodges within the English-speaking Masonic world. It is also evident that University Lodges differ widely as to their relationship or connection with any colleges or universities. Yet all appear to have recognized education as of great importance within Masonry and beyond its bounds.



It is highly desirable that all University Lodges should recognize their peculiar opportunities and responsibilities. Above all, they should instill in the minds and hearts of their members the desire to foster both mental and moral enlightenment. Not only should their candidates and active members learn to master and to understand the ceremonies in which they share, but they should also endeavour to make steady progress in their knowledge of the history and the basic principles of the great brotherhood to which they belong.

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(Cornerstone of Old East)

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(Formation of the Lodge, 1911)

University Lodge No. 110, Halifax, Nova Scotia.

(Installation of Officers)

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(The History of University Lodge, 1910-1960)

The material about University Lodge, Sheffield No. 3911, was kindly provided by Bro.

A. W. Swan, P.P.A.G.D.C., P.M.

Other useful sources of information were the written comments provided freely by the secretaries of the Lodges with whom we were permitted to correspond. These include:

Daniel E. Rase, Alfred, New York  
Glen G. Eaton, Minneapolis, Minnesota  
Lyman E. Rowe, Detroit, Michigan  
Raye A. Mulholland, Austin, Texas  
William W. Gibbs, Seattle, Washington  
C. Lorne McLellan, Halifax, Nova Scotia  
C. Ballard Cone, Clayton, Missouri

## APPENDIX

### List of University Lodges

#### I. Britain and Ireland

##### — Under the United Grand Lodge of England

Westminster and Keystone, No. 10, London  
Apollo University No. 357, Oxford  
Isaac Newton University No. 859, Cambridge  
Oxford and Cambridge University No. 118, London  
Alma Mater No. 1492, Cambridge  
St. Mary Magdalen No. 1523, London  
University of London, No. 2033, London  
Universities No. 2352, Durham  
University of Edinburgh No. 2974, London  
University of Durham, No. 3030, London  
Trinity College, Dublin No. 3153, London  
Caius No. 3355, London  
University Lodge, Sheffield, No. 3911, Sheffield  
Achilles University No. 4078, Newcastle-on-Tyne  
University Lodge of Liverpool No. 4294, Liverpool  
Imperial College No. 4536, London  
Lady Margaret No. 4729, London  
Bede College No. 4840, Durham  
Trinity No. 5179, London  
University Lodge, Cardiff No. 5461, Cardiff  
University of Birmingham No. 5628, Birmingham  
University of Manchester No. 5683, Manchester

##### — Under the Grand Lodge of Ireland

University No. 33, Dublin  
Trinity College No. 357, Dublin  
Queen's University of Belfast No. 533, Belfast

## 2. Overseas Lodges

University Lodge of Hong Kong, No. 3666  
Rangoon University, Rangoon, Burma, No. 4603  
Johannesburg University, Southern Africa, No. 7327

## 3. Australia

Tasmania	No. 82
West Australia	No. 154
Melbourne University	No. 171
University of Queensland	No. 443
University of Sydney	No. 544
University of New South Wales	No. 956

## 4. United States of America

California, Los Angeles	No. 394
Illinois, Chicago	No. 1077
Massachusetts	
— Boston University	
— Cambridge - The Harvard	
— Richard C. Maclaurin	
Michigan, Detroit	No. 482
Minnesota, Minneapolis	No. 316
Missouri, Clayton	No. 649
New York, Alfred	No. 944
North Carolina, Chapel Hill	No. 408
Ohio, Columbus	No. 631
Pennsylvania, Philadelphia	No. 610
Texas, Austin	No. 1190
Washington, Seattle	No. 141



No. 114

# **CANADIAN MASONIC RESEARCH ASSOCIATION**

**A HUNDRED YEARS OF  
FREEMASONRY IN MANITOBA**

by  
M.W. Bro. R. E. Emmett, P.G.M.

Presented at the Biennial Meeting of the Association, held in The  
Masonic Memorial Temple, Winnipeg, on February 14th, 1975.

March 1975

# “A HUNDRED YEARS OF FREEMASONRY IN MANITOBA”

This Association last met in Winnipeg in February of 1969 when Bro. D. M. Silverberg gave a paper on “The Schism of 1878 in the Grand Lodge of Manitoba”, which was printed and supplied to the members as Paper No. 96. Now here we are again, six years later, in 1975 in the Centennial Year of the Grand Lodge of Manitoba. I have, therefore, chosen for my subject this evening, “A Hundred Years of Freemasonry in Manitoba”.

Let us first look briefly at some Masonic activities in the area before the Grand Lodge was founded in 1875. In 1733 an experienced stone Mason, J. Robson, together with some other masons arrived at the mouth of the Churchill River to commence building Fort Prince of Wales for the Hudson's Bay Company. We do not know if any of them were members of “our Craft”, but, as operative masons who have left their marks on the stones of the Fort, they were certainly members of a “craft”.

In 1960 two great grandsons of John Palmer Bourke presented to Grand Lodge his Demit, dated December 3rd, 1818, from Wellington Persevering Lodge No. 20, Montreal. This is the oldest Masonic document in our possession, and gives us proof, that so far as we know now, he was the first Freemason to reside permanently in the Red River Settlement.

(A copy of this document was presented to the Canadian Masonic Research Association some few years ago.)

By 1864 two brethren were living in the Settlement — Charles Curtis and John Christian Schultz. Early in 1864 they sponsored five prominent local men for the three degrees into Northern Light Lodge at Pembina, North Dakota. These seven brethren on their return to the Settlement together with one more recent arrival petitioned the Grand Lodge of Minnesota to sponsor a lodge in the Red River Settlement. This request was granted by renewing the Dispensation to the military lodge at Pembina, only removing its place of meeting to the Red River Settlement. This was possible as the cavalry detachment stationed at Pembina was being moved away. The lodge was active for the first few years, but ceased to exist either in 1868 or 1869 owing to the troubles in the Settlement that culminated in the Riel affair.

(The original petition, dated April 27th, 1864, was presented to us in 1955 by the Grand Lodge of Minnesota.)

In 1870, three months after the Wolseley Expedition had arrived in the settlement to deal with the so-called Riel Provincial Government, nine Freemasons from among the troops applied to the Grand Lodge of Canada in the Province of Ontario for a Dispensation to form a lodge to be known as Winnipeg Lodge to meet at Fort Garry. The Dispensation was granted under date of November 21st, 1870. Before a Charter was granted the Lodge requested that its name be changed to Prince Rupert's Lodge, and in 1871 a Charter was issued

under this name and numbered 240 under the registry of the Grand Lodge of Canada. Lodge Manitoban was next to receive a Dispensation from the same source and in 1871 was given the Number 244. It subsequently changed its name to Lisgar, and has met in Selkirk for many years. Ancient Landmark, the third Lodge, came into existence the same way and was given the Number 288 in 1872.

In 1875 representatives of these three Lodges decided to accept the responsibility of forming the Grand Lodge of Manitoba. This task might well have proved beyond their capacity when one realizes that the combined membership did not exceed 210, and that the area covered, besides Manitoba, included the North-West Territories — afterwards known as Saskatchewan, Alberta and the Yukon. The inaugural meeting was held on May 12th, 1875, and at this meeting the three Lodges were renumbered, as follows: Prince Rupert's No. 1; Lisgar No. 2; and Ancient Landmark No. 3. A month after Grand Lodge was formed, Ancient Landmark No. 3 sponsored St. John's Lodge which became No. 4; these four Lodges are still in existence; still carry the same numbers, and have now all celebrated their Centennials.

It is sad to relate that in 1878, three years after the formation of this Grand Lodge, a serious Schism developed among the brethren which resulted in two Grand Lodges existing in Manitoba for a short period. The trouble developed over which ritual would be authorized — the Canadian work as practised in Ontario, or what we refer to as the American work often spoken of as the "York Rite". In 1879 M.W. Bro. Rev. Canon S. P. Matheson was elected Grand Master of the original Grand Lodge and at the same time was asked to endeavor to heal the breach between the two bodies. He earned the eternal gratitude of all the brethren by obtaining a complete reconciliation within four months; this was made possible by permitting use of two rituals in the jurisdiction, and allowing the Lodges the option of choice. At the present time thirteen lodges follow the American work and 97 prefer the Canadian ritual. (See Paper No. 96).

As might be expected over the hundred years of our existence Grand Lodge has been called upon to lay many corner stones, in fact a total of 89 — 54 in the first fifty years, and 35 since 1925. The variety of buildings consisted of churches, one statue, a bridge, civic buildings, masonic halls and Temples, hospitals and educational buildings.

The year 1881 found W. Bro. R. S. Patterson, Chaplain to the forces in the Wolseley Expedition, and first Master of Prince Rupert's Lodge, stationed on the Rock of Gibraltar with the British troops. Whilst there he persuaded our Grand Lodge to issue a Charter to a new lodge — Al Moghreb Al Aksa in Gibraltar, which ultimately was to be moved to some city in Morocco. This action was an encroachment on the rights of the three United Kingdom Grand Lodges and was opposed strenuously by them; eventually the Charter was forfeited. At this late date one wonders how we could have been carried away on such an adventure. Incidentally the name Al Moghreb Al Aksa in English means — the Far West.

This Grand Lodge follows the practice of electing Grand Masters for a one-year term; however, four of them were elected for more than one year, and we have had ninety-three different Grand Masters, six of whom subsequently became Grand Secretaries.

The Grand Lodge Benevolent Fund began in a very modest way in 1887, but by March of 1973 had risen to \$355,000.00. Over the years beneficiaries have



fluctuated yearly from eleven to seventy-three. To mark our Golden Jubilee Year in 1925 the Brethren contributed \$45,000.00 to the Fund.

Over the hundred years the lodges in Winnipeg, including Grand Lodge, have occupied a dozen different buildings. All of them, with the exception of our present Temple, were in the vicinity of Portage Avenue and Main Street. In 1883, the roof of the building they occupied as tenants collapsed with heavy damage to all our equipment, regalia and records. Then in 1894 the building occupied at the North West corner of Portage and Main was completely destroyed by fire; all the lodges and Grand Lodge lost everything including the Proceedings for that year which were about to be distributed.

This decided the brethren to erect a building of their own in 1895, and the Temple at the corner of Donald and Ellice was the result; it was in continuous use for 74 years — until we moved here in December of 1969 — into this new Masonic Memorial Temple, at 420 Corydon Avenue, Winnipeg.

In 1905 and 1908 the Grand Lodges of Alberta and Saskatchewan were formed, and in 1907 the two lodges in the Yukon decided to come under the Grand Lodge of British Columbia. This, of course, resulted in a substantial reduction in the number of lodges left in our Grand Lodge.

In 1914 the World was plunged into War, and the Rolls of Honour in the Lodges testify to the contribution in man-power made by our brethren.

Our Golden Jubilee was celebrated in 1925, and at that time the late M.W. Bro. William Douglas produced the first "History of Freemasonry in Manitoba" covering the years 1864 to 1924. He had a natural aptitude for historical research, and it is safe to say that if he had not recorded this early story many of the facts would have been lost to us forever.

A Service of Dedication was held in 1940 in the Winnipeg Auditorium with a capacity congregation in attendance.

In 1941 a donation of £ 1118 - 11 shillings — 4 pence was sent to the relief fund of the Lord Mayor of London; \$5,000 to the Minister of Finance and \$35,000 to the National War Effort Fund at Ottawa.

A Masonic Service of Thanksgiving for the end of the War in Europe was held on June 3rd, 1945. The first issue of *Masonry in Manitoba* appeared in this year.

In 1947 it was decided to raise funds from the brethren in order to send parcels to brethren in England and Scotland to assist in the shortages of food existing there. \$28,000 was donated and over 3,000 parcels were forwarded.

In 1950 flood conditions prevailed in Winnipeg and some surrounding areas. The Grand Lodge Communication had to be postponed from June to August, and our seventy-fifth anniversary had to be curtailed considerably in consequence. A contribution of \$10,000 was made to the Manitoba Flood Relief Fund.

The Centenary of the institution of the first Lodge to operate in the Red River Settlement — Northern Light U.D. — was celebrated at our Communication in 1964. Among the special events was a Service of Rededication held at the Auditorium when the sermon was preached by M.W. Bro. Thomas S. Roy D.D.; memorial services were also held in the cemeteries of St. John's Cathedral and Old Kildonan at the graves of some of the founders of the first Lodge in this area.

During this Communication the Grand Lodge of Minnesota presented us with an exact replica of the Charter that was prepared for the first Northern Light Lodge, but was never delivered before the Lodge went out of existence.

The luncheon address in 1967 was given by Bro. Donald Fleming. He chose for his subject, "Masonry in Canada's Centennial Year", whilst the historian's address was entitled, "Our Contribution to a Hundred Years of Confederation". Eight brethren were chosen to represent all the others who have contributed so much to the development of Canada and Manitoba. Let me just mention four of them: first, John Christian Schultz, first Master of the first Lodge to be formed in Manitoba; he was subsequently the leader of the Canadian Party at the time of the Riel Affair and was responsible for the despatch of the Wolseley Expedition; Second, Samuel Pritchard Matheson, son of one of the early Selkirk Settlers, and finally Primate of all Canada in the Anglican Church; third, Charles Napier Bell was Grand Master in 1895 — he laid the Corner Stone of our first Temple in 1895; for twenty-five years he was Secretary of Winnipeg Grain Exchange, and acted in the same capacity for the Royal Commission investigating "warehousing, transportation and handling of grain". He was a recognized authority in his field, and his work and research played an important part in the development of grain growing in the West; fourth, Andrew Browning Baird, an ordained Minister of the Presbyterian Church and a prominent educationalist at the old Manitoba College. However, one of his early achievements was when he was called to establish a mission in Edmonton. He reached Winnipeg late in 1882 and had to make his way there via the old Carlton Trail by horse and buckboard — some 900 miles—which took him six weeks to complete.

At our ninety-fifth Communication in 1970, which coincided with the Centennial of the Province of Manitoba, we officially opened the building we are now meeting in — our new Masonic Memorial Temple. This was done on the evening of June 2nd before about 600 Freemasons and their ladies.

Since the Province was formed in 1870 there have been sixteen Premiers, and you will be interested to know that out of that number twelve were Freemasons. These twelve brethren, with the exception of a short period in 1874, have consecutively led the various Provincial Governments for ninety-six years — a record that I doubt ever has been equalled anywhere; of the twelve only three survive; one of the survivors is R. Wor. Bro. D. L. Campbell, who is still active in Freemasonry—he has the record of serving in the local Legislature for forty-seven years, ten of which he was Premier.

The full story of "The Masonic Premiers of Manitoba" was distributed to our members in Pamphlet No. 98.

It has not been easy to compress the highlights of a hundred years into the time available, but if one has aroused the interest of even a few to pursue these and other happenings further they will find it a rewarding experience.

Cicero wrote many years ago that:

"History is:  
the witness of time  
the light of truth  
and the life of memory."

Bro. R. E. Emmett





No. 115

# CANADIAN MASONIC RESEARCH ASSOCIATION

REMINISCENCES IN RESEARCH

By  
Bro. John E. Taylor  
Ionic Lodge No. 25, C.R.C.

September 1975

# REMINISCENCES IN RESEARCH

During the years of my residence in Southern Ontario, I was in touch with almost all the Masonic research that was going on, and my travels ranged from Niagara-on-the-Lake to Cobourg and Port Hope, centres of Masonry before 1800 and up to 1850. Apart from subjects which I was personally able to initiate, I was very often asked to investigate and find out what a particular Masonic document or item was. As a result, a great many interesting incidents occurred which did not impress themselves on me at the time, but since have come to importance in my mind.

Now I am retired and live where Freemasonry is very inactive. Here I have no old minute books, warrants or other documents to examine, and the only hope of activity is an acquaintance with lawyers dealing with estates, who will tell me about masonic books and other items, which are usually of little value and are considered a nuisance by the surviving family.

These recollections decided me to put them on paper as separate incidents, but connected as being associated with the wider subject of Masonic research. From such a background I offer the following short sketches.

## The Ridout Mementos

One Sunday in December 1954, I was invited to the home of Brother E. C. Ridout — now dead — to look at the contents of a tin chest which had come down to him in his family. He had recently been made a member of the Order, and the then Grand Lodge Librarian, Brother A. E. MacGregor, invited a group of interested persons to see what was in the box.

Thomas Gibbs Ridout, his Great Grandfather, was, I understand, a reputable businessman and also a prominent Freemason, who in 1845 was appointed Deputy Provincial Grand Master of the Grand Lodge of Canada West (See C.M.R.A. Paper 25). The tin box had been his property, and it produced a veritable hoard of Masonic treasures, all one hundred years of age and more.

The first historic document was Ridout's Dispensation as Deputy Provincial Grand Master, signed by Sir Allan N. McNab, 1845, together with the apron of the office. There was also a Knight Templar apron and certificate, the latter being dated 1856, while the former shows a black skull and crossbones on the flap, with a K. T. Cross in the centre. Both these aprons are now in the Grand Lodge Library in Toronto.

There was a copy of an 1886 History of St. Andrew's Lodge No. 16, written by Andrew Bain, which is still in my possession. Another interesting document was a debenture from Sir Geoffrey de Aldemar Preceptory, Toronto, dated 1856, with all its coupons attached, and two K. T. circulars. His K. T. certificate of 1856 was also in the box.

There was a most interesting non-masonic item, a book, containing a number of letters to the Honourable Thomas Ridout, who was a charter member of St. Andrew's Lodge in 1822. This book had a letter from George Washington to Colonel Marshall — 1787, three letters of General Lee, dated in the same year, two from John Strachan, who became the First Bishop of Toronto in 1839, and one from General the Marquis de Lafayette.

T. G. Ridout's son, also a Thomas Ridout like his Grandfather, and also of his profession, a surveyor, was a charter member of Hope Lodge, Port Hope, and its first Master. He wrote out his ritual in the back of his surveyor's notebook, and Hope Lodge No. 114, Port Hope, now has it amongst its most treasured possessions. Thomas

Ridout Jr.'s Past Master's jewel, presented in 1861, is also owned by the Lodge.

There were also a number of historical papers without masonic significance, and some paper money dated 1759 to 1777. It was a most interesting and productive visit which brought to light many historical moments, masonic and civilian.

I was fortunate to know another member of this old family, Lawton Ridout, who was a Past Master of my Lodge, Ionic No. 25., Toronto, and after his death I was allowed to go to his home and make a coloured slide of the silver plate which was given to Thomas G. Ridout by St. Andrew's Lodge on the eve of a journey to England in 1845.

## **Early Warrants found in an Estate File**

Early in July 1955, Brother A. E. MacGregor, referred to previously, telephoned me at work to say that a chartered accountant with an office on Bay Street had been in touch with him about a parcel of masonic items which he had received in estate papers from an obscure place in Northern Ontario. Brother MacGregor was very seldom so far downtown in Toronto and he asked me to find out all about it. On enquiring the name of the accountant, I found that he was a brother and Past Master of my own Lodge. When I called him, he was very pleased to find that the parcel was to be taken out of his hands and to be examined; his secretary was instructed to turn over everything masonic to me.

This was the start of a curious and interesting round of events. The first document was the dispensation given to a number of named brethren to form a Lodge at the Village of Stirling, the lodge being now Stirling No. 69. This dispensation was signed by the Provincial Grand Master of Canada West, Brother Sir Allan MacNab, with the Provincial number 54. The rolls of the Grand Lodge of England shows it as No. 1001.

I was at Grand Lodge within a few weeks and made a point of meeting the Master of Stirling Lodge for that year, Brother C. E. West, and told him what I had in my possession. I sent him a copy. He was somewhat taken by surprise as no one in Stirling knew the actual date of the formation of the Lodge and they were preparing for a centenary a year later. The celebration was advanced and on October 2nd, 1956 I represented Brother MacGregor and presented the warrant to the Lodge before a gathering of two hundred and fifty brethren.

Very curiously, and from the same source, two more warrants came into my possession. The first, also belonging to Stirling Lodge, was dated September 10, 1857 and was issued by the Ancient Grand Lodge of Canada, probably being one of the few existing today. The other warrant was for Marmora Lodge No. 222 in Marmora, a small centre a few miles from Stirling. Both Lodges now have possession of these warrants.

The contents of the parcel included some early Books of Constitution, and an 1858 copy of the Proceedings of the Grand Lodge of Canada at its third annual Communication. This has been bound and is in my possession. A Knights Templar certificate from the State of New York was returned to the Encampment from whence it originated and a Grand Lodge apron for the office of Grand Steward of the Provincial Grand Lodge of Canada West, with crimson edging as described on p. 83 of the 1866 Constitution was found. This apron is now in the Grand Lodge Library. It is interesting to note that as late as 1929 the description of the apron for this office reads just the same.

## **The Old Altar at Niagara Lodge No. 2**

Niagara Lodge No. 2 is the oldest Lodge in Ontario and has always been located on the same historic spot, the Lodge room at one time being used for the meetings of the Parliament of Upper Canada (See C.M.R.A. No. 22).

The walls are adorned with several old warrants and there is also a museum which must have grown since my last visit fifteen years ago. One exhibit is outstanding. It is an altar about forty inches square with a faded blue top and the sides draped with red



cloth. A coloured slide of it is beside me as I write. What makes it of unusual interest are four horns which curve in, one at each corner, and no one seems to be able to say how the altar was acquired and what the horns signify.

It was in regular use at this Lodge for many years, until some Past Master, in a misguided moment, decided that the Lodge furniture should be more up to date and presented a new altar. The old one was relegated to an anteroom, but on the formation of a museum, opinions have changed about it, and the altar is now the show piece. A letter to the Secretary will gain the masonic visitor admission to the building to view the contents.

## **The 'Ancients' Past Master Jewel**

About twenty years ago a survey was being conducted in Oakville for some now forgotten purpose, and my wife, who was canvassing her area, called at the home of an old gentleman who invited her to come to tea.

She didn't go, but I telephoned him one Sunday and went down about the usual time for such meals, and was ushered into an old room with very high ceilings and brown velvet curtains on the windows. Pinned to one of these was what looked like an old masonic Past Master's jewel, and I asked permission to take down details and find out about it.

Considerable correspondence followed with the Grand Lodge Museum in London, England, and what had looked first to me to be a Grand Master's jewel turned out to be a jewel given to a Past Master of an 'Ancients' Lodge and I was able to find out something about the former owner.

Brother Noah Freer had been a member of St. John's Lodge No. 211 (A), Halifax, early in the 1800's, the Lodge having been formed May 11, 1780. It is now numbered 2 on the Grand Register of Nova Scotia. Brother Freer was a soldier and at the time of his residence in Halifax was Deputy-Quarter Master General of the Forces stationed there. He was Master in 1807 and his name and date are inscribed on the back.

His descendant was an interesting old gentleman, a retired banker, and I used to make fairly regular visits to see him even after he had given up the big house where he had been living and went into a Home for Old People. Amongst the few things which he took with him was the jewel, and you can imagine my delight when one Sunday just after my arrival he told me I could take the jewel away with me.

M. W. Brother R. V. Harris of Halifax was very much the moving spirit of the Canadian Masonic Research Association, which was formed in 1949. Late in 1951 a meeting was held in the Scottish Rite Cathedral at Hamilton, at which time I was able to present the jewel to Brother Harris. In a subsequent letter he told me that he would take an early opportunity to present the jewel to St. John's Lodge, which in fact he did. But, with his other hand, he took it back and the jewel now reposes in the Grand Lodge Museum in Halifax.

## **The Grand Master's Aprons**

I arrived to attend a regular meeting of my Lodge many years ago, and was greeted by our old Tyler — now dead — who came to me carrying a large cardboard box, asking "Who was Fred Harcourt?"

To say that I was surprised is expressing it mildly, as Brother Fred Harcourt was one of the most prominent Masons of his day, having been a Grand Master of the Ontario Grand Lodge, a First Grand Principal of Grand Chapter and active in the Scottish Rite and other Masonic bodies.

He was also an outstanding member of the legal profession, and had been the Official Trustee for the Province of Ontario. The cause of my surprise was that he had been a member of Ionic Lodge, and I thought that most members knew of him.

What concerned our good Tyler was that he had found this box containing the aprons and did not know what to do with them. As this was about 1950 and Brother Harcourt had died at least twenty years previously, it is rather a mystery where they had been all this time, especially as his son had followed in his footsteps and had been Master in the same Lodge. It is certain, however, that no member of the family had been interested in them.

As I recollect, the box contained three aprons, one which Brother Harcourt wore when he was a District Deputy Grand Master; his Past Grand Master's apron, cuffs and collar; and his Past First Principal's apron, collar and sash of the Royal Arch. I took them home that night and in due course disposed of them. Grand Chapter accepted the regalia for the Grand Principal, and the Grand Master's apron was put in the Grand Lodge library for use in the event that a visitor of that rank should arrive without proper masonic clothing.

## **Our Early Ritual**

There are very few evidences of what the Masonic ritual was like over a hundred years ago, but the Ridout find, briefly referred to earlier in this paper, was one such item.

Brother Thomas Ridout, who wrote it out in the back of a surveyor's notebook, was a grandson of the charter member of the same name in St. Andrew's Lodge, Toronto, and was initiated into that Lodge December 21, 1853. He resigned when the new Lodge was formed at Port Hope and was its first Master.

The complete work was written out on the back pages, showing the proper gaps as do copies of the Work today. There were differences from our current ritual, and in an attempt to find something about it, I wrote to Brother Milborne at Knowlton, Quebec, enclosed a copy and asked his opinion. He replied that it is similar to that in use in the Grand Lodge of Quebec now. It differs from our present Ontario Work.

## **The Benedict Arnold Jewel**

There is a story to be researched about a Masonic jewel which in 1959 reposed in a Bank safety deposit box in Hamilton; it is reputed to have once belonged to Benedict Arnold, the American General in the Continental Army, who became disgruntled with his Revolutionary associates and who defected to England in 1780. For this action his name bears the stigma of traitor in American history. He was an affiliated member of Hiram Lodge No. 1, New Haven, which expunged his name from its roll as "a traitor".

The unsubstantiated story of the jewel is that a Brother Dunlop was involved in aiding the General as he fled to the British ship which sheltered him. When Arnold, after service in the British Army and his unhappy experience in the Maritimes, ultimately established himself in England, the story has it that he sent a Masonic jewel to Dunlop. Mrs. Dunlop was a Bates, and the Dunlops and Bates families moved to Canada as United Empire Loyalists. It is known that the Bates settled in Flamborough W., in Ontario and that an Augustus Bates visited Union Lodge there in 1810. Nothing more is known of the Dunlops or of his Masonic connection.

In any event, while I do not recollect how the knowledge of this jewel came to me, I visited Mr. W. A. Bates, at Freelon, near the City of Hamilton, in 1959, and he withdrew the jewel from the Bank for examination by me. It was not in good condition, and should have been repaired by some reputable jeweller, as many of the stones were either lost or out of place. Unhappily my effort to take flash photos failed.

Here is an opportunity for someone who is research minded to retrace my steps and try to find out where the jewel is now located, completing the story with a good picture.

## The Lost Apron

One of my most curious finds was during the period soon after I had joined the Order in 1934, and it came from my enquiries about Masonic relics belonging to Lodges which were close to one hundred years old. One such Lodge was King Solomon's No. 22, Toronto, a Lodge with an Irish background dating to 1847.

The then secretary, Brother R. Woodley, P.M., told me that he had some old masonic regalia at home, on which the emblems were worked in sequins, and also something about the story of how it was found. At that time, and for many years after, I used a camera to record such finds, and I subsequently visited the brother's home where he showed me the regalia.

It consisted of a silk apron with a Square and Compass in the second degree, and a temple within, and three steps leading to it. There was also a Tyler's collar with the Square and Compass also in the second degree, a sprig of acacia with the capital letters 'M' and 'B' at the top and some indistinct working tools at the base. I also photographed an 'Ancients' jewel and another jewel hanging on a white ribbon, with a sheet of Lodge letterhead as background. This latter jewel was similar to that of a Pursuivant. Everything on the apron was worked in sequins as were the emblems on the collar.

The story told about it was that it had been found on the body of a dead Austrian officer killed at the Battle of Waterloo. Twenty years passed, and I happened on the negative — which I still have — and made enquiries of the Secretary if they still had this regalia. Rather to my surprise, I was told that they knew nothing about it, and it then transpired that Brother Woodley, who was now dead — he was old when I met him in the thirties — had always kept it at his home. As he lived alone, it can only be assumed that it was thrown out with the rest of his masonic regalia. What a marvelous museum piece it would have made!

## The Silver Trowel

Chapter 66 of John Ross Robertson's *History of Freemasonry in Canada*, Volume 2, gives an account of a Special Communication of the Provincial Grand Lodge of Canada West, held at St. Catharines, October 30th, 1848, when there was an impressive ceremony for the laying of the corner stone of a Town Hall. The ceremony was presided over by the Provincial Grand Master, Sir Allan MacNab.

The account goes into some detail, with the usual depository of a bottle containing coins, papers, etc. being placed in the cavity by the Grand Treasurer. The Provincial Grand Secretary, Brother Francis Richardson, placed the inscription plate on it and cement was placed on the lower stone with a special silver trowel, which was presented to the Provincial Grand Master. The President of the Board of Police, in presenting it, read the following inscription:-

*PRESENTED TO*  
*SIR A. N. MacNAB, M.P.P.*  
*Provincial Grand Master*  
*of the*  
*Free and Accepted Masons for Canada West.*  
*by the*  
*President and Members of the*  
*Board of Police on the occasion of*  
*laying the cornerstone of a*  
*Town Hall and Market House at*  
*St. Catharines on the 30th October 1848.*



More than a century passed, and certainly no one ever had a thought about this trowel or what had happened to it. Turn up, however, it did. It was found in an antique department of one of the largest department stores in Perth, Western Australia, some brother finding it and giving it to the Grand Secretary of that Grand jurisdiction in the late 1950's.

Brother E. G. Dixon, the then Grand Secretary of my Grand Lodge, received it in due course, and in March 1960 the Deputy Grand Master, Brother R. W. Treleven, returned it in the Council Chambers, City Hall, St. Catharines — a very new building — as the old one was now in use as a Court House by the County of Lincoln. The recipient was most properly the Mayor of the City, and also happily a member of the Order, Worshipful Brother W. R. Bald, by whom it was accepted in the presence of members of Council, representatives of the Historical Societies and members of the Craft.

Another priceless Masonic treasure had been returned to its proper home. How many others are there to be traced and so restored?

## **In Private Ownership**

There have been, of course, a few to be found in private homes. A neighbour of mine whose roots were in Scotland, had a Grandfather's clock with masonic emblems on its face.

Again I took a coloured photo and then wrote to the Town Clerk of the Scottish Burgh where the clock had been made, giving the name of the maker which was recorded inside the door of the case. I was surprised to find that although there had been five clock makers by the name of Dobbie who had lived from 1829 to 1850, not one of them came from Airdrie.

A lawyer friend of mine has a cheese dish with emblems on it, and in another private home is a silver testimonial presented to Brother T. G. Ridout in 1845, an occasion to which previous reference has been made.

There is yet another historic item. It is a Master's Chair in the Chisholm Avenue in Toronto, and it was made from oak beams of the "Goose and Gridiron" Ale House, where the first Grand Lodge met in 1717. Brother J. R. Robertson, P.G.M., had two of the oaken beams given to him when this old inn was demolished in 1897, and he had had the chair made, with a suitable inscription under the seat. The chair was used on the occasion of the one hundredth anniversary of the Grand Lodge of Canada in the Province of Ontario in 1955.

## **Unexplored Channels**

These sources cover Lodge documents which I have been able to examine only briefly, or just to find out that they exist.

Some industrious brother in Cobourg many years ago took a number of scrap books and covered the pages with Lodge summons, correspondence, old insurance policies and a number of other interesting items all in proper date round the year 1855 and on. I had these books home but was only able to do an indexing job. Someone should use my list to write a coherent story of the Lodge which dates from 1819.

Ancient St. John's No. 2 at Kingston has an even more tantalizing collection, which I have been able to sample only for the space of a few minutes in 1972.

Their old minute books and other documents are stored in a vault. The Lodge was formed in 1794, although there had been a military Lodge in 1781. So far none has ever catalogued the contents of this vault. Copies of the minute books are in the Grand Lodge Library in Toronto.

## Conclusion

The preceding events will indicate some of what may be found by the mason interested in research, and who is keen enough to follow every lead, e.g., I once purchased a 1785 copy of "Hutchison's Spirit of Masonry" from a secondhand book dealer in London.) The field is wide, almost unlimited, and, once it becomes known that you are looking for such finds, people tell you about them when you least expect it.

I hope that I have been able to inspire someone into research, even when the pickings appear slim. Moreover a daily advancement in Masonic knowledge is made with each contact.

No. 116

# **CANADIAN MASONIC RESEARCH ASSOCIATION**

**MASONIC PUBLICATIONS IN CANADA**

## **PART I**

**MASONIC JOURNALISM IN CANADA**

**Greg Robinson**

**Orient Lodge, No. 339, G.R.C.**

## **PART II**

**MASONIC HISTORIES OF CANADA**

**J. Lawrence Runnalls**

**Past President, C.M.R.A.**

**May 1976**



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Editor of the Grand Lodge Bulletin 1964-1975

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# MASONIC PUBLICATIONS IN CANADA

## FOREWORD

M.W. Bro. Reginald V. Harris, one of the founders of the Canadian Masonic Research Association, collected a most impressive Masonic library during his long Masonic career. Unable to find the time himself, he was always urging someone to write a research paper on Masonic journalism and related subjects. As this was no easy task, none seemed prepared to take on the assignment. The authors of this paper are now attempting to bridge this gap and we trust that we are able to cover the field adequately. No doubt, however, we have missed some periodical or history or have not dealt with some in as much detail as we or you would wish.

This paper is composed of two parts. The first deals with the various Masonic periodicals published in Canada over the years. The second describes the various Masonic histories. Added to this will be found a summary of the bulletins published periodically by the several Grand Lodges. Finally, there is a survey of the papers published by the Canadian Masonic Research Association over the years, listing them according to the geographical area which they cover or the special subject covered.

If a reader is able to add to what is presented here, such information would be greatly appreciated.

March 1976

Greg Robinson  
J. Lawrence Runnalls

## PART I

# MASONIC JOURNALISM IN CANADA

Greg Robinson

1. The Craftsman and British American Masonic Record
2. The Craftsman and Canadian Masonic Record
3. The Canadian Craftsman and Masonic Record
4. The Gavel and Freemasons' Journal
5. The Canadian Masonic News
6. Masonic News
7. The Masonic Sun
8. The Square
9. The Masonic Quarterly
10. The Masonic Quarterly of British Columbia
11. The Masonic Monthly of British Columbia
12. Masonic Light
13. The Freemason
14. The Freemasons' Monthly Monitor and Acadian Craftsman
15. The Canadian Freemason
16. The Masonic Mirror
17. The Masonic Mirror and Pythian Herald
18. The Canadian Masonic Pioneer
19. The Masonic Square
20. The Masonic Ashlar
21. The Ontario Freemason



# MASONIC JOURNALISM IN CANADA

## 1-3 THE CANADIAN CRAFTSMAN AND MASONIC RECORD

The first edition of *The Craftsman and British American Masonic Record* (1) was published in October of 1866. Originally based in Hamilton, the first publishers were Bros. T. White and R. White. The masthead bore the inscription, "The Queen and the Craft". The name of the monthly journal was changed to *The Craftsman and Canadian Masonic Record* (2) beginning with the edition for October of 1869 and to *The Canadian Craftsman and Masonic Record* (3) beginning with the edition for June of 1877.

The first edition noted that "some few months ago, the publishers issued a prospectus announcing their intention, should sufficient encouragement be afforded, to publish a monthly Masonic paper". "The responses which have been received to the prospectus have been such as to convince us that we did not overestimate the want that was felt for a paper devoted to the discussion of Masonry and the readiness of the brotherhood to sustain it". "It will be our constant aim in the editorial management of the *Craftsman* to avoid unprofitable disputes and controversies, to promote among the Craft a true Masonic spirit, and induce the practice of those benign precepts of Masonry which are inculcated in its sublime ritual".

The content of the *Craftsman* at this time consisted primarily of serialized fiction articles, biographies, obituaries, poems, and transcripts of speeches, with some researched articles. News from individual Canadian Lodges was covered, as were general current events and Masonic news from America and other points abroad. There was a question and answer column under the heading of "Masonic Jurisprudence". The edition for November of 1866 noted that "owing to the applications received for the insertion of advertisements in the *Craftsman* and our determination not to permit them to enroach upon the space allotted for reading matter, we print this month a cover, thus adding four pages to the paper. The *Craftsman* affords an excellent medium for certain classes of advertisements and we shall gladly insert them at our published rates, but our Masonic readers may rely upon our not allowing them to interfere with the pages which are devoted specially to Masonic literature and news".

The edition for July of 1867 commended the attention of its readers to a transcript of an address dealing with Confederation made by the Grand Master, who had noted that "the Dominion of Canada now takes her position among the powers of the earth. This binding together of the scattered fragments of an empire by closer union not only doubles our material strength, but our moral influence also, and must exercise a powerful effect in knitting still more closely the ties of reverence and affection which binds us to our beloved motherland".

In the edition for September of 1869, in an editorial review of its then brief history, the *Craftsman* stated that "there are very few Masonic journals in the world today having a larger circulation, and we venture to hope none exercising a better influence within the jurisdiction in which they are read". However, the *Craftsman* did not escape the problem of subscription renewals that plagues every periodical. The edition for July of 1869 noted that "during last year, we struck off a number of subscribers who failed to fulfill their obligations, but they were more than replaced by brethren possessing a keener knowledge of honesty. We still have quite a number who are in arrears".

The *Craftsman* was moved from Hamilton to Port Hope, Ontario, beginning with the edition for June of 1877 when R.W. Bro. J. B. Trayes assumed control. When his interest in the *Craftsman* was purchased by the Canadian Craftsman Publishing Company Limited, the journal was moved to Toronto beginning with the edition for July of 1888. By June of 1906, the Editor was Dr. D. Albert Rose, M.D. The edition for that

month noted that "occasionally, we meet a brother who is not in favour of Masonic literature, especially Masonic publications". "One reason, perhaps, why some Masons do not read more about Masonry and study deeper into its philosophy is because their early training in the Craft has not inspired it. They may have entered the Fraternity through a degree mill and in a Lodge where the sole object was to add members to the roster". The last known edition to date of the *Craftsman* was published in June of 1908.

#### 4 THE GAVEL AND FREEMASONS' JOURNAL

*The Gavel and Freemasons' Journal* (4) was established in 1870 and published monthly in Orillia, Ontario by the Canadian Masonic Publishing Company with Bro. Robert Ramsay and Bro. Thomas Parsons serving as Editor and Associate Editor respectively.

The edition for January of 1871 noted that "the publication of this periodical has proved a far greater success than ever was anticipated". "Whilst by devoting, as we shall do, several pages every month to a careful compilation of the leading events of Masonic interest throughout the world, it is anticipated that its circulation will rapidly extend in the United States". "Our circulation is now over two thousand".

Bro. Parsons was dropped from the masthead beginning with the edition for June of 1871. The last known edition to date of the *Gavel* was published in September of 1871.

#### 5 THE CANADIAN MASONIC NEWS

*The Canadian Masonic News* (5) was published monthly in Montreal and edited by Rev. E. M. Myers. The first edition, published in April of 1875, stated that "it is with mingled feelings of satisfaction, hope, and diffidence that we present our first number to our readers. Satisfaction, that in the face of many obstacles and difficulties which have been presented to us, and in spite of some prejudice which has existed in the minds of some of our brethren consequent upon the non-fulfillment of promises made by others in similar attempts, that we have succeeded beyond a doubt".

"Hope, that our efforts to establish a good, reliable, and instructive magazine will be appreciated and encouraged by our brethren, and that they will second our endeavours not only by their subscriptions, which of course is important, but also by their interest in Masonic matters".

"Diffidence, because this being our maiden attempt at journalism, we shall be open to much criticism from our older and more experienced brethren, as well as other members of the Craft, but we shall give them no opportunity for finding fault if we can help it".

"Our subjects will be original articles and extracts from the best and ablest writers, reports of Lodges, correspondence invited from the Craft in general, replies and information on all questions appertaining to the Order, and such other matter as shall make it useful and interesting. Particular attention will be devoted to matters of jurisprudence". The last known edition to date of the original version of *The Canadian Masonic News* was published in February of 1876.

Rev. E. M. Myers was a native of London, England. He was initiated in June of 1852 and was passed and raised in July and August respectively of the same year in Joppa Lodge, No. 188. He then left for Australia and remained there until 1864, all the while active in the Craft. He filled the chairs of Warden and Master successively, as well as Third Principal in the Royal Arch. He was one of the first officers of the Provincial Grand Lodge of Scotland established in Melbourne, Victoria, holding office until he left for Canada. He was an earnest and consistent advocate for the settlement of the difficulties between the Grand Lodge of Canada and the Grand Lodge of Quebec.

*The Canadian Masonic News* was revived in July of 1923 with D. A. Lane and Gordon H. Stewart serving as Editor and Managing Editor respectively. The journal was published in Toronto on a monthly basis.

The first edition stated that "so great has been the growth of Masonry in Canada in recent years and so difficult has it become for members of the Craft to keep in touch with events throughout the country, that we feel that in presenting this publication to our readers, we are supplying a long felt want.

"It is the policy of the management, above all, to make this magazine a news medium, to keep it an up-to-date record of Canadian Masonry instead of dealing exclusively with magazine features. Unbiased reports rather than editorial comment on Masonic events are what we propose to publish".

"To advertisers, *The Canadian Masonic News* offers an unparalleled medium for reaching the better class of readers. It will reach a class with an average buying power equal to that of any group of subscribers of any publication in the Dominion. A very large proportion of these will be men who conduct their own businesses, who are therefore more valuable to the advertiser than readers of publications sold to the general public". The last known edition to date of *The Canadian Masonic News* was published in November of 1925, with Frank W. Fox serving as Managing Editor at that time.

## 6 MASONIC NEWS

The first edition of *Masonic News* (6) was published on July 10th, 1886. Based in Montreal, it originally appeared on a semi-monthly basis. The first Editor of the journal, which billed itself as "Devoted to the Interests of Masonry", was W. Bro. C. H. Sorley. The first edition noted that *The Freemason* of Toronto, in reporting on the birth of its new counterpart, had stated that "we understand that some bloated capitalist wishes to reduce his fortune by publishing a Masonic paper in Montreal. He has our sympathy. There are only some two or three thousand Masons in all Quebec, and as only a small percentage will subscribe, it is evident the new venture will have a big job on hand to exist".

The edition for October 25th, 1886 noted that "the Masonic press cannot rely upon the means of gain and sustenance that the popular press does. The importance of the Masonic press can scarcely be overestimated. It occupies a higher and more tranquil sphere of journalism than that of the secular press". "Unobtrusive in its utterances when compared with the clamorous voices of the political newspapers, its tones, nevertheless, fall upon calmer hearts and sink deeper into the convictions and life of society. As a medium for communication of moral and Masonic intelligence . . . the Masonic journal wields an influence which cannot well be dispensed with and one that no other moral force can well supply. The duty of the Mason is therefore plain. He has a duty to perform in extending the circulation and in widening the influence of the Masonic press". "The Fraternity should awaken to the importance of a more general and dedicated effort on behalf of the Masonic newspaper".

Serialized fiction articles were a regular feature at that time. Considerable space was devoted to the coverage of individual Lodge news at home and abroad. Poems appear to have been popular and there was a humour column under the name of "Facetiae". Correspondence from readers was often lengthy. Commercial advertising, primarily Montreal-based, was abundant even in the first edition. The last known edition to date of the original *Masonic News* was published on June 10th, 1887.

*Masonic News* was revived in 1924, with the first edition published in September of that year. R. C. Hannan served as Editor and Manager. By this time, *Masonic News*,



still based in Montreal, had evolved from its original newspaper format to that of a modern, full-sized magazine. Publication was on a monthly basis. National advertising began to make a modest appearance. In addition to short stories and coverage of individual Lodge activities, articles of research moved to the foreground. A directory of Montreal area Lodges was included. The humour column was still there, only under the new name of "Told on the Square". A feature entitled "The Question Box" provided questions and answers on Masonic topics.

The edition for September of 1924, reflecting on the need for a local medium which would publish Masonic news, stated that "the primary object of the magazine will be to present such news not only in an interesting way, but in a form commensurate with the noble and dignified standards of the Order". "It will be the aim of the present management and editorial department to take a large view of things and to keep separate from anything that would resemble partisanship or class prejudice".

In an article entitled "Freemasonry and the Fascisti" published in the edition for October of 1924, it was reported that "cable dispatches stating that the police of Milan are guarding the principle Masonic Lodges serve to call attention to the considerable divergence between continental Freemasonry and the Craft as it is practised in the Anglo-Saxon world. The Milan police are acting under the instructions given by Premier Mussolini in the endeavor to preserve order during a period of excitement arising out of a recent assassination of a Fascist deputy, and the Fascisti suspect the Italian Masons as a body of being unduly sympathetic toward the opposition to the Government. Present-day Masonry in Great Britain is scrupulously non-partisan and non-sectarian, and this is true also of the Order in the British Dominions and Colonies and in the United States, all of which derive their traditions and principles from the existing or former Grand Lodges in the British Isles. It has been and is otherwise on the continent". "It is in consequence of this condition that Masonry in the English-speaking countries has disassociated itself entirely from the Grand Orient, the governing body of French Masonry, and is very guarded in its relations with other Masonic jurisdictions in Europe, which from time to time have lent themselves to the purposes of revolutionary agitation".

The edition for March of 1932 noted that "the Masonic press, under the management of control of skillful masters, is doing a great work in placing our ancient Fraternity in its true light before the world". "The periodic press furnishes more information and keeps the Craft better posted as to the wonderful progress of the times than any other means within our reach. Let brethren think of these things and duly appreciate and support the Masonic press".

In a prophetic article entitled "Hitler and Freemasonry in Germany" published in the edition for June of 1933, it was noted that "all of the world is watching Germany and Hitler and his Nazis. Anything may happen and something of great importance to world conditions most assuredly will take place". "Hitler and the Nazis have banned all Masonic Grand Lodges and in their place have organized a new institution to be known as the National Christian Order of Friedrich the Great". The edition for October of 1933 further noted that "the repercussion of Germany's pagan revolt against civilization in the sphere of practical politics and world peace is already very clear".

*Masonic News* was purchased from the estate of R. C. Hannan in 1956 by Kenneth E. Lyall, a veteran newspaperman. When the journal moved its base of operations from Montreal to Toronto in 1964, the format was changed back into that of a newspaper. Under Lyall's direction, the editorial policy of the *Masonic News* became more forceful, supporting such causes as the posting of Lodge signs along the roadside at the entrances to rural towns and villages which would advise the travelling Mason of local meetings. Increasing costs forced the journal to fold in 1968.

## 7 THE MASONIC SUN

*The Masonic Sun* (7) was first published in Toronto by the Masonic Publishing Company, with J. E. Hansford serving as the original Editor and Manager. The semi-monthly publication billed itself as "a journal devoted to the promotion of the interests of Freemasonry throughout the Dominion of Canada".

The first edition was published on August 2nd, 1897 and stated that "matters of religious controversy and party politics will not find an entrance into these columns, being as inappropriate here as in a Lodge".

In the edition for August 16th, 1897, *The Masonic Sun* took time to reflect on its recent founding, stating that "leaving others to judge the merits of our paper from a literary standpoint it must be conceded that from an artistic and typographical point of view, it is unexcelled by any other Canadian society journal".

V.W. Bro. Albert Maccoomb, a Past Master of St. Andrew's Lodge, No. 16, G.R.C., held the position of Manager of *The Masonic Sun* when the edition for December of 1936 stated that "receipts from subscriptions and from advertising have not been nearly sufficient to meet the cost of publication". "With great reluctance and with much regret, the Publisher announces that this is the last issue".

*The Masonic Sun* was revived in May of 1937 with R.W. Bro. Bruce M. Pearce, author of *First Grand Master*, serving as Editor and Publisher. The edition for that month, which had a press run of five thousand copies, noted that "the present Publisher acquired the assets of the *Sun* from its former owner, the Masonic Sun Publishing Company, last month". "Former *Sun* readers will recall that this magazine was discontinued last December when its Editor and Publisher, V.W. Bro. A. Maccoomb, decided that he could no longer bear the responsibility of its publication. He has rendered notable service to Masonic journalism in Canada, as he had been actively connected with the *Sun* since its inception".

"It is hoped to maintain the same high Masonic and journalistic ideals and standards as actuated the former Publisher in his long service to the Craft". "Our aim will be to provide a magazine that will command the interest and attention of every Mason in Canada, one that will combine crisply-written Craft news with a wide variety of features pertaining to Masonry in general and to this Dominion in particular. In keeping with the modern trend, the magazine will be liberally illustrated".

M.W. Bro. A. J. Anderson, Grand Master of the Grand Lodge of Canada (in Ontario), noted in a printed message in the same edition that "a Masonic journal has, of course, a very valuable purpose to perform as a medium of Masonic news, and of publishing for the benefit of the brethren the best thought to which expression has been given in public addresses, lectures, or written communications by brethren of the Order. A Masonic journal has it within its power to break down feelings of hostility entertained in some quarters of our population outside of Masonry".

However, the edition for August-September of 1939 was to state that "with this issue, *The Masonic Sun* terminates its career, for the time being at least. This is actually the second demise for the *Sun*, because it was suspended for a few months following its discontinuance by its former owners".

"During the past two and one-half years, we have sought to present to the Masons of this jurisdiction a magazine that would be both readable and informative, one that would stimulate new interest in Freemasonry and that would bind the Masons of this province more closely together. If we have succeeded in some measure in accomplishing this aim, we are amply repaid for the labour expended".

"Unfortunately, economic conditions have been such as to preclude the possibility of securing sufficient advertising revenue to carry a magazine of this kind. Nor has the volume of subscriptions proved too encouraging. Overhead expenses, necessarily



incurred in an effort to establish the magazine on a sound basis, have more than offset revenue. Under these circumstances, we could not indefinitely continue to publish a magazine of the quality which the *Sun* has endeavoured to maintain".

At that time, *The Masonic Sun* was published in Simcoe, Ontario and was billed as "A Magazine for Canadian Masons". When the journal was again revived in 1947, it was then billed as "Canada's Leading Fraternal Magazine" which was published monthly in Toronto "in the interests of Freemasonry in the Dominion of Canada". F. Clifford Burns served as the new Editor and Publisher.

The edition for April of 1947 noted that "owing to the many difficulties confronting publishers today, and especially when the magazine has been suspended for the war years, it is impossible sometimes to meet the deadlines. There is a shortage of paper, overworked printing establishments, and many other minor problems to worry the smaller publishers". The last known edition to date of *The Masonic Sun* was published in December of 1948.

## 8 THE SQUARE

The first edition of *The Square*, (8) a monthly journal, was published in October of 1921. Based in Vancouver, R. J. Templeton and S. A. Mallett served as Editor and Manager respectively. However, this partnership was soon dissolved. The edition for March of 1922 announced that on February 27th of that year, Mallett had transferred his interest in *The Square* to Templeton, who remained the sole owner and publisher.

*The Square* originally billed itself as "British Columbia's Masonic Magazine". This changed to "A Magazine For Masons" beginning with the edition for September of 1922 and to "Western Canada's Masonic Magazine" beginning with the edition for October of 1924. As *The Square* progressed and matured, regular features were added. "Questions and Answers" began in December of 1921, "Our Library Table", a review of Masonic literature, began in October of 1922, and "The Craft Abroad", a chronicle of overseas Masonic news, began in May of 1923. *The Square* also provided for the sale of Masonic literature.

Commercial advertising was so heavy, even in the early editions, that a directory was necessary. Advertising was primarily placed by local Vancouver business firms, although there was some national and American advertising as well. One Vancouver restaurant advised readers of its readiness to supply square meals. The volume of commercial advertising remained constant throughout the life of *The Square*.

One regular advertiser was the Masonic Employment Bureau, which had been organized as a result of the activities of a special committee drawn from those Lodges contributing to the Vancouver Masonic Board of Relief. The Bureau came into being at the beginning of September, 1921. It established an office in the basement of the Temple Building in Vancouver and proceeded to register unemployed brethren and to solicit the co-operation of those brethren able to provide employment. The edition for March of 1922 noted that the obligation of an unemployed brother "is two-fold. He must be a diligent workman, whatever the tools he uses, and more — he must remember his responsibility as a Masonic craftsman. As surely as he expects to receive a fair day's pay for his work, so surely must he render a fair day's work for his pay, remembering that the measure is by the square".

This period following World War I was marked by economic depression and labour unrest. In the edition for May of 1922, one insurance advertiser, in referring to the Industrial Workers of the World, a revolutionary labour union, stated that "the United States should retain the two thousand islands of the Philippine archipelago as a place to deport I. W. W.'s". In a comment on the Bolshevik revolution in Russia, the advertise-



ment went on to contend that "when the facts are all known, history will record the rise of the present Russian dictator as one of the world's greatest catastrophies".

The edition for January of 1923 carried an interesting advertisement placed by the Imperial Cancer Research Fund which offered an award of "one hundred thousand dollars to the graduate or student of any recognized University who within five years after date is the first to discover a medicinal treatment for the effective cure of cancer".

A full-page photograph of President Warren G. Harding was featured in the edition for August of 1923. Harding was described as "an eminent brother who was called to the Grand Lodge Above last month, one week after his visit to Vancouver". An article entitled "Mussolini and Masonry" published in the edition for September of 1923 noted that "since coming to power, Mussolini has sought to destroy, if possible, all the old political parties and all the old fraternal institutions of the country that menace, he believes, the unity of the nation". The edition for September of 1924 further noted that "the Grand Fascist Council decreed that no Fascist shall become a member of a Masonic Order, that those who are members shall leave Freemasonry immediately, that Fascists shall consider themselves bound to give information to the Government of any intrigues, movements, or agitations of Freemasonry against the Fascist Government of which they have knowledge".

Reflecting back on the history of *The Square*, the edition for March of 1924 noted that "when our magazine first appeared back in 1921, there were those who thought we had embarked upon an impossible enterprise. Knowing something of publishing conditions and risks, they realized how many were the difficulties with which we would be confronted, and they could not see how we were to surmount those difficulties". "*The Square* has grown in literary stature in the years until today, while still young as publications go, it is accorded an international importance and prominence". The last known edition to date was published in January of 1925.

#### 9-11 THE MASONIC QUARTERLY OF BRITISH COLUMBIA

*The Masonic Quarterly*, (9) based in Vancouver, billed itself as "A Continuation of *The Masonic Quarterly* of Washington", "A Magazine of the Northwest — Established in 1919", and "A Review of the Best in Masonry". The edition for June of 1931 introduced the journal to Canada and stated that "to the Masons of British Columbia, *The Masonic Quarterly* makes its bow in reverence and humility". "*The Masonic Quarterly* is an outgrowth of successful Masonic publications. It does not expect to earn sufficient advertising and subscription remuneration the first year to carry the cost of printing and distributing the magazine, but it is the hope of its editors and backers to pave the way for a successful magazine for years to come".

W. Bro. Ernest R. Phillips and George F. Hobart served as Editor and Associate Editor respectively. The first edition also noted that "those who are adverse to Masonic publications are fearful that the editors and managers of such publications may make personal profit and personal gain through their publications. This, however, need be little feared as the average publisher of Masonic periodicals has not been found to make a profit and indeed is fortunate if he can make both ends meet at the end of each year".

The name of the journal was changed to *The Masonic Quarterly of British Columbia* (10) beginning with the edition for September of 1931. This edition stated that "it is the hope of the publishers that the magazine will be used as a medium for the dissemination of Masonic news such as is proper to be written and as an avenue through which Masonic research may be stimulated and developed and a keener interest aroused in Craft Masonry". The management was unchanged, as was the emphasis on articles of research.

Management again went unchanged when the name of the journal was changed to *The Masonic Monthly of British Columbia* (11) beginning with the edition for October of 1932, the last known edition to date. By that time, commercial advertising had greatly declined from its original level. It was noted that "the same high standard of Masonic education will be maintained".

"Of course, as everyone knows, there are large items of expense connected with such a publication and it is necessary in the interest of the Craft that you wholeheartedly support this magazine by sending in as many individual subscriptions as possible, otherwise it will be impossible to carry on in times such as these".

## 12 MASONIC LIGHT

The first edition of *Masonic Light* (12) was published in September of 1947 by the Montreal-based Masonic Light Association which had been established by Charles E. Holmes and R. Harold Nash, who served as Managing Director and Secretary of the Editorial Board respectively. The stated aim of the Association included the development of Masonic knowledge, the publication of Masonic books and pamphlets, and the provision of a lecture bureau. Members of the Craft could affiliate with the Association by taking out a subscription to *Masonic Light*, which would also entitle them to an engraved certificate.

Billed as "an independent and unofficial publication for Master Masons only, to satisfy their desire to further their studies in Masonic topics and add to their knowledge through more light on things Masonic", *Masonic Light*, published monthly except July and August, was oriented primarily towards research. Holmes was a Fellow of the Philalethes Society and a member of the Correspondence Circle of Quatuor Coronati Lodge, No. 2076. He was also active in the Canadian Masonic Research Association in its early years. The journal contained a section devoted to the review of the latest Masonic books of the day, with the sale of Masonic literature a major function of the Association.

The edition for September of 1949 noted that "our articles are reproduced and commented upon throughout the Masonic world and we have subscribers in all the continents. In fact, we have more readers outside of Quebec than we have in our own jurisdiction". *Masonic Light* had a highly opinionated editorial policy. The masthead proudly proclaimed: "Advertisements for intoxicant beverages declined". In commenting on a 1948 Grand Lodge of Canada decision to ban alcoholic beverages from Lodge premises, including such functions as receptions and dances, the edition for October of 1948 stated that "we heartily approve, although our Masonic ancestors who met in inns might think we are false to the traditions of the past".

The edition for the Summer of 1949 reported that "The United Grand Lodge of England has banned any discussion or even mention of Communism in the Lodges under its jurisdiction". Noting that the brethren in the United States of America were not in agreement with this ruling, the article went on to report that "several Masonic bodies, such as the Shrine, have passed resolutions condemning Communism in no uncertain terms, while the American Masonic press have been loud in their denunciations of Stalin".

Apart from house advertisements promoting the Masonic Light Association and its various business affiliates, advertising was scarce. One edition contained only four commercial advertisements, one from Paris placed by a dealer of Masonic books in the French language and the other three from Montreal, including one for the printer of the journal itself. Repeated house advertisements boldly offered the services of Holmes as a ghost writer of speeches and addresses: "Sure, I'll help you prepare that speech". "Have it done by an expert, then you'll be sure to make a good impression. Charges reasonable".



The Masonic Light Association now exists only in the memories of its surviving members and in the pages of Canadian Masonic history. Including its mailing list, *Masonic Light*, an exemplary journal of Masonic research, was incorporated into *The Freemason* in 1954 following the death of Holmes.

### 13 THE FREEMASON

The first edition of *The Freemason*, (13) the only surviving Canadian Masonic periodical, was published in April of 1881, with John A. Cowan & Co. serving as the original publisher. Billing itself as "Devoted to Masonic News and Literature", the first edition noted that "in entering the lists of journalism, we do so with malice toward none, but on the contrary, with feelings of the broadest charity toward all. In an especial manner do we cherish the kindest sentiments toward all other Masonic journals and recognize all such as co-workers with us in the cause of Brotherly Love, Relief, and Truth".

Subsequent editions of the monthly, Toronto-based journal up to and including the issue for August of 1882 billed *The Freemason* as "The Only Live, Independent Craft Monthly in Canada". The edition for June of 1881 noted that "we are pleased to announce that our expectations have been more than realized and that the fearless, independent manner in which we intend running our little sheet has met with universal approval. The brethren in this city who were loud in their predictions that our venture would never see a second number will no doubt be gratified to learn that we have demonstrated the fact that a live, independent Masonic paper, properly conducted, can be made a success".

*The Freemason* was often the centre of controversy as a result of its many strong editorial positions. The edition for December of 1882 stated that "our policy has been to promote the welfare of the Craft, and for that reason we have at times fallen foul of supposed landmarks". The edition for September of 1883 noted that "it has been frequently charged against *The Freemason* that it is too aggressive". "We are prepared to admit our aggressiveness, but contend that it is the duty of a journal published in the interests of any body not only to criticize the working of the body, but also to condemn anything that has a tendency to demoralize it".

Apart from keeping a critical eye on Lodge activities in Toronto, *The Freemason* then featured regular reports from correspondents located both abroad and in other parts of the Dominion. The edition for December of 1910 carried 24 municipal election advertisements, many soliciting the "vote and influence" of the reader. One advertisement was placed by Alderman Sam McBride, who later went on to become Mayor of Toronto. The same edition also carried an advertisement placed by a divorce lawyer in Reno, Nevada.

The edition for November of 1933 reported that in order to provide "a publication of greater diversification of reading matter . . . each edition, henceforth, will carry at least four sections. The first will be devoted exclusively to Masonic news, a feature story . . . and editorial comment. A second section will review some of the highlights of financial news for the past month. There will be a third section of general news, views, and comment. The fourth division will contain agricultural news of interest to every farmer". "Material of a purely Masonic nature will always be of primary importance". *The Freemason* was billed as "Canada's National Masonic Monthly" at that time.

The edition for July of 1934 noted that "with this issue, there is announced a change in the management of your magazine which seeks to serve Masons throughout Canada. It was founded by the late John A. Cowan and conducted successfully by him for many years. Following his death, it was carried on for a time by H. W. Thompson, who, in



turn, was succeeded by Miss Charlotte Cowan, daughter of the original Publisher". Bro. J. H. Wildfong and Bro. R. M. Charters began their tenure as Manager and Editor respectively at that time.

John A. Cowan, the founder of *The Freemason*, was born in 1850. He first saw light in Masonry in Doric Lodge, No. 316, G.R.C. in 1874 when he was initiated as the third candidate of that Lodge. He took a particular interest in Royal Arch Masonry and was one of the founders of St. Patrick Chapter, No. 145, G.R.C. He was also a Past Preceptor of Cyrene Preceptory, No. 29, K.T., S.G.P.C. and a Past Recorder of Rameses Temple of the Shrine. He heard the call from the Great Architect of the Universe on December 19th, 1927 and passed to a wider sphere of labour.

W. Bro. M. F. Beach, a Past Master of Progress Lodge, No. 711, G.R.C. and a member of King Solomon's Chapter, No. 8, G.R.C., Adoniram Council, No. 2, Geoffrey de St. Aldemar Preceptory, No. 2, K.T., S.G.P.C., Toronto Lodge of Perfection, Toronto Sovereign Chapter Rose Croix, Moore Sovereign Consistory, Rameses Temple, A.A.O.N.M.S., the Canadian Masonic Research Association, the Correspondence Circle of Quatuor Coronati Lodge, No. 2076, and the Philalethes Society, has served as Publisher and Managing Editor of *The Freemason* for over 25 years up to the present.

Regular features now include such columns as "Masonry on Stamps", "Great Canadian Masons", and "Ask Me Another", a forum devoted to questions and answers. Also featured are reports of the annual meetings of the various Grand Lodges in the Dominion of Canada and other Masonic governing bodies, with profiles of elected presiding officers. Generous use is made of photographic material.

*The Freemason* continues to serve a large constituency of readers as it has since its inception in 1881.

Now billed as "Canada's National Masonic Magazine", "a strictly non-political periodical dedicated to the advancement of the ideals of Freemasonry and a forum for the expression of Masonic thought", and published six times a year, *The Freemason*, a member of both the Audit Bureau of Circulations and the Canadian Federation of Independent Business, also provides for the sale of Masonic literature and the publication of annual Masonic directories for Hamilton-Niagara, Kingston-Belleville-Peterborough, Kitchener-Waterloo, London, Ottawa, Toronto, the Maritimes, and Quebec.

#### 14-21 OTHER PERIODICALS

In conclusion, mention should also be made of those early Canadian Masonic journals, pioneers in their field, about which relatively little is thus far known due to incomplete records. *The Freemasons' Monthly Monitor and Acadian Craftsman* (14) was published and edited by W. Bro. Edward Willis. The first edition was published in May in 1857 in Carleton, New Brunswick. The office of publication was later moved to Saint John. The monthly journal folded after the publication of about eighteen issues.

In the 1860 Grand Lodge of Canada Proceedings, the Grand Master reported that "I have received several numbers of a Masonic periodical, *The Canadian Freemason*, (15) published in Montreal, and I indulge in the hope that the spirit and ability displayed by its proprietor will be suitably acknowledged by the Fraternity". However, in the 1861 Proceedings, it was then noted by the Grand Master that "*The Canadian Freemason*, which was brought to your favourable notice by my predecessor, has been discontinued".

*The Masonic Mirror*, (16) a monthly bulletin of only four pages, was founded in 1866 by a number of brethren who advocated the establishment of an independent Grand Lodge in New Brunswick. The special object of *The Masonic Mirror* having been

accomplished in 1867, its further issue was discontinued following the publication of about twenty editions. W. Bro. Edward Willis and Bro. William Wedderburn served as Publisher and Editor respectively.

*The Masonic Mirror and Pythian Herald* (17) appeared in New Brunswick in the year 1870. Edited by Robert Paiken, it was published monthly in newspaper format. As indicated by its title, the journal was not devoted exclusively to Masonic interests and its career was of short duration.

Other Canadian Masonic journals about which little is known at present include: *The Canadian Masonic Pioneer* (18) of Montreal (one issue only in 1856), *The Masonic Square* (19) of Winnipeg (circa 1907), *The Masonic Ashlar* (20) of Calgary (circa 1908), and *The Ontario Freemason* (21) of London. Readers having information about these and/or other Canadian Masonic periodicals are urged to contact the Canadian Masonic Research Association.

# PART II

## MASONIC HISTORIES OF CANADA

### J. Lawrence Runnalls

Gould	Freemasonry in Canada	1910
Harris	The Beginnings of Freemasonry in Canada	1930
Sheppard et al.	Freemasonry in Canada	1915
	The Builder	1924
Stillson & Hugan	History of Freemasonry and Concordant Orders	1892
Skuce	The First Masonic Lodges in Newfoundland	1967
Thoms	God is Our Guide	1970
Harris	History of St. Andrew's Lodge, No. 1, Halifax	1920
Longley and Harris	A Short History of Freemasonry in Nova Scotia	1966
Gordon	An Outline of Freemasonry in Prince Edward Island	1960
Bunting	Freemasonry in New Brunswick 1784-1894	1895
McLeod et al.	A Brief History of the Grand Lodge of New Brunswick	1967
Graham	Outline of the History of Freemasonry in Quebec	1892
Smith	A Research into Early Canadian Masonry 1759-1869	1939
Milborne	Freemasonry in the Province of Quebec	1960
Milborne	One Hundred Years of Freemasonry in the Province of Quebec	1969
Robertson	History of the Grand Lodge of Canada	1899
Harrington & Foley	History of the Grand Lodge of Canada	1930 and 1955
Pearce	First Grand Master	1932 and 1973
Douglas	Freemasonry in Manitoba 1875-1925	1925
Emmett	Freemasonry in Manitoba Part II 1925-1975	1975
Davidson	Fifty Years of Freemasonry in Saskatchewan	1929
Marshall et al.	History of Freemasonry in British Columbia	1970



# MASONIC HISTORIES OF CANADA

In volume 86 (1973) of *Ars Quatuor Coronatorum* under the heading, *Masonic Education*, Ross Hepburn of Christchurch, N.Z., writes, "No institution can be properly understood unless one knows something of its history; and Freemasonry is no exception. There are many aspects of the Craft including ritual, symbolism, constitutional practice, ornaments, furniture and jewels, Masonry as an organization, traditions, education, literature and etiquette, Biblical background, anti-Masonry, procedure in other countries and words and phrases peculiar to the Craft. Each of these topics has a separate history and cannot be understood without some knowledge of the historical background of the Craft. Even current events must be seen in the light of the past. Masonic history cannot just be written off as useless and uninteresting." This seems to be a good introduction to what will follow.

Freemasonry in Canada goes back to 1737 when it first came to Annapolis Royal, Nova Scotia. From its firm establishment in Halifax in 1750, and introduction in Quebec with Wolfe's army, it spread westward to central Canada, to the west coast, over the prairies and even into the north. During the process a great deal of Masonic history has been made. Much of this has been recorded. Several Grand Lodges have had their histories written and others are in the process of having this done. The Canadian Masonic Research Association has done much to record fragments of this history, and those who are so fortunate as to have full sets of the C.M.R.A. papers have quite a comprehensive history of Masonry in Canada. If one adds the various Lodge histories, many published for their centennial celebrations, they make quite a full record.

In order that Lodge historians and others may know what has been done in this field, a short reference to each Canadian Masonic history will be given along with some information concerning each author. Several histories that cover Canada in general or more than one province will be dealt with first. This will be followed by histories of individual provinces, commencing with Newfoundland and proceeding westward to British Columbia. For convenience Masonic titles will be eliminated.

## FREEMASONRY IN CANADA

R. F. Gould

Various editions of Gould's *History of Freemasonry* may be found in Masonic libraries, containing a section about Canadian Masonry. The Canadian reader will find, however, a comprehensive survey of Freemasonry in Canada in Volume 4 of *A Library of Freemasonry*, edited by Gould and Hughan in a 5-volume edition produced by John C. Yorston Publishing Co. (1911). Sold by subscription, it was dedicated to H.R.H. the Duke of Connaught, then Governor-General of Canada, as well as M.W. Grand Master of the United Grand Lodge of England. Chapter XXXV of Volume 4 is headed "Freemasonry in Canada".

Robert Freke Gould (1836-1915) was an English soldier and Masonic historian. He travelled over a large part of the Globe and took part in Lodge work wherever he resided. He was one of the founders of Quatuor Coronati Lodge, No. 2076, London, and was its second Worshipful Master. He is still considered to have been one of the world's most outstanding Masonic writers of authentic history.

Freemasonry in Canada consists of seventeen divisions, fifteen of them dealing with craft Masonry, each of a separate geographical area. They are as follows: (With authors)

- (1) Grand Lodge of Nova Scotia .....Hon. William Ross
- (2) Freemasonry in Cape Breton .....Angus L. Whean
- (3) Grand Lodge of Prince Edward Island .....G. W. Wakeford
- (4) Grand Lodge of New Brunswick.....Thos. Walker
- (5) Freemasonry in the Province of Quebec .....W. H. Whyte
- (6) This section deals with several Lodges in Quebec
- (9)
- (10) Grand Lodge of Ontario .....G. J. Bennett
- (11) Early Freemasonry in Upper Canada.....A. T. Freed
- (12) The Grand Lodge of Manitoba .....J. A. Ovas
- (13) The Grand Lodge of Saskatchewan .....H. H. Campkin
- (14) The Grand Lodge of Alberta.....George Macdonald
- (15) The Grand Lodge of British Columbia.....Dr. W.A. DeWolf Smith
- (16) Ancient and Accepted Scottish Rite.....W. H. Ballard
- (17) The Order of the Temple.....W. H. Whyte

Of the writers, seven were Past Grand Masters and four Grand Secretaries. The others were leaders at other levels. All might be considered authorities. The book is quite large being seven by ten inches and is bound in hard covers.

## THE BEGINNINGS OF FREEMASONRY IN CANADA

R. V. Harris

This is a small book of 121 pages, six by nine inches, bound in soft covers and published in Halifax in July 1938. This was the bicentennial of the warranting of the first Lodge on Canadian soil, which took place at Annapolis Royal, Nova Scotia. Reginald Vanderbilt Harris was one of Canada's most prolific Masonic writers. He was born on March 21, 1881, at Londonderry Mines, N.S., and was educated in arts and law obtaining his M.A. in 1902 and his law degree in 1905. He was awarded an honorary L.L.D. from Bishop's College in 1924 and a D.C.L. in 1950 from the University of King's College, Halifax. He practised law in Halifax until 1927 when he received a civil service appointment. He took a very active part in the Anglican Church serving in many legal capacities.

He had an impressive Masonic record. In 1913, he was raised in St. Andrew's Lodge, No. 1, Halifax, and was Worshipful Master in 1918 and became Grand Master in 1932, after which he served Grand Lodge in several other capacities. Besides this he was very active in about every other branch of Masonry. Along with several others, he was a founder of The Canadian Masonic Research Association and was its Secretary until his death in 1968. During that time he was one of those most frequently presenting research papers.

In the foreword to *The Beginnings of Freemasonry in Canada*, the author gives credit to J. H. Graham and John Ross Robertson, both deceased, whose histories he

relied upon for much of his material. He also paid tribute to a number of living Masonic scholars. He said that it was nothing more than a condensed sketch taken from a larger unpublished history of Freemasonry in the Maritime Provinces. It covers only the 18th century concerning which much additional information was constantly being found and as he said, "The half has not been told". Its purpose was to arouse an interest in our Masonic history and to discover new facts.

The author had done research for over twenty-five years at the time of writing.

The history is heavy in the biography of early masonic pioneers in Canada. There are ten chapters, each of which is divided into sections with bold captions. Each early Lodge is fully documented. The final chapter has to do with additional Masonic Orders. There are many reproductions of photographs.

This is a very authoritative book.

## FREEMASONRY IN CANADA

Osborne Sheppard

This history, published in November 1915 in Hamilton, was compiled by Osborne Sheppard at that city. With the exception of the chapter on Freemasonry in Prince Edward Island, it was written by others. It is 304 pages in length and has thirty-three chapters with an index. It is 8 1/2 x 5 1/2 inches in size with board covers.

The foreword says that it deals with Freemasonry in Canada with a concise history of old British Lodges, the introduction of Freemasonry into the United States of America and other valuable information.

Each Grand Lodge in Canada is dealt with in detail and many aspects of Freemasonry in general are covered.

The style is similar to that of Gould's history and many of the same authors are the same in both books. It does, however, cover much more territory in a disbursive manner than Gould's history and more attention is given to the so-called Masonic Orders. The history lacks illustrations and photographs.

This book was sold by subscription and to none but Masons. However, there are still many copies in the Masonic libraries of individuals and Grand Lodges in Canada.

## THE BUILDER

(Volume 10, 1924)

In the issues for August, September and October, 1924, Vol. 10, *The Builder*, published by The National Masonic Research Society of St. Louis, Mo., featured the history of Freemasonry in Canada. N. W. J. Haydon, Associate Editor (later Librarian, Grand Lodge Library, Toronto) supervised the articles. There were ten in all, featuring the nine provinces of Canada. Osborne Sheppard of Hamilton, who himself had compiled a book on Canadian Masonry, was responsible for the stories on Alberta, Quebec and New Brunswick. The only author who contributed to the other series was J. A. Ovas, Grand Secretary of Manitoba, who wrote on his province. His story does not follow the pattern of his other histories. R. V. Harris, of Halifax, contributed articles on the early history of Freemasonry in eastern Canada and on the Masonic Stone of 1606.

As the majority of the members of The National Masonic Research Society were residents of the United States of America, the stories had to be written for their benefit and not necessarily for Canadian consumption. This fact is clearly evident in the



reading. However, when looking at them alongside other such stories, they are quite comprehensive.

*The Builder* was the official magazine of the Society and was published from 1916 to 1931. The first editor was Rev. Joseph Fort Newton. R. J. Meekren, an outstanding Canadian Masonic scholar, was editor during the last years of publication. Both the Society and the magazine were casualties of depressed times.

*The Builder* was printed in letter size and contained no advertising except that placed by the Society. Even today this is one of the most outstanding sources of information for Masonic education.

## HISTORY OF FREEMASONRY AND CONCORDANT ORDERS

Henry Leonard Stillson, General Editor

This is a large book of 904 pages published in New York in 1892 for general sale, and in which the authors look at American Masonry in general. It contains twenty-one divisions, with several chapters in each. British America, with two chapters and thirty-two pages, is devoted to Canadian Masonry. Its Canadian editors were W. J. B. McLeod Moore and J. H. Graham. The first chapter, dealing with Masonry in Ontario, was written by John Ross Robertson while J. H. Graham was responsible for the second which dealt with Quebec, Nova Scotia, Prince Edward Island, New Brunswick, Manitoba and British Columbia.

The large board of editors contained four prominent Canadian Grand Secretaries, viz., H. Brown of British Columbia, William Ross of Nova Scotia, B. W. Higgs of Prince Edward Island and J. H. Isaacson of Québec.

This history covers such a large territory that it could not be expected to deal with any part in much detail. The purpose of the book was accomplished as it dealt with Masonry over the whole continent and was meant as an introduction to much more minute study by regions.

The book was well bound and is still in very fine state of preservation in many libraries. The writer of this paper is fortunate in having one.

## NEWFOUNDLAND

### FREEMASONRY IN NEWFOUNDLAND

Kenneth C. Skuce

This small history of 131 pages in eleven chapters was published in 1948 to commemorate the centenary of St. John's Lodge, No. 579 E.C.

The author, Kenneth C. Skuce, initiated in the Lodge on September 1, 1939, was Worshipful Master in 1946 and was very active in all Masonic matters in his province.

There are two District Grand Lodges in Newfoundland, one under the Scottish register and the other under the United Grand Lodge of England, St. John's owing allegiance to the latter. There has always been a close liaison between the two bodies so it naturally follows that the two histories are considerably interwoven.

The story begins with the first Masonic Lodge in Newfoundland in 1746 and traces Masonry through to the formation of St. John's Lodge in 1848. Most of the remainder of

the book deals with the history of this Lodge and it closes with lists of officers and a roster of members over the century. It is well illustrated with photographs including the Past Masters living at the time of writing.

The writer of this paper has a long typewritten story of the Scottish District Grand Lodge written by Roderick Guzzwell, District Grand Master. Unfortunately, we have not been able to find any complete history of the body, but a centennial history (1866-1966) of Lodge Tasker No. 454 S.R., by Bro. B. R. Taylor, P.M., merits mention in this connection. It is a brief but comprehensive and well illustrated booklet.

## THE FIRST MASONIC LODGES IN NEWFOUNDLAND

R. V. Harris

This is not a history in the proper sense of the word but Paper 93 of The Canadian Masonic Research Association. It was prepared by R. V. Harris and read at a meeting of the Association at St. John's on October 25, 1967. It is in such detail that it is being included in this list of Canadian Masonic histories.

It deals in a special manner with the subject and no other history seems to have covered early Masonry in the province as well. It is only fourteen pages in length but fills in an important gap.

This paper was distributed to all members of The Canadian Masonic Research Association and may be found in most Grand Lodge libraries and in the National Library of Canada, Ottawa.

Some months prior to the presentation of this paper, Harris read a paper on John Clinch, a very prominent leader in the province and founder of Union Lodge. Unfortunately, the paper was not published as the author wished to do more work on it. At the time of Harris' death in 1968, it could not be located for publication and so now must be presumed to be lost.

## GOD IS OUR GUIDE

James R. Thoms

Each province in Canada has its own Grand Lodge except Newfoundland. Here Masonry comes under two District Grand Lodges, one giving allegiance to the Grand Lodge of Scotland while the other is under the United Grand Lodge of England. In 1970 the latter celebrated its centennial.

In anticipation of this event, the District Grand Lodge named James R. Thoms, a member of St. John's Lodge No. 579, the oldest Lodge in the jurisdiction, to write a history. Quite appropriately, the history carried the title, "God is Our Guide."

This is a paper-back book 6" x 9" with 102 pages of text. In order to assist in the publishing costs, 35 pages of local advertising completed the book. Most of the ads were low key, most just sending compliments to the organization or extending best wishes. A very few carried a business message.

The foreword was written by the retiring District Grand Master, James Arklie, who had held the office since 1967. He was being succeeded by Arthur G. Dewling. It might be well to note that in the century only eight District Grand Masters had held sway.

The history is divided into thirty short chapters, a number covering one page only. The first six chapters deal with events prior to 1870 when the District Grand Lodge was formed. The year 1870 is minutely documented and a great deal of emphasis is placed on those who took an active part in the founding. The whole book is well illustrated

with photographs and drawings depicting events during the century. Finally, the text closes with a chart showing District Grand Lodge officers over the century and those who were in office in 1970.

## NOVA SCOTIA

### HISTORY OF ST. ANDREW'S LODGE No. 1, HALIFAX, NOVA SCOTIA (1750-1920)

R. V. Harris

This is one of the first Masonic histories written by R. V. Harris and was published in 1920. Although it deals specifically with St. Andrew's Lodge, it is included in this study because it traces Freemasonry in Canada through this Lodge which is the oldest in Canada today. The book is 6" x 9" with hard covers and contains twenty chapters. There are many reproductions of photographs and it is otherwise well illustrated. The first several chapters are of special interest as they deal with the early struggles of the Craft in Nova Scotia.

The history is well documented with letters and quotations. The biographies of early Masons are particularly good.

This book may have a limited interest, but it is a very readable book and may be found in many private libraries in Canada.

### A SHORT HISTORY OF FREEMASONRY IN NOVA SCOTIA 1738-1966

R. S. Longley and R. V. Harris

The second Grand Lodge to be formed in Canada was that of Nova Scotia which dates back to 1866. In the foreword to *A Short History of Freemasonry in Nova Scotia, 1738-1966*, this was said, "When it was decided to make Centennial Year 1966 a time of retrospect, thanksgiving and dedication, the written story of the Grand Lodge of Nova Scotia from 1866 to 1966 was a must. On further study, it appeared that more background was needed, so the history was extended back to the appointment of Erasmus James Philipps as Provincial Grand Master in 1738, two hundred and twenty-eight years ago."

Although R. V. Harris had prepared most of the ground work for this story, R. S. Longley, the Grand Master, was pressed into service to help with the actual writing.

Ronald Stewart Longley was native-born to the province, his birthplace Paradise on February 16, 1896. He was a graduate of Acadia University in 1921 and was granted a PhD. from Harvard in 1934. He became a professor of history at Acadia University and made his home in Wolfville. He was very active in the affairs of the Baptist Church both locally as well as on the provincial and national scale.

He was initiated in Minas Lodge No. 67 and later affiliated with St. George's Lodge No. 20, Wolfville where he served as Worshipful Master. He became Grand Master in 1965.



The history is small, 6 x 9, in soft covers, 133 pages in length in ten chapters. Each chapter deals with a specific time period from 1738 onward. It is sparsely illustrated with reproductions of pictures of several leaders of early days. The book closes with a roll of all Nova Scotia Lodges with a summary of statistics of each Lodge with a very complete index.

## **PRINCE EDWARD ISLAND**

### **AN OUTLINE HISTORY OF FREEMASONRY IN PRINCE EDWARD ISLAND**

R. A. Gordon

There are but seventeen Lodges with fewer than fourteen hundred members in the Province of Prince Edward Island. So it is understandable that no complete history of Freemasonry in that province has been written. But a small concise history was presented as Paper 55 to the Canadian Masonic Research Association on June 21, 1960, by R. A. Gordon of Summerside. The book has now been revised to bring it up to date and is about to be republished by the Grand Lodge. As it is the only provincial Masonic history available, it will be included in this study.

The author, Robert Angus Gordon, was born at Summerside, P.E.I., in 1897 and after other business experience entered the employ of the Canadian National Railways in the Express Department. He saw much of Canada in his postings and before retirement he was General Manager at Montreal. He saw service overseas in World War I and was in the Canadian militia between wars.

His Masonic career began in 1921 in Mount Lebanon Lodge, No. 6, Summerside and he was Worshipful Master in 1925. Seven years later he was elevated to the position of Grand Master. He is also a member of the Royal Arch, the Scottish Rite, the Royal Order of Scotland, and is a Past Chairman of the Quebec Grand Lodge Committee on Education and Training. It is interesting to note that after retirement he registered with Sir George Williams University to complete a B.A. degree course in 1965 which he had begun earlier in Dalhousie University.

This history is twenty-eight pages in length and is not divided into chapters but it has ten sections as follows: Masonic Beginnings, H.M.S. Canceau, American Revolution, St. George's Lodge, The Loyal Electors, Public Ceremonies, Sussex Lodge, Victoria Lodge, District Grand Lodge, and Grand Lodge. The last named section occupies much of the book. As 1958 was the bicentennial of the coming of Masonry to Prince Edward Island after the capture of Louisburg by the English in 1758, the story commemorates this important event. In 1875, the Grand Lodge of Prince Edward Island was formed and in 1975, it celebrated its 100th Anniversary. Masonic historians will await the publishing of the revised history.

# NEW BRUNSWICK

## FREEMASONRY IN NEW BRUNSWICK

W. F. Bunting

This history was written by W. F. Bunting of St. John, N.B., and was published in 1894 to commemorate the centennial of St. John's Lodge, No. 10, Saint John, N.B.

William Franklin Bunting was born on May 20, 1825. He became the customs collector for St. John and later was appointed to the Board of Assessors for that city. He was initiated in St. John's Lodge on February 3, 1852, serving for seven years as treasurer and as Worshipful Master for two periods, 1858-9 and in 1882. He was a member, also, of a number of other branches of Masonry. During his time, he was considered to be an authority on Masonic history in New Brunswick and was a specialist on the work and ritual. At the time of the writing of this history, he was the senior Past Master of the Lodge.

Although the book was written principally as the history of St. John's Lodge, the title indicates that Freemasonry in general in the province was included. The introductory section (The book is not divided into chapters as such) outlines the history of Hiram Lodge No. 17, the pioneer Lodge in St. John which was organized by Rev. John Beardsley. One section deals with all the Lodges warranted between 1794 and 1855. The final part of the history outlines briefly the additional Masonic Orders in New Brunswick.

The book contains 414 pages and was published by J. and A. McMillan of St. John. It was dedicated to R.W. Bro. W. H. A. Keans, an early friend and counsellor to the author.

This history may be obtained from the Grand Lodge Library of Ontario at 888 Yonge Street, Toronto.

## A BRIEF HISTORY OF THE GRAND LODGE OF NEW BRUNSWICK 1867-1967

This is a short history of 67 pages of the Grand Lodge of New Brunswick to commemorate the centennial of Grand Lodge. It was written by members of a committee composed of D. J. McLeod, James S. Humphrey and T. Leslie Banks. The Grand Secretary A. C. Lemmon, wrote the preface.

This book is not divided into chapters but into sections. The first section is a summary of Bunting's book written in 1894. From then on, each year has a short paragraph devoted to it. A section contains photographs of all the Past Grand Masters for the century.

The history is bound in soft covers and was printed by the Lingley Printing Company of Saint John.

# QUEBEC

## OUTLINE OF THE HISTORY OF FREEMASONRY IN THE PROVINCE OF QUEBEC

J. H. Graham

This history was published in 1892 and dealt with Masonry in that province for a thirty-three year period 1759 to 1792.

John Henry Graham was born in Scotland in 1825. After attending the University of Glasgow, he migrated to New England where he taught in the common and grammar schools for twelve years. He then moved in 1858 to St. Francis College, Richmond, Quebec, where he eventually became principal. He resigned from that position in 1872. McGill University conferred a Master of Arts degree on him while University of Vermont similarly honoured him. Norwich University of Vermont created him a Doctor of Laws.

He was initiated in DeWitt Clinton Lodge, No. 15, Northfield, Vermont, on November 1, 1855. In 1859, he affiliated with St. Francis Lodge, No. 15, of Quebec. He filled the position of Worshipful Master for the years 1863-1866 after which he became Grand Registrar for the Grand Lodge of Canada. In 1867, he spearheaded the movement toward a Grand Lodge for the newly-created Province of Quebec and became its first Grand Master when the Grand Lodge was formed in 1869. His death occurred at Hartford on August 12, 1899.

The history contains 645 pages arranged in twelve chapters. It has a complete index and the whole is well illustrated. It deals very completely with the history of each early Lodge. The twelve chapters deal with the following: 1. British and Irish Memorabilia; 2. Canadian Historic Memorabilia; 3. Freemasonry in New France; 4. Freemasonry in Quebec 1759-1791; 5. Ancient Masonry in Lower Canada; 6. Montreal and William Henry; 7. Quebec and Three Rivers; 8. The Grand Lodge of the Province of Canada; 9. The Grand Lodge of Quebec; 10. Capitular and Cryptic Masonry; 11. Knights Templar; 12. Scottish Rite.

Some difficulty was experienced in procuring a copy of Graham's history but it was finally obtained from the National Library of Canada, Ottawa. It is a most authentic and informative history.

## A RESEARCH INTO EARLY CANADIAN MASONRY 1759-1869

Pemberton Smith

The title might indicate that this history deals with Masonry in general but this is not so. Although it was completed in 1939, it deals in the main with the Craft in the Province of Quebec for the period beginning with the coming of Masonry to Quebec after Wolfe's victory until the formation of the Grand Lodge of Quebec in 1869.

Pemberton Smith was a past master of a Montreal Lodge. He was a historian of note having been president of the Canadian Landmarks Association of Canada, which became the Canadian Historical Association. He served as treasurer and member of the Council of the Antiquarian and Numismatic Society of Montreal and a member of McCord National Museum, Montreal.



This history is a small book of 135 pages in thirty-six chapters and was published by Quality Press of Montreal. A copy was procured from the reference section of the Toronto Public Library.

The book is divided into four parts, each dealing with a time period. Part 1, with fourteen chapters, deals with the first Provincial Grand Lodge formed in 1759 by the Moderns Grand Lodge of England. It lasted from 1759 to 1797. Part 2 overlaps part 1 as it begins with the formation of the second Provincial Grand Lodge in 1792. This part contains seven chapters and ends with the formation of the United Grand Lodge of England in 1813. The latter Provincial Grand Lodge was under the Antients Grand Lodge. Part 3 is called the interregnum or readjustment period from 1814 to 1820. It contains six chapters. The final period of nine chapters was from 1814 to 1869 and its scope was widened to take in the connection of the second and third Provincial Grand Lodges of Upper Canada with Masonry in Quebec and with the United Grand Lodge of England. It outlines in great detail the resistance of several Montreal and Quebec Lodges to their control by Canadian Provincial Grand Lodges.

The book is written as a running story and is very readable. It lacks the usual chronological dating that often makes a book heavy. It emphasizes the parts played by the great leaders of Masonry in Quebec particularly the Duke of Kent, Claude De-nechau, Sir John Johnson, John McCord, James Thompson and James Collins.

## FREEMASONRY IN THE PROVINCE OF QUEBEC 1758-1959

A. J. B. Milborne

The most recent and definitive history of Masonry in the Province of Quebec, with the exception of a small booklet by the same author in 1969, was published in 1960. It was titled *Freemasonry in the Province of Quebec* by the author, A. J. B. Milborne.

Alfred James Bidder Milborne was born in 1888 at Yeovil, Somersetshire, England, and after education, journalistic and legal experience, migrated to Winnipeg in 1907. He then entered upon a long career with The Trust and Loan Company of Canada. After distinguished service in World War I (1914-1919), he was transferred to Montreal by his company where he continued as an executive until his retirement to Knowlton, Quebec.

He became a Mason in Northern Light Lodge, No. 10, Manitoba, in 1912 and a life member of this Lodge. On moving to Montreal he affiliated with Westmount Lodge, No. 76, later becoming Worshipful Master. In 1932 he served as D.D.G.M. for Montreal District No. 2. Besides being a member of Craft Lodges, he held membership in practically all branches of Masonry, including the Royal Arch, Scottish Rite, the Royal Order of Scotland and the Blue Friars, having been presiding officer in many. He became a founding member of the Canadian Masonic Research Association in 1949, becoming the third president in 1955. For many years he held the position of treasurer. During the more than twenty-five years of the Association, he was one of the chief contributors. A great honour came to him when he was elected a full member of Lodge Quatuor Coronati, No. 2076, London, in 1945 and he submitted eight scholarly papers and many shorter articles to this Lodge.

It is indicative of Bro. Milborne's status as a scholar that, when the United Grand Lodge of England was preparing its authoritative book, *Grand Lodge 1717-1967*, he was requested to write Appendix C, "Overseas Development and the Military Lodges". Moreover, he served as Editor of Lindsay's *The Royal Order of Scotland*, published in 1971 and participated in the editing of *The Early French Exposures 1737-51*. His death on May 26, 1976 leaves an inestimable gap in Masonic scholarship.

The History of Freemasonry in the Province of Quebec contains eighteen chapters with eleven appendices and index and deals with his subject in a very thorough manner. Beginning in 1759 with the first Provincial Grand Lodge, it moves in chapter 2 to its successor, the Provincial Grand Lodge of Lower Canada which came into being in 1792 when the Province of Lower Canada or Canada East was formed by the Canada Act. Another change came about in 1822 when two Provincial Grand Lodges were founded in the province. These were the Provincial Grand Lodges of Montreal and William Henry and of Quebec and Three Rivers. Military and Naval Lodges, so important in early days, take up chapter 6. Two chapters are devoted to the Grand Lodge of Canada which was founded in 1855. Chapter 9 deals with the formation of the Grand Lodge of Quebec in 1869. The remaining nine chapters outline the history of this Grand Lodge from its formation until the writing of the history in 1959. The book closes with eleven appendices and a complete index. It is a very scholarly and definitive work, available from the Grand Lodge of Quebec.

## ONE HUNDRED YEARS OF FREEMASONRY IN THE PROVINCE OF QUEBEC

A. J. B. Milborne

At the time of the centennial of the Grand Lodge of Quebec in 1969, A. J. B. Milborne produced a souvenir booklet of twenty-five pages. It was intended to supplement the larger history published nine years previously. This is in reality a souvenir booklet and is very concise. It summarizes the whole of Quebec Masonry up to that time.

The final eight pages are taken up with charts. Listed are the names and years of the Grand Masters from J. H. Graham in 1869-72 to John B. Nayler 1967-8. A complete register of all Lodges is given (including those whose warrants have lapsed) with names, locations, dates of founding and brief remarks. Along with the larger work, this makes a fine reference book.

## ONTARIO

### HISTORY OF FREEMASONRY IN CANADA

J. R. Robertson

About the turn of the century, John Ross Robertson of Toronto made a great contribution to Masonic literature by writing his voluminous History of Freemasonry in Canada as well as histories of the Knights Templar and the Cryptic Rite.

Robertson was born on December 28, 1841 in Toronto. During his time at Upper Canada College, he showed signs of his literary ability when he assisted on the college paper. During his spare time and holidays he worked for the Guardian and Globe papers. He even ventured into the publishing game but this did not prove successful. By age 22 he was city editor of the Globe. In 1866 he founded the Daily Telegraph and later the Evening Telegram. This venture was extremely successful as this paper became one of Toronto's chief evening papers and brought him great wealth. He used this wealth for philanthropic purposes. He was one of the chief founders and lifetime supporters of the Hospital For Sick Children, Toronto. It is said that he completely

equipped the hospital when it was started. He then financed the Lakeside Convalescent Home in honour of his wife and built a nurses' hostel of 125 rooms. The last cheque which he signed eleven days before his death, which took place May 31, 1918, was for \$111,000 which cleared the hospital of financial debt.

During his lifetime, he made 40 trips to Britain and Europe. He refused both a senatorship and a knighthood. For one term, 1896-1900, he was a member of the Canadian parliament for a Toronto riding.

In 1867, Robertson joined King Solomon's Lodge, No. 22, Toronto. During his two year term as Grand Master, 1900-1902, he visited every Lodge in Ontario and this often by the very slow means of transportation then available. It is said that on one occasion, rather than miss an appointment, he took over a train for the day. He joined the other branches of Masonry and became head of several of these.

During his career in Masonry and as the publisher of the Telegram, he made a fine collection of books and pictures of local interest. At the time of his death, he bequeathed his Masonic books, 3,000 or more in number, to the Grand Lodge in Ontario, which books became the nucleus of the Grand Lodge Library.

His History of Freemasonry in Canada is in two volumes, the first of 69 chapters in 1,195 pages and the second of 127 chapters in 979 pages. The first volume deals with the coming of Freemasonry to Ontario up to the formation of the second Provincial Grand Lodge in 1822. It took 14 pages just to list the illustrations in this volume. A complete index closes this book. Fifty-eight Lodges are dealt with in detail.

The second volume brings the history up to 1858, with a great deal of emphasis on the founding of the Grand Lodge of Canada in 1855. Seventeen Lodges, founded during this period, have been examined in detail.

Only 2,000 copies of each volume were printed and were numbered. They were intended for Masons in particular and for libraries. Even with the limited printing there are quite a few sets still in the hands of individuals and most public libraries have sets. Not only is this a fine Masonic reference, it gives a very fine view of early life in Ontario.

## HISTORY OF THE GRAND LODGE OF CANADA IN THE PROVINCE OF ONTARIO

W. S. Herrington and R. S. Foley

This history was written in two parts and was published in 1930 at the time of the 75th Anniversary of the formation of Grand Lodge and in 1955 at the centennial. Part 1 was written by Walter Stevens Herrington of Napanee. He was Deputy Grand Master when he did the work and he became Grand Master for 1931-32. He was born in Prince Edward County on July 14, 1860, and spent his working life in Napanee as a lawyer. Initiated on January 31, 1890, in Union Lodge, No. 9, Napanee, he became Worshipful Master in 1894 and again from 1898 to 1901. He was a member of the Board of General Purposes from 1917 until his death on July 16, 1947.

Besides being historian for Grand Lodge, he made a name for himself in writing local history. He was credited with History of Lennox and Addington County, History of Upper Canada Law Society, Heroines of New France, Pioneer Life in Upper Canada and Evolution of the Prairie Provinces.

From the writing of Robertson's history, which brought Masonic history up to 1858, nothing had been attempted to bring it up to date. In 1928, it was decided to do this. A committee composed of E. T. Malone, W. M. Logan and J. A. Rowland was appointed



to get things underway. W. S. Herrington was the logical choice for this task as the finished work will attest.

He began with October 10, 1855 and told of the formation of Grand Lodge. Each succeeding chapter deals with a period of several years lumped together according to accomplishment or movement. It contained twenty-five chapters and four appendices. It was bound in hard covers by the Robert Duncan Company of Hamilton and sold for the very low price of \$1.00.

With the approach of centennial year in 1955, it was decided to bring Harrington's history up to date. Roy S. Foley, an English master in Toronto schools was chosen for the task. He was assisted by Herrington who wrote four more chapters. The finished book contains twenty-eight chapters and extensive appendices including the chief Grand Master's rulings over the century.

Roy Stanley Foley was born in 1887 at Lansdowne, Ontario, and after graduating from university with a M.A. degree he took up teaching as his life work. He became an outstanding English teacher in the Toronto schools. His final position before retirement was at the Danforth Technical School. He was initiated on May 22, 1930, in University Lodge, No. 496, Toronto, became Worshipful Master in 1943 and was appointed a Grand Steward in 1951. In 1954, when he was working on his history, he presented a paper to the C.M.R.A. on the same subject and in 1965, he wrote a very complete story of the life of William James Dunlop, a Past Grand Master in Ontario.

The 1955 edition of this history was published by McCallum Press, Toronto, and was sold for \$2.00. There are still a few copies in the office of the Grand Secretary, Hamilton, which may be purchased.

## FIRST GRAND MASTER

Bruce M. Pearce

As the author of this book said, "The story of a movement is not uncommonly the story of a man and vice versa". Although this is the biography of William Mercer Wilson, the first Grand Master of the Grand Lodge of Canada, it tells a great deal about the events of the time especially those leading up to the formation of the Grand Lodge in 1855.

The author, Bruce M. Pearce, is a native of Simcoe, Ontario, the home, also, of the Grand Master. Pearce was the publisher of the Simcoe Reformer at the time. He is a member and a Past Master of Norfolk Lodge, No. 10, Simcoe, and was a D.D.G.M. of Wilson District for a term.

The book, *First Grand Master*, was first published in 1932 and was republished and sold by Grand Lodge in 1973. The first publisher was the Pearce Publishing Company of Simcoe and the second Griffin and Richmond Company of Hamilton. It is smaller in size than is usual, being 4 1/2 x 6 1/2 inches. It has 189 pages in seventeen chapters.

Besides this biography, Pearce wrote "Origins of Freemasonry in Norfolk County", and "Historical Highlights of Norfolk County". He was a very active member of the local historical society.

Besides giving a detailed account of the Masonic life of William Mercer Wilson, the author tells of his civic life in municipal office, as the editor of the first newspaper published in the county, as a military leader, and his outstanding legal career, in all avenues of the profession, culminating with the position of judge. Wilson was Grand Master for ten years in all, in three different terms, being in office at the time of his death on January 16, 1875.

# MANITOBA

## FREEMASONRY IN MANITOBA

1864-1925

William Douglas

At the approach of the golden jubilee of the Grand Lodge of Manitoba, William Douglas, was commissioned to write the history of this Grand Lodge. This was the first comprehensive history although James A. Ovas had written a short account for *The Builder* prior to this.

William Douglas was born at Kelso, Scotland, on January 28, 1878. After being educated at Abbey Hill School, Edinburgh, he migrated to Canada, settling at Winnipeg. His profession was office manager.

He became a Mason in The Lodge of Edinburgh St. Andrew's, No. 48, in 1904. His Master Mason degree was conferred in historic Lodge Cannongate Kilwinning, No. 2, Edinburgh. In Winnipeg, he affiliated with St. John's Lodge, No. 4, of which he became Worshipful Master in 1929. He was well qualified for the historical position as that was where his interest lay. From 1939 to 1963, he was Grand Lodge Historian. For the last eighteen years of this time he was editor of the Grand Lodge publication, *Masonry in Manitoba*. In 1951 he delivered a paper for C.M.R.A. on Early Freemasonry in Canada West. His death occurred on December 11, 1963 and interment took place in Old Kildonan Cemetery, Winnipeg.

His history, published in 1925, dealt with the subject in three sections. Part 1 with five chapters dealt with the Red River Settlement, the coming of Freemasonry to Manitoba and the early days of Northern Light Lodge up to the year 1870.

Part 2, with five chapters, takes in the next five year period up to 1875 when the Grand Lodge was formed. A detailed account of the Lodges warranted by the Grand Lodge of Canada is given.

Part 3, of twelve chapters, carries the history for the next forty-five years of the half century. It is a very readable book quite well illustrated.

## FREEMASONRY IN MANITOBA PART II

1925-1975

R. E. Emmett

In 1975 the Grand Lodge of Manitoba celebrated its centennial. For over a decade R. E. Emmett had been the Grand Lodge Historian and at each annual communication of Grand Lodge he had given an historical address. It was quite natural that he should be chosen to bring Douglas' history of a half century earlier up to date. So at the centennial gathering Freemasonry in Manitoba Part II was presented.

Robert Eric Emmett was born in England and as a young man went to India with his parents. His education was obtained in India and at Bedford, England. After this he entered the banking profession in western Canada and after a long career he retired to St. James, Winnipeg. His father was a Past Master of True Friendship Lodge, No. 218, Calcutta, India.

In 1921 he was initiated in Ophir Lodge, No. 112, Manitoba. Later, on being moved, he affiliated with Selkirk Lodge, No. 70, at Roland and St. James Lodge, No. 121, at St.

James. He was Worshipful Master in 1940 and proceeded upward to the position of Grand Master in 1955-1956.

*Freemasonry in Manitoba Part II* is a companion to Part I in size and format. The book is divided into two parts, the first carrying the name, Prologue and the second Appendices. There are seven chapters in the prologue and nineteen in the latter section. The seven chapters are as follows: Our Golden Jubilee 1925, Before the Public Eye, Distinguished Brethren, Benevolence, Passing Events, Our New Masonic Temple, and Our Centennial Year 1975. The first four appendices are copies of four of his historical addresses. The remainder are facts and charts pertaining to the Grand Lodge over the century.

The book sold for the small price of \$2.00.

## SASKATCHEWAN

### FIFTY YEARS OF FREEMASONRY IN SASKATCHEWAN

C. O. Davidson

Freemasonry came to Saskatchewan in 1879 when Kinistino Lodge was warranted by the Grand Lodge of Manitoba whose jurisdiction extended to the foothills of the Rocky Mountains. Fifty years later, C. O. Davidson produced a small history to commemorate this event.

Charles Oscar Davidson was from Nova Scotia having been born June 23, 1862, at Bear River. After graduating in law, he travelled westward and became employed with the C.P.R. at various points. In 1903 he left that employ to become City Clerk for Prince Albert.

In 1889 he became a member of Oak Lake Lodge No. 44, under the Grand Lodge of Manitoba but later he affiliated with Kinistino Lodge, which became No. 1 on the register when the Grand Lodge of Saskatchewan was formed in 1906. He served as Worshipful Master of this Lodge for the years 1897 to 1905. When the new Grand Lodge was formed he was Deputy Grand Master, going on to become Grand Master in 1908. From 1914 to 1931, he was the Grand Lodge auditor.

There could be no better person to record the history of the Grand Lodge of Saskatchewan as C. O. Davidson who had seen so much of the history evolving. The history is short as it was meant only to be a souvenir of the Golden Anniversary. It has twenty-four pages but is well illustrated. It begins by tracing Masonry as it came to the west from Minnesota in 1864 and developed in the soon-to-be Province of Manitoba, with Lodges seeking charters from the Grand Lodge of Canada, and finally their forming the Grand Lodge of Manitoba. It deals at length with the founding of Kinistino Lodge and its part in spreading Masonry throughout Saskatchewan. A short biography is given of each of the first officers of this Lodge. The steps in the formation of the Grand Lodge of Saskatchewan are outlined and the first Grand Lodge officers, with their photographs, are given.



# ALBERTA

Up to the present no full history of the Grand Lodge of Alberta has been written. But this will soon be remedied. Underway at the present time is the writing of such a history. W. J. Collett is the author and it is hoped that it will be ready for distribution at the time of the 75th Anniversary of Grand Lodge in 1980. The Canadian Masonic Research Association, however, has had presented four papers that give a great deal of history of Freemasonry in the province. These papers are in most Grand Lodge libraries and may be consulted at any time. They are:

28. Hand — Bow River Lodge, No. 1, Calgary

29. Harris, S. — Origin of the Grand Lodge of Alberta

72. Parker — The First Fifty Years of Perfection Lodge, No. 9

101. Thomas — Edward Ainsley Braithwaite

In addition, one section of Gould's *Freemasonry in Canada* deals with Alberta and there is also a four-page chapter on Alberta in *Freemasonry in Canada* as compiled by Osborne Sheppard. Both articles were written by Dr. George Macdonald.

## BRITISH COLUMBIA

### HISTORY OF FREEMASONRY IN BRITISH COLUMBIA 1871-1970

To assist in celebrating its centennial in 1971, the Grand Lodge of British Columbia appointed a historical committee well in advance. No one person can claim authorship of the finished book, although John T. Marshall headed the committee and can be credited with the major task. He was the sixth historian for the Grand Lodge and for many years edited the *Grand Lodge Bulletin, Freemasonry in British Columbia*. The authors drew heavily from the records kept by the six Grand Historians, beginning with W. A. DeWolf-Smith who was appointed in 1901. Perhaps the chief author was Richard L. Colby, Assistant Grand Historian, who worked for two years in the preparation. In civic life he was Executor Director of the Provincial Department of Travel Industry. He was a Past Master of Victoria-Columbia Lodge, No. 1, Victoria.

The history of 653 pages, of 7 x 10 inches in size, is one of the most comprehensive among modern Masonic histories. It contains thirty chapters and is profusely illustrated. Not only does it give a detailed account of Masonry in the province, it gives a great deal of local and provincial history.

It was printed by The Colonist Printers of Vancouver, and at publication time sold for \$7.00.

# GRAND LODGE BULLETINS

It is customary for each Grand Lodge to meet in annual communication and at the close of each assembly to issue a book of proceedings, a copy of which is mailed to each Lodge secretary for reference. But rank and file members seldom have an opportunity to read these reports. Beginning at about the close of World War II, a number of Grand Lodges began to produce bulletins for general distribution to all members. These were supplied through the Grand Secretaries' offices and were mailed out with the regular Lodge summonses. In no province of Canada is there a charge on the individual member for this service. It may be well to note that many Grand Lodges of the world have much more elaborate periodicals but there is usually a yearly subscription. In general, Canadian bulletins have four main objectives: to allow the Grand Master to give his brethren a message, to foster Masonic education, to give local Masonic news and to give inspirational messages.

Six of the Canadian Grand Lodges have issued bulletins on a systematic basis.

Quebec began its Grand Lodge Bulletin in November 1949 with volume 1, number 1. This volume continued through fifty-three numbers to September 1968. Volume 2 began in March 1969 with four numbers to February 1970. The name changed with volume 3 to "*The Trowel*" and from January 1971 nine numbers have been produced to the present time.

The early issues of volume 1 contained an informative series of articles by A. J. B. Milborne under the title "Our Heritage". *The Trowel* which is an eight-page pamphlet, is produced three times a year under the direction of The Committee on Education and Training, with G. A. Lynn as the present chairman.

"*The Grand Lodge Bulletin*", issued by the Grand Lodge of Canada in the Province of Ontario, began in October 1944 with R. W. Treleaven as its first editor. Throughout the years it has had four other editors, the present one being R. Wilson McConnell. At first there were three issues a year but this was increased to four in 1946, but reduced again to three in 1952 and in 1972 it became a twice a year periodical. For the first eight years it appeared as a four page pamphlet. It then was increased to its present six pages. The overall measurements have remained precisely the same over the years. It comes under the direction of a Grand Lodge committee.

"*Masonry in Manitoba*" is the name of the bulletin of the Grand Lodge of Manitoba, which is issued nine times a year from September through May each year. As the volume for 1976 is numbered 32, it would appear that it began in 1944, the same year as that for Ontario. Each issue contains six pages. Featured are the Grand Master's message, articles on Masonic education and general news of the jurisdiction. The present editor is J. H. Menzies.

The Grand Lodge of Saskatchewan each year distributes twelve issues of its bulletin which is called "*The Tracing Board*". It contains four pages and is expanded to six when the Grand Lodge elections are reported. The editor for many years has been J. H. Young. This bulletin contains fine editorials and Masonic education articles. The present volume is numbered 34.

The Grand Lodge Bulletin of Alberta is the largest in size of all Canadian bulletins being letter size with four pages in each issue. It is now in its 41st year, beginning in 1935, thus being the first in Canada. It is issued ten times a year from September through June. The present and long time editor is W. J. Collett, a Past Grand Master of Alberta. It is a newsy bulletin and is profusely illustrated with pictures of people and places of interest. The Grand Master gives the brethren his message in each issue and Masonic education is emphasized. Certainly Alberta Masons who read it are kept abreast of Masonry in the province.

The Masonic Bulletin of British Columbia has gone through thirty-nine volumes beginning in September 1937. Each volume has ten issues from September through June each Masonic year. It has had eight editors, the present being N. G. McQuarrie. Each issue contains eight pages, and the whole volume has pages numbered consecutively, that is, eighty pages per year. The first thirty-six volumes were punched for three ring binders, presumably to fit commercially produced binders. A full report of the Masonic Bulletin has been given in The History of the Grand Lodge of British Columbia. The first printing was for 1,000 copies but this was increased in 1960 to 27,000.

The Grand Lodge bulletins of Canada have served a very useful purpose in keeping the brethren in touch with their Grand Lodges, and they have increased interest in Masonic education.

## **CANADIAN MASONIC RESEARCH ASSOCIATION HISTORICAL PAPERS**

### **NEWFOUNDLAND**

- 93 Harris.....The First Masonic Lodges in Newfoundland

### **NOVA SCOTIA**

- 1 Harris.....The Masonic Stone of Port Royal 1606  
31 Harris.....Freemasonry in Canada Before 1750  
43 Harris.....Masonry at the Siege of Louisburg 1745  
112 Milborne.....Loyalist Masons in the Maritimes

### **PRINCE EDWARD ISLAND**

- 55 Gordon.....An Outline of Freemasonry in Prince Edward Island

### **NEW BRUNSWICK**

- 32 Robinson.....Freemasonry in New Brunswick Before 1784  
108 Ullock.....Freemasonry on the Miramichi

### **QUEBEC**

- 2 Milborne.....Freemasonry at the Siege of Quebec  
13\* Holmes.....Freemasonry Among the French in Canada  
14 Milborne..Historical Mural Paintings — Masonic Memorial Temple, Montreal

### **ONTARIO**

- 11 Alyea.....Freemasonry in the Bay of Quinte Area  
22 Talman.....Early Freemasonry in the Niagara Peninsula  
23 Foley.....One Hundred Years Under the Grand Lodge of Canada  
44 Taylor.....Freemasonry in Old Canada in the War of 1812  
61 McComb.....Freemasonry in St. Catharines  
104 Taylor.....Freemasonry at Kingston, Upper Canada

### **MANITOBA**

- 4 Douglas.....Freemasonry in the Canadian West  
68 Douglas.....The Founding Fathers of the Grand Lodge of Manitoba



- 96 Silverberg.....The Schism of 1878 in Manitoba  
114 Emmett.....One Hundred Years of Freemasonry in Manitoba

#### **SASKATCHEWAN**

- 5 Brakefield-Moore.....Freemasonry in the Royal Canadian Mounted Police  
36 Tate.....Early Freemasonry in Saskatchewan

#### **ALBERTA**

- 29 Harris, S.....The Origins of the Grand Lodge of Alberta

#### **BRITISH COLUMBIA**

- 37 Gamble.....Freemasonry in British Columbia

## **LODGE HISTORIES**

- 9 Milborne .....The Masonic Lodge of the 78th Highlanders  
28 Hand .....Bow River Lodge, No. 1, Calgary  
47 Driscoll.....The Story of Elgin Lodge and  
Other Scottish Lodges in Canada  
48 Harris.....The Irish Civilian Lodges in Canada  
49 Pearson.....Sion Lodge No. 21 and Zion Lodge No. 2, New Brunswick  
50 Harris.....Hiram Lodge, No. 17, Nova Scotia  
56\* Mackenzie .....St. John's Lodge No. 1, P.E.I (1797-1960)  
58 Milborne.....The Merchants Lodges, Quebec  
60\* Harris.....The First Lodge on Canadian Soil  
62 Runnalls.....Niagara Lodge No. 2, Ontario  
69 Mayson.....The Story of Kinistino Lodge, No. 1, Saskatchewan  
72 Parker .....First Fifty Years of Perfection Lodge, No. 9, Alberta  
86 Harris .....Lodge Glittering Star  
88 Marshall.....Cariboo Lodge, No. 4, British Columbia  
78 Milborne .....The Prevost Family and Select Surveyors' Lodge  
103 Gustin .....History of Golden Rule Lodge, No. 4, Quebec  
113 Booth.....The University Lodges

## **BIOGRAPHIES**

- 3 Riggs .....The Life and Masonic Career of  
Thomas Douglas Harington  
7 Harris.....Life and Work of Col. W. J. B. McLeod Moore  
15 Brett.....Life and Masonic Record of Joseph Brant  
17 Coulter.....Sir William Campbell, Chief Justice of Upper Canada  
18 Harris.....H. R. H. Edward, Duke of Kent  
19 Riggs.....Sir John A. Macdonald  
20 Doull .....Major Erasmus James Philipps  
21 Harris.....Hon. Alexander Keith  
25 Taylor.....Thomas Gibbs Ridout  
33 Harris.....Rev. John Beardsley

34	Case.....	Sir William Johnson
35	Milborne.....	Sir John Johnson
38	Shaw.....	Sir Allan Napier McNab
42	Doull.....	The Honourable Jonathan Belcher
51	Talman.....	Captain Thomas Wilson
53	Lower.....	William Mercer Wilson
54	Harris.....	George Canning Longley
57	Runnalls.....	William Jarvis
59	Taylor.....	John Ross Robertson
63	Stewart.....	Daniel Spry
64	Runnalls.....	Sir John Morison Gibson
65	Greer.....	Augustus Toplady Freed
66	Harris.....	John Graves Simcoe
70	McComb.....	John Walter Murton
76	MacDonald.....	Colonel John Butler
80	Foley.....	William James Dunlop
82	Taylor.....	Thomas Bird Harris
83	Runnalls.....	Simon MacGillivray
90	Runnalls.....	Rev. Silas Huntington
91*	Harris.....	John Clinch
94	Greer.....	Joseph R. Seymour
95	Greer.....	Clarence McLeod Pitts
97	Emmett.....	Reginald Vanderbilt Harris
101	Thomas.....	Edward Ainsley Braithwaite
102	Runnalls.....	The Masonic Premiers of Ontario
98	Emmett.....	The Masonic Premiers of Manitoba
106	Rich.....	James Fitzgibbon
107	Rich.....	Dr. Peter Martin
109	Milborne.....	R. J. Meekren
110	Runnalls.....	Dr. Israel Wood Powell

## PAPERS RELATING TO CONCORDANT ORDERS

### ROYAL ARCH

16	Conover.....	Royal Arch Masonry in Upper Canada, Part I
26	Milborne.....	Capitular Masonry in Quebec
30	Conover.....	Royal Arch Masonry in Upper Canada, Part II
40	Conover.....	Correspondence Between Grand Chapters of England and Canada
41	Harris.....	The Beginnings of Royal Arch Masonry in Canada
109	Meekren.....	The Mark Degree
	Gordon.....	A Mark Mason Lodge in Prince Edward Island
111	Eaton.....	Royal Arch Masonry in Nova Scotia

### CRYPTIC RITE

105	Rich.....	The Cryptic Rite in Canada
-----	-----------	----------------------------

### KNIGHT TEMPLARY

7	Harris.....	Col. W. J. B. McLeod Moore
---	-------------	----------------------------

10*	Harris .....	The Knights of St. John In America
12	Harris .....	The Hugh de Payens Preceptory, Kingston
24	Wells .....	Geoffrey de Aldemar Preceptory, Toronto
27	Harris .....	History of the Sovereign Great Priory of Canada
75	Harris .....	Geoffrey de Bouillon Preceptory, Hamilton
84	Greer .....	Plantagenet Preceptory, St. Catharines
85	Beattie .....	Sussex Preceptory, Sherbrooke
86	Harris .....	Beginning of Knight Templary in North America

#### ANCIENT AND ACCEPTED SCOTTISH RITE

8*	Harris .....	Origins of the Scottish Rite
7	Harris .....	Col. W. J. B. McLeod Moore
39	Harris .....	The Supreme Council, A. & A.S.R.
70	McComb .....	John Walter Murton, Architect of the A. & A.S.R.

### GENERAL PAPERS

6	White .....	Chinese Freemasonry
45	Harris .....	The Great William Morgan Mystery
52	Smith & Fey .....	Canadian Influence in Early Michigan Masonry
67	Wright .....	Immortality and Freemasonry
71	Harris .....	Fables, Fictions and Fallacies Respecting Freemasonry
73	Dougherty .....	Loyalist Masons of the Mohawk Valley
74	Gordon .....	Rudyard Kipling, Freemason
77	Runnalls .....	The Place of the Coloured Man in Masonry
79	Case .....	British Military Sources of American Freemasonry
81	Runnalls, Sterling .....	Making a Mason at Sight
87	Martin, C. C. ....	The Grand Lodges of Canada
89	Fleming .....	Masonry in the Centennial Setting
92	Martin, W. G. ....	Prophets and Builders
99	Taylor .....	Rituals in Canadian Jurisdictions
100	Morosnick .....	The Story of the Ritual
115	Taylor .....	Reminiscences in Research
116	Robinson and Runnalls .....	Canadian Masonic Publications

\* Not published













